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THE CHRISTIAN-EVANGELIST.

A WEEKLY FAMILY AND RELIGIOUS JOURNAL.

Vol. xxxvi July 6, 1899 No. 27

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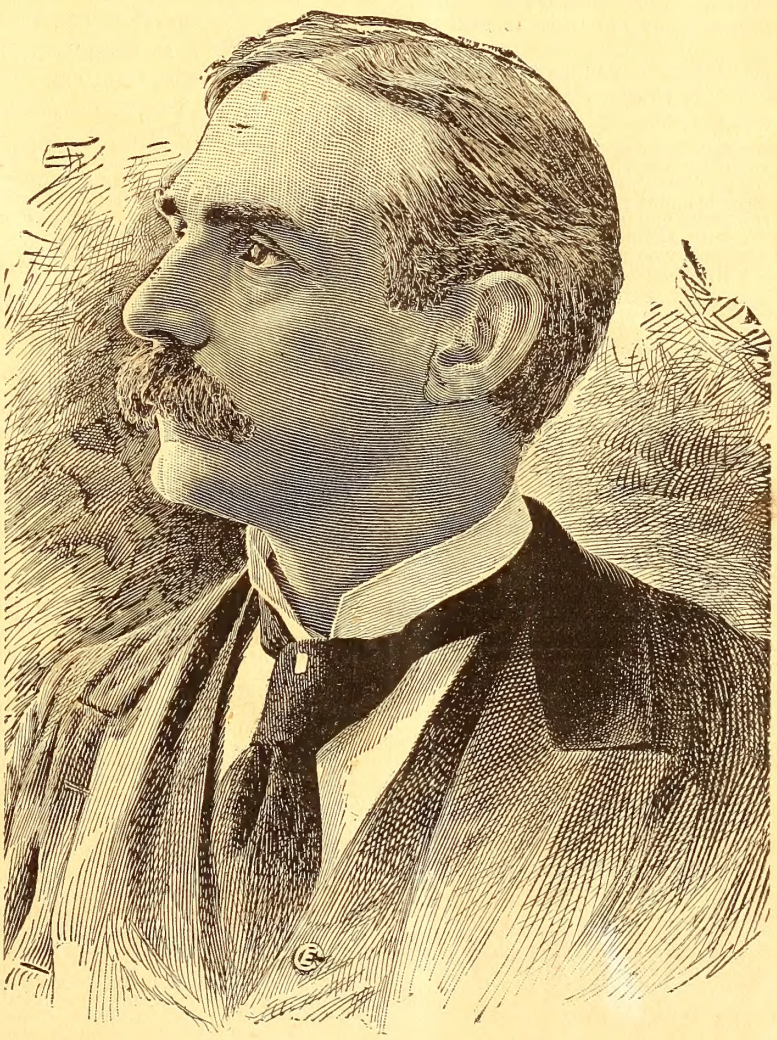
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THE
CHRISTIAN - EVANGELIST

J. H. GARRISON, EDITOR.

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The Christian-Evangelist pleads for:

The Christianity of the New Testament, taught by Christ and his Apostles, versus the theology of the creeds taught by fallible men—the world's great need.

The divine confession of faith on which Christ built his church, versus human confessions of faith on which men have split the church.

The unity of Christ's disciples, for which he so fervently prayed, versus the divisions in Christ's body, which his apostles strongly condemned.

The abandonment of sectarian names and practices, based on human authority, for the common family name and the common faith, based on divine authority, versus the abandonment of scriptural names and usages for partisan ends.

The hearty co-operation of Christians in efforts of world-wide beneficence and evangelization, versus petty jealousies and strifes in the struggle for denominational pre-eminence.

The fidelity to truth which secures the approval of God, versus conformity to custom to gain the favor of men.

The protection of the home and the destruction of the saloon, versus the protection of the saloon and the destruction of the home.

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Announcements.

Ministerial Association.

THE MINISTERIAL ASSOCIATION OF SOUTHERN ILL. WILL BE HELD AT FLORA, JULY 18, 1899.

PROGRAM.

9:00. Devotional, E. H. Hart, Grayville.
9:30. Report of secretary.
9:40. Appointment of committees and other business.
10:00. Business in Christianity, and vice versa, J. T. Evans, Clay City.
10:30 Symposium on the field and its needs. (1) Needs of our city and town churches, W. R. Corter, Lawrenceville. (2) Needs of our country churches, W. C. Swartz, Olney. (3) Needs of Southern Illinois Preachers, Jas. F. Rossboro, Sandoval.
11:30. Assignment of delegates.
1:30 Devotional, S. V. Williams, Fairfield.
1:45. Apostolic Method of Evangelization, J. H. Stotler, Mt. Carmel.
2:15. When am I a Christian? J. T. Davis, Carmi.
2:45. Our Relation to the Sectarian Clergy, B. S. Organ, Carmi.
3:15. Recollections of Fifty Years in Southern, Ill., led by J. A. Williams, Salem.
4:00. Election of officers.
8:00. Devotional, N. F. Henthorn, Alma.
8:15. Sermon, W. R. Jinnett, E. St. Louis.

Program Illinois Encampment.

The Fifteenth Annual Illinois Christian Encampment, Eureka, Ill., July 24-30, 1899.

MONDAY, JULY 24.

8:00 P. M. C. W. B. M. Reception, Lida's Wood.

TUESDAY, JULY 25.

8:30 A. M. Bible Study, B. A. Jenkins, Pres. University of Indianapolis.
9:15 A. M. Devotions led by Mrs. S. Sutton, Peoria.
9:30 A. M. Reports—Corresponding Secretary, Miss Anna M. Hale, Peoria; Treasurer, Mrs. S. J. Crawford, Eureka; Supt. Young People's Dept., Miss Anna E. Davidson, Eureka.
10:15 A. M. Discussion of Reports, Miss Rachel Crouch, Miss E. J. Dickinson, Mrs. Gussie Courson-Weaver.
11:00 A. M. Address, Foreign Missions, A. McLean, Cincinnati.
2:00 P. M. I. C. M. C. Annual Reports. Enrollment. Appointment of committees.
3:00 P. M. President's Address, J. H. Smart, Centralia.
3:30. P. M. Address, Jeu Hawk, Portland, Ore. C. W. B. M. Reports of committees.
4:30 P. M. Address, Arnold Shirley, Jamaica.
7:30 P. M. Devotions, led by Mrs. E. C. Ewing, Jacksonville.
8:00 P. M. Address, Mrs. Helen E, Moses, Indianapolis.
8:45 P. M. Harvest Home, led by Miss E. J. Dickinson.

WEDNESDAY JULY 26.

8:30 A. M. Bible Study, B. A. Jenkins
9:15 A. M. I. C. M. C. Reports of committees. Miscellaneous business.
10:30 A. M. Address, J. P. Lichtenberger, Canton.
11:00 A. M. Address, "Home Missions," George Darsie, Frankford, Ky.
2:00 P. M. Open Parliament, "The Problem of Our Village and Country Churches," led by N. S. Haynes, Eureka.
3:30 P. M. Address, J. H. Gilliland, Bloomington.
4:00 P. M. Encampment business.
8:00 P. M. Popular lecture, "Picturesque Public Men," Hon. Champ. Clark, Missouri.

THURSDAY, JULY 27.

8:30 A. M. Bible Study, B. A. Jenkins.
9:15 A. M. Eureka College, Presentation of Missionaries, Children of Eureka, under appointment by the Foreign Christian Missionary Society, Melvin Menges and wife, Cuba, to sail in a few weeks; F. E. Hagin, Japan.
9:45 A. M. Founder's Day Exercises. Address, "False and True Devotion of the Fathers," T. W. Grafton, Rock Island. Address, "Their Works do Follow Them," Hon. C. J. Scofield, Carthage.
11:00 A. M. Eureka College Aid Association. Reports. Address, Anna M. Hale, Peoria.
2:30 P. M. Illinois Christian Sunday-school convention. Report of board.
3:15 P. M. Symposium on Strong Points of the S. S. in Relation to: The Home, D. E. Hughes, Monmouth; The Church, W. H. McGinnis, Waverly; Society, George L. Peters, Taylorville; The State, Hale Johnson, Newton.
4:00 P. M. Address, "Church Extension," W. F. Richardson, Kansas City, Mo.
7:30 P. M. Song service.
8:00 P. M. Address, "Christian Education," B. A. Jenkins, Indianapolis.

FRIDAY, JULY 28.

8:30 A. M. Bible Study, B. A. Jenkins.
9:15 A. M. Aims of all S. S. Teachers, W. W. Sniff, Gibson; The Successful Teacher, Anna M. Hale, Peoria; What I Need to Make me a Better Teacher, R. F. Thrapp, Pittsfield.
10:40 A. M. General Discussion on Teaching.
11:00 A. M. President's Address, E. A. Gilliland, Clinton.
2:00 P. M. The Best S. S. Superintendent, F. E. Pope, DuQuoin.
2:20 P. M. The Well-arranged School, M. Stevenson, Decatur.
2:40 P. M. Primary Work, Maggie Mitchell, Farmer City, and Mrs. Anna Baldwin, Canton.
3:20 P. M. Question Drawer, J. G. Waggoner, Eureka.
4:00 P. M. Addresses, "Christian Orphans' Home," D. R. Dungan, St. Louis, and Joel Brown, St. Louis.
7:30 P. M. Song service.
8:00 P. M. Address, W. W. Weedon, Williamsville.

SATURDAY, JULY 29.

8:30 A. M. Bible study, B. A. Jenkins.
9:15 A. M. Christian Endeavor. Missionary Department, H. H. Peters, Rantoul, Supt. The Y. P. S. C. E. a Training School, S. W. Nay Fisher.
9:45 A. M. How Can the Y. P. S. C. E. Help the Cause of Missions? J. W. Street, Potomac.
10:00 A. M. Endeavorism Applied, H. H. Peters, Rantoul.
10:15 A. M. Bethany Work, G. L. Peters, Taylorville, Supt.
11:00 A. M. Address, Ministerial Relief, D. R. Lucas, Rockford.
2:00 P. M. Junior Work, Report of Superintendent, Annie E. Davidson, Eureka.
2:05 P. M. A Little Lesson in Arithmetic and Song, Byron Darst, Hugh Davidson, Helen Karr, Leva Meacham.
2:15 P. M. Address, Mrs. Helen E. Moses, Indianapolis.
3:00 P. M. Christian Citizenship, S. H. Zandt, Dixon, Supt. Address, W. A. Brubaker, President Illinois Christian Citizenship League, Peoria.
7:30 P. M. Song service.
8:00 P. M. Address, Dr. Herbert L. Willett, Chicago.

SUNDAY, JULY 30.

9:30 A. M. Bible-school.
11:00 A. M. Sermon, Pres. B. A. Jenkins, Indianapolis, Ind.
3:00 P. M. Communion service.
5:00 P. M. C. W. B. M. Hour of Prayer.
7:30 P. M. Song service.
8:00 P. M. Sermon.

MUSIC.—The music will be in charge of Prof. T. Dillwyn Thomas, Director of Department of Music of Eureka College.

ENTERTAINMENT.—Lodging free; meals 25 cents each. Prof. O. B. Clark is chairman of the entertainment committee.

RAILROAD RATES.—H. N. Herrick, R. R. secretary. For Encampment the usual rate of one fare and a third on certificate plan has been granted from all points in Illinois and from St. Louis. Tickets may be procured on and after July 21, and are sold for return trip until August 2. Visitors to Encampment will pay full fare for ticket to Eureka and secure certificate from agent at point where ticket is purchased. If agent cannot grant certificate valid over all the route, purchase ticket only to junction where cars are changed, then purchase ticket from this point for Eureka and get another certificate. When 100 certificates have been received, a rate of one-third fare will be granted for return trip. Do not fail to obtain certificate even at cost of some trouble, in order that reduced rates may be secured. *Ministers* will please explain these conditions from the pulpit at an early date.

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THE CHRISTIAN-EVANGELIST

"In faith, Unity; in opinion and methods, Liberty; in all things, Charity."

Vol. xxxvi. St. Louis, Mo., Thursday, July 6, 1899. No. 27

CURRENT EVENTS.

According to the latest reports, it would seem that a secret treaty has been made between Great Britain, Germany and Russia concerning their respective "spheres of influence" in China, and that the partition of the empire has been practically agreed upon. France, Belgium and Italy come in for their share, also. It is generally understood that the Russians are to occupy Manchuria, where she has already several thousand soldiers. Germany is already in the Province of Shan-Tung, which that government is likely to permanently occupy. Great Britain, it is understood, will occupy the Yangtze Valley, the richest part of China. France is to have the Province of Szechuan for its "sphere of influence," while the other countries mentioned have smaller slices. China seems powerless to help herself, and is entirely at the mercy of these European powers. The Empress Dowager remains in the seclusion of the forbidden city, and appears indifferent to the aggressive movements of these foreign powers. Since the overthrow of the emperor, who was making such rapid strides in progress, China seems to be under the control of a few superstitious mandarins, who are opposed to all change and progress. If China had consented to have gone forward along with Japan in the line of progress she might have preserved her territorial integrity, but resisting progress she has courted her own dismemberment, and henceforth must cease to be reckoned as an independent national power.

Mr. Chamberlain has uttered some strong words concerning the situation in South Africa. In a speech at Birmingham on the 26th ult. he denounced in very strong terms the attitude and action of the Boers, stating that "if the reforms that Lord Ripon proposed in 1894 had been accepted there would have been no raid and no crisis at the present time. But the raid tied the hands of the government and prevented the application of pressure." Continuing, Mr. Chamberlain said that "the way the British subject there is treated is not only a menace to the subjects of other countries there, but interferes with our prestige among the natives, who now regard the Boers, and not the British, as the paramount power." He charged that the Transvaal had flagrantly violated the equality that the London Convention was intended to secure, and said that its misgovernment "is a festering sore, poisoning the whole atmosphere of South Africa." Referring to the past, the minister added, "Four times since independence was granted we have been on the verge of war with the Transvaal. It is erroneous to say the British Government wants war; but it is equally erroneous to say that the government will draw back, now that it has put its hand to the plow." This can only mean that unless President Kruger of the Transvaal yields to the demands of the British Government concerning the rights of British subjects Great Britain will use force to compel these concessions. It is to be hoped that her demands will be yielded to without the necessity of resorting to arms.

Gen. Otis, at the request of Adjutant Gen. Corbin, has sent a long cablegram to the War Department giving a somewhat detailed report of the situation in the Philippines, under date of June 26th. The dispatch states that it is the rainy season, and that little inland campaigning is possible in Luzon. Our forces, he says, "occupy a large portion of the Tagal country, our lines stretching from Imus south to San Fernandina, north, nearly 60 miles and to the eastward into Lagun Province." The largest insurgent force held together consists of about 40,000 in Tarlac Province. The mass of people, he reports, desire peace under American protection. The population within our lines is becoming dense and taking up land cultivation extensively. The chief reliance of the insurgent leaders now, he says, is in the United States. There has been an increase of sickness among the troops lately, due to arduous service and climatic influences, but nothing alarming. Affairs in other islands are comparatively quiet, awaiting results in Luzon. All are anxious for trade and repeated calls for American troops are received. Under instructions from the War Department, the recruiting stations are busy in receiving recruits who are to fill up regiments now in service in the Philippines, and to form new regiments to be officered by Gen. Otis, with men who have distinguished themselves for bravery and ability in the army under his command. It is expected to swell the entire force in the Philippines to 40,000, thus giving Gen. Otis an efficient command of 30,000 with an allowance for sickness and other disabilities.

The crossing of the continent by Gov. Roosevelt, of New York, to be present at a reunion of the Rough Riders in Las Vegas, N. Mex., during the past week, together with the programme carried out while there, attracted wide attention in the public press and constituted altogether a rather picturesque event. There were present only about 200 of the Rough Riders, but there were a large number of spectators and no lack of interest in the programme. There was a regimental parade led by Col. Roosevelt, which was witnessed by 10,000 people. At the tournament grounds where Col. Roosevelt, as he was known for the time being occupied a box, the Rough Riders passed in review and performed their evolutions. At the close of these performances, Honorable Frank Springer in an eloquent and eulogistic speech, presented Col. Roosevelt with a testimonial from the people of New Mexico in the form of a medal as an expression of "their appreciation of his character as an American citizen and their admiration for his conspicuous gallantry in battle." The speaker also intimated that higher honors awaited the Colonel in serving the nation to whose glory he had contributed. The Colonel responded in a very happy speech, in closing which he said: "I claim the same right that each of your sons claims of glory and take pride in the name and fame of New Mexico. I am an American as you are Americans, and you and I alike have the right to claim as our own every acre and rod of country from Maine to Oregon, from Florida to California. All I shall say is if New Mexico wants to be a state, you can call on me and I will go to Washington to speak for you, or do anything you wish." At many places coming and going, Gov. Roosevelt was met by applauding crowds of people to whom, as occasion permitted, he made brief speeches. The journey West certainly affords striking proof, not only of the Governor's popularity, but of his strong attachment to the soldiers who served under him in Cuba.

While the continental powers are planning to divide China up into "spheres of influence" among themselves the United States is taking the lead in the foundation of the new international institute at Pekin, the object of which is to "place the newest inventions both of Europe and America, as well as the latest ideas in science, within reach of the mandarins and learned classes of Pekin, without any idea of religious proselytism." Dr. Gilbert Reid, an American missionary, is taking the lead in this enterprise. The plan is to have each great power, as far as possible, form a museum of its own, constituting a part of the institute, and a large amount of money has been raised for this purpose. Dr. Reid has addressed circulars to the various foreign governments appealing for financial support. The circulars are strongly endorsed by each of the foreign envoys at Pekin. The dispatch concerning this matter states that "Pekin is not only the administrative headquarters of China, but also the intellectual center of the empire and it is expected that through this international institute the work of civilization will be rapidly extended and fostered throughout China. It is only a question of time when the darkness and superstition of the so-called Celestial Empire must give way before the combined assaults of the various agencies that are being used for the dissemination of the gospel, of science and art, and of more enlightened forms of education and government.

To the people of this country the excitement which prevails in France, and particularly at Brest, where the vessel bearing Capt. Dreyfus is expected to land, is utter inexplicable. The volatile French people are controlled on the one hand by an intense anti-Jewish feeling, which for the time being is concentrated on Capt. Dreyfus. The fear entertained by the authorities of the assassination of Dreyfus comes from this source and a strong guard has been provided to protect him. In addition to this anti-Jewish feeling there is strong opposition on the part of a large number of generals in the army to Capt. Dreyfus, growing out of the fact that his vindication means their condemnation and the uncovering of their nefarious plot to destroy him. They are fighting for their own lives and reputations and places. At this writing the vessel bearing Capt. Dreyfus to his native shores has not yet been sighted, though an army of reporters has been waiting for weeks for its arrival. It is reported that the vessel is held back for state reasons. Madame Dreyfus and her son are at Brest waiting the arrival of the vessel bearing the long-banished husband and father to his home and loved ones and, as they believe, to his sure vindication. It is not to be supposed, however, that the generals in the army are going to remain idle and permit the victim of their hatred to be vindicated without another desperate effort on their part to have him condemned. This is a testing period for France and it is well that at such a time there is at the helm such men as President Loubet and Premier Waldeck-Rousseau. The French nation is on trial before the world for more than Capt. Dreyfus, whose innocence of the charges against him has long been accepted as a matter of fact. If the French nation is not able to bring to justice the men who have plotted and lied and forged false documents to condemn an innocent man, it is not strong enough to answer the purposes for which governments are instituted among men and will soon pass away.

The new French Cabinet has weathered the first storm safely, as we predicted last week that it would, and is likety to have a working majority now until it accomplishes its task. The great debate in the Chamber of Deputies, which was to decide whether the Waldeck-Rousseau Cabinet was to stand or fall, came off on the 26th ult. It was a stormy session throughout, marked by unusual disorder for even the French Chamber. The new premier, as he mounted the steps of the Tribune, holding in his hands the manuscript of the Ministerial Declaration, was met with with shouts of "*Vive la commune*," "Down with the assassins," and other interruptions of a similar character. It was a most difficult task he had to perform, but he performed it bravely. Then followed the heated discussion, closing with the reply of the new premier to his critics. His reply closed with the bold words, "If anybody else has a governmental method better than ours, we are quite ready to retire." The vote that followed was 263 for and 237 against the Cabinet. This victory of the Cabinet is evidently due to the unwillingness of many who were opposed to it, to risk further political disorder. But having passed the first crisis safely, it is believed that the new Cabinet may now go forward to accomplish its work.

It is announced in the newspapers that Dr. Wm. R. Harper, president of the University of Chicago, has ended his long connection with Chautauqua. It is furthermore stated in the public press that back of this fact of the retirement of Dr. Harper from the head of the Chautauqua Collegiate Department, and from the Board of Trustees of the Chautauqua Association, is a battle between the Baptists and Methodists. A scheme was on foot to move the reading circle from Buffalo to Chicago, to take the publishing plant of Flood & Vincent, publishers of the Chautauqua literature, to Chicago and to make that city the center of the popular educational movement. Bishop Vincent, Chancellor of Chautauqua, is said to bein favor of this plan of organization, which included the removal to Chicago and the making of Dr. Harper the virtual head of the entire movement. The Methodists have always been jealous that the Chautauquan movement should remain under Methodist control, and when they got wind of this movement, they claimed that it meant a "sell-out" to the Baptists and that John D. Rockefeller would be the controling spirit of the Chautauquan movement. When Dr. Harper heard of this bit of ecclesiastical jealousy, he cut his connection both with the Collegiate Department and the Board of Trustees, and Cleveland instead of Chicago is to be the center of the educational movement, while the Assembly still continues at Chautauqua. If this little episode of the newspaper accounts be true it illustrates the fact that the millennium is not yet, and that denominational rivalry is a force that must be reckoned with. Chautauqua has been the center of a wide educational movement, and a source of great moral and intellectual benefit to the country, but it is to be hoped that no effort to denominationalize it will ever succeed.

Captain Dreyfus was landed at Quiberon, France, shortly after midnight on Friday, June 30th, and carried by special train to Rennes where he was placed in prison at 5:30 Saturday morning, July 1st. As the landing was much later than had been expected, various rumors had gone out to the effect that Dreyfus was dead, that he had committed suicide, etc.; but the delay was in all probability the part of a plan to escape the crowd awaiting his arrival at Rennes and the possibility of a riot or trouble of any kind. The landing of Captain Dreyfus and his arrival at the Rennes prison was effected without an attempt at violence from any quarter. He is said to have composed himself remarkably well throughout the voyage and his landing at Rennes from the special train. His appearance is said to be much more rugged and vigorous than had been reported, excepting that of his prematurely gray hair. In appearance he is still the soldier that he was before his imprisonment. Three hours after his landing in the Rennes prison his wife was permitted to see and converse with him in the presence of the prison official. The incidents of the meeting seem too sacred for the public, and but for the bearing they have upon the greater question of his knowledge, or rather lack of knowledge, of things in France, should not be told. It is evident from his reported expressions and understanding that he was carried from France with no knowledge whatever of the situation except that he was innocent of the crime for which he was banished, and that he has had but little if any knowledge of the developments in France since his departure. It is said that he still thinks Faure is the President of France, and that his superiors were involuntarily deceived as to the crime of which he was accused. And, worst of all, on some account his mind seems to have been "poisoned" against his wife. It is reported that he was at first cold and indifferent toward her and that it was some time before he began to appreciate the situation. He intimated that his wife had neglected him and even thought that his children were dead. The agony of Mme. Dreyfus at the first meeting under such circumstances must have been most intense, but her courage proved equal to the occasion and as the real situation began to dawn upon Captain Dreyfus, his former love for his faithful, loyal companion returned and he embraced her as his "angel wife." All this seeming coldness on the part of Captain Dreyfus is due to his ignorance of what his wife and friends have done for him during his exile absence. But he will soon be informed of the situation and revise his views accordingly. He still loves his country, believes that he is soon to be a free man, and has expressed a desire to return to the service of his country again. He believes his banishment was the result of an "anti-Jewish odium" and trusts that his unjust punishment will put an end to all racial and religious feuds in the army of France. In the meantime the Government of France has shown great strength in its management of affairs and the revolutionists have not made an attempt at its overthrow, or even to precipitate a riot.

The sale of some of the leading street car systems of this city to the Brown Brothers, New York, has recently brought to the city large sums of money. It is said that $7,000,000 were paid over to St. Louis parties on one day of last week and that when all pending negotiations are completed St. Louis men will have received in the neighborhood of $20,000,000. These are the final steps toward the consolidation of all the street railways of St. Louis under one management. In some respects this will benefit the citizens and traveling public, but what the general effect upon the social and industrial conditions of the city cannot now be clearly foretold. Some of the benefits will be a universal transfer system, the conversion of all cable lines into electric motor lines, and numerous extensions of roads into suburban districts. The plan, as we understand it, contemplates the absorption of all the present electric light and power plants in the city, so that all competition on these lines will be removed. Those using electic lights and power for motor purposes will be at the mercy of this gigantic corporation. The present outer electric power plants are to be closed down or supplanted by two central power statiosn of huge proportions. In the meantime, much labor will be required in developing the system and much money expended. The millions received for the stock of the old systems will also have to be invested and there is no reason to believe that it will all go into other fields. St. Louis has large uses for capital and much of the capital received will be invested here, which ought to give a new impulse to the life and growth of the city.

CONSOLIDATION OF MISSIONARY SOCIETIES.

The Christian Tribune, in a recent issue, contains the following editorial paragraph:

The Journal and Messenger, a leading Baptist paper gives expression to the growing conviction among the Baptists that they have too many missionary societies, and this is true among most communions. The Disciples have too many. The consolidation of the negro work with the Home Society, so as to have only one offering, was wise. Such a move for the Church Extension and Ministerial Relief with the Home Society should follow next. These are all under the Home Society now, but a reduction of forces would mean a reduction of expenses, and one offering a year for this entire work would mean an enlarged treasury. Then a combining of the Home and and Foreign Societies and the C. W. B. M. would place the great and supreme cause of missions in a better shape. We have too many offerings now—too much call for money and too little call for prayer. But it is supposed that we do the latter. Then, why not suppose we do the former? Is it that the first is necessary and the latter is not? We too frequently go upon this assumption, whatever may be our thoughts and practices. There need be but one missionary society and two collections each year, and the cause of Christianity would be better by it.

The attitude of the CHRISTIAN-EVANGELIST toward the question of the unification and simplification of our missionary machinery is very generally known. We have believed for many years that the best interest of our missionary work and of our churches would be promoted by the union at least of our Home and Foreign Missionary Societies. The editor of this paper at one time introduced a resolution to this effect, and it was endorsed by the convention. Joint committees were appointed to confer upon the basis of union. This basis was agreed upon by the committee and submitted to the next convention. A question as to the constitutional changes necessary to bring about the desired change caused this report to be referred to another joint committee. One of the societies failed to appoint the requisite committee and the matter was allowed to rest. There was some opposition, of course, to the proposed consolidation, and this, together with the indifference which prevailed with others, permitted the matter to go by default.

The plan to which we refer contemplated the union of the Home and Foreign Societies under the title of the American Christian Missionary Society, with boards representing the various interests, such as the board of Home Missions, Foreign Missions, Church Extension, Ministerial Relief, etc. Perhaps a better arrangement in reference to boards would be to have a single board much larger than any one board we now have, with committees having charge of various interests. This would tend still further to unify and to simplify our missionary methods and, as we believe, to increase their efficiency.

It may be asked, What are the reasons for the proposed unification of our missionary societies? We offer the following as most readily suggesting themselves:

1. Mission work is *one*, whether done in home fields or in foreign lands. The fact that there are two distinct societies, one having for its object the evangelization of this country and the other the evangelization of foreign countries, creates and fosters the opposite idea. As a consequence, there are some who say that they are in favor of Home Missions, but not of Foreign Missions, and others profess to be in favor of Foreign Missions but not of Home Missions. This, of course, is absurd. The man who is not in favor of giving the gospel to all people, regardless of where they live does not know what the gospel is, and has never caught its spirit. The unity of all this work, whether at home or abroad, whether in its church building, educational or in its benevolent aspects, is best manifested by a single organization, brought into as close and vital touch with the churches as possible. Recent territorial acquisitions are bringing this home and foreign idea into some confusion. The American Christian Missionary Society, which we now call our Home Society, has already begun missionary operations in Porto Rico, and we understand that the Foreign Christian Missionary Society is planning to begin work in Cuba, our next door neighbor. Just which society is to have jurisdiction over the Philippine Islands, we suppose, is a political question, which can hardly be settled until after the next Presidential campaign! If one should arise in our Jubilee Convention of the Home Missionary Society and propose that missionaries be sent to Manila, he would likely be branded as an "imperialist." While, if one were to propose such a measure in the convention of the Foreign Society, it would lead to the suspicion that he was an "anti-expansionist." It looks, therefore, as if we would have to unite the two societies in order to keep politics out of our convention.

2. The union proposed would promote economy of administration. It requires but little consideration of the subject to see that this would be the case. It must be, under the present arrangement, that we are under unnecessary expense in the way or rents and assistants in carrying forward the different departments of our work. Secretaries travel long distances, crossing each other's paths, traversing the same fields, each in the interest of his own work; whereas, one man could equally well represent the whole work which, as we have said, is one work. Let us suppose that we have the same number of secretaries that we now have. It is easy to see how they could divide the field between them to much better advantage if each one represented the entire work instead of a fraction of it. Wherever McLean, Rains, B. L. or C. C. Smith, or Muckley went he would represent the whole of our missionary work, Church Extension, Ministerial Relief, and our educational interests. Is it not self-evident that this is just the way that any first-class business house would manage the work? This is the economic side of the trusts, and if we can have the benefit of the economy of administration which the trust secures, without any or its evil effects, why should we not have it? And then, if these interests were all brought together in some central city, and located in the same building, there would doubtless be great economy in rent and office help.

3. It would greatly simplify our convention work. Instead of two conventions with two sets of committees, consuming extra time and producing more or less friction, we should have one convention, one presiding officer, one set of committees covering the entire field, economizing time and avoiding friction. It looks a little like child's play where the same people are organized, now into a foreign society and now into a home society, as if these two works were so different that they could not be done under one organization.

4. This unification would help to solve the problem that is now distressing the the minds of a great many pastors, who fear that the repeated number of calls for so many different objects, instead of cultivating the spirit of liberality and giving will discourage their congregations. They wish the churches to give more and not less, but they fear that the repeated and continuous calls will have the opposite effect. An increasing number of churches are already beginning to consolidate the offerings into two and make the distribution between the different societies themselves. This unification of the societies would lesson the number of special days and special offerings, and enable the churches to concentrate more effort upon one or two annual offerings, that would mean more to the missionary treasury in the way of receipts, and more to the churches in the way of spiritual benefit than the repeated calls for so many different objects. Imagine, too, what a relief this would be to our newspapers which are relied upon to carry all these various appeals to the churches. It can be said, of course, and will be said, no doubt, that these repeated calls on the churches have an educational value, but this is based on the idea that a preacher need not preach on missions unless he is going to take an offering. The work of education in missions and in the other departments of our our work should go on continuously, and will do more and more as our work becomes better systematized.

In this article we have said nothing concerning the relation of the Christian Woman's Board of Missions to other work. Their plan of raising funds is different from that of our other societies, as they rely upon their auxiliaries in the various congregations for their funds rather than upon special collections. Besides, their work is specifically woman's work and has that apology, at least, for a seperate organization. Nevertheless, we are constrained to believe that if even the woman's work was brought into closer union with our other mission work, in some way, it would be better for reasons already stated. It was necessary, perhaps, for their work to begin and to be carried on as it has been, for the enlistment of our women in missionary work, just as it was necessary, perhaps, for the Foreign Society to be inaugurated and carried on as a separate society for a time, until the work received general recognition. But it seems to us that the time has now come when we are large enough, broad enough, and have enough constructive ability to organize our forces more unitedly and give a better example to the world of the practical benefits of that Christian union for which we plead.

Of all Divine institutions, the most Divine is that which secures a day of rest for man. I hold it to be the most valuable blessing ever conceded to man.—*Lord Beaconsfield.*

BEGINNING AT THE END.

The apostles in the execution of the great commission, began at the end and ended at the beginning. They did not first go and then preach and teach, and then realize the presence of Jesus; they commenced with the fact and the consciousness of the presence of Christ, under the inspiration of which they preached salvation and its conditions, and then proceeded to carry out the marching orders of the King in the "go" of the beginning. It did not enter into the minds of the apostles to go or to preach without the promised presence of their Master, which they began to realize in the coming of the Holy Spirit on the day of Pentecost. Christ told them to wait for it, and not to go without it. They were conscious of their unpreparedness and weakness, for without Christ they could do nothing. They waited according to instruction in the ten days' prayer-meeting for the heavenly illumination, the divine enduement, then they advanced upward from the end to the middle of their commission and commenced the proclamation of salvation to lost Israel, gathered in the capital city. An army must be organized before it can take the field. Disciples must be made and a church established before systematic and world-wide evangelization can be successfully carried on.

The apostles were not the first to go in the original campaign of the Holy Spirit. They were the last to go. After the organization of the first church and its disruption by persecution, the disciples who were scattered abroad went everywhere preaching the Word. The privates of the Jerusalem army inaugurated the first campaign of world-evangelism. The apostles followed, and thus the first item in order became the third in time in the apostolic construction of the commission. So in the execution of their Lord's amnesty proclamation, the apostles reversed the order of its items at every point as they are laid down in the words of the Savior. First, wait for the presence of Christ in the manifestation of the Holy Spirit; second, preach Christ and the conditions of salvation; third, carry out the marching orders of the great Commander, "Go into all the world." This is the historical and the spiritual order of all effective missionary service.

This is the order in which all evangelical denominations have practically interpreted and followed the great constitutional document of Christianity. The Disciples of Christ are no exception to this rule. When our fathers began their work they did so in the consciousness of the presence and power of Jesus Christ. With the Holy Spirit sent down from heaven they preached salvation to the lost, and in the later and better organized years of our movement we have been trying to go into all the world, and help to evangelize the nations. This is the divine order spiritually and historically to be followed by all who would make an effective contribution to the missionary power of the world.

The truth to be emphasized in this article is the necessity for a fuller realization of the great promise of the commission, the presence of Jesus with his people all the days of this dispensation, as the vital source of their power for service. Christ's Spirit indwelling and animating the church is not only the hope of glory; it is the dynamo for the generation of spiritual power, and the inspiration of all fruitful activities. Human orthodoxies and agencies have a place, doubtless, but neither zeal for dogma nor the manipulation of machinery can take the place of the living Christ in the hearts and lives of his servants. Paul could do all things through Christ who gave him strength, but a thousand Pauls without this sufficiency, which is of God, could do nothing in the actual saving of men from their sins. The secret of the declension of spiritual power in the church lies in the failure to grip the conditions of the Lord's perpetual presence in and with the people of God.

A recent report in a state convention representing a hundred thousand Disciples declares that three hundred out of eight hundred churches in the state had ceased to meet on the Lord's day. Dead congregations were these, from which the candlestick had been removed. Indifference and a dearth of spirituality, and, probably sin, had grieved the Holy Spirit away, and the results were ecclesiastical carcasses strewn along the way—a stench in the nostrils of the world and living churches! It is more than likely that these defunct churches were built upon a dogmatic commercialism forced into the middle part of the commission by externalistic preachers, in disregard of the beginning and end of that document, from which the middle derives its vitality. We have a world of this kind of objective and theoretic preaching by unspiritual and half-educated men. Has this condition anything to do with explaining the fact that multitudes of our churches do not meet for worship unless a preacher happens to be present, and that these congregations do not contribute a cent to missions from one year's end to another? If the same amount of emphasis had been laid upon the beginning and the end of the commission as upon the middle, could these deplorable facts be predicted of them?

Brethren, the inner temple must be cleared that the King of glory may come in. It would open afresh the fountains of spiritual life. It would quicken and refresh the spiritually weary. It would arrest declension, broaden charity, fire zeal and purify the life of the church. If every church in the land realized fully the last promise of the presence of its divine Master, the world would be evangelized, social problems would be solved, the drink fiend would be bound, our streets would be morally cleansed, business would become more honest, the profits of trade would become more equitably divided, and justice combined with thrift would solve the problem of poverty without breaking the back of individualism conferred by liberty. The living, conscious presence of Jesus with his people is the one specific for the ills of the world.

The condition of our Lord's abiding presence with his disciples is beautifully expressed in the Twentieth Century New Testament: "Teaching them to lay to heart all the commands I have given you; and, remember, I shall myself be always with you until the close of the age." This is better than "teaching them to observe all things," for a man may observe many things without laying anything to heart. If, however, we lay to heart the commands of Jesus we will observe, in its true spirit and meaning, every one of them. Here is our fundamental mistake, our fatal deficiency we have laid a few of the commands of Jesus to head, but nowhere have we laid them all to heart. Have we laid to heart the precepts of the Sermon on the Mount—all of them? Have we taken to our inmost souls the lofty spiritual teachings in Temple Courts, recorded in the closing chapters of John's Gospel? Have we? Have we done justice to the Beattitudes, the way of entrance into the kingdom of God? Why select two or three of the commands of Jesus, to lay particular stress upon, and these not the most fundamental, but the most susceptible of abuse, and thus discriminate, in a manner of speaking, against the rest? Jesus, our divine Master, did not put it that way. All of the commands are to be taken to heart, as American men lay politics and Mammon-worship to heart, before the promise holds good, "And remember, I shall myself be always with you until the close of the age."

Hour of Prayer.

RELIGION AND THE THERMOMETER.

(Uniform Midweek Prayer-meeting Topic, July 12.)

(Jonah 4:5-11; Luke 9:23-25.)

CENTRAL TRUTHS: *God's mercy is wider than man's; following Christ involves the daily bearing of our cross, no matter what danger such cross-bearing may involve.*

Jonah had been directed by Jehovah to go and preach repentance unto Nineveh. He attempted to disobey the Lord, but fell into worse trouble, as we always do when we try to run away from God. But having escaped from the perils of the deep, he goes to Nineveh, proclaims his message, warns the people of their coming destruction. Strange to say, "the people of Nineveh believed God." Even the king exchanged his robe of state for sackcloth and issued a proclamation in connection with his nobles, decreeing a fast and calling upon every one "to turn from his evil way and from the violence that is in their hands." Nineveh repented, and God turned away his wrath, and did not destroy it. This act of mercy on the part of God "displeased Jonah exceedingly, and he was angry." He felt, perhaps, that this act of divine clemency would undermine the foundations of justice and imperil the divine government. This is not the only case in which one of God's servants has been offended at the breadth of divine mercy and compassion.

Jonah even makes his knowledge of God's graciousness and mercy the ground of his refusal at first to go to Nineveh, and of his attempt to flee unto Tarshish. But this explanation puts Jonah in the unenviable light of being unwilling to go and preach to a wicked city, foretelling its destruction, because, in case of repentance, he knew God could not inflict the punishment.

In this state of mind, after the Lord had reasoned with him, "Jonah went out of the city, and there made him a booth and sat under it in the shade, till he might see what would become of the city." Perhaps he hoped that God might yet change his mind and destroy the city. But God was still gracious to him in spite of his bad temper, and prepared a gourd to grow up and become a shade over his head. Jonah was glad of the gourd as a protection for himself, even though he was sad over the failure of the Lord to destroy Nineveh. When the Lord caused the gourd to be destroyed by a worm, and Jonah was faint under the power of the heat, he was angry with the Lord again, at which Jehovah said to him, "Thou

hast had pity on the gourd, for which thou hast not labored, neither madest it grow; which came up in a night, and perished in a night; and should not I have pity on Nineveh, that great city, wherein are more than sixscore thousand persons that cannot discern between their right hand and their left; and also much cattle?"

There is in these beautiful and tender words the foreshadowing of that univesalism of God's mercy which was subsequently revealed in the gospel of Christ. Jonah's sin was not in leaving the city and seeking shade in the country, but in the narrowness of his sympathies, and his rebellion against the ways of God to men. A preacher of his frame of mind would do much less harm under a booth in the country than in the city, and the farther he can get away from the city the better it would be for it and, perhaps, for the preacher also. We are glad that God in his goodness still prepares a shade for his servants when they are weary and faint, and bids them,in the tender language of the Master, to "come aside and rest a little," when their physical condition requires it.

The passage from Luke enforces the lesson of daily cross-bearing. It is not a matter of acknowledging Christ at the beginning of our Christian life, but a matter of daily service and of daily bearing of the cross. The "cross" here stands for whatever opposition, hardship or privation may be connected with our loyalty to Jesus Christ. If it be necessary to witness for Christ by the laying down of our lives for his sake, we are not to hesitate to do so, because under such conditions, "whosoever shall lose his life for my sake, the same shall find it." Our Savior teaches that it would be a very bad bargain for one to "gain the whole world and lose himself."

It may involve a little more self-denial to serve Christ loyally and faithfully during the heat of the summer season than at other times. If one's post of duty is in the city, and his forsaking of that post would mean dereliction of duty, he would be a poor follower of Christ who, for the sake of comfort and convenience, would refuse to bear his cross daily for the sake of Christ. This must not be interpreted, however, to mean that the Lord is a hard, unmerciful taskmaster, who holds his disciples to certain tasks without regard to their physical needs. He is mindful of the welfare of His servants, and desires them to pursue that course that will enable them to accomplish most good for the world. The lesson simply emphasizes the truth that we are not to turn from following Christ because of hardships, or sacrifices, or dangers, but that we must be loyal to Him at all times and seasons, at home or abroad, in the city or in the country, and quite regardless as to whether the thermometer be at the freezing or at the boiling point.

PRAYER.

We thank Thee, O God, that Thou art full of compassion and tenderness, and that Thy mercy is wider than we can appreciate or understand. We thank Thee for Thy long-suffering toward us, and that in times of stress and trial Thou hast provided protection for us. We thank Thee for the gift of Thy Son, our Savior and our Leader. Help us, we pray Thee, to be His faithful followers. As He bore the cross for us, so may we have grace and strength to take up our cross daily and follow Him, through evil and through good report, in prosperity and in adversity, in times of security and in times of danger. At this season of the year, when many are scattered abroad from their homes and from their usual places of worship, may we all seek to be loyal to Christ and may there be no vacation in our religious duties and obligations. For His name's sake. Amen!

Editor's Easy Chair.

OR

MACATAWA MUSINGS.

The quiet which had prevailed since our arrival at the Park was broken on yesterday by a contest between the forces of Boreas and Neptune. In other words, the winds blew fiercely from the north and northeast upon the face of the deep, and the deep responded with a tumult of waves which thundered upon the shore all day long. Black Lake, or Macatawa Bay, as it is sometimes called, was submerged by the inflowing waters from Lake Michigan, causing the highest water in the little lake which we have ever seen. The little dock for the rowboats was submerged, and there was hurrying and scurrying on the part of the boatmen to save the smaller craft from being washed out into the lake or beaten to pieces against the shore. It is splendid, however, to hear the deep diapason of the old lake when it is once roused to energy of action by a gale, and to watch the long lines of white-crested waves as they chase each other to the beach. A change of this kind is always welcome for those who dwell upon the shore, however uncomfortable it may be to those who are "rocked in the cradle of the deep." The stormy day was closed with a gorgeous sunset, which filled all the western horizon with the glory of its going down. Despite the stiff, cool breeze that was blowing, men, women and children sat upon the sand near the breaking waves, and gazed out over the lake upon the gorgeous clouds that had caught the glory of the departing sun, and seemed lost in meditation.

As we looked upon these gazing groups of people, whose faces were fastened on the glowing portals of the west and the magnificent cloud-scenery, we asked ourself the question whether it was possible for people to look upon such scenes without being made better by them. How can a soul, possessed with any sense of the sublime and of the infinite, look upon such splendid visions of beauty, painted by the hand of the divine Artist, and not recognize the presence, in this world and in their own being, of that God who worketh hitherto and still works in all the changes of earth and sky and in all the forms and manifestations of life and beauty? Once we have received the idea of a divine creative Power, an infinite Being, who has brought into existence the heavens and the earth, and who upholds them by the word of his power, it is easy to see his presence and his continuous operations in all that charms the eye, delights the ear or fills the soul with high and noble thoughts. We cannot believe that one under the spell of the divine beauty as it is painted upon the heavens, or the earth, or the sea, can at the same time be under the dominion of base and sordid desires and ambitions. The two sets of feelings must be mutually repellant. If an art gallery is educative of the taste or sense of beauty, why should not the pictures in nature, which the best of art can only imitate, be more so?

The prophecy of yesterday's sunset is fulfilled. A marvelously blue sky and bracing breeze, a lake reflecting a variety of hues and flecked here and there with white-caps, make almost ideal, yet characteristic Macatawa weather. It is a delight to work and think in such an atmosphere. What an ideal place it is in which to read the books that you have been promising yourself to read for sometime! As an author, we could wish ourselves no better fortune than to have our books read under such conditions as here exist. We are reading two books just now, very diverse in their character, which is better than to be reading two books of the same character at the same time. McGiffert's "Apostolic Age," celebrated by the opposition which it has aroused in the Presbyterian Church against its author, is a book that should be read by those who wish to know the things that are being said by the scholarly men of our time. We have read few books which have raised as many mental protests against its conclusions as this of McGiffert's, and yet there are frequent flashes of insight into the spirit of the times, and a wealth of resource in the way of the world's best thought, that makes the book well worth reading. Herron's "Between Cæsar and Jesus" is an intense book, written by an intense man, who has red-hot convictions on social problems, and who utters them strongly and fearlessly. We do not always find ourself in agreement with Prof. Herron's statements, but at the same time we believe he is doing much to stir up the social conscience and to prepare the way for the coming of Christ into our social and industrial lives. We read him with pleasure and profit even when we are compelled to differ from him.

It is the early morning hour. The household at Edgewood-on-the-Lake is asleep, except the writer. Even the lake seems to be slumbering, like an infant, and only its gentle breathing is heard. There is the steady twitter of a wren or two, with an occasional note from another morning songster. As for the rest there is stillness. Far out over the lake a purple line marks the place where sky and water meet. A few slanting rays of sunlight are falling through the trees like golden arrows from the quiver of the mighty day-god. Morning! As calm and beautiful as upon that first day, of which it is said, "And the evening and the morning were the first day." What a revelation that first morning must have been to the primitive pair! Its fading stars, its glowing, tremulous light in the east, its rising sun, driving back the darkness and gloom of the night, and flooding hill and dale with its glorioug beams, must have been watched with an increasing wonder and admiration which deepened into worship, as they saw the stately advance of day. Each morning since then has partaken of the beauty and wonder of that first morning, somewhere, to some observant, responsive soul. Every morning a new, clean page in our life-volume is spread before us, and the angel, Aurora, reminds us that we may write thereon deeds, words and thoughts, which may contribute to our own and the world's happiness, or quite the reverse. Thank God for the morning, with its quietude, its new energy, it high resolves, and its benediction on the day!

Among the arrivals at the Park, during ing the past few days, is the family of J. J. Haley, and J. Z. Tyler and family. Bro. Bowman and wife, of Chicago, spent a day at the Park this week, prospecting. They were originally from St. Louis, and are prominent workers in the First Christian Church, of Chicago, of which Bro. Tyrrell is pastor. We have also been favored with a visit from Prof. Jefferson, dean of the Berkeley Bible Seminary, at Berkeley, California. Bro. Jefferson has been passing through the deep waters of late, in the loss of his estimable wife, recently, and has come East to bring his children to their relatives. It is always stimulating to meet and commune with Bro. J. on the things of the kingdom. We have few more diligent and competent Bible students and Bible teachers than he. He will return to California in time for the state convention. Next week comes the great Detroit Endeavor Convention, and we hope to meet many of our readers there.

Edgewood-on-the-Lake,
Macatawa, Mich.

Reformation of the Nineteenth Century

NINE DECADES OF HISTORY

THE TURBULENT PERIOD—VIII.

W. T. MOORE.

Necrology.

THE DEATH OF THREE GREAT MEN.

Not very many eminent men among the Disciples of Christ went to their rest during the period of which I am writing; but those who did go were perhaps the most eminent and influential of all connected with the movement. I cannot now mention more than three, but the death of these three would have amounted to almost a calamity had it not been for the inherent strength of the movement with which they were associated.

WALTER SCOTT.

The first of these heroes, in the order of time, to fall on the battlefield, was Walter Scott, whose death occurred April 23, 1861. He had just returned from a preaching tour and was greatly disturbed on account of the political troubles of the country. At first he seemed to be suffering with nothing more than a severe cold, but soon this developed into inflammation of the lungs, which finally proved fatal, after only a few days of severe illness. He bore his suffering with heroic resignation, and died in the hope of that gospel which he had so often and so eloquently preached to others.

I knew him personally for many years, and to know him was to love him. That which was perhaps most attractive about him was his childlike simplicity. Though endowed with a most superior intellect, which had been enriched by much reading and study, he was, nevertheless, unassuming as a little child. He was probably the most eloquent preacher in some respects that the Reformation had produced. I I have heard him when he seemed almost inspired. At such times he was indeed a master of assemblies.

He was almost equally effective with the pen. Some of his works, though not entirely free from literary faults are, nevertheless, among the best that have been produced by the movement with which he was identified. His power of generalization was remarkable and his works entitled "The Gospel Restored" and "The Great Demonstration" made a profound impression upon all who read them carefully at the time of their publication. They ought yet to be text-books with all young men who are preparing for the ministry of the Christian Churches.

I cannot do better than to quote what Mr. Campbell said of him in the May number of the Harbinger following his death:

"No death in my horizon, out of my own family, came more unexpectedly or more ungratefully to my ears, than this of our much-beloved and highly appreciated brother, Walter Scott, and none awoke more tender sympathies and regrets. Next to my father he was my most cordial and indefatigable fellow laborer in the origin and progress of the present Reformation. We often took counsel together in our efforts to plead and advocate the paramount claims of original and apostolic Christianity. His whole heart was in the work. He was, indeed, truly eloquent, in the whole import of that word, in pleading the claims of the Author and Founder of the Christian faith and hope and in disabusing the inquiring mind of all its prejudices, misapprehensions and errors. He was, too, most successful in winning souls to the allegiance of the divine Author and Founder of the Christian Institution, and in putting to silence the cavilings and objections of the modern Pharisees and Sadducees of sectariandom.

"He, indeed, possessed, upon the whole view of his character, a happy temperament. It is true, though not a verb, he had his moods and tenses, as men of genius generally have. He was both logical and rhetorical in his conceptions and utterances. He could and he did simultaneously address and interest the understanding, the conscience and the heart of his hearers, and in his happiest seasons constrained their attention and their acquiescence.

"He was, in his palmiest days, a powerful and successful advocate of the claims of the Lord Messiah on the heart and life of every one who had recognized his person and mission, and especially upon those who had, in their baptism, vowed eternal allegiance to his adorable name.

"He, without partiality or enmity in his his heart to any human being, manfully and magnanimously proclaimed the truth, the whole truth and nothing but the truth, so far as he understood it, regardless of human applause or human condemnation. He had a strong faith in the person and mission and work of the Lord Jesus Christ. He had a rich hope of the life everlasting and of the inheritance incorruptible, undefiled and unfading.

"I knew him well. I knew him long. I loved him much. We might not, indeed, agree in every opinion, nor in every point of expediency. But we never loved each other less because we did not acquiesce in every opinion and in every measure. By the eye of faith and the eye of hope, methinks I see him in Abraham's bosom."

The true place of Walter Scott in the history of the Reformation has not yet been fully recognized. It is probably true that to him more than to any other man should be ascribed the rescue of the true foundation of the church from the rubbish which had covered it during the ages of the apostasy. He it was that declared that Christ himself and not doctrines concerning him was the true foundation on which to build the church. Doubtless others insisted upon the same thing about the same time, certainly Mr. Campbell did, but no one made this such a distinct fact and emphasized it with so much persistency and power as did Walter Scott; and it is a proof of his almost prophetic foresight that this great, fundamental truth of Christianity has become practically the common ground of fellowship among all well-informed Christians, and the inspiration of all evangelistic work. If Walter Scott had never done anything more than call attention to the true foundation of the church and emphasize the proper place of baptism as he did, he surely would not have lived in vain. But in addition to this, his life was full of active service in building up the churches and in proclaiming the gospel to the unsaved. To sum up his work in a sentence: he was one of the most efficient evangelists in the best sense, of modern times.

WILLIAM HAYDEN.

On the seventh of April, 1863, the beloved William Hayden fell asleep. He was a special friend and associate laborer of Walter Scott, though he was well acquainted with and much beloved by Alexander Campbell.

In his early life Mr. Hayden was sceptical: and after his surrender of scepticism, he was still perplexed by the confusions in the Christian world. He was particularly troubled about the matter of conversion, but through the preaching of Walter Scott and others and his reading of the Millennial Harbinger, he finally saw his way to identify himself with the religious movement of which he afterwards became a distinguished light.

He was a sweet singer as well as an earnest proclaimer of the gospel.

He was greatly beloved, especially by the brotherhood of Ohio. It was in this state that most of his labors were performed, and it is probable that he contributed more to the success of the cause in that state than did any other man.

But as others have made reference to his life and character, it is only needful to say these few words while recording the fact of his death.

ALEXANDER CAMPBELL.

March 4th, 1866, will always be a memorable day in the annals of the movement of the Disciples of Christ. This was the day on which Alexander Campbell fell asleep in Jesus. He had been in failing health for sometime, but no one was quite prepared for the end when it came. His family and friends were so warmly attached to him that it was difficult to believe that he could be snatched away from them by even the ruthless hand of death. Nevertheless, he as well as others had to pass through the valley and shadow of death, though certainly he feared no evil, for he realized up to the last moment that the rod and staff of his divine Lord would be with him and comfort him. Few men have lived more consistent lives, and equally few have given stronger evidence of perfect resignation in death than did Alexander Campbell.

SOME GENERAL CHARACTERISTICS.

Has Alexander Campbell ever been understood? Has his character been properly estimated? Has his influence upon the religious world received the attention which it deserves? These questions probe to the center of an inquiry which needs to be earnestly and honestly made and answered. He has certainly been misunderstood by many of those who opposed his religious teaching. It is impossible to believe that intelligent and candid men would intentionally continue to misrepresent any fellow laborer in the great work of saving souls; and the notion, therefore, is at once rejected that his religious contemporaries designedly meant to place him in a false light before the world. This conviction is deepened and strengthened by the fact that some of his own brethren were not able to clearly apprehend his religious position, and consequently in not a few things they have misstated his teaching at several vital points.

Even at the present time there are those, both out and in the communion with which he was identified, who seem to wholly misunderstand the real significance of much for which he contended. Was his teaching, therefore, obscure? Certainly not. In the main it was as clear as a sunbeam. His literary style was somewhat Johnsonian, but his thoughts were never obscure.

What, then, was the difficulty? Evidently this: he spoke to the prejudices of the age in which he lived. His teaching frequently slapped the convictions of men right in the face. His work was eminently aggressive from start to finish, and it is not surprising, therefore, that he was not understood by his contemporaries, for there is perhaps nothing so blinding as religious prejudice; and this is precisely what he had to meet at every point of the compass toward which he turned.

It seems to me that three great general characteristics may be safely affirmed of Mr. Campbell.

(1) His sublime faith in the Lord Jesus Christ. No one who was not intimately acquainted with him could form a just conception of how sublime this faith was His whole religious system was Christocentric. Christ was with him truly the "All in All." While his intellect swept the whole circle of theological investigation, his heart always rested upon the personal Christ. This fact gave a peculiar charm to his own personality. It lent a childlike simplicity to all of his conduct. He seemed to live with one hand in the active duties which pressed upon him from every side, while the other securely grasped the hand of the personal Savior.

As already intimated, you had to be with him day by day to understand how completely he was dominated by his faith in the personal Christ.

During the months of August and September, 1862, I spent considerable time at Bethany. I had been in ill-health and had visited Bedford Springs, Pa., with the hope of recruiting my health. On my way home I made it convenient to visit the scenes of my college days and renew my personal fellowship with my revered president. He had changed considerably since I saw him. In some respects he was no longer the same man I had known; nevertheless, in the matter of his faith, that seemed to have grown rather than to have decreased. I had many long and intimate conversations with him about almost every current topic of the time. We took frequent horseback rides together along the roads leading out of Bethany, and all who are acquainted with the scenery which meets the eye at every angle around that sacred spot will agree with me that many views are simply enchanting.

In our conversations I freqnently tried to see how long I could keep him from the great object of his thoughts, viz., the Lord Jesus Christ, and in every instance I found that all roads soon led up to Him who is "the chief among the ten thousand, the one altogether lovely." On one occasion I remember that I felt sure I would succeed in diverting his attention for at least a little while. We were riding together and had reached a prominent elevation in the road where a most beautiful landscape was suddenly unfolded to view. The picture was really entrancing. I called him to halt and began to descant upon the lovely scene before us. He at once delivered one of the most eloquent tributes to the great Creator that I ever heard. I listened with almost amazement at his marvelous diction. But before giving me even an opportunity to say a word in response, he began to quote from the first chapter of Hebrews where it is declared that "God hath spoken to us in these last days by his Son," and that now "all things are upheld by the Word of his power." Then for at least ten minutes he held me perfectly spellbound as he went on to describe the matchless characteristics of the world's Redeemer.

This instance furnishes only a sample of what I heard during my brief but long-to be-remembered visit. He seemed to know very little about the things that were passing around him. The Civil War was then at its very height, and yet Mr. Campbell apparently thought little or perhaps nothing about it. He seemed to live entirely in the past and in the future—the present occupied practically none of his thoughts. With a great history behind him that enabled him to say with the Apostle Paul, he had "fought a good fight, finished his course and kept the faith," he could and did say with the same apostle, that "henceforth there was laid up for me a crown of righteousness." It was this "henceforth" that gave a peculiar sweetness to all of his thought. He simply lived in anticipation of the future life, and the special charm of that life to him consisted in the assurance that he should see Christ as he is and enjoy him forever.

This sublime faith enabled Mr. Campbell to look with almost contempt upon the ordinary things around him. It has been said that his mind, at this time, was somewhat shaken and that he was practically a mental imbecile. As to whether this was true or not, much will depend upon the point of view from which we look at the matter. The links of his mind that bound it to earth were undoubtedly broken, but this does not prove that the real mind was in any respects shattered. The mental grasp of heaven was stronger than it had ever been, and may it not have been the intention of Providence to get him ready for the sublime glories of the future by weaning him away gradually from the present life? Possibly what we call a mental break-down may, after all, sometimes mean only a firmer grasp of spiritual things. There is a vast difference between mental imbecility and that cutting loose from those things which hinder our constant communion with the spiritual world.

ACTUAL AND FORMAL REMISSION OF SINS.

A. B. JONES.

Is this distinction fanciful, or real? Is it a distinction without a difference? Let us consider this subject a little—I might say reconsider it. There is a difference between sinning against a person and sinning against a government. If I commit a trespass against my brother and offend him, it is a personal matter between him and myself. I apologize to him and make amends, and he forgives me. It is the same if this person were the governor of the state. If my conduct toward him is such as to offend him, this becomes a personal matter between him and myself. The state government takes no cognizance of it unless I have infracted the laws of the state and thus become a public offender.

When, however, I commit a deed that makes me an offender against the laws of my state or government, it is no personal affair between the governor or the President and myself, but it is a matter of law, which the court and its officials have to deal with. If I am a perjurer it is no personal offence to the governor, but an offence against my state. If I am a counterfeiter, it is nothing personal with the President of the United States, but it is a sin against my government, and it is the duty of the government to see after it.

The same difference that obtains between sinning against a person and sinning against a government obtains between the personal pardon and the governmental pardon of sin. Let this point be clearly seen. If I offer an indignity to the President of the United States and, seeing my wrong, make satisfactory reparation, he extends to me forgiveness. This is an affair between the President and myself wholly. It is a matter of personal relation and personal feeling between him and myself simply. I have personally offended him, I have personally made amends to him, and he has personally forgiven me. His official character as President is not involved. The government has nothing to do in the matter. But if I am convicted of counterfeiting the money of my country, and appeal to the President for pardon, the case is different. The President's personal feelings and personal character are not involved, but only his official character and feelings. I have sinned against the laws of my government, and he is the chief executive of that government, and has lodged in himself the pardoning power. If he pardons me, it is an official act of the chief executive toward a man who has violated the laws of his country. The relations on his part and on my part, are strictly governmental and not personal.

But now there are forms of administration where these two elements, the personal and the governmental, are strangely mixed, where they are indissolubly blended and united. This is the case in the parental government in the family. If a boy goes wrong, and covers himself with shame, it becomes both a personal and a governmental affair. In the nature of the case this is so. The deepest personal feelings known to the parental heart are stirred. The highest interests of the family government are involved. The father experiences strong feelings in both directions. In his own heart he is personally wounded, and his family government has suffered violence. Now, if that boy comes to himself, if he becomes sensible of his sin and seeks the forgiveness of his father and the family, when the father sees that the son is truly penitent, his own heart relaxes with compassion. He, in his heart, feels the impulse of forgiveness. But it is not simply a personal matter between him and his son. Family order and discipline are involved. It may be well to have the whole family understand this. As they sit together in the family circle at night, talking over the matter, all hearts overflowing, the father ends the conversation by saying, "Well, my son, it is all over now. Everything is satisfactory. Kiss your mother, and all is forgiven." The boy, with heart all broken up and with eyes suffused with tears, throws his arms around his mother's neck and kisses her with an affection which the peculiar case only could inspire. They all retire to bed.

Now that boy was *actually* forgiven by the father when the father saw that the son was penitent. The feeling of contrition in the heart of the boy caused the feeling of forgiveness in the heart of the

father. The boy was *formally* forgiven when he kissed his mother in obedience to his father's request, and in obedience to his own inclination as well. It does not require a philosopher to see this distinction. It exists in the very nature of things. When that boy dropped into bed he felt an *assurance* of his father's forgiveness. He could not know the workings of his father's heart, and that he was forgiven. Of course, the father knew his own heart, knew that, so far as his own heart was concerned, the son was forgiven by him, personally, the moment his contrition appeared. But, in the interest of the family government, and that the son might be *assured* of this forgiveness, the father asked the son to kiss his mother, with the added promise that all should be over, all forgiven.

In the divine administration these two ideas, the personal and the governmental, obtain in their highest form. This double relation exists here in its most complete realization. God is the father. He is the ideal father. He knows, not only his own heart, but he knows the hearts of his erring children. Every emotion, every intention, every desire of man, the child, is known to the Heavenly Father before it finds expression in words or deeds. God does not require a man to be baptized or to pray or to commune at the Lord's table, in order that he, the Father, may know what is in man. They are appointed for the benefit of man, for the good of the child as an individual, and for the good of the family in the aggregate, in its corporate capacity. Man knows his own heart, but he does not know the heart of the infinite Father. He needs a revelation from God that he may know his will and be assured of his favor. God reigns over man by direct personal relation, and through the Church of Christ as a governmental expediency. The Father governs every child, but administers his government in the interest of the whole family. We each have our personal relations to our Father and we have relations to each other. We are influenced and affected by each other. We are now considering the question of the actual and the formal remission of sins. When a man's heart is broken with sorrow over his sins, when he is truly penitent, God knows it. The Father's heart instantly enters into sympathy with him. The love of Christ on both sides constrains. The moral conditions are met. Contrition in the child's heart as a moral cause produces compassion and forgiveness in the Father's heart as a moral effect. Each knowing his own heart and the Father knowing the child's heart as well, the personal conditions are met and the Father forgives. This is *actual* remission. But how is the child to know that he is forgiven? The Father could, in an audible voice, in every instance, speak to the child and assure him by words of his forgiveness. But for good reasons he does not choose this course. Yet, it is important that the child should have the assurance. The act of baptism gives this assurance: "He that believeth and is baptized shall be saved." "Repent, therefore, and be baptized in the name of Jesus Christ for the remission of your sins." The Father gives this pledge to the child, the child accepts and obeys, and receives the assurance that his sins are forgiven. This is *formal* remission. It is made necessary, as a means of assurance to the individual child that he has received the forgiveness of his Heavenly Father. It is necessary as a governmental measure in the Church of Christ, through which the Father governs his whole family in a corporate way. The Scriptures that set forth both this personal and governmental relation of God and men are abundant and will rapidly occur to every one on reflection.

Considerations like the foregoing led Alexander Campbell, not only in his early ministry, but throughout his life, to teach the distinction between the actual and formal remission of sins; and led Isaac Errett and others of our most distinguished thinkers and writers to always speak of baptism as the "*assurance*" of remission of sins which implies prior actual remission. A thing must exist before we can be assured of its existence.

Now men are differently organized. Some minds are inclined to look at the inside of things, others are inclined to look at the outside, while others still see both sides. *Actual* remission of sins is a psychological fact and involves psychological experience, a moral experience in spiritual natures resulting in a moral cause and a moral effect. Repentance produced by the gospel of Christ in the sinner as a cause is followed by forgiveness in the Father's heart as the effect. Formal remission is an expedient of government and a matter of law. Metaphysical minds see the former more distinctly than the latter; while the legalistic minds see the latter rather than the former. The pendulum of religious thought for centuries has vibrated between these two ideas, a spiritual and a legal conception of Christianity. Actual and formal remission of sins is only one point in the discussions and dissensions.

In debates on the subject of remission of sins by our preachers and our opponents of various denominations, each party quotes plain declarations of Scripture maintaining his position. This is done in each case with confidence and an air of triumph. Then each explains away the adverse passage to his own satisfaction, but never to the satisfaction of his opponent in debate. The ingenuity, and I might say, the disingenuity of these disputants, is sometimes very remarkable in their attempts to break the lance of his opponent and to harmonize the adverse passage with his own proof-texts. May not both be right, and yet both be wrong?

For example: Our preacher affirms that *baptism* is for the remission of sins. And he proves it by Acts 2:38: "Repent and be baptized, every one of you, in the name of Jesus Christ, for the remission of your sins." The case is clearly made out, the proposition is sustained by the text. His opponent holds that *faith* alone, by which he means *the intelligent surrender of the soul through Christ to God*, secures to the sinner the remission of his sins. And he proves it by Acts 10:43: "To him give all the prophets witness, that *through his name whosoever believeth in him shall receive remission of sins.*" And his case is just as clearly made out, his proposition is sustained by his text. Our present contention is that this latter text declares the *actual* remission of sins; that forgiveness in the divine nature, felt and exercised personally toward the contrite sinner; while the former passage proclaims the *formal* remission extended to men as subjects of law, as living and associated together in the divine government.

There is an actual and a formal communion at the Lord's table as well. There is an actual and a formal communion with God in prayer. There is an actual and a formal confession of Christ. There is an actual and a formal living the Christian life before God and man.

Our God is not a king who rules simply by laws and institutions. He is "our Father who art in heaven." He seeks to establish and maintain a personal relation with every individual life. He numbers the very "hairs of our heads." His "ears are open to our prayers." He "numbers our days." He gives us "our daily bread" and "forgives us our transgressions." And we are not simply subjects under an arbitrary reign of law. We are "the children of God." Each one is a "king and a priest" before the Lord, acting and worshiping for himself. "Every one of us shall give account of himself to God." We sin not so much against the divine government as against the divine Being. "Against thee, thee only, have I sinned."

As there is actual sin in the human heart before its formal appearance in an overt act, so there is actual forgiveness in the divine heart before its formal remission in the act of baptism.

Liberty, Mo.

THE MINISTRY WHICH OUR AGE DEMANDS.*

It is becoming cheap to say that we are living in an age of transition. Every age has its revolutions. Some are wrought out through the slow processes of regular development, while others come as the thunder storm or the hurricane, seeming to transform everything which lies in their pathway. Our age sometimes impresses us that it is more like the latter; and yet the great changes in scientific method and in historical and literary criticism have come about in a thoroughly orderly and philosophical manner. It is only the quickness of the change in the point of view and the method of exposition that resembles the hurricane. We are living in a different age from that in which our fathers lived, however short our lives have been. The prevailing thoughts of the seventies were not the dominating principles of the eighties, and we are confident that we have quite outgrown the points of view of a decade ago.

This process is nothing new. Every age has had its peculiar problems and its dominating ideals. The church of the first century had different problems from the church of the tenth century and had to meet them in different ways. To be the redeeming and saving power of the world, the church has at all times "become all things to all men, if by any means it might save some."

The ministry is the spokesman and leader of the church in every age. It is to speak the truth which the church has inherited as its sacred deposit, and it is also to lead the church into the higher and fuller interpretation of the truth which every age must bring. The true minister of the church, therefore, must not only be in most intimate touch with the historic truths and basic facts upon which the church rests, but he must *understand* his own age and must be able to *interpret for* his age the underlying principles of Christian thought

*The annual address delivered before Butler Bible College, Irvington, Ind., by C. C. Rowlison.

and life. This I think is what Paul meant in his exhortation to his Ephesian brethren, to "redeem the time," or as the R. V. puts it in the margin, "to buy up the opportunity."

It would be indulging in the repetition of threadbare truisms for me to emphasize the demand which our age is making for a trained and cultured ministry. The church will no longer support men who have not availed themselves of the opportunities so abundantly afforded by schools and colleges, however it may revere the names of those who, deprived of these opportunities, wrought so faithfully in the past under such extreme difficulties. Nor is it worth my while more than to repeat that the ministers of the day must be men among men, acquainted with human nature, and able to meet men upon their own plane. Neither shall I stop to emphasize the need of a knowledge of the principles of science, of the history of philosophy and of national development, of the great religious systems which recent studies in comparative religions have made familiar to the world. It is simply a matter of course that the ministry of to-day must be up to date. There is no excuse for allowing the higher critic to date one of our sermons in the eighteenth century or the early part of the nineteenth, solely on the grounds of the overwhelming internal evidence. Our churches are sending their missionaries to the uttermost parts of the earth, but it is not wonderful that educated Hindus laugh at them and ridicule us because neither we nor our representatives have ever heard of the Brahma Somadj and the work it has done. Of course Christianity is not and cannot be propagated by meeting all the subtleties of Oriental philosophies; but the Christian who shows an ignorance of these philosophies, and an indifference to the soul-strivings which they represent, can never reach the men who shape the thought of India. It was when Paul entered the school of Tyrannus as professor of Christian doctrine and practice that Demetrius began to see that his business was in danger, and it was through Paul's influence over educated men who came to that school, that he was able to persuade and turn away much people. And so in our own land the ministry must be sensitive to every influence which is coming from the ends of the earth and from the remotest ages of the past by which men's views, ideas and beliefs are being greatly modified to-day.

But it is not about these things that I have decided to speak to-day. It is another task that I have set myself. *I believe that the ministry which this age demands is a universal ministry, of no particular age, and yet of all ages.* We have on our dining tables our breakfast foods and a multitude of modern mixtures. Our food is cooked by steam, or shipped ready for the tables from the ends of the earth, and it has come to be a sign of bad breeding to touch our food with our fingers. But we live on flesh and cereals, on vegetables and fruits, as our ancestors have done from the earliest times. And after all, the important thing for the parent to do is to see that his child has good food and enough of it, incidentally teaching him the table manners of his day. So it seems to me the ministry of to-day needs to be profoundly impressed with the absolute necessity of preaching a universal gospel, though it is of course presented according to the accepted customs.

1. First of all, therefore, it seems to me important to emphasize that the age demands a ministry *above* any particular school of criticism. I say above, for it certainly should not be below it, ignorant of it, indifferent to it. Many to-day so fear those who are called Higher Critics and the work which they are doing, that these cautious ones are preaching as of the most vital importance a gospel of vituperative warnings, and their jeremiads sometimes must make the Lord himself tremble for the stability of his own cause. On the other hand, one finds a class of ministers who seem to think their special calling is to enlighten the dear people upon the important critical results of the German school, and to prove that Prof. Briggs, because he was loyal to truth, was, therefore, not a heretic; while the Presbyterian Church has proven itself a back number and a narrow sect, even though it still retains the allegiance of a large number of the brainiest and most conscientious men of the times. Now I am convinced that while the age is excited by this tempestuous uproar on each side, and thinks itself highly entertained by the thunderous bellowings, yet it is becoming wearied with its long-drawn-out effusions, and is asking if the ministry has not something more satisfying to offer the world as it passes constantly on through its domestic, social and national tragedies.

2. And in the second place, I am convinced that the age is demanding a ministry above any particular school of theology or sect of religion. We are aggrieved sometimes at the tenacity with which people cling to their denominational traditions and refuse to enter into that completer and higher unity of Christ's disciples, of which we have had such a happy vision and which we believe to be the ideal of Christ himself for his people. And yet the day has gone by when these same people will approve a sectarian emphasis by their minister upon their denominational standards, and many will even resent it. No denomination has an absolute and all-inclusive interpretation of Christian truth, and every denomination has been emphasizing some principle which was of great importance for the world. While we believe that our plea has gone low enough down to reach the bedrock upon which the church in its doctrine and life is built, yet the most zealous advocate of that plea could hardly affirm that we have yet been able to build upon this foundation so broadly that all error has been excluded from us and all religious truth accepted by us. The church to-day requires a ministry bold enough to reject all error whenever found, and to include all truth from whatever source discovered.

This is no small undertaking for us who are coming into the ministry of the church to-day. For on the one hand there is danger that we underestimate the value of the truth which seemed so precious to our fathers, of whose struggles we are receiving the beneficent fruitage. This would be base unworthiness. When the wheat is ripe we take it from the ground and separate it from the straw. But he who would make light of the soil, and of the farmer who toiled to till it, and of the stalk which received the rain and withstood the storms and bore the elements from the soil to make the ripened grain, would not only be ungrateful, but he would be base and false. On the other hand, he who, out of respect for the soil and the farmer and the stalk, should demand that the grain be not removed and separated, and planted again to produce more fruit, would be even more blind, and his incapacity would be his only excuse from the charge of error and folly. So the ministry of to-day must take the truth which it has received from the sowing and toiling and reaping of the fathers, and plant it in the newly prepared soil of the present generation, and cultivate it there with all the machinery which modern genius has been able to invent. But we must be sure that the seed we plant is *the truth*, itself greater than any party of the past or the present which has tried to realize it, and as ancient and eternal as God himself.

3. And this leads me to say, in the third place, that the age demands, as it seems to me scarcely another age has demanded, a ministry which has been able to grasp and is able to interpret the eternal verities. Moses may or may not have written the whole of the Pentateuch, and the people are very much interested, in a newspaper way, in the discussion of the evidence both for and against its genuineness, but what their hearts are hungering for is to know whether or not there is a God who hears the cry of his people, as Jehovah is said to have heard Israel. My brethren in the ministry of the gospel of Jesus Christ, this age is in danger of starving for want of the knowledge of God, while his servants are in hot debate about the means by which that knowledge is transported. Surely, the all-important thing is to get the truth to them in as wholesome form as possible, and as quickly and directly as lies in our power. To attain a personal knowledge of God is not only medicine for diseased souls; it is also food for growing character. This food is of itself the same in all ages; though it may be served under the new label of science, or through the old medium of the words of Scripture. What *we* must be sure of is that the people are becoming convinced of the existence and presence of God. Whether we deliver learned philosophical discourses, or weave a most ingenious fabric of Scripture texts—neither of these is of the slightest importance unless by our efforts God is revealed to his people. Count that effort your greatest failure when men praise your subtle arguments or your eloquent words or your combativeness. Count that your real success when men say to you that they have been brought very near to God. To be able thus to convince men that "God is, and that he is a rewarder of them who diligently seek him," one must not only *believe this proposition as an abstract truth*, but it must be a fact of his *own experience*. John said, "That which we have heard, that which we have seen with our eyes, that which we beheld, and our hands handled concerning the Word of life, that declare we unto you also, that ye also may have fellowship with us." This is ever the method of the saving ministry. No theological sprig, fresh from the seminary, can long satisfy with his parrot repetitions, or his sensationalism, whether he be conservative or radical. The true minister can help the doubter because he has reached the sure foundations of faith through his dark and determined struggle with doubt. He can bring the troubled heart to find its rest in God because he himself has there realized "a peace which passeth understanding." He can convince the world of the Fatherhood of God, and of his majestic sovereignty, not because he has been taught these things in the creeds, but because they have become the realities of his personal experience.

The question is often asked, What is the attitude of the pulpit to the great moral, social and national problems which are to-day agitating the world. I shall say nothing of these in detail; but I do believe that the ministry of to-day should emphasize the fact of God's presence in the processes of history, the fact that whether we will or not he reigns in our social relations, to reward us if we are true to him and to each other; to recompense with tribulation and death if we ignore his eternal laws; should emphasize the fact that we shall all stand before his judgment seat to render account for the deeds done in the body, whether they be good or whether they be evil. It is just as true as it ever was that God is not mocked, and whatsoever we sow, that shall we also reap. A multitude of people do not believe this to-day, and it must be emphasized with all the persuasive power of logic and with all the authority of God's voice. The ministry which this age needs is one which is so filled with the assurance that God reigns, and is so certain that its message is from him, that its every utterance shall declare God's presence, and its every promise shall fill men with hope.

(CONCLUDED NEXT WEEK.)

Our Budget.

—Overcome evil with good.

—Be not among winebibbers.

—Do not become weary in well doing.

—Overcome the world with a living faith in God.

—In proportion as your heart is warmed by the Son of God you will have strength to bear the exterior heat of God's sun.

—The interior heat of the Sun of Righteousness in a prayer-meeting, a Bible-school or a church is a wonderful antidote to the depressing effects of the exterior heat of the sun of the universe.

—The cooling breeze of negligence often fans the fires of lust and leads to the conflagation of all holy aspirations in the soul. Fight the fires of temptation with the fire of God's love.

—The Missionary Tidings has added to its contributing editors the name of Mrs. C. N. Pearre. The July number of the Tidings, by the way, is an exceptionally good one. It is loaded to the guards with missionaay news.

—The three churches of Memphis, Tenn., have entered into an organization to be known as the Memphis Christian Union for evangelistic fellowship and mission work. In order to more effective work in this way certain rules have been adopted, but these in no way interfere with the faith of the churches. Of all the instances of the centralization of power in the land we think that the churches have the better excuse. Their work cannot be done single handed. The time has come when our city congregations must join their forces against the enemy, and we are glad to see Memphis falling into line for greater service for the Master.

—D. L. Moody has undertaken to reach the English-speaking people of India by religious books. He has already ordered 5,000 books forwarded to Bombay for distribution and says that 100,000 could be used. A friend of the enterprise in Chicago has offered to pay the freight on all books for this purpose from Chicago to Bombay. The books sent are such as are selected by D. L. Moody, or as would meet his approval, "comprising those best calculated to reach people and lead them to true and consistent Christian lives." Dr. Moody asks for contributions from all who have faith in this enterprise to assist in the work. Whether the contribution be two cents or $100 it will be thankfully received and acknowledged. All contributions should be sent to him at East Northfield, Mass. The wisdom of this experiment needs no argument. Such books well scattered in India will have an immense and lasting power for good. They will work as leaven in the meal.

—The Bethany Christian Endeavor Bulletin says that the new national superintendent of Christian Endeavor among the Disciples of Christ, John E. Pounds, will make no change whatever in the management of the the Bethany Christian Endeavor Reading Courses. The Reading Courses are in articulation with all our interests and the management has the right to expect the hearty co-operation of the entire brotherhood. The purpose of the management to prepare a handbook on the transition of the church from apostolic to post-apostolic thought, the influence of Greek customs and philosophy, the influence of Roman civilization in the development of dogmatic theology and ecclesiastical polity, the effect of the Lutheran and other reformations we think a most happy suggestion and one which we hope will be carried into reality. We think such a line of reading most important for our young people of the church to-day and believe that it will awaken a greater interest in church history, church life and church work.

—The CHRISTIAN-EVANGELIST pays its respects to the great Christian Endeavor Convention, to assemble in Detroit this week, by presenting the picture of the founder of the Christian Endeavor movement on our first page. The picture is a familiar one and his name a household word, even in other lands, but the Christian world will not soon tire of either. The name Francis E. Clark is now indellibly written in the religious history of the world. He is the founder of a movement that has done more to break down religious bigotry and increase Christian fellowship in the religious world, than any other known factor of this century, at least, in the same amount of time. The Christian Endeavor movement has largely saved the young people of the churches from a surrender of their faith in Christ, increased their religious activities and greatly strengthened the cause of missions, both home and foreign. It has itself been a missionary society, carrying the name of Jesus into hearts at home and in foreign lands, and its work is not yet done. The Christian Endeavor movement has only entered its special field, and its greatest work is yet to be done.

—Archbishop Ireland's effort at dodging the effect of the Pope's encyclical letter condemning certain "Americanisms" in the Catholic Church by saying that there are "different kinds of Americanisms," attributing one class to France, has called down the ire of the orthodox Catholics of that country upon his head. The Catholics of European countries thus seem to have clearly understood the Pope's letter to be a condemnation of Archbishop Ireland's liberalistic utterances looking toward the modification of certain Catholic doctrines in order to better harmonize with American customs and ideas. Whereas, Archbishop Ireland has been trying to explain to his American brethren that it was certain tendencies of the church in France that the Pope was striving to counteract. Evidently the Archbishop has undertaken a difficult and dangerous task.

—One of the Chicago dailies says that the three Rockefeller brothers are easily the richest men in America, placing their united wealth at $450,000,000, and their annual income at from twenty to thirty million dollars. Their most difficult task, it is said, is to know where to put their money. Surely hath the god of this world blinded their eyes if they cannot see wise and ample opportunities for the use of their income, to say nothing of their wealth. Who can envy the position of a man holding God's millions in his hand, yet blind to wants of his land?

—The Kinsman, a vigorous and reliable anti-Mormon journal, printed at Salt Lake City, Utah, in its June edition makes sad havoc of the Mormon claims to irresponsibility for the existence of the saloon or its equivelant in Utah. The Kinsman even presents the picture of a Utah liquor store as it existed before the arrival of the "Gentiles." It also contains abundant documentary evidence against their claim and in refutation of their charge that the "Gentiles" are responsible for the liquor traffic in Utah. The Kinsman makes interesting reading for any community troubled with Mormon missionaries.

—We have not been in a hurry to comment on the action of the trustees of Drake University in severing the connection of Prof. Morgan with that institution. We have preferred to wait until we were in possession of all the essential facts in the case. We have not at all been in sympathy with the newspaper war on Prof. Morgan. Such a course is injurious alike to the institution and to the individual whose orthodoxy is assailed. It is not a brotherly or orderly method of procedure. We had feared that it was the newspaper attack on Prof. Morgan that had hastened the action of the trustees, but Chancellor Craig assures us that such was not the case. It seems that Prof. Morgan's teaching had created such protest in his classes and among the students that it seemed best to the authorities of the institution that his connection with it should cease. We regret that such is the case. We cannot but believe that Prof. Morgan is essentially sound in his faith in Christ and the divine revelation of God in Him. He has probably erred in method, and possibly has been led to make certain utterances on themes outside the lines of his study which have been unjust to himself and untrue to the facts. He is not a man to profess more than he believes. One who is given to investigating every subject for himself before professing the orthodox belief concerning it, must, at Prof. Morgan's age, be unprepared to make a deliverance on many phases of Christian truth. We have no doubt, whatever may be the wisdom of the action of Drake's trustees, that time will show that Prof. Morgan has a positive message to deliver concerning the things that are vital and fundamental in Christian faith and life.

—The spasmodic efforts at saloon closing on Sundays which has been of late in different parts of the United States may serve to remind saloonkeepers, brewers and others of that tribe that their enemies are not all dead yet, but can hardly secure any permanent results in the way of destroying their power or curtailing their influence. Not until we get solid laws against the saloon and their rigid enforcement can we expect to rescue the Lord's day from under their unhallowed feet. Even when good laws are enacted they will not be continuously enforced, but by the vigilance of temperance people and a strong temperance sentiment, in any given city, county or nation. The eyes of the good people of the land are yet unopened to the enormity of the crime of these drunkard factories in their midst or they would not tolerate them for a day. They are outlaws.

—Theodore Cuyler says that the revival of religion that we need is a revival which keeps God's commandments; which tells the truth and sticks to its promises; which pays twenty shillings to the pound; which cares more for a good character than a fine coat; which votes at the ballot-box in the same direction that it prays; which denies ungodly lusts, and which can be trusted in every stress of temptation. A revival which will sweeten our homes, and chasten our press, and purify our poltics, and cleanse our business and commerce from roguery and rottenness, would be a boon from heaven.

—Here is a subscriber who does not believe in "theologians." He says: "I wish to say, Godspeed to you in that liberty wherewith Christ has most manifestly made you free. There are so many theologians, indeed, a superfluity of them. You do well to speak kindly of the well-meaning Brother ———, but he is a theologian. He used to be a preacher of the great gospel of Christ, but alas! Time has shrunk her iron jacket around him as they do in making all *big gun*, and he is now a theologian. Beware, my beloved brother, of theologians! Knowing that these theologians have been biting at your heels, I felt a great desire in my heart to say to you, 'Go on, brother, in the love of Christ.' Why Cerberus is ranging the fields of light where you walk with Jesus and the free, is a puzzle. Let Cerberus go back and still guard the gates of darkness. That is the place appropriate for Cerberus, the theologian. Let us get up out of the fogs of the valley on to the high plateau with Jesus, where the sunshine of an immortal and world-saving power, which is love, warms human hearts into life, and is able to make that life we now only endure, a thing of joy, and gives us the only assurance we have of the hereafter." Our brother must not be too hard on theologians. It is after all only a certain type of theologian that he is opposed to. But we will do well to heed his exhortation to "get up out of the fogs of the valley on to the high plateau with Jesus."

—E. Bradshaw has paraphrased a familar song so as to express some of the tendencies of the times. The song is published in the People's Press and the first verse runs as follows:

Let us gather up the sunbeams
Lying all around our path,
Get a trust on wheat and roses,
Give the poor the thorns and chaff.
Let us find our chiefest pleasure
Hoarding bounties of to-day,
So the poor will have scant measure
And two prices have to pay.

—The program of the Illinois Encampment will appear in our next edition.

—From cards received, we learn that Mr. Wm. Newton Briney was married on June 21st, to Miss Claudia Cantrill, of Newtown, Kentucky. Our best wishes and congratulations to the happy pair.

—The Union Gospel News says that if there were only one Christian in the world to-day, and he should work a whole year to get another, and those two should toil another year and at the end of the second year be able to report two more, and the work continue in that proportion, in thirty-three years every person in the world would be reached!

—We have received from Edward M. Shepard a book of 248 pages, being a report of the gelogical survey of Green County, of the state of Missouri. Barring its technical features we find much that is interesting and are under obligations to the author for his kindness. The book is published by the Tribune Printing Co., Jefferson City, Mo.

—Rev. John Snyder, for 26 years the pastor of the Church of the Messiah, this city, recently closed his pastorate there and the church was closed for the summer. A new pastor to succeed Dr. Snyder will not be chosen untill fall. Dr. Snyder was a man of culture, literary attainments and pulpit ability and was popular with his people, but his Unitarian views kept him somewhat apart from the other ministers of the city.

—No theory about the inspiration of the Bible, the personality of the Devil or the origin of moral evil can remove the obligrations of the Christian, the church or the preacher of the gospel. The nature and consequences of moral evil in the affairs of men are too conspicuous to admit of indifference, and the use of the Bible in overcming evil is too well established to even admit of the thought of a better remedy. All that criticism, high or low, has said or done, or can say or do, has not and will not remove the necessity of moral restraint, of the Bible, and of the church. If any have ceased their church activities for any of the causes named, expecting discoveries to remove the necessity of Christan living, let them at once return to their duties. Disappointment and despair are the only rewards that await those who have thrown off their church obligations under the deception that they are about to be proven a useless burden. No one could commit a more grievous blunder or fearful mistake than to so do. Eternal war with evil is one of the eternal laws of God and Christianity is the science of overcoming evil.

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The wealth of the multi-millionaires is not equal to good health. Riches without health are a curse, and yet the rich, the middle classes and the poor alike have, in Hood's Sarsaparilla, a valuable assistant in getting and maintaining perfect health.

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—It is reported that the Pope recently descended by night into the crypt of St. Peter privately and prayed for a long time on the tomb of the apostles, and yet it is not reported that anything of a miraculous nature happened. If there be any virtue in sacred relics, surely so close an approach to the ashes of the two greatest apostles ought to give some sign of their sacredness and power at least to so eminent a personage as the head of the Roman Catholic Church.

—Dr. E. G. Mullins, of the Newton Center Baptist Church, Boston, Mass., has been elected successor to Dr. Whitsitt in the presidency of the Southern Baptist Theological Seminary at Louisville, Ky. Although born and educated in Texas, Dr. Mullins was not the choice of the anti-Whitsitt faction of the trustees. Dr. Mullins is a young man, 42 years of age, well married, and has filled the pulpit of the Baptist Church in Harrodsburg, Ky., Baltimore, Md., Richmond, Va., and Boston, Mass. It is thought that the selection of Dr. Mullins will meet with almost universal favor in local Baptist circles and thus heal a threatening breach in Baptist ranks over the Whitsitt controversy.

—Dr. B. B. Tyler, of our editorial staff, was present at the Endeavor convention at Seattle, Wash., June 22-25, and greatly delighted the large audiences that greeted him, with his addresses and sermons. As stated last week, Dr. Tyler had been unwell and left his people at Colorado Springs, Colorado, for a short rest, and this is how he rested. At the consecration service, which he styles the climax of the convention, fifteen persons signed cards at the close of his evangelistic address, agreeing to confess Christ in their churches and to unite with God's people without delay. Our preachers and people were especially delighted with Dr. Tyler's visit and addresses. He says that the Disciples now meet with the Methodist Protestant people in their house of worship.

—A brother who is a great admirer of the CHRISTIAN-EVANGELIST, in the main, says, however, the paper "is all wrong on the Philippine war, indeed, on any war, and but for the brave and Christlike things it keeps saying, I never intended to read it any more. How a follower of Jesus can give countenance to any war, passes my comprehension."

Neither do we understand how any Christian can give countenance to smallpox. We are opposed to smallpox and to yellow fever; so much so that when they attack us we are in favor of putting them down by every known means of warfare. We are opposed to war, but sometimes war is the only way to peace. The man who believes that no war is righteous must throw away a large part of the Bible, and reject the Declaration of Independence, which involves war, as the men who signed it well knew. We are glad, however, that this correspondent has the good sense not to discontinue the paper because it contains some things he does not approve, while it contains so much that he does heartily approve.

—In a "Sermon on Sermons" in the Preachers' Helper for June, W. J. Lhamon, Allegheny, Pa., says:

A man does not need to be prosy or antiquated in order to be orthodox and substantial. Because a church is crowded you must not judge a man for a sensationalist merely; nor if there are empty pews must you set him down for a prosy fogy. Other influences than the man in the pulpit may be at work, one way or the other, to draw or to drive. If the pew is not a drawing card, the pulpit cannot well be. You think the preacher makes the sermon altogether: no, the church makes both the preacher and the sermon largely. Given—a church with a thousand members, all alive; all at work; all harmonious; a good church building; good music; he must be a poor preacher indeed who cannot be popular there. But given—a feeble membership; comparatively unknown; a church just going through the stages of its development; no other congregation of the same faith in the community from which to draw support; a church house unsightly and uncomfortable; throw in a chronic grumbler or two—and he must be a remarkable preacher who can be popular there.

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—Will you please inform me how to derive some benefit from the late Congress of our people in your city? Will the discussions on the various subjects on the program be put in some form that the brethren and sisters who cannot attend may obtain them, and how?

WM. CAMPBELL.
419 *West 9th St., Wichita, Kan.*

It is the purpose of the Christian Publishing Company, with the consent of the committee having in charge the addresses at the late Congress, to publish them in a small volume as early as possible, in order to meet the demand indicated in the above request. We believe there are a large number of our members throughout the country who would be glad to read the carefully prepared addresses delivered at the late Congress. It is hoped that the volume may be ready by the early autumn.

—Prof. Jas. H. Hyslop's announcement of faith in the reality of communication from departed spirits through the agency of a medium, as set forth by him in the New Work, will probably awaken renewed interest in spiritistic phenomena. Prof. Hyslop's convictions came chiefly from the productions of Mrs. Piper, of Boston, some of which, at least, he thinks quite unaccountable except on the theory of actual communication with intellectual entities in the invisible world. That there is a large per cent. of fraudulent phenomena under the head of Spiritism he does not question, but claims that there are phenomena that cannot be accounted for under the head of science or by scientific methods. On the inability of telepathy to account for these things Prof. Hyslop says:

When, therefore, the issue in the problem of immortality comes to be clearly defined, it demands a choice between two theories of the source of supernormal phenomena which bring into very bold relief the conflict between the finite capacities that all experience has hitherto attributed to the human mind and the infinite power and contradictions involved in the hypothesis of telepathy, advanced to impair the significance of the phenomena that so successfully imitate and satisfy the demands of scientific method. This theory may be the one that science will force us to accept; but, to say nothing of the devilish genius, the infinite fabricating and histrionic power, that has to be assumed for secondary personality, if we finally resort to telepathy for an escape from the belief in immortality, we may well ask whether the strain upon that hypothesis is not so great as to justify some tolerance for Spiritism, especially if the idea of immortality has any utility for removing difficulties in our contemplation of the laws of nature and in realizing ideals and aspirations which a moral consciousness imposes upon the human race.

If it could be demonstrated beyond the possibility of a doubt that a message had ever been communicated to man from a spirit in the other world, or that a departed spirit had ever been seen by human eyes the fact would amount to a mathematical demonstration of the "immortality of the soul." But the trouble is that it is as difficult to demonstrate the authenticity or actuality of the message or the spirit-visitor as of the alleged immortality of the soul. But happily we are not without a substantial demonstration of that fact—the resurrection of Jesus Christ from the dead—and of substantial proof of the reality of the demonstration, which

after all is the clearer and surer foundation for belief in the continuity of the human spirit as an intellectual unit, after it leaves its fleshly tabernacle. Belief in immortality is not suffering for want of a better demonstration than that which it has in the resurrection of Christ.

—The following not at all surpising bit of information is from the Catholic News:

The Lazarist Fathers of St. John's College and Seminary in Brooklyn have secured a photographic reproduction of the winding-sheet in which, it is said, the body of the Savior was placed after being taken down from the cross, and it will soon be hung in the Chapel of the Holy Agony, attached to the college. The photograph is a gift to the Lazarist Fathers from Bishop Theil, of Costa Rico, who stopped with them for two weeks while on his way to Rome. The winding-sheet is deposited in a church in the city of Turin, and the relic has been exposed only six times during the present century. Two plates were used in photographing the relic during its exposure last year, and one of them was given to the Pope. It was from this that the copy which has been forwarded to Brooklyn was taken. In the relic itself the outlines of the Savior's body are faintly discerned and they are said to have been reproduced in the photograph.

What about the napkin that was about his head and the spices in which his body was embalmed? But it is not too late for the napkin to turn up yet in the vaults of some old church, and no doubt when found it will have the first and only authenticated picture of Christ's face on it. Why not? Why, even the spices used in his embalming may yet be found, and found to have lost none of their fragrance! Who knows? The guardian care of the Roman Catholic Church over the relics of Christ is something amazing.

—The following tests of a good sermon by Bishop Clark, of Rhode Island, appeared in the June number of the Preacher's Helper and may be of use to some of our preachers:

In the preparation of your sermons, it may be well for you to ask some such questions as these:

For what reason have I selected the subject of my present discourse?

Is it likely to meet the spiritual wants of my congregation?

Will it arrest any of my communicants who are in danger of turning away from Christ?

Will it be of service in rescuing those who are involved in the vanities and follies of the world?

Is there anything in this discourse which will tend to quicken the conscience of those who are dead in trespasses and sins?

Have I said anything indicating the way of salvation to such as are asking, "What shall I do to be saved?"

Have I spoken any words of warning to those who once promised allegiance to Christ, and, since that time, have turned their backs upon the Savior?

Have I said anything to comfort the afflicted and broken-hearted, to relieve and cheer such as feel themselves deserted of God, to bring the weary and heavy laden to their Savior?

Have I said anything for my own glory—anything for the purpose of securing honor for myself?

—EDITOR CHRISTIAN-EVANGELIST:—When I came across your criticism on The Outlook ("Unity of Faith") I read no farther until I went to my near neighbor and read it to him, and you will never know how much good it has done me if I don't tell you. So this is my apology for intruding myself upon your precious time. I have been a Christian over 70 years, and over 30 years of that time I have been talking, praying and pleadlng for unity of Christians, not in the letter, but in spirit, and this is the first time I have seen, in print, anything that came so near meeting my views. Therefore, my heart greatly rejoiceth, and if I ever come to St. Louis I want to give you the righthand of fellowship. Now, don't be frightened; I was born, bred and have always been known as a Congregationalist.

S. J. C.

Roseland, La., June 19.

P. S.—I have been reading the CHRISTIAN-EVANGELIST for seven years and have been greatly pleased with its growth. Certainly we must be living in the millennial times.

S. J. C.

DR. J. HARVEY MOORE,
Eye, Ear and Throat.
648-649 Century Building ST. LOUIS.

June Meeting in Auburn.

The "June meeting" of the Churches of Christ in Central New York convened in Auburn, June 16-18. This is a kind of annual love-feast to our people. It is a relief to the lonesome existence of us all, which comes by reason of our fewness in number. Our genial and well-known pastor at Auburn, D. H. Patterson, managed affairs and was ably assisted by his people whose hospitality was all that could be desired. Following are the churches and preachers represented: Joseph Tisdall, of Tully; A. M. Hurd, Pompey; C. C. Crawford, Elmira; Bro. Bloom, of Cato; Dunham, of Vorea; Cost, of Waterloo; E. J. Butler, of Throopsville; E. Richard Edwards, of Syracuse; D. H. Patterson and A. B. Chamberlin, of Auburn. Brewerton and South Butler were also represented, Bro. Chamberlin at present supplying the latter point.

Our state evangelist, J. M. Morris, was present with his map of campaign on the wall and another on his heart and tongue.

The interests of the C. W. B. M. were represented by our gifted sister, Mrs. Jennie Encell, state secretary.

A stirring program of papers and addresses was given by the ladies of the various auxiliaries on the afternoon of June 17, and a thoughtful address by Sister Encell in the evening.

Lord's day afternoon we observed the Lord's Supper. This service was conducted with dignity, grace and sympathy and in charge of Bro. A. B. Chamberlin.

The sermons and addresses were every one of them tributes to Christ.

C. C. Crawford had as his topic, "Christian Endeavor and Evangelism." Opportunity and responsibility for personal work were its keynotes.

Bro. Joseph Tisdall had an inspiring discourse on Jesus Christ as the one who is our Judge in the final assize.

Bro. Bloom, of Cnto, preached on the theme of the "Lion of the Tribe of Judah," and gave us a careful review of the development of that thought through Jewish history.

E. Richard Edwards, of Syracuse, closed the convention with a sermon on the "Call of Christ a Test of Heroism."

Our fields here present many difficulties, but our season of fellowship helps us meet them bravely. Our faith is strong, for our struggles develop it.

By and by we hope to be present at the greatest of all conventions when God calls us all into his presence, and we look through tears of joy and finished conflict on the face of Him we loved and followed.

E. RICHARD EDWARDS.

Syracuse, N. Y., June 20, 1899.

PERSONAL MENTION.

Frederick F. Wyatt has accepted a call to preach for the church at Panora, Iowa, until Jan. 1, 1900.

J. W. Lowber has been re-elected president of the Austin Ministerial Association. The Austin Statesman now reports his sermons every week.

C. J. F. Musgrove has resigned as pastor at Ashland Ill., and will sail for London, July 12th. His family will remain in Detroit, Mich., until his return in September.

A. R. Hunt, pastor of the church at Tarkio, Mo., has been retained for another year. During the last year the church gave $80 to missions, $45 to Church Extension, $50 to repairs and added 65 names to its membership.

If any reader knows whether Frank P. Brown, a Christian preacher who was located at Little Rock, Ark., a number of yerrs ago, is alive, will he please send information to John Bright, Valley St., Hannibal, Mo.?

R. E. L. Prunty, pastor of the church in Unionville, Mo., writes that 1,000 copies of his tract recently mentioned in this paper have been sold. Bro. Prunty is devoting every penny of the money on the sale of his tract to payment of the debt on their church property.

Quarterly Lesson Helps.

THE PRIMARY QUARTERLY.

A Lesson Magazine for the Youngest Classes. It contains Lesson Stories, Lesson Questions, Lesson Thoughts and Lesson Pictures, and never fails to interest the little ones.

TERMS.

Single copy, per quarter, 5 cents.
10 copies, per quarter, $ .20; per year, $ .75
25 copies, " .40; " 1.50
50 " " .75; " 3.00

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A Lesson Magazine for the Junior Classes. The Scripture Text is printed in full, but an interesting Lesson Story takes the place of the usual explanatory notes.

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THE SCHOLAR'S QUARTERLY.

A Lesson Magazine for the Senior Classes. This Quarterly contains every help needed by the senior classes. Its popularity is shown by its immense circulation.

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10 copies, " .40; " 1.25
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THE BIBLE STUDENT.

A Lesson Magazine for the Advanced Classes, containing the Scripture Text in both the Common and Revised Versions, with Explanatory Notes, Helpful Readings, Practical Lessons, Maps, etc.

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Single copy, per quarter, $ .10; per year, $ .40
10 copies, " .70; " 2.50
25 " " 1.60; " 6.00
50 " " 3.00; " 10.50
100 " " 5.50; " 20.00

CHRISTIAN PUBLISHING CO., ST. LOUIS, MO.

J. P. Lewis is holding a protracted meeting in a tent at Fernandina, Florida.

The baccalaureate sermon for the graduating class of Castleton (Vt.) Normal School was preached by W. W. Witmer, pastor of the Church of Christ, West Rupert, Vt., in the Congregational Church, Castleton, Vt., Tuesday, June 25.

Geo. R. Stainer, who has been preaching for one of the churchs in Little Rock, Ark., will have his headquarters at 3447 West Chestnut Street, this city, for awhile. He called at this office last week and reports favorably of the work in Little Rock.

G. W. Muckley called at this office last week. He is preparing for the Church Extension offering in September. He expects the best report at the Jubilee Convention for Church Extention in its history. His address after July 1st, for the hot season, will be at Independence, Pa.

J. M. Kersey has been selected as the new president of Bethany College. Brother Kersey is knwn as a successful preacher and lecturer, and it is believed possesses good administrative ability. He is proceeding in a quiet way to put Bethany on its feet, and we are sure all our readers will join with us in the wish that he may be eminently successful.

C. M. Hughes, of Lexington, Ky., is prepared to assist, as singing evangelist, wherever such services are needed. Can furnish song books for the meeting. J. V. Updike and Prof. C. M. Hughes, singing evangelist, will begin a tabernacle meeting in Lexington, Ky., the first Sunday in September. This is the home of Bro. Hughes and he is planning the meeting. The five churches of the city will cooperate in the meeting.

CHANGES.

G. D. Edwards, Cambridge, Mass., to Hamilton, Mo.
Eugene Martin, Columbus to Nashville, Ind.
H. Murray, Milton to Westport, N. S.
G. W. Ford, Mt. Vernon to Poseyville, Ind.
Lloyd Darsie, Buffalo to Chautauqua, N. Y.
J. C. Howel, Sweet Springs, Mo., to S. McAlister, I. T.
E. S. Merrill, Troy, Mo., to Monte Viste, Col.
E. W. Allen, Chicago to Monroe, Mich.
E. C. Faunce, Knox, Ind., to 89 Loomis St., Chicago.
L. Swindle, Glendora to Los Angeles, Cal.
C. J. S. Musgrove, Ashland, Ill., to Detroit, Mich.

FIFTIETH ANNIVERSARY:

JUBILEE CONVENTIONS

MISSIONARY SOCIETIES OF OUR CHURCHES

Cincinnati, O., October 13-20, 1899.

Address all communications to Geo. A. Miller, Sec., P. O. Box 304, Cincinnati, O.

Correspondence.

English Topics.

POLYCHROMISM GONE MAD.

The Higher Critics have done much good service. But certain of the reckless extremists amongst them seem determined to bring the same derision on the whole school as was attached to evolution by Haeckel with his "bathybius" and is now being inflicted on the hereditary theory by Max Nordau. Destructionism is the bane of the advanced critics. They are not content to leave men like Driver and Sayce, with their massive learning and competent acquirements, to pursue their investigations and to fight out amongst themselves their inferences. Instead of this we are treated to such appalling monuments of literary futility as the latest volume of the Polychrome Bible. This has just been issued from the English press by James Clarke and Co., the famous publishers of the Christian World, one of the most interesting of weeklies appearing in this country. I do not admire, however, the habit of certain firms of employing a reviewer to write an egregious puff of their own publications in the columns of their own journals. The Christian World publishers cannot be accused of this vicious habit. But for once Messrs. Clarke have violated their own rule, for in the Christian World appears a very long and flattering review of this new book. The volume is a translation of the German original. To show what it is I give the full title: "The Polychrome Bible. Edited by Paul Haupt. The book of Joshua. A new English Translation. Printed in Colors, Exhibiting the Composite Structure of the Book, with Explanatory Notes and Pictorial Illustrations. By W. H. Bennett, M. A., Professor of Old Testament Languages and Literature. Haskney and New Colleges, London." Now, what is the real object of this wonderful specimen of variegated, piebald religious literature? It is simply to show that in the book of Joshua there is scarcely anything that is worth regarding as historical. The reviewer, Mr. Buchanan Gray, who simply sucks in with avidity the contents of the whole of the volume, says in his last section: "Briefly described, then, the Book of Joshua is an historical romance. As a history, of the conquest of Canaan it is, save for the few small fragments referred to (in the Polychrome volume) valueless; on the other hand, as a source of information with regard to the religious outlook and ideals of the Jews in exile and afterwards it has a high value. . . . . We lose much of the religious value of the book of Joshua while we treat it as history, and indeed, until we treat it as what it is—romance." Here, then, we have one more Bible novelette. A few years ago Dean Farrar turned destructionist and showed to his own satisfaction that the book of Daniel was a lovely gem of Maceabean fiction. Soon we shall have to arrange the different books of the Bible on our shelves with the fictions of Sir Walter Scott, Mrs. Beecher Stowe and Charles Dickens, seeing that one after another of the sixty-six books of the Old Testament are being demonstrated to belong to the category of brilliant didatic imaginary literature. I, for one, have not the slightest wish to regard the books of Daniel and Joshua as real unless they are so. If they are fictitious let us know it, and we shall thank the learned scholars who prove to us exactly the real character of any of the Bible treatises. But let us see some solid reasons for all the conclusions which we are asked to accept. I just ask people of dispassionate minds why in the name of common sense, which seems hardly so common as it once was, we should hastily agree that the narratives in Joshua are only tissues of "pious imaginations," on the part of romancers who lived in Babylon in exile and needed to amuse themselves; when we can find in the crtticism put before us, nothing to convince us excepting a curious medley of rainbow tints and a lot more of the now familiar jargon of imposing algebraic looking capital letters, which the critics are in the habit of chopping and changing according to the ways of their own "pious imaginations." What one critic puts down to J another insists on ascribing to E. Then another compromises by attributing it to JE. Professor Bennett in this volume uses no less than eight different colors to give his notions as to the way in which Joshua was hashed up from all sorts of sources. But the reader who wants definite or even plausible proof will have to go on a long time whistling for it. I will predict what will be the fate of this book. It will share the oblivion which has befallen Dean Farrar's criticism of Daniel.

THE DISAPPOINTED VAMPIRES.

I rejoice to record the ignominious defeat of a certain section of Englishmen of whom the great majority of the nation has always been deeply ashamed. I refer to the Jingoes, as they are called. The word jingo had its origin in a music hall, a very proper sort of place for its genesis. Our British Jingoes are the swashbucklers, the fireeaters, the bloodthirsty challengers of all creation, the people who are ever shouting that Britannia rules the waves and that Britons never shall be slaves. Most of them are abject slaves to the pipe and pot. They are with few exceptions bitter and bigoted Tories. They are to be found in all classes, but in much larger numbers amongst the upper idle classes than in the industrious middle and lower ranks of our citizenship. These are the noisy, beefy, beery folk who call the rest of us, in condign contempt, "Little Englanders." They are all thirsty at all times for war, and not a few of our wars have been stirred by them. But most of them, like poor Artemus Ward, would not hesitate to sacrifice all their mother-in-law's relations for the good of their country rather than expose a hair of their own heads to any risk. These are the people who tried frantically to drive this country into conflict with the Northern states. They espoused the cause of the slaveholding South, and they certainly would like themselves to be slaveholders. When France flew at Germany they wanted to force this country to leap into the war on the side of France. And now they have been creating an actual scare, happily soon over, but assiduously spreading rumors that war had been resolved on by our government against the handful of brave and liberty-loving Boers of the Transvaal, whose independence Britain is bound by treaty both to respect and to support. There is in this section of our population a fierce thirst for revenge on any people who are supposed to think themselves capable of "licking" England. As the Boers did at Majuba Hill defeat a small detachment of British troops, which was no very wonderful feat, it is the doctrine of the Jingoes that England is bound to "wipe out Majuba." Mr. Gladstone, who was then in power, considered that it would be sheer blood-guiltiness, to use his own phrase, to continue the war merely for the sake of taking vengeance on the little people who were as brave as ourselves, but were only a tiny nation of a hundred and fifty thousand. He hastened to complete an honorable peace to the joy of all the best element in this country. But the Jingoes thought that at last a chance of crushing Kruger was at hand. Lord Salisbury is, however, too wise to enlist himself among the cruel rabble who would in every generation set England dabbling her feet in a sea of blood. And President Kruger is a godly, a sagacious and a clever statesman. There will be no war between Briton and Boer. That will never happen again. The Jingoes are the noisiest part of our community, but their power for mischief steadily declines.

SOME ITEMS ABOUT OUR WORK.

The Churches of Christ in England are not going to sleep. Evangelist Romig has been visiting Cheltenham. The report of the result has not yet reached me. Bro. Romig is now to try to start some new mission. We want to break new ground. He is about to survey a part of our south coast, with the view of examining the possibility of inaugurating a mission at the important and beautiful town of Brighton, the queen of all English seaside resorts. This is a brilliant idea and I trust it may be carried into execution. At Hornsey Tabernacle we are being visited with a gracious spiritual revival, such as comes in due season to every church which will wait in work and prayer. I have been of late baptizing a goodly number of converts and have a nice little list of others immediately coming forward. To-night at our week-day service I shall be immersing the elder of an important German Lutheran Church in London with his wife. These two dear people were brought to our services and for the first time in their lives heard distinctive gospel preaching. I happened to be dwelling forcibly on baptism and they also had opportunity of seeing me baptize. It was all a new revelation to them. They are obeying the gospel in their turn with great joy. We are disappointed that we cannot have Romig at Hornsey just yet. But we are enjoying a revival without him, for it is useless for churches to lie on their backs crying out for some great evangelist to come along and wake them up. At this moment many in England are clamoring for Moody and Sankey, when we have the Bible with all the fullness of truth already. We trust that Bro. Romig will found some new interest somewhere and that he will come along to our part of the mighty metropolis later on. At all the churches which he has been able to visit Bro. Romig has shown himself to be a powerful preacher. The plan of sending round one of the best evangelists America can produce from our ranks is one which should be followed every year. W. DURBAN.

43 *Park Road, South Tottenham, London, June* 16, 1899.

New York Letter.

Good news comes through a private letter from Cincinnati concerning the offerings for Foreign Missions. The amount on June 22nd was a little over $105,000—a gain of something like $15,000 over the corresponding time last year. Our good secretaries think it altogether possible now to reach the $150,000 mark we set before us at Chattanooga last fall. This certainly is reassuring, but we will not reach this amount unless each Sunday-school and church have fellowship in the good work. The children are always glad to give if only we give them the opportunity. And this training of the Sunday-school children to give will have a most salutary effect upon the chuch of the next generation. We should by all means bring up the children to the help of the Lord against the mighty, both for the sake of the present and the future. Let us not rest until every Sunday-school in the land is in line. Symmetry and proportion will also demand that we make thorough preparation for Children's Rally Day for America on Nov. 19th next. If we will do our duty by the boys and girls of to-day, the men and women of tomorrow will do their duty to the world.

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Presbyterianism seems to be going through dark days in New York. Several consolidations have taken place between old but weakening congregations within a few years, and others are contemplating similar steps. Yesterday Calvary Presbyterian Church in West 116th St., Dr. James Chambers pastor, voted to dissolve the church after 17 years' effort to build up a congregation in that part of the city. A section, too, which one would think among the most favorable to such an enter-

prise in the city of New York. Harlem is accounted the best field for Christian work on Manhattan Island. But it was only a few weeks ago that the Pilgrim Congregational Church, Madison Ave. and 121st St., sold its property and will soon move to another quarter. This is, however, the same general locality in which Bro. J. M. Philputt has done a successful work with many odds against him. It is evident that much of the trouble of the Presbyterians was occasioned by the doctrinal strifes within their own church. One would think that the bitterness resulting from the Briggs controversy would induce them to move cautiously in the McGiffert matter, now before the Presbytery of New York. It is likely that Prof. McGiffert, in defference to the wish of many strong friends and advisors, will quietly withdraw from the Presbyterian fellowship and avert the useless controversies of a heresy trial.

***

Quite a little stir has been occasioned among the Jews of the East Side recently by the evangelistic tours of one Mr. Dunlap, who in a gospel wagon goes through our New York Ghetto, trying to persuade the sons of Abraham that Jesus of Nazareth is the Messiah promised by their prophets. One of the damaging charges made against Mr. Dunlap is that of extortionate methods employed in his brokerage and pawnshop business, which he carries on to some extent among them. The Jews have gone so far as to organize themselves into a society for the repulsion of all efforts made toward their conversion to Christ, and also to prevent the tattooing of Christian signs and emblems on their children's persons. This latter some unthinking-of-mischief persons have been doing lately, and it has aroused and justly, too, great indignation among that people. But their organized opposition to Christ is not new. We find much that is similar in the Acts of the Apostles and even in the Gospels. These things should only cause the redoubling of our efforts to turn the children of Israel to Christ our Lord and theirs.

***

The annual summer classes in philanthrophy have opened at the United Charities Building with every prospect of great success in their work. Many persons from different states and cities, among them teachers, preachers, missionaries and some business men, are in attendance. Most all the several phases of philanthropy will be discussed by specialists, and class visits will be made under the guidance of local workers to many charitable and philanthropic institutions in and about New York. So that the theoretical knowledge imparted by lecturers will be supplemented and illustrated by observation of actual work. This Summer School of Philanthropy is one of the very best courses of training for those who wish to give themselves to a life of effective benevolence.

***

The Christian Scientists of New York are just now about to come under the minions of the law. Many members of the Medico-Legal Society are in favor of repressive legislation on the ground of its adherents teaching and enforcing criminal neglect of medical aid. President Bacht of this society says:

"I believe that it is tantamount to homicide when a child dies under the treatment of a Christian Scientist. A child of tender age has no discretion, and consequently has nothing to do with choosing its treatment. Society then has to step in to protect the child. As to contagious diseases, how can mind affect them? As to such diseases as smallpox, cancer and consumption, if a man has them all, his mere thoughts to the contrary will no more save him from the effects of those terrible diseases than his thinking will save his hand from burning when placed in a consuming fire. Society in this case should intervene to protect the man from himself." S. T. WILLIS.

1281 *Union Ave.*

Leaves from Mission Fields.

CHARLES E. GARST.

"The world smiled on him at his birth,
Beneath a rose-hued sky;
Rocked on the summer waves of love,
His childhood glided by.

His boyhood passed in lofty dreams,
In longings for the strife;
The glory and the pageantry,
The tournament of life."

In his lofty vision in the seclusion of his prison home on the Isle of Patmos the Apostle John beheld under the altar the souls of those who were slain for the Word of God, and for the testimony which they bore. The missionaries of the cross who have laid down their lives on the foreign field also belong to the sacramental host who counted not their lives dear to themselves, but became martys to the truth as it is in Jesus. In the heart of every true disciple of our Lord the names and the memories of these missionaries are held in changeless love and in sincere and lasting esteem. From such lives as these comes the highest inspiration to self-sacrifice, to a closer walk with God, and to a larger fellowship in preaching the gospel in every tongue and in every clime. The lamented Isaac Errett—out of the experiences of his own great heart—once said, "I believe that what we need above all things else is an infusion of the heroic element into our faith—a heroism that laughs at impossibilities and balks not when asked to remove mountains. A few martyrs for Christ's sake would be worth more to us than thousands of gold and silver." It is a religious duty to know those who represent us and even die for us on the foreign field, and to esteem them very highly in love for their work's sake. The names and the stations of our missionaries—both living and dead—should be household words. Intelligence is at once the mother of devotion and missionary enthusiasm. The story of modern missions is the most fascinating chapter of church history. Like the Bible, this record is composed mostly of biography. This is true of all history, whether sacred or profane. A teacher once said to a child: "What is history?" Guided by a strange intuition the child replied: "History is His story." It is indeed God's story as told in the lives of individuals. In the hope of doing a little good the writer has gathered with infinite pains a few leaves from mission fields which the reader can twine into a wreath for the living or place on the graves of the dead in unchanging affection.

"All rests with those who read. A work or thought
Is what each makes it to himself, and may
Be full of great dark meanings, like the sea,
With shoals of life rushing; or like the air,
Benighted with the wing of the wild dove,
Sweeping miles broad o'er the far southwestern woods
With mighty glimpses of the central light;
Or may be nothing—bodiless, spiritless."

There never was a really great man who did not have a great mother. For invincibility in war Sparta was more indebted to her mothers than her soldiers. Charles E. Garst inherited from his mother noble instincts and high ideals. She was a woman of great force of character, yet of gentle disposition. Her religious feelings were deep and intense. She considered and determined all questions of life and destiny in the light of the New Testament. The religious conscience, so conspicuous in the son, was inherited from the mother. Her heart and hands were always busy in looking after the welfare of a family of eight children. She found ample time to give them religious instruction. On the twenty-first of August, eighteen hundred and seventy-four, the very day on which Charles reached his majority, the mother passed into that strange experience that men call death. Dr. Garst, the father of our missionary hero, is now in the eighty-fifth year of his earthly career. He is a man of intelligence, culture and sterling integrity. His hopeful spirit and cheerful disposition made him a delightful companion for his children.

GAME
IS MANY TIMES TOO "GAMY"
TO GIVE THE NICEST
TASTE TO ALL GAME USE
LEA & PERRINS' SAUCE
The Original & Genuine Worcestershire.
IF YOUR GROCER ATTEMPTS
TO SUBSTITUTE AN IMITATION
SEND IT BACK NONE SO GOOD.
John Duncan's Sons, Agents.
NEW YORK.

It was well for Charles that he inherited the happy disposition of his father. In later years it helped him over many a hard experience. This boy, whose name and influence were to be known and felt on two continents, was born in Dayton, Ohio, a beautiful town with a beautiful name, and still more beautiful in the blue of the skies that bend over it. The family finally moved to Boone, Iowa, where the old home still stands. Charles attended the public schools and made commendable progress for one of his years. About the age of thirteen he entered the Agricultural College at Ames. In addition to his studies he did a great deal of work on the farm, for which he received a small compensation in money. This constant exercise in the open air was helpful to him in many ways. It brought health to his body and rest to his mind. It also kept him in close touch with the changing glories of nature, in which his active intellect and affectionate heart read a varied meaning.

"He found tongues in trees,
Books in the running brooks,
Sermons in stones
And good in everything."

Dr. and Mrs. Garst were devout members of the Presbyterian Church. This means that their children were well schooled, both in the Catechism and the Holy Scriptures. Patient and painstaking training of the young will always bring a rich reward. It was as natural for Charles to seek the better life as it is for the bud to respond to the touch of the morning dew and to the kiss of the shining sun. While yet a child he found the pearl of greatest price and came into the church of which his parents were members. This step saved him from a thousand snares. He was exceedingly timid and found it difficult to give expression to his religious experiences. This bashfulness, however, he finally overcame, and with the courage of the martyrs bore his testimony before principalities and powers. One who really believes will never be ashamed. In the face of faith and love difficulties and embarrassments vanish like wreaths of mist before the shining sun.

"Looking at some trouble lying
In the dark and dread unknown,
We too often ask with sighing:
'Who shall roll away the stone?'

But before the way was ended,
Oft we've had with joy to own,
Angels have from heaven descended
And have rolled away the stone."

N. M. RAGLAND.

Fayetteville, Ark.

"Every well man hath his ill day." When "a bit off" or when seriously ill you should take Hood's Sarsaparilla and get well.

Kansas City Letter.

June is a busy month with convention goers. It has been my pleasure to attend three gatherings in the interest of Christian Endeavor. The first was C. E. Day at our own state Bible-school convention. This has been amply reported by others. By common consent it was voted the best day of the convention, and the address of Bro. H. A. Denton the best thing on the program. Plattsburg entertained royally, and we will all vote to go there again, at the first opportunity.

The annual convention of the 7th district C. E. Union of Missouri was held at Lebanon, June 21, 22. As vice-president of the Missouri C. E. Union, it became my duty to be present. This was my first visit to Southern Missouri. Leaving home on Monday, the 19th, I stopped off at Lamar, to see some dear friends of other days, Sister J. P. Houston and her family. When I was first trying to preach, even while yet a student in Eureka College, "Uncle Jeff" Houston was an elder in the church, and himself a preacher of no ordinary ability. It was while his sainted brother, Washington Houston, was holding a meeting in Eureka, in April, 1861, that I made the good confession, and was baptized by Dr. J. H. Allen, then pastor of the church. I well remember the April day, when, amid the falling snowflakes, we went from the old church to Uncle John Darst's pond, where the sacred scene was enacted. Though less than nine years of age, it was the most serious moment of my life, and is stamped indellibly upon my memory. I have never been able to get away from the holy influence of that hour, thank God. But I have wandered far from my theme. I must be getting old, I guess. But ah! how easy it is for these sacred memories to lead us away from to-day's affairs. I was about to say that the home of "Uncle Jeff" was my home for many happy days during my early ministry, and the kindness of himself and his dear wife, and the brother's place which the children gave to me, have given them all a first mortgage on my affections. Two of the children are living in happy homes in Lamar, one is the center of another Christian home in far-away California, while sweet Pearl, the baby, after living to the verge of beautiful young womanhood, took her flight to the deathless land, where she and her sainted father are now waiting in company for the coming of their loved ones. I found an appointment had been made for me to preach on Monday night, and it was a joy to again tell the story to these dear friends. Bro. W. W. Blalock is the beloved pastor at Lamar, and his praises are held on every hand.

The Lebanon convention was well attended, the various parts of the district seeming nearly all to have delegates present. The Christian Churches led in the number of delegates, and the reports of work done were creditable to our people. But I was surprised that not one of our preachers of the district was at the convention. Whether this was due to a combination of unfortunate circumstances, or to lack of interest, I am unable to say, but it was an unfortunate fact, in any evsnt. The zeal and efficiency of our own Endeavorers in the 7th district deserve the recognition of our ministry; and I am sure the young people could not have attained to their present status there without the hearty support of their pastors. So I will assume that their absence was for unavoidable reasons.

The 8th district convention of the Missouri C. E. Union met at Mountain Grove, in Wright Co., June 22, 23. There are only about twenty C. E. Societies in this district, which includes ten counties; so it will not be thought strange that the attendance was small. Most of the societies are small in membership, and labor under great difficulties, their congregations having but little preaching, and that not always regular. But some of the reports showed splendid work done. Perhaps the best report came from the society of the Christian Church in West Plains. Bro. A. F. Holden, the pastor, with the former pastor, Bro. T. F. Goightly, and two young ladies, represented that society. The Congregationalists and Presbyterians were also well represented in the convention. The spirit of unity was most delightful in both these conventions, and the manifest desire of all the young people to know and do the will of the Master gives great promise for the future of the church of our Lord Jesus Christ.

I was surprised to witness the remarkable development of the fruit industry in Southern Missouri. The whole Ozark region seems destined to become orchard, vineyard and garden. All its hills and valleys seem the natural habitat of the apple, peach and grape, while grains and vegetables yield abundantly to proper cultivation. But the people are yet poor, and many of them are able to do almost nothing for the support of the gospel in their midst. After awhile they will have their homes built and their farms under cultivation, and they can give generous support to their churches and ministry. The people that shall be most liberal in sending missionary pastors into their midst now will be the people whose hold upon that region will be strongest in years to come. Our state board has made a beginning, but only that, and we could easily and profitably use five times the sum we have, in sustaining preachers in that part of the state. Shall we have the support of our Missouri brethren to this end? Let every preacher whose congregation has not contributed to our state work for this year see to it that an offering is taken at an early date.

Good news from the Foreign Christian Missionary Society! Over $105,000 already received since last October, $15,000 more than at this time last year. If this is kept up, we shall reach the $150,000 for which we have been asked. Every church which has not already taken this offering ought to do so at once. If you have neglected both these interests, why not take a joint offering, dividing it between the state and foreign work? "What thou doest, do quickly."

W. F. RICHARDSON.

Kansas City, June 28, 1899.

Washington (D. C.) Letter.

The formal transfer of the Whitney Avenue Mission to the representatives of the Vermont Avenue Church, June 11, was an interesting occasion. Besides the members of the Sunday-school and those who have been identified with the mission there were present many of the leading spirits of the Christian Churches. W. E. Gatley, who for a score of years has officiated as superintenent of the school, gave an interesting account of the opening of the chapel in 1877, and told of the presence and liberal contribution of President Hayes, and of the dedicatory sermon preached by F. D. Power. He spoke feelingly of the tinge of sadness that came to him at the thought of resigning the work with which he had for so many years been identified; but rejoiced that he was committing it to a body of Christians, who had proven themselves worthy to receive such a trust, and who would, he was sure, build upon the foundation which had been laid a magnificent work to the glory of Christ.

A happy response was made by Bro. Power. W. J. Wright, of the H Street Church, Robert Balderson, the new superintendent, and others made appropriate remarks.

This promising young child that is such a welcome addition to our family of churches has been adopted by the national C. W. B. M. At their last executive meeting an appropriation of $800 was granted towards the support of a preacher for the Whitney Avenue Church. It is probable that before this letter reaches the CHRISTIAN-EVANGELIST'S readers a suitable man will be secured. At present, Andrew Wilson, a young attorney of the Vermont Avenue Church, is supplying the pulpit. C. A. Young, of Chicago, who came as a representative of the C. W. B. M. to look over the field, was delighted with the prospects. The Vermont Avenue and Ninth Street saints greatly enjoyed two good sermons from Bro. Young.

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As we chronicle the addition of a new house of worship in the city we are reminded of the valuable accessions of three good preachers who in the past three years have joined our ranks from other religious bodies. These brethren have passed the probation period and are proving themselves worthy of the great plea they are now advocating. H. G. Weaver is doing a noble and self-sacrificing work in Reading, Pa., and a strong church will be the result.

W. F. Watkins, supported by our state board, is doing the work of an evangelist upon the eastern shore of Maryland and is planting good gospel seed in that virgin soil.

We are especially gratified at the good reports that come from S. R. Maxwell's labors with the Third Church, Richmond, Va. The writer when a boy attended a mission Sunday-school in a small frame chapel on Twenty-fifth Street. This original home of the Third Church soon proved inadequate and a brick structure was erected a few squares distant. This in turn has been outgrown and now a large and commodious house of worship, with a seating capacity of 700, is being built. The church will cost about $12,000, and one-half of this sum is provided for. The Richmond Dispatch says, "The pastor, S. R. Maxwell, is a strong, forcible speaker, having a style peculiarly his own in the presentation of the doctrine of primitive Christianity, and is listened to by crowded houses at every service."

Bro. Maxwell, assisted by G. F. Devol, of Waterloo, Ia., is now in a protracted meeting in a tabernacle which has been built as a temporary meeting-place.

The whole East rejoices that the Seventh Street Church, Richmond, Va., has secured a worthy successor to Z. T. Sweeney. Carey Morgan, of Minneapolis, has accepted the call and will begin work in a few months. Seventh Street has the finest church building in the East (with the exception of one in Washington), a congregation composed of some of Richmond's most substantial and cultured citizens, and with a wise and able leader should continue to be a tower of strength to our cause on the Atlantic Coast.

***

It has been several years, now, since a little girl placed a few cents in the hands of Peter Ainslie, of Baltimore, and told him to use it in starting a home for the poor working girls. Bro. Ainslie accepted the money as a sacred trust, and to promote the enterprise started the Christian Tribune.

The pennies of the little girl have grown into a sum sufficient to purchase a brick dwelling on West Fayette Street, Baltimore. As soon as the Home can be furnished, working girls whose wages do not exceed $4 a week will be received and given room and board for $1.50 a week. A part of this will be deposited each week in a savings bank to the girls credit.

***

F. D. Power is preaching a series of Sunday evening sermons to young people upon the following subjects: Purpose, Manners, Friendship, Books, Character and Ideals.

EDWARD B. BAGBY.

ORGANS.

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Texas Letter.

The following sober and sensible words from W. K. Homan, editor Christian Courier, on the subject of mob violence for a certain cause, are worthy a wide reading. Bro. Homan writes from the scene of the outrages. He is a man of mature judgment. His political sympathies are Republican. He has no axe to grind. Let the people at large hear what he has to say:

A great deal of nonsense and worse than nonsense is being published in papers and uttered by orators concerning the lynching of negroes in the Southern states for the crime of assault upon women. A great deal of nice moralizing upon the subject is being wasted. Every one who understands the situation knows that newspaper articles against mob violence, eloquent speeches and resolutions of mass meetings, will have not the slightest influence to abate the lynching of negroes so long as the crime which provokes it continues to be perpetrated. Indignation meetings of negroes in the North, in which inflammatory speeches and resolutions denunciatory of the Southern people form the staple of the proceedings, will not save the life of a single negro. We speak what every one knows to be a fact. It is a terrible fact, an unfortunate one, but it is a fact that assaults upon women in this country will be visited with swift and awful punishment. Not all the authority of the government can prevent the operation of this unwritten law. The lynching will stop when assaults by negro brutes upon white women stop—not earlier. This crime appears to be increasing rather than diminishing in frequency. We shudder to think of the consequences if in some way it cannot be checked very soon. What can be done, we confess we know not. The assertion that the education, religious and otherwise, of the negro has been neglected in the South is untrue. For a third of a century the white people of the Southern states have taxed themselves to educate the negro, and the crime for which lynching is the penalty is frequently committed by negroes who have been educated in the public schools founded and supported by the whites. This subject demands candid treatment by our wisest men. The Courier regrets beyond expression that conditions exist which inflame good men to the point of participating in mob violence, and there can be no extenuation of the barbarous cruelties sometimes resorted to by the mob, but we shall not join in intemperate denunciation of this people while the awful and unendurable provocation continues to be thrust upon them.

***

The Texas Endeavor convention at Waco, June 13-15, was fine this year. The usual good will, sweet spirit and stirring zeal were there. But the figures of the secretary are a little disappointing. Last year's report was: C. E. Societies, 354; Intermediates, 19; Juniors, 219; Floating, 1; total, 593. This year's report: C. E. Societies, 333; Intermediates, 28; Juniors, 225; Mothers, 1; Floating, 1; total, 588, a loss of five societies. The C. P. Church still leads with 110 societies, and we are second with 98. Missionary money raised, $1,000. Comrades of the Quiet Hour, 120, and Tenth Legion, 127. The treasurer reported expenses of the year, $142.09, with cash balance on hand of $66.71. J. H. Banton came all the way from New York to attend, and the royal welcome accorded him must have repaid him for the long trip.

***

It sometimes does us good to see ourselves as others see us. Here is what a Chicago newspaper says about Texas:

Unless one remembers his geography the vastness of the Lone Star state seems startling. Once a nation by itself—in a way—it has ever been the greatest of Uncle Sam's sisterhood of states. Larger than most of the countries of Europe, it is greater than whole clusters of Eastern states, while a good section of the Central West could be bunched within its borders. The express trains, consuming a day and a night between Chicago and New York, cross many states, but one may go by fast train a day and night and still be on Texas soil. Its population of 3,000,000 is but a scattering handful. Ten times that number could find a comfortable existence and still leave room for twice as many more. Its splendid climate, remarkably productive soil and unbounded natural resources are but little known. Fortunes are making for the shrewd ones who have gone early and got in on the ground floor. There are several large and fast-growing cities, dozens of smart towns and hundreds of thriving villages. Everywhere there is growth, push, development. Farm and cotton lands are reasonable in price, likewise city and town property, but no section of the country is being more vigorously exploited, nowhere do signs point to rising values more clearly. They are a big-hearted people in Texas; they never do things by halves.

***

James Small, the famous Iowa evangelist, is holding his first Texas meeting at Temple, with Pastor Laye. Everything was ready for him, and the meeting begins well. A large tabernacle, well seated and lighted, has been built. We welcome this newcomer to Dixie, and if I'm not mistaken his reception in more ways than one will be very *warm*.

***

Our state board is pushing the work of Texas missions. B. B. Sanders is corresponding secretary, with A. J. Bush, D. A. Leake and Emanuel Dubbs in the field with him. The following places are being assisted: El Paso, Galveston, Huntsville, Luling, Schulenberg and Hearne. Before this is in print another board meeting will have been held, and this work will have been largely increased. The outlook is full of hope.

***

The annual Sunday-school picnic of the Central Church had a sad ending this year. In the midst of a most happy day of pleasure two of our boys, Oscar Hancock and Willie Meador, about twelve years of age and first cousins, were drowned. Neither of them could swim, and they were aiming to keep in shallow water. But Willie stepped off a ledge of rock into twenty feet of water and went down. When he came up he cried for help, and his brave companion rushed to the rescue, when both went down to death together. Two white caskets lay side by side at the funeral, and two white hearses, drawn by white horses, took them to a large grave, and side by side we buried them. Together they were in life, together in the awful struggle in the lake, together in death, together in the grave and, blessed thought! their pure spirits are now together in heaven. The first funeral I had when I came to Dallas, almost nine years since, was that of little Harvey Meador, a brother of Willie, who was killed by a street car while on his way to Sunday-school. M. M. Davis.

833 *Live Oak St., Dallas, Tex.*

Pittsburg Letter.

Five years ago the city of Pittsburg and its environs within a radius of fifteen miles of the majestic courthouse had a population of 580,000. To-day, so great has been the gain that she boasts of 700,000, and this is admitted by many of the best informed people to be entirely too small an estimate. Right here, at junction of the Monongehala and Alleghany Rivers, where the great Ohio begins its onward sweep toward Cairo, is to be found the largest steel center in the world, and the fourth largest book center of the United States. The annual report of the county commissioners to the state department, given last week, shows the total number of taxables in this district to be 240,712; value of real estate, $540,490,185, or an average of more than $750 for each man, woman and child of the population. Speaking of the magnitude of Greater Pittsburg, the Hon. William H. Graham, one of the trustees of the Observatory Hill Church, where your scribe ministers, says: "Pittsburg is the center of the greatest population in the United States outside of New York and Philadelphia. Within a radius of sixty miles reside 1,608,864 people, a greater population than Chicago and a similar radius. The capital surplus and deposits of the banks, national, state and savings, of this one county of Alleghany exceed the combined banking capital, surplus and deposits, of eight Southern states. Alleghany County produces 47 per cent. of all the steel made in the United States, 56 per cent. of all the the steel rails, 75 per cent. of all the plate glass, while the Pittsburg coke and oil district produces 65 and 60 per cent. respectively, of each of these products." Mr. Graham through his connection with the Merchantile Trust Company, of which he is the honored president, and as a careful student of Pittsburg industries, has made an exhaustive study of the economics of this county, hence these figures may be regarded as authentic.

Into this great district are cast, with the avowed purpose of winning it to Jesus Christ, hundreds of churches of all shades of thought, and among them about twenty of the simple faith of the first century disciples. These churches of the faith of the Disciples are doing heroic work in the midst of very disadvantageous circumstances. Not alone is this the very heart and backbone of Presbyterianism, but also here are found some of the rankest societies for the promulgation of atheistic and infidelistic doctrines in the United States. Sometimes, as one sees the immense number of people on the Lord's day speeding in all kinds of conveyances to the parks and resorts, knowing the output of beer on this the first day, he wonders whether this is America with a Christian Lord's day, or Germany with its beer, infidelity and vice. Into this environment, then, are cast these churches of our faith, and the fact that they are succeding in building up for themselves and the Master a strong plea and life, is proof positive that their work is not in vain. Prominent among these centers of redemption stands the Central Church on Pride and Caldwell Streets, right in the heart of a strong anti-church-going element, ministered unto by the patient, lovable and ever-tender-hearted C. L. Thurgood. The history of the Central is unique. It is the direct outgrowth of the sentence of a young man upon his deathbed, who said, "Oh if there had only been a church in this district I might have been a better man." This touched the heart of his sister, Miss Josephine Merrick, and she determined to help other young men and maidens. Day after day and night after night she would go up and down the lanes and alleys in search of scholars for the "new Bible-school." In a room on the third floor of a bank building the school was established. Bros. Robert S. Latimer and Edward Chessley and others of Alleghany would go over and assist in the work of the school. At last, after eight years of hard work, during which time the school had migrated several times and had grown beyond all expectation, by dint of hardest work, one thousand dollars had been accumulated. A lot was purchased where now stands the church edifice and the struggle for existence began. A building was erected in course of time, that has to-day a seating capacity of about four hundred, with large basement fitted for the use of a flourishing boys' brigade, kindergarten and classes of various kinds. A savings bank for the children in connection with kindergarten work is not the least of the many interesting features. This bank at the present time has over seven hundred depositors. The average attendance at the kindergarten, which is held on successive Saturday afternoons, is over two hundred. Bro. Thurgood will be only too glad to correspond with any who may desire information along any line of advanced city evangelization work, for his body, heart and soul are right in this movement and he esteems it a blessed privilege to help communicate to others in good things.

The preachers here are debating among themselves what is the best thing to do with Bro. T. E. Cramblet, pastor of the East End Church. He has come into this district and completely upset all preconceived notions and ideas. Not content with building a thirty thousand dollar church edifice and nearly paying for it in less than three years, not satisfied with winning for himself the name of mortgage cancelor all over the county, not content with editing a bright and spicy paper

circulating among all of our churches, not content with giving occasional illustrated lectures, not content with seeing his sermons reported in extenso in the daily press—now he has added another work to his line. We don't know what we will do with him! Have about come to the conclusion that he is Christo-church extenso-Bibleistoco maniac, and that he must be let alone and fulfill his destiny. The latest this indefatigable brother has done is to induce his East End congregation to purchase a Methodist Church building, move it across a wide street onto two large lots of which he superintended the purchase and there establish, not alone a Bible-school, but a church. Yea, verily, the bishop of the East End is a veritable Timothy in good and progressive work.

Under the able leadership of Bro. Earle Wilfley, our new city evangelist, a rousing tent meeting is being held at the historic Turtle Creek, where Washington first won fame for himself. There are about thirty Disciples at Turtle Creek, without any church home. Bro. Wilfley is in a large tent, preaching the primitive gospel. The tent is located on what is known as Bank Corner, there being located a national bank. It's very interesting to hear the conductors on the electrics call out no longer Bank Corner, but "All out for the gospel tent." Evidently the conductors know a good thing when they see it.

JOHN A. JAYNE.

No. 1 Chester Ave., Alleghany, Pa.

Am I a Heretic?

Since the iconoclasts and heresy hunters have become so numerous in the land, I am constrained to pause long enough to ask myself where I am at. The constraining power originated and emanated from a certain conversation recently, when the president in his annual address called for a resolution condemning "Higher Criticism and Hypnotism," to which a certain editor of a religious paper in an editorial gave sanction in a loud "*Amen.*" Now, since I am the person the president had in mind when he included the science of hypnotism, I desire to be fully understood and heard concerning the matter. The Higher Criticism does not apply to me. Here is my defense, which I submit to a million honest and intelligent Disciples. Since the advent of the pseudo-philosophy called "Christian Science" has made such inroads among our churches and thousands have surrendered their convictions of the true faith, reason, true science and common sense, like Mr. Campbell, when Robert Owen flaunted his soul-destroying gospel in this country, "I felt called upou to put on the armor of true science, philosophy and religion and go forth to meet the giant." I have never been able to meet a fact by making light of it and denouncing it without investigation, as is the custom of some of our critics. Hence I set about to investigate their phenomena, and my research resulted in finding that many cures have been wrought. Here are facts, then, to start with. They must be met. We must either accept their absurd and incongruous hypothesis or give a better one. To the first I could not subscribe and the latter I assume to do. From the nature and character of their cures, and their many failures, I am sure it does not belong to the domain of the supernatural, but to some natural law which, if once understood, can be applied with the same and better results without denying the evidences of our senses. This law, while yet in its infancy, has been found. Mr. Hudson, in his Law of Psychic Phenomena, has given us a working basis and scientific hypothesis, which is in harmony with natural law and within the domain of true science, psychology. This law I have demonstrated a hundred times and more, and any one who does not prefer darkness rather than light, and ignorance rather than knowledge, can do the same with untold benefit, both to himself and a suffering people. I cannot, in this article, give the hypothesis, but will simply say that it embraces that part of the new psychology long since known as hypnotism; the most forceful and potent therapeutic agent known—as harmless as it is forceful. Dr. George C. Pitzer, of St. Louis, one of the oldest and most successful physicians in the city, says: "When you hear any one antagonizing hypnotism you may set it down that he knows nothing whatever about it, and he is simply an ignoramus." With this law of psychic phenomena I have met the so-called Christian Science and Spiritists and slain them hip and thigh. I have relieved hundreds of pains, cured chronic diseases of long standing, unstopped the deaf ears and caused the lame to leap and shout for joy. I have never in one single instance seen any harm result from its use. I lecture on these subjects and open the eyes of the people, much to their delight. I treat all without money and without price. I preach the gospel faithfully, as I always have, and while trying to save the souls of men I save the bodies also. In conclusion, am I to stop doing all this good for the afflicted to keep from incurring the displeasure of a *few* who will not open their eyes to the truth? I am doing good or evil. I am a heretic or I am not. What say the wise? What would the Savior do? What did he do? What would *you* do?

W. E. HARLOW.

Parsons, Kan.

[If Bro. Harlow is doing what he claims in this letter, in the way that he states, we do not see who can rightfully attempt to hinder him. He seems to be doing good, and that is always in harmony with the will of God and the truth. —EDITOR.]

The Anti-Saloon League.

This organization, as its name implies, is in open hostility to the saloon. It recognizes the fact that the saloon is void of everything that can work any good to man or the community, and that it abounds in everything that leads to wretchedness of the individual, who commits himself to its influences and of homes where the husband, father and brother are its victims. What the Anti-Saloon League purposes and seeks to accomplish is:

1. It proposes to do much along the lines of education. Many are ignorant of the woes caused by the saloon; they are ignorant of what those who are engaged in the liquor traffic are doing to extend the influence of the saloon over the appetites and wills of the boys and young men; they are ignorant of what those who profess to be good and promoters of righteousness are called to do in order that the saloon may not exist.

2. It proposes to so agitate, to so work on every mind and heart to which it can gain access, that there shall exist a conscience on the part of the masses that will not tolerate the saloon. Lovers of good government and happy homes must see that the saloon is a curse to which we should not close our eyes and cause ourselves to be indifferent. Such indifference will cause many to suffer.

3. It proposes by well-directed effort to secure the enforcement of all laws now on our statute books that are calculated to restrict and to abolish the saloon. The remark was recently made by an ardent temperance worker in the state of Indiana: "There are sufficient laws in our statute books of the state to close every saloon if they were enforced."

4. It proposes to secure better legislation against the saloon as rapidly as possible.

This organization is growing steadily and its influence is being felt by the powers of darkness. There are national officers. Thes ecause the Anti-Saloon Leauge to be established in the different states. Each state when organized has a superintendent who gives his attention to the dividing of the state into districts, and each district as far as possible has a superintendent and organizer. By this means an Anti-Saloon League will be established as soon as possible in every town and township and city. That this organization has done much good and gives promise of much good in the future is manifest to all who have followed its history. This organization can be made so effective as to dictate who shall be elected to office and what our laws shall be. I know of places where all who are opposed to the saloon, irrespective of party, unite and by their labors and influence elect men to office who will grant no license for a saloon.

Irvington, whose glory is Butler College, has no saloons. Why? No one can get a license to open a saloon there. Men are put in office that will keep it out.

The Liquor League is not a political party, although it has much to to with politics. It is partisan as far as what it conceives to be its interests are concerned. If a man is up for office "they sound him, and if he does not favor their business they leave nothing undone by which to accomplish his defeat." I understand that the Anti-Saloon League proposes to take the opposite position. If a man is up for office he is to be interviewed, and if he favors the saloon or the licensing of the liquor traffic he is to be defeated if possible. In many localities this would compel many of the League who are identified with the old parties to vote the Prohibition ticket.

The League is doing much along the line that I have indicated. It should have earnest support. The W. C. T. U. is a powerful organization. It shows what can be done by education, agitation and the securing of temperance legislation. It shows what can be done by systematic effort against the saloon.

In the state of Indiana the W. C. T. U. is doing much; the Prohibition party is doing much; the Anti-Saloon League is doing much. May these different organizations, for the sake of the public's good, not antagonize each other, but work together that King Alcohol may be dethroned and the saloon exist no more.

W. O. MOORE.



In military prisons an offender is sometimes sentenced to carry cannon balls from one place to another and pile them up all day long. That is all. Perhaps it does not seem very terrible but it soon wears his life out. It is practically a death sentence, and he knows it; he would rather be shot. Many a sick man feels the same way about the burden of disease that he is lugging back and forth from day to day. He would as soon be down with a mortal disease. It will come to that sooner or later.

A man's life can be dragged out by dyspepsia and liver complaint. The experience of Mr. J. T. Cardwell, of Fall Creek Depot, Pittsylvania Co., Va., shows how Dr. Pierce's Golden Medical Discovery saves people from consumption by waking up their nutritive organism and giving it power to supply pure, healthy blood, which drives out blood poisons and dead tissues and builds up sound, wholesome flesh and muscle.

"I feel it my duty," writes Mr. Cardwell in a letter to Dr. Pierce, "to write you of the lasting benefits derived from the use of Dr. Pierce's Golden Medical Discovery and little 'Pellets.' Seven years ago I contracted a severe cold, which baffled the skill of one of the best physicians in my State. It ran on and I continually grew worse until I concluded to write to the 'World's Dispensary Medical Association.' The answer to my inquiry advised me to use 'Golden Medical Discovery' and 'Pellets' for indigestion and liver complaint; at this time two months had passed. In two or three days after I had commenced the use of your medicine my cough had entirely stopped, my digestion was better, my low spirits driven away and I felt new life and vigor in my whole body."

This marvelous "Discovery" makes nerve force and rugged power. It is far better than oily emulsions; it does not make flabby fat, it does not increase the weight of corpulent people.

COLLEGE COMMENCEMENTS AND NOTES.

EUREKA COLLEGE.

The greatest delight of a trip is the getting back home. However genial the hospitality or true the friendship abroad, the true home is the place of rest and refreshing when the work is done. I am coming more and more to know that the home is the divine institution. "What God hath joined together let not man put asunder" gives the key to the whole situation, and justly follows, before God closes his great Book, specific direction on domestic duties and relations, which if heeded would bring about such domestic revolutions as the world has not witnessed. "Home, sweet home."

When I returned to Eureka the other day I found a number of people busy raising money to do some needed repairs and painting about the college, and although the community had turned into the college treasury the past year nearly $4,000, it had pledged $500 for the repairs. If it had not been true, "Give and it shall be given to you," and had it not been true that the giver is more blessed than the receiver, Eureka would long since have been bankrupt. I visited a church recently, not a rich church, but a live church, that has paid for a $11,000 house of worship recently, during about three years, and is fuller of the Christ-spirit, enthusiasm and good Christian work than many stronger churches. We are inclined to want to get rich before we give. The fact is, we ought to give that we may get rich. We are growing. I find many noble souls with large hearts and broad views, able to comprehend something of what it means to promote Christian education.

Eureaka College, I think, never had a warmer place in the hearts of Illinois people. Our young people are catching the spirit of enterprise in the King's business. It now looks like the attendance at Eureka College would be doubled the opening of the next session. May the Lord grant such wisdom to our young people.

Study Spanish. Eureka College is prepared to give emphasis to this important language. Two former Eureka students and graduates go to Cuba this fall. Others must follow. There are demands for our ministers among other Spanish-speaking people. We must send teachers for the public schools and high schools. Business men and farmers will be needed. So the importance has forced itself upon us. If the people going to these new possessions could be good, true Christian people it would mean a great deal, both to them and us. We want to send our part of the emigrants.

Prof. R. E. Hieronymus returns to the faculty in the fall. This is good news to all who know the sterling qualities of this true man. For a number of years he filled the chair of English, and brought up his department to very high standing. He is enthusiastic for the growth of all departments, but especially that of English literature. His genial co-operation with other members of the faculty, and his personal interest in young people, make him a very valuable accession to our already excellent faculty.

The fruits of Eureka College are manifest at nearly all points where I go. Some former student is nearly sure to be in the pulpit or prominent in the pew. The tree shall be known by its fruits. In these things we greatly rejoice.

The educational enterprise of a people is a good index to its value. This is pre-eminently an age of education. If we fail to train our young people, particularly our leaders and ministers, we make a fatal mistake. Education without integrity of moral and spiritual life will not satisfy the wants of to-day. I asked a business man of large experience recently, whether in his judgment more men failed in business for want of business ability or business integrity. He replied, "The lack of business integrity." Business, then, requires Christ education. The best interests of home, church and state require the same. No activity of the church except the direct preaching of the gospel has meant more to civilization, domestic happiness, church prosperity and national purity than the power which religious people have thrown into Christian education.

J. G. WAGGONER.

BETHANY COLLEGE.

The commencement season at Bethany was ushered in by the class performances given on successive Friday evenings previous to commencement week, and also by the recital of the Elocution Department on Monday evening, June 5th. These performances all passed off in a manner highly creditable to those concerned in getting them up.

"Baccalaureate Sunday" was a model day in every respect. The weather was just right. The visitors were numerous, notable among whom was the venerable ex-president, W. K. Pendleton. He did not feel able to take any large part in the services, but his presence was felt as a benediction. W. J. Lhamon, of the First Christian Church, Allegheny, Pa., had been chosen to deliver the baccalaureate sermon. His effort was greeted with a chorus of praise. Benj. L. Smith, Cor. Sec. of the A. C. M. S., gave the annual address to the Y. M. C. A. in the evening. He selected for his theme "Alexander Campbell." It is not likely that Bro. Smith ever had or ever will have so interesting an audience before which to deliver his splendid lecture on the great man. He spoke in the church where Mr. Campbell had so often preached, to a congregation containing the near relatives and particular friends of his subject, and in the presence of the chief actors in the drama in which Mr. Campbell filled the leading part. The people were thoroughly appreciative and entirely delighted, and we can only wish that all our people, and especially the younger ones, might hear Bro. Smith as he discourses on the life of one of the great characters of history. The Bethany folk say that June 11th was one of the finest occasions of the kind in their recollection of the history of the college.

The week, so auspiciously begun, was delightful all the way through. There was the usual round of exercises in the buildings and on the grounds. The Musical Department gave a very fine concert on Wednesday evening. Thursday, Commencement Day, was really a great day for the college. The weather was propititious, the attendance of visitors was large, the largest, they say, of recent years, there was an interesting class of thirteen graduates, and there was the new president, J. M. Kersey, who in his quiet, unassuming way, impressed visitors, faculty and students with the conviction that he is well fitted to do the work required of the president of Bethany College. The work of conferring the degrees was very gracefully transferred by the president to ex-President W. K. Pendleton. It was most impressive and affecting as he lifted his hand in benediction upon each one receiving a diploma.

Degrees were conferred upon the following: Master of Arts, H. N. Miller, Pa.; Bachelor of Arts, W. L. Fisher, Mo., W. P. S. Murray, P. E. Island, F. N. Otsuka, Japan, T. J. White, Ohio, Mary E. C. Charnock, W. Va., Lillian A. Roberts, W. Va ; Bachelor of Letters, Harrietta P. Morris, Ohio; T. B. M. Sommerville, W. Va.; Bachelor of Music, Myra L. Carroll, Pa.; Carrie B. Mathews, Goldie M. Scott, Ida H. Taylor, W. Va. Miss Roberts and Miss Charnock received first and second honors respectively.

There was a cheerful meeting of the Alumni Association on Thursday afternoon, presided over by G. W. Muckley.

Bethany College sends cordial greeting to her friends everywhere and invites their hearty co-operation as she continues her work.

GEO MUNRO.

HIRAM COLLEGE.

Hiram has just finished the best year of its history. There has been an average term attendance of 358, a maximum of 373 and a total for the year of different students of 443. Of these 172 were ladies and 271 gentlemen. Of special, Music had 68, Art 17. Most of these art pupils took through the year, making a good class each term; the Commercial Department, 34. The school has had an increase of six per cent. over last year. In 12 years Hiram has failed only twice to show an increase, hard times years. The class just graduated from the collegiate department numbers 45. Thirty-six from the preparatory department were given diplomas admitting them to the Freshman class.

Commencement week began with the preparatory commencement Saturday night, June 17. There were orations by representatives of the class and an address by Prof. Hall, principal of the Preparatory Department with response by ——— Frick, class president.

Sunday morning President Zollars gave one of his strongest baccalaureate sermons.

Sunday P. M. the following young men were ordained to the ministry: W. A. Bellamy, B. M. Derthick, J. B. Ervers, C. T. Fredenburg, J. M. Johnston, J. T. Le Fever, A. T. Miller, W. S. Adams, M. L. Jenney.

Sunday evening the Y. M. and Y. W. C. A. Association had their annual exercises. The yearly reports of the association showed a large numerical growth.

Pres. Thwing, of Western Reserve University, gave the principal address of the evening on the "Gift of the 19th to the 20th Century." He made a masterly summary of the tendencies of the present century, thus projecting the duty of the coming century. The steady growth of the societies of Hiram has made their commencement on Monday night an important and interesting feature of this closing week.

The five halls were thronged with visitors to hear the music and the farewell speeches. The Music Department gave its commencement concert Tuesday evening. Prof. Feuchtinger and his pupils gave us the finest concert we have had.

Wednesday and Thursday evening are always given to two of the literary societies for their entertainments. Wednesday evening the Alethian (ladies) enacted familiar scenes from Dickens' novels. The scenes were very interestingly interpreted and were well staged. The music was given by Dana's orchestra.

On Thursday evening the Delphic (gents), besides a couple of orations, produced the play of "Cyrano de Bergerac." This was rather daring, owing to the lack of staging facilities, but the acting was not crude at all. The part of Cyrnano, taken by Moreton Anline, was carried out with all the spirit of the better class of professionals. Between acts the society glee club sang.

The proceeds of these society entertainments have been practically the only source of the Hiram library.

The forenoon of Thursday, the climax of the week, was given to the regular college commencement exercises.

Eleven representatives of the class gave orations.

Fifteen of the young men will enter the ministry.

Following the presentation of graduate diplomas, postgraduate degrees were conferred upon the following persons: Miss Lea E. Scott, Ph. M.; Miss Cora Allen, Ph. M., for work done in Chicago University, Austin Hunter, A. M., and ——— Laird, for work done at Hiram.

The honorary degrees were conferred on Hon. Frank Mason, A. M., U. S. Council General at Berlin, Major Clapp, U. S. Navy, Washington, Dr. T. C. Martin, Ph. D., of Cleveland and L. B. Dudley, M. S.

The alumni dinner occupied the noon hour

and an alumni program the afternoon. Mrs. Orissa Harris and Miss Emma Ryder read the alumni news or yearbook. J. Ray Evers, of '99, responded to the welcome of the association. E. C. Din, of '97, editor of Wooster Republican, gave an oration on the Philippines.

The Art Department had a good exhibit of *part* of the work done this year. It would have been *much* larger had it been possible to have all the work done during the year on exhibition.

Owing to next year being Jubilee Year many of the old students did not come, intending to be here *surely* next year. There was a very good attendance throughout, however, and fine weather. A. C. P.

BUTLER COLLEGE.

The school year at Butler begins late—about the 1st of October, and closes correspondingly late—next to the last week in June. Every one seems to like the arrangement, as it is preferable to have the hot weather at the close than at the beginning of the year. Like the custom of having the weekly holiday on Monday instead of Saturday, it is being adopted at an increasing number of colleges. Then, too, this arrangement of the calendar fits in with that of the University of Chicago, with which Butler is affiliated. By this means teachers and students of the college may avail themselves of the whole summer term at Chicago.

The benefits of the affiliation have been evident in many ways this year. It has noticeably improved the work of teachers and students, in order to meet the high standards required of both in the university system. All examination papers are passed upon at Chicago, and in this way the work is credited to the student just the same as if he took the course there. The student who stands first in his class in Butler receives the regular bachelor's degree direct from the University of Chicago. Besides this, three scholarships of the value of $120 each are awarded to graduates each year, and free tuition is given all members of the class for one term, upon the satisfactory completion of which they may receive the bachelor's degree from the University of Chicago. The graduates of any other college among the Disciples must spend usually a full year or more there in order to get the same degree. This is the highest standing the university has given any affiliated school, and it is attracting the attention of many students throughout the country who have the opportunity of getting the undergraduate course of the University of Chicago here at much less expense than at the university itself. Eight of Butler's class of fifteen this year expect to continue their studies, the majority at Chicago. Five of the young men will enter the ministry of the Christian Church. Another who received the master's degree, will also preach after taking further training. The conviction is thoroughly established at Butler that the minister cannot afford to enter upon his sacred calling with a little, smattering course in the English Bible.

The baccalaureate sermon was delivered as usual by President Scot Butler. His subject was "The Transmission of Power," and it was a strong appeal for a life of unselfish service on the part of the man of culture. Rev. Carlos C. Rowlison, who succeeds President B. A. Jenkins at the Third Christian Church, gave the address before the Bible College, and it will be published in order that the good things in it may go farther. The commencement address was given by Rev. Allan B. Philputt, of the Central Church. He took for his subject "The Masterful Life." It was an able plea for a life of rich culture and quiet devotion to worthy purposes. President Jenkins, of the University of Indianapolis, conferred the degrees and announced several plans for the enlargement of the work of the college. The main thing necessary to increase the attendance very greatly is to let the brotherhood know what rare facilities are provided here, and no pains will be spared to do that speedily. This college has now nearly twice the interest-bearing endowment of any of our other institutions. It has more students in the collegiate department, and it maintains the highest standard of scholarship. More than this, every one connected with Butler College is determined that these things shall be far surpassed in the near future.

EDWARD SCRIBNER AMES.

Irvington, Ind.

"The Gospel for a World of Sin."

The literature of any age is the most accurate representation of the life of the age morally, intellectually or religiously. The written history of any age is the photograph of that age. Say whatever you may about our inheritance, our liberty, our rich soil, vast territory, minerals and ores—our best legacy from the past is the libraries left to us. We can most heartily join with Thomas Carlyle in saying, "Blessings be upon Cadmus, the Phoenician, or whoever it was that invented books."

In richness of good books no age has excelled the present. The present is the renaissance of religious libraries. That much pernicious literature is thrown on the market, many bad, immoral books, we do not deny. Neither can it be questioned that many books are published in the name of religion that are positively irreligious. That the Christian writings of to-day have a more reverential tone, a more pious sentiment and a deeper spirituality than, say, even five years ago, is very manifest.

Our day is being treated to some of the best, broadest and deepest Christian writings that have ever been produced; the most conducive to higher spiritual conceptions and a grander Christian living.

Among the producers of pure, helpful books of to-day, Henry Van Dyke stands high. His works are always helpful and hopeful. His little volume entitled, "The Gospel for a World of Sin," is worthy of a place in every Christian's library. The author is a Presbyterian, and his book illustrates how the great men of that great church are breaking away from the bad influences of strict Calvinism. In this work the author deals with the problem of sin in the world and the remedy for sin. Although he says not, Dr. Van Dyke has written a work on the Atonement from the modern point of view of sin and Christ our God. One feels that Dr. Van Dyke has not expressed all he believes, and wishes he had not kept back part. On the oriuin of evil, the vexing question of to day, perilously near saying right out what he thinks.

"How comes evil into being," says the doctor and we expect the answer to follow, but are a little disappointed when we read on for two pages and come finaly to this paragraph. "Answers to this qnestion may be classified under three heads. The first, a denial of the existence of evil; the second, destroys the reality of the distinction between evil and good; the third, confesses that the primal origin of evil is a mystery."

He answers the question, "Is evil necessary?" by saying, "All theories which are based upon the idea of the nesessity of evil look to a practical denial of the distinction between evil and good."

Passing on, Dr. Van Dyke says: "What, then, are the facts of evil recognized by mankind? First of all, that it is that which ought not to be. Then that it actually is. Then that it manifests itself in our own experience in connection with voluntary acts. . . Liberty, then, which means the power of contrary choice, must be the door through which evil enters the world. But what lies behind that door? From what secret region does the evil pass through and claim its birth and power? Why does God permit it?" We are now brought face to face with the real problem, and anxiously look for the answer, but feel disappointed when we read, "Here we stand face to face with the impenetrable mystery." We hoped he would give us light on the mystery, but he did not.

On the significance of the death of Christ the author is clearer and stronger for, "The love of God goes before the gift of God. God so loved the world that he gave his only begotten Son. He did not give his only begotten Son that he might learn to love the world. . . . It is not intended to produce a change in the mind of God. It is intended to show what is already in the mind of God. It is not intended to make him feel differently toward men. It is designed to reveal what he has always felt. It is not love manifested. It is love's disclosure."

On this he is right, and it must change the method of presenting the doctrine of reconciliation, and instead of beseeching God to be reconciled to man, beseech man to be reconciled to God. J. J. MORGAN.

Woodland, Cal.

The Alum Baking Powders.

NAMES OF SOME OF THE PRINCIPAL BRANDS IN THE MARKET.

The discussion in the newspapers of the effect upon the human system of food made with alum baking powders has caused numerous inquiries for the names of the various alum powders.

Sometime ago the health authorities of St. Louis made an examination of the baking powders sold within their jurisdiction. The names of the alum powders then found were reported and published. The following list is made up from this report, from the reports of the state chemists of Kentucy and Minnesota, and from other equally reliable authority.

In Minnesota and Wisconsin the names of alum powders sold in each state are carefully ascertained and published. Similar publicity in this state would be in the interest of the people.

BAKING POWDERS CONTAINING ALUM:

JACK FROST ..... Contains Alum.
Bain & Chapman Mfg. Co., St. Louis.

CALUMET ..... Contains Alum.
Calumet Baking Powder Co., Chicago.

SHEPARD'S ..... Contains Alum.
Shepard Baking Powder Co., St. Louis.

BON BON / HOTEL ..... Contains Alum.
Grant Chemical Co., Chicago.

EDDY'S ..... Contains Alum.
Eddy & Eddy, St. Louis.

MAMMA'S ..... Contains Alum.
F. B. Chamberlain Com. Co., St. Louis.

PERFECT ..... Contains Alum.
Perfect Baking Powder Co., St. Louis.

CROWN ..... Contains Alum.
J. P. Dieter Co., Chicago.

K. C. / I. C. ..... Contains Alum.
Jaques Mfg. Co., Chicago.

GOOD LUCK ..... Contains Alum.
Southern Mfg. Co., Richmond.

SPOT CASH ..... Contains Alum.

CHAMPION ..... Contains Alum.
H. P. Coffee Co., St. Louis.

CHAPMAN'S / CHICAGO YEAST ..... Contains Alum.
Chapman & Smith Co., Chicago.

C. P. ..... Contains Alum.
Allen Bros. Co., Omaha.

In addition to these, it is learned that many grocers are selling what they call their own private or special brands. These powders are put up for the grocer and his name put upon the labels by manufacturers of alum powders in St. Louis, Chicago, Kansas City and elsewhere. The manufacturers, it is said, find their efforts to market their goods in this way greatly aided by the ambition of the grocer to sell a powder with his own name upon the label, (especially when the grocer can make an abnormal profit upon it.)

It is quite impossible to give the names of all the alum baking powders in the market. They are constantly appearing in all sorts of disguises, under all kinds of cognomens, and at all kinds of prices, even as low as five and ten cents a pound. They can be recognized, however, by the housekeeper who will bear in mind that all baking powders sold at twenty-five cents or less per pound are liable to contain alum, as pure cream of tartar baking powders cannot be produced at anything like this price.

Notes and News.

A. B. Philputt's address before the graduating class of Butler College, Irvington, Ind., appeared in part in the Indianapolis News of June 22.

Send to Clinton Lockhart, Canton, Mo., for a copy of the annual catalogue of Christian University for 1899-1900. Its contents will tell you of the efficiency and desirability of this institution of learning.

If any of our ministers or students who are unemployed will write me I may be able to assist them in securing profitable work in selling lecture course attractions.

F. A. MORGAN.

La Porte, Ind., June 27, 1899.

The proceedings of the 48th annual convention of the Ohio Christian Missionary Society, held in Wilmington, May 23-25, are now in pamphlet form and may be had of S. H. Bartlett, corresponding secretary, 14 Fair Court, Cleveland, O.

The annual convention of the fourth district, Michigan, held at Fremont, June 8-11, was a very pleasant meeting. Here I met a number of our Michigan brethren, candid, able men, who are giving time and talent to the advancement of the Master's cause. Among others I made the acquaintance of Alex. McMillan, our esteemed state secretary. He is the right man in the right place. The outlook for the work in Michigan is very encouraging, indeed, and we are hoping that the Jubilee Year will be the brightest in the state.

D. H. BAYS.

Battle Creek, Mich.

The Christian Sunday-school of this city introduced the rally as a feature of its work in January, 1894, when the attendance was over 500, which was considered something quite remarkable. Since then the rally attendance has never fallen under 600, several times reaching over 700, but the one last Sunday surpassed all previous records. The attendance was 818, and nearly 200 persons were turned away, unable to obtain seats. Quite a number were present from other points, while the people of Cameron and vicinity fairly lined the streets and sidewalks leading to the church from about 9 to 9:45 A. M., making one of the greatest S. S. gatherings ever witnessed in Northwest Missouri.—*Daily Observer, Cameron, Mo.*

Before leaving the state of my birth I visited a number of churches—perhaps the last time. At Volga, Ind., I baptized a young lady. At Kent, Ind., a brother and his daughter, from the Baptists, took membership with us. At Liberty, June 14, I solemized the marriage of Chas. Woodfill—whom I baptized a month before—and Miss Ida Carter. I came here by the way of Danville, Ill., stopping there to see a man and wife whom I baptized more than one year ago. S. S. Jones is the beloved pastor of the church at Danville, and doing a good work. I preached at Scottville, Ill., June 18th. We had two additions that will be a great help to that church. I preached at Modesto, Ill., last Sunday. O. D. MAPLE.

Springfield, Ill.

Says It Did Her Worlds of Good.

Mrs. Anna L. Stevens, Assistant Postmaster at Salem, Mo., writes: "Your Dr. Peter's Blood Vitalizer has proven itself equal to my highest expectations. It has done me worlds of good. I feel that I must recommend it to everybody." If you can't procure it in your locality, write to Dr. Peter Fahrney, 112-114 S. Hoyne Ave., Chicago, Ill.

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CHRISTIAN PUBLISHING COMPANY, ST. LOUIS, MO.

State Mission Notes.

By the time this shall come to hand the cards for the last quarter's apportionment will also have reached the churches.

Our missionary convention year begins with Oct. 1, 1898 and closes Oct. 1, 1899. Thus all money apportioned to the churches is now due. We have tried to make this the largest year's work for many years. Your secretary has not spared himself in this matter, and he he will endeavor that the next three months shall not be one whit behind, but be more full if that can possibly be, than any other three months of the year. He is determined that if there be any failure at all it shall not be on his part. But he is not looking for failure on anybody's part. On the other hand, I believe that the report at the end of the year will show a greater number of contributing churches than ever before in the history of our work in the state. We are making the most strenous efforts to reach every indifferent church and preacher and rouse in each and all an interest in this great work.

In fact, if we fail in this we shall fail utterly, because it is only as we can enlist the ministry that we can make a success.

Several of our county superintendents have offered to canvass their counties for our work, free of all charge to the board. This is a generosity which makes the heart of the secretary sing for joy. It is actions and efforts like this which make it posssible for him to continue at all. The utter indifference of so many so often discourages to such a degree that he is ready to give up the work; then somebody with a great heart comes to his assistance and he has the courage to go on.

This may sound sentimental, but it is not; it is pure fact and no fiction at all. But now for this last quarter's work. We want to rally every man, woman and child to the cause of state missions. To this end we shall band every energy and every resource, and if your church is not reported as giving at the Jefferson City convention it shall not be because of any failure on our part to persuade you of the need of the hour.

The reports from the field men are all of a hopeful character. They are working hard and their work is resulting in great good. They are out on the frontier, they have to battle with forces we know but little about, the great encouragement that comes to them is the thought of the great brotherhood who like a "cloud of witnesses" are seeing the gallant struggle they are making for truth and righteousness. No money compensation is adequate to reward them for their life of sacrifice, toil and tears. They will never be fully rewarded till they hear the dear Lord say, "Well done." But in the meantime it would not hurt them for you to say it sometimes. Yours in His name,

T. A. ABBOTT.

1122 *Oak Street, Kansas City, Mo.*

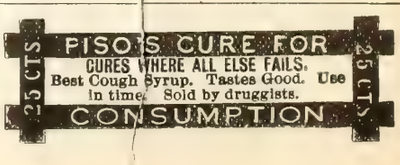
Stray Notices.

LESSONS IN SOUL-WINNING, by E. H. Kellar, is a work containing many valuable suggestions in soul winning, and will be very helpful to those who wish to aid the pastor in personal work. 184 pages. Cloth, 75 cents. Christian Publishing Co.

IN THE DAYS OF JEHU, by J. B. Ellis, is a well-written and intensely interesting Bible narrative. The lesson taught is that idolatry is ruin and the worship of God is life and peace. 189 pages. Cloth, 75 cents. Christian Publishing Co.

HOT FOR THE PASTOR, by W. T. Hacker, is a story delineating obstacles and hindrances in a preacher's life, and also the many hindrances the progress of the church. A good book to correct the habit of criticising by many church members. 152 pages. Cloth, $1.00. Christian Publishing Co.

THE HELPING HAND, by W. W. Dowling, is a manual of instruction for the Y. P. S. C. E., that great movement of the century that is putting new life into our churches, by interesting the young, causing them to flock to the Lord's house "as doves to the windows," and encouraging them earnestly in the Lord's work. It contains, in the most condensed form, full information concerning the Y. P. S. C. E. movement, with instructions and suggestions concerning every point. This work has had a more extensive circulation, and proved more helpful to Endeavor workers than any other hand-book published. 25 cents. Christian Pub. Co.



Sea Game.

A splendid day's sport can be obtained with a school of blackfish. Although seldom exceeding a ton and a half in weight, these small whales are quite vigorous enough to make the chase of them as lively an episode as the most enthusiastic hunter could wish, especially if two or even three are harpooned, one after the other, on a single line, as the whalers' custom is. The sensation of being harnessed, as it were, to a trio of monsters, each about twenty-five feet long and eight feet in girth, every one anxious to flee in a different direction at the highest speed he can muster, and in their united gambols making the sea boil like a pot, is one that, once experienced, is never likely to be forgotten. The mere memory of that mad frolic over the heaving bosom of the bright sea makes the blood leap to the face, makes the nerves twitch and the heart long to be away, from the placid round of every-day life, upon the bright free wave again.

Even a school of porpoises, in default of nobler game, can furnish a lively hour or two, especially if they be of fair size, say up to three or four hundred weight each. But of a truth there need be no fear of a lack of game. The swift passage from port to port, made by passenger vessels, is apt to leave the voyager with the impression that the sea is a barren waste, but such an idea is wholly false. Even the sailing ships, bound though they may be to make the shortest possible time between ports, are compelled by failure of wind to see enough of the every-day life of the sea population to know better than that, and who gives himself up to the glamor of sea study, making no haste to rush from place to place, but leisurely loitering along the wide plains of ocean, shall find each day a new world unfolding itself before his astonished eyes, a world of marvels, infinitely small, as well as wondrous great—from the thousand and one miracles that go to make up the "Plankton" to the antediluvian whale. Fishing in its more heroic phases is obtainable in deep-sea cruising as nowhere else.—*The Catholic News.*

Stomach Troubles Cured Without Drugs.

BY W. FRANK ROSS, A. M., M. D.

Do not condemn these rules of mine without a trial. There are various forms of stomach trouble. These rules apply to most forms of stomach trouble commonly known as dyspepsia or indigestion. Dyspepsia is caused by worry, fatigue, sedentary habits, hasty eating, eating too much, drinking at meals, eating between meals, irregular meals, tobacco, beer, hard work just after eating, condiments such as pepper, vinegar and mustard; drugs as medicines, fat meats, rich foods, heredity. It is cured by the following rules: Remove the cause. Eat largely of fruits and grains, such as oatflake, cracked wheat, hominy, rice and graham mush. Eat but little meat and vegetables. Avoid sweets, fats, starchy food, tobacco, alcohol, tea and coffee. Drink a glass of water half an hour to an hour before each meal. Every other day, until cured, take a large injection of hot water to clear the bowels. A daily sunbath is a great help to cure. Exercise two hours a day and keep all windows open day and night, at least two inches in winter and during a storm, and wider still at other times. Fresh air and sunshine are necessary for all diseases. Take plenty of sleep and at least two baths a week. Some cases are greatly helped by hot wet cloths to the stomach for half an hour after meals. Never use drugs. Eat only whole meal graham bread. All varieties of dyspepsia and indigestion are cured by the above treatment, but nothing is so good as a few days' fast, drinking water when feeling hungry.

Study carefully the above list of causes, and remove them.

Many forms of headache come from the stomach. In that case drink, at least, a pint of very hot water. Ordinary pains of the stomach are removed by drinking a large-sized cup or a quart of real hot water. Some forms of stomach trouble demand the dry diet. This consists of not drinking anything for an hour before meals, and not drinking anything while you eat nor for two hours after eating. This dry diet has worked wonders. Do all of your drinking between meals. I have cured many bad cases which failed to be relieved in any other way, simply by causing the patient to eat only two meals a day. The stomach is made up of muscles and needs rest. Omitting the supper gives the stomach eighteen hours rest.

Many foreign missionaries in all parts of the world write me of the wonderful cures by following the above simple rules. Some special forms of stomach trouble demand some special rules. Cut this out; it may cure you or your friends. Do not use drugs. They may relieve, but never cure.

Champaign, Ill.

A Boy Stronger than a Man.

One would better lay aside his own faults before he begins to hold the failings of others up to ridicule.

A lad in Boston, rather small for his age, works in an office as errand boy for four gentlemen who do business there. One day the gentlemen were chaffing him for being so small, and said to him:

"You will never amount to much; you can never do much; your are too small."

The little fellow looked at them. "Well," said he, "as small as I am, I can do something that none of you can do."

"Ah, what is that?" said they.

"I don't know as I ought to tell you," he replied. But they were anxious to know, and urged him to tell what he could do that none of them could do.

"I can keep from swearing," said the little fellow.

There were some blushes on four faces, and there seemed to be no more anxiety for further information.—*Union Gospel News.*

For those who believe in the fatality of number thirteen the American quarter-dollar is about the most unlucky article they can carry on their persons. On the said coin there are thirteen stars; thirteen letters in the scroll which the eagle holds in its claws; thirteen feathers comprising its wing; thirteen feathers are in its tail; there are thirteen parallel lines on the shield, thirteen horizontal stripes, thirteen arrowheads and thirteen letters in the words "quarter-dollar." Still, we take them—two for half a dollar.—*Christian Leader.*

The Carrying of Money.

A close observer remarks that to the initiated, a man's nationality is betrayed by the way he carries his money. The Englishman carries his loose in his righthand trousers pocket—gold, silver and copper all mixed up together. He pulls a hadful of the mixture out of his pocket in a large, opulent way, and selects the coins he has need of. The American carries his wad of bills in a peculiar, long, narrow pocket-book, in which the greenbacks lie flat; the the Frenchman makes use of a leather purse with no distinguishing characteristics; while the German uses one gaily embroidered in silks by the fair hands of some Lottchen or Mina. The half civilized capitalist from some torrid South African city carries his dollars in a belt with cunningly devised pockets to baffle the gentlemen with light fingers. Some of the belts are very expensive. The Italian of the poorer classes ties up his little fortune in a gaily colored handkershief secured with many knots, which he secretes in some mysterious manner about his clothes. A similar course has charms for the Spaniard, while the lower class Russian exhibits a preference for his boots or the lining of his clothes as a hiding-place for his savings.—*The Sunny South.*

Short Stories.

When the Princess of Wales was in Rome last month she passed *incognita* as "Mrs. Smith." Under this excellent disguise she and her daughter dined at a restaurant, taking their turn at being served and having a good time generally.—*Exchange.*

"Are you a native of this town?" asked a traveler of a resident of a sleepy little Southern hamlet. "Am I what?" "Are you a native of the town?" "Hey?" "I asked if you were a native of this place?" At that moment his wife, tall and sallow and gaunt, appeared at the open door of the cabin and, taking her pipe from between her teeth, said, acridly:

"Ain't ye got no sense, Jim? He means wuz ye livin' here when you wuz born, or wuz ye born before you begun livin' here? Now answer him."—*Exchange.*

Red Tape Abroad.—Much has been said about official "red tape" in government offices, and the following bit of sarcasm from a London (England) paper illustrates how the system works abroad: "An engineer officer, in the course of his duties, which involved traveling, sent in the bill which contained a charge, 'Porter, sixpence.' He was told that alcoholic drinks were not to be included in the traveling allowances for officers. He rejoined that he was not claiming for the beverage 'porter,' but for the hire of a man to transport his baggage at a station. Upon which the sapient official rejoined that in future he should use the word 'portage.' Later the officer, who was a wag, sent in a bill which included the item, 'Cabbage, two shillings.' The bill was promptly returned, with the statement that green vegetables were not to be included in the traveling allowance for officers. The officer replied that he had taken a cab, and that as when he had asked for the hire of a porter he was instructed to call it 'portage,' he thought that they wanted him to call a cab 'cabbage.'"

Our Flag.

Erstwhile we loved our starry flag, and stood
beneath it, fain
To kiss its folds, as wide unrolled it waved o'er
hill and plain;
Erstwhile, with lips that smiled, men died to
keep that flag on high—
That flag that ever seemed to us far less of
earth than sky,
With morning's white, and evening's red, and
noontide's cloudless blue
Repeated in the glory of its colors; tint and
hue
As strong as are our mountains, as deep as are
our waves;
Great flag, that floats above our homes, and
o'er our soldiers' graves.

Erstwhile we *thought* we cared for it, our banner of the stars,
And probably conned that galaxy and those
pellucid bars;
But now we love it better, and are thrilled
with dearer joy,
And sweeter songs we're learning, and we
count it brave employ
To tell our children of the men who in the battle's van
Have borne our flag for freedom and the lifting
up of man;
To tell them of our sailors who have once again
at sea
Shown all the world how fearless our mariners
can be;
Erstwhile we loved our starry flag, to-day
from shore to shore
We stand beneath it reverently, and love our
God the more.

"Westward the star of Empire," was what
we used to say.
But we are learning now to frame that text
another way,
For eastward drifts our commerce, and eastward sound our guns,
And eastward we are sending our most heroic
sons.
Our liberty beneath the law we'll send the
ancient East,
And the strong spirit of our West, to work like
heaven's yeast;
Our flag shall mean the breaking of the age-worn fetters there,
Our flag shall carry love and hope for hatred
and despair.

Erstwhile we loved our country's flag, baptized in blood and fire,
To-day we almost worship it—flag of the
world's desire!
Jehovah guard it evermore, and keep it pure
of stain,
Jehovah give us wisdom still, right counsel to
maintain.
Let every little child to-day, and every gray-haired man,
Be swift for that dear flag of stars to do what-e'er he can;
And young and old, and rich and poor, and
South and North together
Join hands to hold that banner high, through
all the world's rough weather;
God bless it, wheresoe'er it floats, from mast-head or from spire,
God guard it evermore, our flag!—flag of the
world's desire,

—Margaret E. Sangster in the July Woman's Home Companion.

The matron of the Children's Home in Wichita, Kan., has received a letter from a man who wants to adopt a child. "Send one," he says, "that is lively and will laugh and cry and get into mischief. I am fifty-eight years old, and I would give the world for a child that will laugh and get in my way and bother me. We'll give it a good home. I have raised five children, but they are all gone now, and I can tell you there is nothing so sweet as the bother of children."



HEART-EASE. { Trade Mark. }

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OUR SPICE-BOX.

She. Did you hear about young Tompkyns? *He.* No. What? *She.* Took up a pistol and blew his brains out last night! *He.* Must have been a mighty good shot.

* * *

Mamma. Why, Susie, you've offered your candy to everybody but little brother. Why didn't you hand it to him?

Susie. (with innocent candor). Because, mamma, little brother always takes it.

* * *

"Do tell me, Etta! Is it true? They say your engagement with Mr. Smith is off!"

"It is true. It was broken off at my request. His name would not hyphenate well with mine. Think how Etta 'Black-Smith' would sound!"

* * *

"But are you sure, Madeline, that there are not times that you regret our engagement?"

"Haven't I had proposals from many men—handsome, honorable, cultivated, delightful men—and yet (tenderly) didn't I choose you, dear?"

* * *

Miss Pearl White. I wish you to paint my portrait.

Dobbins. I'm sorry, madame, but I can't do it.

Miss Pearl White. Why not?

Dobbins. I never copy other paintings.

* * *

Librarian. I notice that your friend, Miss Softleigh, has given up coming here. She was always such a heavy reader.

Miss Highlight. She is, but your books are covered with light brown paper, which does not harmonize with the color of her dresses, which match her complexion.

* * *

She. Why, sir, you have not known me above an hour, and already begin to talk of love and marriage!

He. Ah, my dear young lady, I have known you for some time through our ledger. You see, I am a banker's clerk, and your father has deposited your dowry in our bank.

* * *

Walker. I had a most unnatural dream last night, Fadman. I dreamt Binks borrowed five dollars of me for a week.

Fadman. Unnatural! Why, that's Blinks all over!

Walker. Yes, but I went on dreaming, and I dreamt that Binks paid it back to me at the end of the week!

* * *

"A woman can never keep anything to herself," said Danboy to his wife, who had been repeating something he didn't want known.

"Oh, yes, she can," said Mrs. Danboy, sweetly.

"I'd like to know what it is?" he growled.

"It's her real private opinion of her husband."

Odds and Ends.

If the Philippines ever get a congressman will he be from the East, or West? —*Commercial Tribune.*

A well-dressed stranger stopped a wheelman recently in Battle Creek, Mich., and seemed favorably impressed with his wheel. Would he sell it? He would. Had he any objections to letting him try it? No. Has he seen the wheel since? He has not.—*Standard.*

A little girl about eight years of age, witnessing the ceremony of ordination at one of our recent conference sessions, was much impressed, and, after the service, asked her mother what it meant.

"What do you think it meant?" the mother inquired.

"I don't know," was the answer, "unless the bishop was feeling of their heads to see if they had any brains before he sent them off to preach."—*Pacific Christian Advocate.*

Sometime ago the London Tid-Bits offered a prize of $10 for the best definition of the word "Pluck." Here are the best ones, the last of which won the prize:

1. Moral grit.
2. That which keeps a man up when he is down.
3. The bow from which are shot the arrows of heroism.
4. Honest daring without caring.
5. Bottled energy opened by the corkscrew of emergency.
6. Pluck is fighting with the scabbard when the sword is broken.

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Delight's Adventure.

"Come on, Fup, I ain't very big, and you are only a dog; but when grown people can't do a thing, its time for the children to step in." Delight opened the yard gate and looked up and down the road; it was deserted. She slipped out upon the sidewalk, followed by the dog. The child's face expressed determination; evidently she had undertaken a serious mission. As she went up the street, she did not even hum. The dog seemed to realize that something important was about to happen. He met a big yellow hound that lived three miles in the country and who wanted to stop and tell about last night's coon hunt. But Fup pretended like he didn't recognize the hound; he marched on with his tail as stiff as a poker. Not long after that he saw a pig running at large, with big, droopy ears—just the kind that dogs love to sieze and shake. Fup looked hard at the animal, and he knew the pig was just the kind that squeal loud when they are eared. But when he glanced at Delight's face, and read there that business was on foot, he gave up the luxurious thought and passed, licking his chops in a retrospective manner.

"Please sir," said Delight, presently, addressing an important looking man who wore his whiskers with evident pride, "Can you tell me where the drugstore is, where they sell whisky, only it's sold back behind, somewheres?"

"There is no drugstore of the sort in town," said the man who was the marshal. "What little girl are you with such naughty questions?"

"I am the orphan, and my name is Delight, and may be you know Mr. Marsh. He is the one I want to see."

The marshal pointed toward a drugstore. He went in there," he said gruffly. As the marshal had just been regaling himself with a drink at this very store, no wonder he knew nothing about the violation of the laws! However, he was a strong man with his party and always "voted his ticket straight," and was generous in buying votes; and that is why he was elected.

Delight entered the drugstore, and addressed the clerk: "Is Mr. Marsh here?"

"Generally is," said the clerk. "Bob, go back there and see if Marsh is in."

"Perhaps he works here," said Delight.

"Yes, he bottles up medicine, regular."

"I would hate to be a bottler up of medicine," observed the child. "I wonder if he thinks how many little sick stomachs he is providing for?"

The clerk chuckled. "The medicine *he* deals in is good-tasted; at least *he* thinks so. But here he comes. Marsh, her ladyship wants you."

"I think you are making fun of me," said Delight. "Do you think it is nice for so big a man to make fun of so small a girl?"

"No, I don't. And here is a stick of candy!"

"What does the little girl want," said Marsh, looking at her suspiciously. "I don't know the child. I'm busy. I can't be bothered by no children all day long. I've got my affairs to tend to."

"It keeps you busy, don't it," said Delight, "a-building houses and barns and sweet little pigeon houses? Tattie said you was a carpenter. But she didn't say you was a bottler-up."

"A what?" demanded Marsh.

"Let me set you up on the counter," said the clerk, "so the conversation will be more level." So Delight perched on the edge of the counter among the shining bottles, while the carpenter stared at her.

"Mr. Marsh," said Delight, "they said how they wished you would come down to the creek this afternoon, but they wasn't no use to ask you because you wouldn't. But I thought I'd ask you. I got to thinking about all the things I haven't done because I haven't tried. There was playing—and I never thought I would be smart enough to make a tune come! But all I have to do is to hit the right keys, on the piano, and the tune will make itself, just the very same tune that great big people makes. Although I am so little, the 'Home, Sweet Home,' what I play is just as much 'Home, Sweet Home,' as the loudest tooting horns and thunder-drums can make—the big kind what sounds like thunder when it rains in summertime."

"I wish people would tend to their own businesses," said Marsh with acerbity.

"What's going on at the creek?" inquired the clerk, watching the child with great admiration, as she dangled her legs and twisted her bonnet strings nervously.

"Tattie is going to be baptized," said Delight. "She joined the church Sunday night and I heard her talking to Jennie; and Jennie is the little girl (only she ain't near so little as me) that belongs to Mr. Weston—*he* is Mrs. Weston's husband. And Mrs. Weston is my new mamma; I have had three. Mrs. Weston said she believed if Mr. Marsh would come to the creek and see his little girl baptized, because that's what Jesus wants everybody to be done—I mean baptized—and oh, I wanted to be too, but they said beings I was only six it wouldn't matter if I died anyway."

"That was very unkind of them," said the clerk.

"No, you don't know them. You see you've got to be baptized if you want to go to heaven; they ain't no other way, except by being very young. The older you get the harder is it for you. Looks like a person ought to learn to be gooder, the older he grows. But I guess people is like chickens, and you know how an old rooster tastes when he is boiled; he don't taste at tall! And Mrs. Weston said if Mr. Marsh could see Tattie being baptized, because Jesus would be pleased, and could hear the hymns singing and could see her face shining as it must shine, you know, when so happy and good, it would touch his heart, if he has one [she seemed to doubt if he had]. Because you see Tattie, she told Jennie that it was all she could do, beings they was so poor and couldn't do for themselves, and nothing to eat ner wear, and her mother in bed sick, and Mr. Marsh a-having nothing to do, and I guess she didn't know of his a-bottle-ing; she just said that all she could do was to go to Jesus, and do what he wants and trust to him to help her out."

"Why didn't she tell me she wanted me to come to the baptizing?" growled Marsh.

"That's what I said," cried Delight. "I said I knew you'd be so glad and happy to come and get your heart touched, and take care of your own little girl, and they's so many men haven't got no sweet little girl to love like you have. If *I* was a man and had a little girl, wouldn't I take her buggy riding every day!"

"Where'd you get the buggy?" retorted Marsh.

"Buy it," said the child, triumphantly.

"And where would you get the money?" he said, trying to wink at the the clerk. As long as a man can wink, he has some self-respect left.

"I—I—I," said Delight, "I would—a—well—and well, what I *had*, I wouldn't give for whisky and then drink up the whisky and have neither one!"

Mr. Marsh tried to wink again, but it was not a successful wink. "This here place is too public to be discussing my affairs," he said abruptly.

"Then you come along with me," said Delight. "I've got a job for you. Mr. Weston, he gave it to me to give you. I begged him hard to have a new house built, so you could carpenter it. But he seemed to think a whole house was more than he wanted. So we hit on a playhouse, and you are to make it, two stories, and high enough for me to stand up in without hitting the ceiling; and a little porch in front for my little chair to sit on and me on the chair and Fup by me and our picture tock—that is going to be afterwards. And my little piano in one corner, that cost two dollars and I can play on it, and *will* play on it whenever you ask me. And a chimbly, only a make-believe one, no smoke coming out, for we won't have a fire in the house. And if you make this playhouse real pretty, there are other things for you to do, big ones, and you can help your little girl and your poor, sick wife, and God will love you and me too."

The clerk came around in front and lifted the child to the floor. He lifted her so carefully, that you might have supposed he wanted to hold to her little form as long as possible in his big strong arms. He turned to Marsh, and laid his hand on his shoulder: "Marsh, God help us to do our duty!" he said; and he was as much surprised as Marsh at the earnestness of his words.

Marsh struck the counter with his clenched hand. "I'm going to lead a different life!" he cried. "I'm going to try hard. Come on, little angel!"

"Come on, Fup," said Delight.

(THE END.)

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HERBERT L. WILLETT.

THE FOUR EXILES.*

The destruction of Jerusalem by Nebuchadnezzar in 586 B. C. and the deportation of the best citizens to Babylon was not the first disaster of the kind which had befallen the chosen people. Samaria had been reduced by Sargon in 722 B. C., and many of the more representative members of the remaining ten tribes had been carried away to Assyria. Still later Jerusalem was menaced on more than one occasion, and in 598 it was subjected to a siege which resulted in a large amount of wealth and many of the people, including the king and members of the court, being carried to Babylon. Perhaps this was not the only visitation of the sort which befell the city in that period. Indeed, the statements of Dan. 1:1 point to still another deportation, of which there is no record elsewhere.

Stories of individual experiences must have been preserved to future years. The history of the exiles in Babylon is passed over with the most rapid movement in the only books which allude to the subject, viz., the Chronicles. Certain voices have come to us from that day, expressing the thoughts of the prophets as they found utterance in sermon or writing. Such books are Ezekiel and the later portion of the book of Isaiah. But there must have been individual narratives handed down in fragmentary form, or perhaps passed on orally from generation to generation. The first section (chapters 1-6) of the Book of Daniel appeared to be the chronicle of such experiences written in the Maccabean period about 166 B. C., by a prophet who used these heroic recitals of the past to nerve his countrymen for the mighty struggle in which they were engaged.

The most important of the fragments into which the kingdom of Alexander the Great was broken up after his death were the kingdoms of Egypt and Syria, with their capitals respectively at Alexandria and Antioch. Between them lay Palestine, subject to every wave of conquest from either side.

The repeated invasions from north and south left the Jews of the Restoration and the second temple little opportunity to develop their power or indulge their desire for independence. This condition came to its climax about the year 170 B. C., when Antiochus Epiphanes, king of Syria, manifested such tyrannical cruelty toward Jerusalem that great numbers of its people were put to death for their faith, and many others were only able to purchase exemption at the price of giving up their religion and adopting the heathen customs held by their oppressor. So far did the efforts of Antiochus go that the temple itself was defiled, and a small altar erected to Jupiter on the corner of the great altar of burnt offering.

The heathen influences had been so powerful and seductive for half a century that many of the Jews had adopted the Greek thought and manner of life, and quite abandoned Judaism. This movement bade fair to go on until the religion of Jehovah was quite lost. It was the violent measures of Antiochus in trying to hasten the process to instant completion which caused a reaction, and actually saved the old faith from destruction. The very attempt which threatened the foundations of the Jewish Church aroused a body of true men to emphatic efforts to save the day, and out of this group of men came the great Maccabean revival with its final triumph and the restoration of the Jewish commonwealth on an independent foundation.

Kindred in spirit with these men, if not of their number, was the author of the Book of Daniel. He revived the narratives of the past regarding the heroism and fidelity of holy men in the exile, and by telling again the story of Daniel and his friends at the court of a great monarch he showed how such qualities as they manifested in that time of affliction might avail in the new time of peril to render conspicuous other lives, through which the salvation of Israel could be wrought. Daniel was faithful to his religion, courageous, wise, respected in a time when it cost much to act as he had done. This was his trumpet call to the men of his own day, and with this he joined (in chapters 7-12) the prophetic assurance that the time of persecution should soon be over, and that presently the tyrant himself should fall never to rise. The characters of Daniel and his friends are bright with the virtues which the Jews of the second century B. C. needed. On the other hand, the figure of Nebuchadnezzar is a thinly veiled picture of Antiochus himself, passionate, violent, tyrannical, idolatrous, but compelled at last to admit the power of God and bow to his will.

In this first chapter, the whole of which should be carefully studied, the four Hebrews are chosen for their promise of usefulness, and are placed in the king's training school, their names changed in accordance with the custom of the time and in honor of the gods of Babylon, and their food supplied from the king's table. But the meat prepared for them was richer than that to which they had been accustomed, and was not pure according to Hebrew ideas. To eat such food would have been to transgress all their religious scruples. Yet to refuse it was to run the risk of losing the favor of men on whose good will hung all their future. But Daniel let no such consideration weigh with him. His mind was fixed to honor his conscience and his God. Here was the exhibition of a noble purpose to keep himself pure in body by eating simple food, and in soul by uprightness of life. Simple and wholesome food and the avoidance of intoxicating drinks must ever minister to a healthy physical life, and this is essential to the highest life of the spirit.

The request of Daniel alarmed the steward to whom he and his companions had been committed, but through the divine favor the appeal was granted. The melzar feared the effects of a different diet, and so shrank from incurring the royal rebuke which he knew would follow any change for the worse in the condition of the young men. But he agreed to the test which Daniel proposed, and ten days proved the superiority of the simple fare, and solved the problem of their future diet. Henceforth they pursued their student career in preparation for the duties of court interpreters and wise men. When their period of probation was ended and the royal examination took place, they were easily recognized as superior to all the rest of the youths who presented themselves. Not only so, but as they came to take their place among the men of the profession of interpreters, they were appreciated as far and away more reliable in their renderings of judgment on events and policies than the native magicians. Nor was this for a moment, but Daniel, at least, continued through the remaining years of the reign and dynasty, and with the succeeding period after Babylon fell before Cyrus.

In this lesson, therefore, are combined strokes of emphasis upon fidelity to recognized obligations to the law of God, the value of a simple and healthy fare, the importance of strict abstinence from all intoxicants, and the divine blessing that comes to all who fulfill the highest purposes of life.

Questions.—1. To whose court were the Hebrews taken? 2. What qualities were they required to possess (v. 4)? 3. What resolution did Daniel form? 4. On what ground was it opposed? 5. What test was made? 6. What was its result? 7. What endowment did the youths receive? 8. What was the business of enchanters and magicians? 9. Why were the names of the Hebrews changed (v. 7)? 10. What was Daniel's probable age? 11. Would similar diet produce similar results now, or was this case exceptional? 12. Would the royal meat defile the Hebrews more than the heathen studies they had to pursue (v. 4)? 13. Were the wisdom and knowledge which they gained (v. 17) miraculous gifts, or the result of the divine blessing upon their studies? 14. How does the conduct of these Hebrews relate itself to the temperance question of to-day? 15. Note a Bible definition of tact in verse 9. 16. May the superiority of an education in which the Bible and Christian principles have a place, to a merely secular training, be taught from verse 20?

The University of Chicago.

*Sunday-school Lesson for July 9, 1899—Daniel in Babylon (Dan. 1:8-21). Golden Text—Daniel purposed in his heart that he would not defile himself (Dan. 1:8). Lesson Outline—1. Daniel's Request (8:13); 2. The Trial (14-17); 3. The Royal Favor (18-21).

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TOPIC FOR JULY 16.

A FRIEND IN NEED.

(Luke 10:30-37.)

A friend, at any time, is a valuable possession. There are many acquaintances, but few friends. We speak of my friend this, and my friend that, when most of them are not at all friends, but merely acquaintances. They have never admitted us to the inside of their natures; we have only been in the vestibule of their hearts, and they in the hallway of ours. Happy is the Endeavorer who, amongst his hosts of "friends" possesses one friend. Few are the friendships like that of David and Jonathan, Damon and Pythias; so few that they have become historic. If you possess such a friend, lock him to you with bands of steel, never let him go, wear him in your heart's core.

In ordinary times such a friend is a great source of joy and calm; but in sad days, when pain comes, when scalding tears flow or when no tears at all are able to flow and to relieve, then such a friend is a comfort of heaven, let let down upon earth. "Blessed be the God and Father of our Lord Jesus Christ, who comforteth us in all our affliction, that we may be able to comfort them that are in any affliction by the comfort wherewith we ourselves are comforted of God." It is to comfort our friends that we are sent. Most of us would like to comfort those who are afflicted. Most of us, in affliction, need to be comforted. This interchange of kindness is, however, usually reserved for friends. How necessary, then, to cultivate friendships.

"We go the ways of life too much alone,
We keep ovrselves too far from all our kind."

Is this not true? Do we not erect walls of indifference, coldness, reserve, between ourselves and other hearts? Is it not well to break down these middle walls of partition, and to be more frank, free, honest with each other? Do not forever pass by on the other side; do not always draw the robe of distance and reserve about you and refuse to touch one who, for all you know, may be a wounded man among thieves. Not that we should wear our hearts upon our coat sleeves and open our hearts with the most private confidences toward all comers, but that we should be more frank, more receptive toward friendship.

"But," says some Endeaveror, "I am so often in sorrow, and I have no such friend to help. I have looked long for such a friendship and none has come to me." There are many who will be friends to you, kings and princes among men and women; their words are forever waiting to cheer and comfort, their written words, that can never die. And especially among these noblemen of other days but of similar sorrows, are waiting for us the prophets, apostles, evangelists who, though dead, yet speak, and are full of living, human help and friendship for all. Chiefest of all these friends of Scripture is that Friend that sticketh closer than a brother, that elder brother friend, through whom we can ever, like Abraham, become "friends of God."

"But," objects another, "I agree to all this, to the value of these spiritual friendships; but what I need is human help, human friendship, God and Christ manifested in some human face." This is a fair attitude, and very natural. Such human friendship, especially in time of need, is the hunger of us all. And after all the only answer to the demand is, "Try to be a friend and you will likely gain a friend." If there is no one near us who, in our judgment, is likely to be congenial with us, we can make ourselves friends even to those who are not congenial—witness the Good Samaritan—then some one of these uncongenial ones may surprise us by becoming congenial—we my find a friend.

Literature.

FOOD FOR LAMBS. By Rev. A. M. Hills. M. W. Knapp, Cincinnati, Ohio, publisher. Cloth, 196 pages.

This book is written in the interest of children, and contains some unique features. In addition to the chapters on child-life, conversion and religious training, the book is interspersed with some of the popular songs of the day, giving words and music, also some full-page illustrations. The author, of course, advocates early conversions and church membership for children. Much that he says of the religious training of children is to be commended to both parents and preachers, as well as to children.

GEORGE MUELLER. By Arthur T. Pierson. The Baker & Taylor Co., New York City, publishers. Cloth, 462 pages.

The above book is the history of a great man. The name of Geo. Mueller is a household word in every Christian land, and that to which his fame is almost wholly attributable is his faith-life. He believed in God, and gave to the world the most abundant and direct evidence of the fact that God hears and answers prayer. The victories of this man's faith are marvelous, and they have been well told in this book. No more competent biographer, probably, could have been found to fairly present the life and character of Geo. Mueller than Arthur T. Pierson.

BETTER-WORLD PHILOSOPHY. By J. Howard Moore. Ward Waugh Co., Chicago, publishers. Cloth, 276 pages. Price, $1.

The writer of the above book believes in better things, and his book is a prophecy of better social conditions in the world. Present conditions tend, he thinks, to develop and make dominant the selfish element in man, whereas the altruistic should rule. His suggested reforms may not have the concurrence of all thinking men, but his purposes and efforts in that direction will meet with general approbation.

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MOODY'S ANECDOTES. By D. L. Moody. Fleming H. Revell Co., Chicago and New York, publishers. Price, cloth, 30 cents. 126 pages.

The name of this book suggests its character, and those who have heard D. L. Moody preach will understand its interest and utility.

BIBLICAL AUTHENTICITY. By L. L. Shearer, M. A. Published by Fleming H. Revel Co., Chicago and New York. Price, cloth, 72 pages, 50 cents.

This little handbook is written to meet modern objections to the Bible, and to strengthen the faith of young Christians in its divine character.

THE PURE CAUSEWAY. By Evelyn Harvey Roberts. Published by the Chas. H. Kerr Publishing Co., Chicago. 260 pages. Price, 50 cents.

This book is written in the interest of social reform, and dedicated to Prof. Geo. D. Herron.

TRACTS.

"What, Therefore, God Hath Joined Together, Let No Man Put Asunder." A leaflet published by O. R. Palmer, 2333 N. 31st Street, Philadelphia, Pa. Price 50 cents per 100.

"Liberty." A chapter from "The Gospel for an Age of Doubt," by Henry Van Dyke, D. D. McMillan Co., publishers, New York City. Price, 10 cents.

"Modesty, Courtship and Woman's Rights." The two chapters composing this magazine are from "Christianity and our Times," by R. P. Brorup. Published the International Book Co., Chicago. Price of the pamphlet is 15 cents.

"The Man of Nazareth," by W. H. Ashly. H. W. Rodman, Beatrice, Neb., publisher. This little book is written in vindication of the words and kingdom of Jesus of Nazareth, based upon modern conditions and prospects.

"Beatitudes and Business," by D. R. Dungan. Published by Oracle Publishing Co., Chicago. This is tract No. 4 of the Oracle's Christian Tract Series.

"The Lord's Supper," by G. A. Hoffmann. Published by the Register Publishing Co., Kansas City, Mo. This tract is written to set forth the scriptural nature, value and obligations of the Lord's Supper. It is a much needed tract.

"Packingtown," by A. M. Simons. Published by Chas. H. Kerr & Co. Chicago, Ill. Price, five cents. This tract belongs to the pocket library ofsocialism, published by the Kerr Co.

Rev. Robert F. Campbell, pastor of the First Presbyterian Church, Asheville, N. C., has had printed a pamphlet on "Some Aspects of the Race Problem in the South" which is well calculated to pour oil on troubled water. The writer shows a sincere disposition to deal fairly with his subject and make suggestions which, if heeded, would bring good results. We can not help wishing for a very extended circulation of this valuable paper, both North and South, for the good influence it is likely to exert wherever read. A copy of this pamphlet may be obtained of the Citizens' Company, Asheville, N. C., for five cents.

JULY MAGAZINES.

A prominent feature in the July Woman's Home Companion is a well-written article by Stephen J. Herben, discussing "The First Campmeeting in America." In the same number Edward A. Steiner has collected much valuable information concerning the Jewish movement to reclaim Palestine, under the title, "The Jewish Dream of a Zionistic Empire." Another article of timely interest, by Charles Bryant Howard, enters into the details of the domestic life of the Philippine women, with excellent illustrations of types of Filipino beauty.

Professor William Cunningham, of Cambridge, England, opens the July Atlantic with a valuable paper on English Imperialism, in which he shows the gradual development of

English policy from the Nationalism of a hundred years ago (which meant the exploiting of all colonies and possessions for the benefit of the mother country), to the Cosmopolitanism of the present day, which seeks the greatest good of all through fair play and equal treatment to all men and all nations.

In some respects the most interesting article in the July St. Nicholas is one that comes near the latter end of the magazine. This is the report of the committee of award in the competition for prizes in the department of Books and Reading. The contest has been so suggestive, say the members of the committee, that they regret that a whole number of St. Nicholas cannot be given up to the printing of several hundred of the five thousand lists received, the letters that accompanied them, and the comments the committee would like to make. The first of the six prizes ($15 in gold) is awarded to Miss Mary Meade Hedge, Passaic, N. J.

The July Century is a story-teller's number, and is novel in its make-up, not only because it has a large amount of original fiction by ten living story-writers, but because it contains also articles on seven of the world's most famous makers of fiction, two only of whom are living. In only one or two cases do these articles consist of criticism. In most cases they are new material concerning the writers mentioned. For instance, two hitherto unpublished portraits of Sir Walter Scott, accompanied by a sketch of the artist who made them, are followed by a detailed and authentic accout of the romancer's unhappy love affair, which cast a shadow over his entire life. The author of this true story is a descendant of one of Sir Walter's intimates, the brother-in-law of his successful rival and lifelong friend.

In the American Monthly Review of Reviews for July the editor reviews the work of our delegation at The Hague up to date, presenting the latest phases of the arbitration question, with some consideration of its bearings on the present international situation. Among other topics discussed in "The Progress of the World" this month are "tariff trusts" as a political issue, the Dreyfus vindication, the war in the Philippines, the recent change in the civil-service rules and the newly elected college presidents.

Three leading articles in Pall Mall for July are (1) The Anglo-American Entente, by Lord Charles Beresford, which has his most hearty sympathy and which he thinks should ripen into a permanent and defensive alliance; a timely and instructive article on Wireless Telegraphy, its history and development (fully illustrated), by Mr. H. G. Marillier; the third of Mr. Higginbottom's Silhouetts in Parliament, which he devotes to the Irish Nationalists.

Mrs. John A. Logan writes in Frank Leslie's Popular Monthly for July a charming and sympathetic personal sketch of Mrs. McKinley, "The Gracious Lady of the White House." A number of beautiful portraits and views accompany this article, including a picture which shows the invalid wife of the President seated in the grand conservatory of the Executive Mansion, "amidst the flowers, like one of them."

Scribner's Magazine for July has as a frontispiece a fine wood engraving by Gustav Kruell. It is from a very rare daguerreotype of Daniel Webster, and accompanies Senator Hoar's paper on Webster, for which he has been collecting material for many years. There are a number of unpublished manuscripts and some new material revealing how Webster prepared his great speeches. Parallel passages are given, showing remarkable divergence between the spoken and written orations. Another paper will appear in the August number.

Dr. Pierson's article on "Ramabai and the Women of India," in the July number of the Missionary Review of the World, is one of thrilling interest and deserves a prominent place among the Miracles of Missions. It is profusely and uniquely illustrated from original photographs and contains a great deal of information not contained elsewhere. Dr. Pierson gives an excellent idea of the deplorable condition of Hindu women—especially widows—tells the romantic story of Ramabai's life and describes the work which she has done and is doing in behalf of these unfortunate child-widows.

The Church Choir is published monthly by Geo. F. Rosche & Co., 38 Randolph St., Chicago, Ill., and is devoted to the interests of church choirs and choristers, furnishing an anthem for each Sunday and special occasion in the church year, also quartets for both male and female voices, duets and trios.

The Christian Endeavor Quarterly, published by the Jennings Publishing Co., Oswego, Kan. This magazine is devoted to the International Christian Endeavor Topics and is a helpful companion to the Endeavor student.

The Ledger Monthly for July has a patriotic cover design of great beauty, entitled "Old and Young Glory," showing a little girl holding the national ensign in her arms, and wearing the cap of the Goddess of Liberty, the little figure with sparkling eyes encircled in the folds of the "Red, White and Blue." The frontispiece is entitled "A Patriot's Vision," and shows a veteran watching his grandson's Forth-of-July sport, while on the flag, floating above him, is a representation of one of the famous battles of the American Republic.

In addition to the Japanese novel, by John Luther Long, in Lippincott's for July there are also valuable and timely papers contributed by the following well-known writers: Anne Hollingsworth Wharton's first of two articles on "The Saloon in Old Philadelphia;" Sara Y. Stephenson, on "What are Women Striving For?" Henry Wilton Thomas, on "The Building of a Trust;" Charles S. Clarke, on "A Practical Submarine Vessel" (The New Argonaut); George J. Varney, on "Self-propelled Street Vehicles," and Ernest Ingersoll, on "Small Deer;" Charles M. Skinner writes "The Cited: A Legend of Havana." James Whitcomb Riley's new poem, "A Song of the Road," has the true flavor of this popular writer's ability to touch the hearts of his readers.

A writer in the July Ladies' Home Journal calls to mind that one hundred years ago—August, 1799—the first campmeeting for religious worship was held in America. The site of this notable gathering is a short distance from Russellville, in the state of Kentucky. The earlier campmeetings, it is shown by the Journal's article, were formerly conducted irrespective of denominational lines, but the form of worship soon became, and has since remained, a Methodist institution.

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Marriages.

BURGESS—BARBER.—Married at Gardner, Ill., Monday evening, June 26, 1899. Miss Geneva F. Barber and T. M. Burgess; Rev. J. B. Bartle officiating.

POOL — WELLS. — At the home of the bride's parents, Mr. and Mrs. C. E. Wells, of Mount Ayr, Iowa, on the 22nd of June, Mr. William T. Pool, of Eldora, to Miss Lydia Jenette Wells, of Mount Ayr. At home in Eldora after July 1, 1899.

REECE—SCHAEFFER.—At Normal, Ill., on Wednesday evening, June 14, 1899, Dr. John S. Reece and Miss Estella J. Schaeffer were united in marriage by Walter Scott Priest, brother-in-law of the bride, assisted by A. K. Tullis, of the Normal M. E. Church.

Obituaries.

[One hundred words will be inserted free. Above one hundred words, one cent a word. Please send amount with each notice.]

ALVORD.

Charlotte H. Alvord was born in Red Bluff, Cal., Dec. 6, 1874; died June 21, 1899. She joined the Christian Church in November, 1889, and died in the triumphs of a living faith. She graduated in the State Normal School at San Jose in June 1895, and was immediately chosen a teacher in the public schools of Red Bluff, which position she held at her death. She possessed rare abilities of mind and heart, and will be deeply mourned by a large circle of friends Her father and mother and two sisters have our tenderest sympathy and earnest prayers in this sad hour of affliction. The funeral was conducted by the writer. S. S. MURPHY.

Red Bluff, Cal., June 23, 1899.

CROCKER.

Died in Bellview Valley, Mo., June 17, 1899, A. M. Croker, aged 62 years, eight months and three days. He had been a member of the Christian Church for years. He was buried at Goodwater, June 19, The funeral was preached by Elder E. Pugh. He leaves a wife and eight children, four sisters, four brothers; one in Oregon; and a host of friends to mourn his loss. He was loved by all that knew him.

E. PUGH.

JOHNSON.

Margaret Ennis was born near Bowling Green, Warren Co., Ky., Oct. 1, 1812, and moved with her parents to Missouri in 1826. She was married to Mr. Johnson in the year 1829, and survived him 32 years. Four children survive her. A son in Eastern Oregon, and three married daughters near home and a host of children and grandchildren. Sister Johnson united with the old Republican church early in life and moved her membership to Higginsville, when the church was moved here. She continued strong in faith to the end and was ready and willing to go at the call of the Master. The writer served at her funeral, which was very largely attended, on the 24th instant. She was laid to rest in the old Republican cemetery, where many of the pioneers of Lafayette County, are at rest.

ANDREW SCOTT.

Higginsville, Mo., June 24, 1899.

TATUM.

Mrs. America (Speer) Tatum was born in Middle Tennessee, October, 1836; became a Christian in early life; was married to N. E. Tatum in 1861; was the mother of six children, four of whom, with her husband, survive, and entered into perfect rest June 22, 1899. She was a sister of W. S. Speer, formerly U. S. consul at Zanzibar, and cousin of J. K. Speer, a well-known preacher in the Christian Church. The family came to Bowie, Texas, less than a year ago, from which place she departed for the home where sickness and death are no more. The funeral services were conducted by the writer who, at the time, was engaged in evangelistic services in Bowie.

DAVID WALK.

June 22, 1899.

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Evangelistic.

UTAH.

Salt Lake City, June 26.—Two added by lettey since last report.—W. H. BAGBY.

ALABAMA.

Birmingham.—Four added here last Lord's day; 20 since last report. One at Coal City.—O. P. SPIEGEL.

GEORGIA.

Atlanta, June 26.—We report three confessions at First Christian Church yesterday; one a Chinaman.—C. P. WILLIAMSON, pastor.

FLORIDA.

Jacksonville, June 12.—Seven confessions recently; 185 new members in all. Outlook very bright. Church building has been enlarged.—L. P. VORDERMARK.

MISSISSIPPI.

Water Valley, June 28.—Five weeks' services here, conducted by J. A. Stephens, state evangelist, resulted in 25 accessions to the new church, which had only three members to begin with. A church building will be erected.—*Globe-Democrat.*

INDIANA.

Franklin, June 19.—The childrens' exercises at Christian Chapel was crowned with a burial of a queenly mother in Christ.—WILLIS M. CUNNINGHAM.

Franklin, June 26.—At our morning meeting yesterday three made the good confession at Hartsville.—WILLIS M. CUNNINGHAM.

MISSOURI.

E. Pugh writing from Bellview reports two confessions at a meeting held 20 miles from Bellview.

We had seven additions yesterday, three by letter, one by statement and three by confession. This makes 19 in the past three Sundays and 63 for the year so far.—W. F. TURNER.

KANSAS.

Columbus, June 26.—Ten additions at regular services here June 25th—9 by confession and one reclaimed; 20 since May 7th. During the same time we have raised about $30 for missions here. My second son, Claude, who is pastor at Milton, Iowa, has had about 60 additions since January 1st. My oldest son, who is on his third year at Stuart, Iowa, is having frequent additions there. By God's grace we hope to bear some humble part in bringing about the desired results this Jubilee Year.—M. MCFARLAND, pastor.

CALIFORNIA.

I began work here last November. The congregation numbers about 135. We have had 10 additions; three by letter and seven by obedience. Our old house is too small and we are building a new one that is to be completed by the first of September. Will cost about $7,500 finished and furnished. We have an active C. E. and Ladies' Aid that are contributing to the building fund. There will be near $2,000 to be raised at the dedication. The house will be the best in town, and the brethren are making sacrifices to build it; we have no wealthy members. We think the prospect good to build up a strong church here when we get into the new house. Our contributions to mission work since I came amount to more than $60.—S. S. MURPHY.

IOWA.

Vinton, June 27.—Forty to date in the Vinton tabernacle meeting. Seats for 800. Interest growing.—D. D. BOYLE, evangelist.

Waterloo, June 22.—Sunday school raised $7.76. The Ladies' Aid Society served meals during G. A. R. encampment, which added about $90 to their treasury. Three added since last report. Our pastor, Bro. C. A. Lockhart, is an enthusiastic worker.—E. C.

Stuart, June 26.—There have been seven accessions here in June at regular services. Four by primary obedience and three by statement.—E. T. MCFARLAND.

Woodbine, June 26.—Our meeting began yesterday with fine audiences and splendid interest. My brother, J. E. Pickett, of Boulder, Colorado, will be here to-morrow to assist us for a few weeks.—C. L. PICKETT.

ILLINOIS.

Barry, June 28.—Baptized four last Sunday afternoon and had four additions the week before.—J. D. DABNEY.

Galesburg, June 26.—Five additions here yesterday. Fifty-four since April first. Work very encouraging.—C. H. WHITE.

DuQuoin, June 26.—Five additions yesterday at regular services. Our work grows.—W. H. KERN

Rantoul, June 26.—One addition at Bethany near Rantoul, and $20.25 for Home Missions. H. H. PETERS.

Dorchester, June 26.—Our Sangamon gospel tent meeting closed after three weeks' hard labor resulting in 18 additions; 16 by baptism. Instead of forming a new organization at that place we thought best to strengthen the Antioch congregation by having the converts unite with that church. The Antioch church is one of the best missionary churches in Macon County. Our apportionment has been more than doubled. At the Children's Day exercises yesterday we raised $20.85. On account of evangelistic work I have closed my labors with the Antioch church. The congregation is governed by "scriptural elders," who understand the Lord's business. Much may be said of the faithful and consecrated workers in the church, but God knows them and that is enough. This church has done much toward the growth and strength of the Disciples. It is the old home and starting-point of Bros. B. B. and J. Z. Tyler, Lichtenberger, Heckel and others. One young man who united yesterday with the church (one of the converts) has decided to enter Eureka College and prepare himself for the ministry. All the departments of the church are in good working order. Bro. Guy B. Williamson is still with me and will conduct the singing in my next meeting. He is a Christian gentleman and a good singing evagelist. Yours in the Master's work.—JOHN G. M. LUTTHENBERGER.

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Notes from the Mission Fields.

James Ware reports four more conversions. Recently he has baptized one family at Tseu Saw and another at Shanghai.

Twelve of the boys in the Nankin College are voluntarily keeping "the morning watch." A number of the pupils have become Christians this year.

The recent convention of Chinese missionaries was the best in the history of that mission. The reports for the year were gratifying. The convention was interesting and stimulating.

Frank Garrett reports that the new church building in Nankin is under way. The missionaries are very much rejoiced to think they will soon have a commodious and convenient house of worship.

Dr. Drummond, of India, is kept busy with his medical and evangelistic work. He has a number of patients among the Brahmins. The work among the higher castes seems to be increasing. Dr. Drummond enjoys the work very much. He is glad that he is among the chosen few who are permitted to engage in the service of Christ in India.

M. B. Madden, of Japan, has recently held meetings in six different towns. He reports seven baptisms and many enquirers. He sold ten copies of the Scriptures. Quiet, orderly and attentive audiences met the workers and good seed was sown in their hearts.

A. L. Chapman writes that a man and his wife and daughter came from Nicomedia to be baptized. This man has spent several years in America and afterwards returned and heard Mr. Shishmanian preach. While studying the Bible in his own home he became convinced of his duty to obey the gospel. The three were baptized.

T. T. Arnold writes that in addition to the work at Chu Cheo, consisting of two services on Sundays, dispensary work three days in a week, he visits Lu Hoh once a month at least. He has morning and evening services among the servants in the compound, and an inquirers' class on Wednesday. In spare hours he edits a little paper entilted the Christian Banner. The natives are being trained to habits of independence and self-reliance. There are special meetings held for this purpose.

A. MCLEAN, Cor. Sec.

THE CHRISTIAN-EVANGELIST.

A WEEKLY FAMILY AND RELIGIOUS JOURNAL.

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CHARLES E. GARST.

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J. H. GARRISON, EDITOR.

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THE CHRISTIAN-EVANGELIST

"In faith, Unity; in opinion and methods, Liberty; in all things, Charity."

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CURRENT EVENTS.

Whatever view one may hold as to the wisdom of Mr. Bryan's political principles, there is no denying his immense popularity and the remarkable hold he has upon the people. It was only a short time ago that his political enemies were telling us how dead Mr. Bryan was, politically, and how utterly out of the question as a candidate of his party he would be when the time for the next Presidential campaign should draw near. It does not appear, however, if we are to believe the reports concerning the manner in which he is received everywhere, that his defeat in the last campaign has affected his popularity with his friends. What is the secret of Mr. Bryan's hold upon the people? Leaving his politics out of the problem, as outside of our province, we believe his personal qualities have much to do with his influence over men, including many who belong to other political faiths. The Times-Herald, a Republican journal, pays the following tribute to Mr. Bryan as a man: "At one time there was a very natural disposition to ascribe his prestige to a single speech, but the speech was merely his opportunity. Since delivering it he has proved his powers as an orator many times, and he has stood the closer scrutiny of the public, which is attracted but not dominated by oratory. We have known men even more brilliant on the platform who never got beyond the part of performers in a campaign show. With all their ability they could not command respect because they did not possess those moral qualities which the American people desire in their political leaders of the Presidental class. Mr. Bryan is clean of speech and act. He has nothing to explain. He is honest in his convictions. What he lacks most is a lively humor, and this sometimes does a politician more harm than good, as S. S. Cox used to confess ruefully. Much as Americans enjoy a joke, they prefer serious men in high places."

The trial of Capt. Dreyfus has been fixed to begin at Rennes, August 10th. There are hints that he may still be found guilty, of improprieties at leat, and given a short sentence; but the statement from the anti-Dreyfus element, that nothing short of a sentence of guilt in some degree, followed by a short imprisonment, will satisfy the army, is sufficient explanation of all such rumors. The attorneys of Capt. Dreyfus have expressed themselves confident of his acquittal. It is now known that when Capt. Dreyfus arrived in France he was on the verge of insanity; but proper treatment and care has rescued him, and he is now fully conscious of the situation. The treatment he received while on Devil's Island, if as reported, was sufficient to drive any man into madness, but this, too, is to be investigated and will doubtless prove a further revelation of the diabolism of his conspirators, who, it appears, were seeking to accomplish his death in the most barbarous way conceivable. At the command of ex-Ministers Lebon and Guillian, Dreyfus was put in irons and for two months suffered indescribable agonies. But for this it is said that Lebon and Guillian, the alleged instigators of his torture, must give an account to an aroused indignant nation.

A great calamity has recently fallen upon a large district of country in Central Texas. On the 26th of June a heavy rain began and continued for four days. The rainfall in this time is probably unprecedented in the history of the United States, reaching at several points as much as 20 inches. As a result of this tremendous downpour of water, a district of land along the courses of the Brazos and Colorado Rivers, 50 miles wide and 500 miles long, was almost entirely submerged. The results as a matter of course were appalling in the extreme. It is supposed that hundreds of persons were drowned and that the loss of livestock, crops and railroad properties will aggregate the vast sum of twenty millions of dollars. Besides those drowned in the flood, the most of whom were negroes, it is said that many more will perish before they can be rescued. A call has been made for aid for these sufferers and all that can be done by the people of Texas, the state, the United States government assisting, is being done, but the flood is continuing so long that many will perish before sustenance can be put within their reach. Nor will this relief work be needed for the present only. The crops of hundreds of families, perhaps thousands, have been destroyed, and owing to the lateness of the season they will have to be fed and clothed until another planting season returns. The loss to railroads in bridges and roadbed is estimated in the millions of dollars and that of livestock, crops and other properties at from fifteen to twenty millions. The city of Galveston has been completely isolated from the state by the flood and many other cities almost without communication with the outer world. The devastation is so great and so appalling that the results will not be fully known until the flood has entirely subsided. The known dead now exceed one hundred persons.

News of the devastation and ruin wrought by the Texas flood becomes more and more appalling. The known dead now exceed two hundred persons, while thousands of families are in a starving condition. Not less than 40,000 persons have been driven from their homes and are in a helpless, dependent state. The government has issued large quantities of rations for their present distress. The people and state of Texas are doing all in their power to relieve their condition and thousands of dollars are pouring into the state from other states for their relief. The loss in crops is now placed at $40,000,000. The lose in cotton alone is now estimated at $20,000,000. The inundation covered about 32,500 square miles of territory. And now that the flood is subsiding, a new danger has overtaken the refuges. The malaria from decaying vegetation has caused an outbreak of sickness that is of an alarming character, owing to the great crowds huddled together in places for shelter or safety from the flood. There are many places in the flooded district that have not yet been heard from but where there has been great destruction to life and property and great distress to the survivors. The railroads are beginning repair, to but it will require weeks and even months to put their roads back in their condition before the flood.

Bishop John P. Newman died on the afternoon of July 5, in Saratoga, N. Y., of paralysis, complicated by pneumonia. In the death of Bishop Newman, the Methodist Episcopal Church has lost a man of more than national reputation, as well as one of its foremost leaders. The funeral services were held at the First Methodist Episcopal Church of Saratoga, Bishop Foster, an intimate friend to Bishop Newman, delivering the funeral address, but the remains were taken to Mechanicsville, not far from Saratoga, for interment. Owing to the prominence of Bishop Newman in the religious and civil affairs of our nation we give the following brief sketch of his life as it appeared in the Globe-Democrat of this city, July 6:

John Philip Newman was born in New York City on September 1, 1826. He completed his education at Cazenova (N. Y.) Seminary, and, after taking a course of theology, entered the Methodist Episcopal ministry in 1849. In 1860 he went to Europe, where he studied, and traveled in Syria and Egypt. Returning, he filled pastorates in Hamilton, Albany and New York City. In 1864 he went as a missionary into the Southern states, where he remained till 1869. From that date till 1874 he was chaplain of the United States Senate.

While in Washington he organized the Metropolitan Memorial Methodist Church, of which he became pastor.

In 1874 he was made inspector of the United States Consuls in Asia. In 1876 he returned to Washington as pastor of the church he had founded. In 1879 he was transferred to the Central Church, New York City. In 1882 he became pastor of the Madison Avenue Congregational Church, but resigned two years later. In 1885 he returned to the Metropolitan Memorial Church in Washington. Three years later he was consecrated bishop of the Methodist Episcopal Church.

He was a member of the commission which tried to unite the North and the South divisions

of the church, and was a member of the Ecumenical Council in London in 1881. He also sat in three of the General Conferences of the church. He delivered funeral orations over Gen. Grant and Gen. Logan, and ranked among the greatest of pulpit orators. He was the author of several books—"From Dan to Bersheba," "Babylon and Nineveh," "Christianity Triumphant," "Evenings with the Prophets," "America for Americans." He was given the degree of D. D. by Rochester University and Otterbein University, and was made LL. D. by Grant Memorial University in 1881.

A decision has been rendered by the supreme court of Michigan which is destined to provoke no little discussion in political circles. Under the leadership of Governor Pingree of that state the agitation of the municipal ownership of street railways has been carried on until the legislature passed an act authorizing a commission to appraise and purchase the street railways of Detroit in behalf of that city. It is this act, known as the McLeod law, that the supreme court of Michigan has just pronounced unconstitutional. The section of the constitution upon which the decision is based is the following:

"The state shall not be a party to or interested in any work of internal improvement, nor engaged in carrying on any such work except in the expenditure of grants to the state of lands or other property."

While this clause does not directly prohibit cities from owning street railways, the court holds that, if the state cannot engage in such undertakings because of danger to its citizens, the citizens of a city, an integral part of the state, cannot do so. This would seem to forbid a city in that state to own and control waterworks and lighting plants, but the court makes an exception of these. It says:

"Municipal ownership of electric lighting and waterworks plants is justified as an exercise of police power, but municipal ownership of railroads cannot be authorized on any such grounds."

It remains to be seen whether the people will recognize this distinction between the municipal ownership of lighting and waterworks plants and the owning by the city of street railways. Meanwhile, and until the constitution is amended, Governor Pingree's scheme of municipal ownership of street railways is blocked by this decision.

It is easier often to ask questions than to answer them. The Porto Rican commissioners, in a pamphlet which they have just issued, ask the following questions concerning trade relations between the United States and Porto Rico:

"Why is the American flour, instead of being admitted in Porto Rico ports free of duty, burdened with the same duty ($1 per 100 kilos) which it paid when Porto Rico was Spanish and the Spanish miller had to be protected?

"Why are American meat, and butter, and beans, and vegetables, when taken to Porto Rico, burdened with import duties, to the detriment both of the American farmer and the Porto Rican consumer?

"Can it be doubted for a moment that the abolition of all duties on American merchandise imported in Porto Rico would favor the American farm and factory, as Mr. Blaine put it, and do great good to the Porto Rican people?

"And why not admit free of duty in the United States the Porto Rican sugar and all other Porto Rican products?

"Has it not been proven in the investigation now in progress before the industrial commission about trusts that the scarcity of Cuban sugar, due to the Cuban revolution, has compelled the refiners to go to Austria and Germany to get what they needed? Was it not better and nearer and cheaper (were it not for the duties) to go and get it in Porto Rico?

"And if it is true and undeniable that with free trade between Porto Rico and the continental portions of the United States, the trade of the United States in pork, in beef, in flour, in lumber, in salt, in iron, in shoes, in calico, in furniture, in machinery and in thousands of American articles would be enlarged to immense proportions, and the production of sugar, coffee, tobacco, cocoa, etc., in Porto Rico would be immensely developed, why not grant it at once?

"Who is going to be benefited by the establishment of a customs barrier between section and section of the American Union?"

Of course, the only answer to these questions is, the island must have revenues with which to carry forward needed improvements, but this does not anwer all the questions satisfactorily.

THE CROWNING FEATURE OF A GREAT MOVEMENT.

The church historian of the future must undoubtedly assign an important place among the religious forces for the renaissance of the church to that religious movement which had its origin in the first decade of the present century, and announced for its aim the restoration of New Testament Christianity. In the emphasis that movement has laid upon the authority of the Scriptures, dispensing with the need of any authoritative human creed; upon the Divinity and Lordship of Jesus Christ, the center of the Christian system; the essential unity of the church and the apostolic method of evangelization, it has rendered no small contribution to that progress in religious thought and activity which has marked the last quarter of the present century. That these are all elements that must enter into the triumphant church of the future, few, if any, will question.

It is a noteworthy fact, too, that these cardinal features are very closely associated with Pentecost, which, despite the opposing view of Prof. McGiffert, we must continue to believe was the birthday of the Church of Christ. The exalted and coronated Christ, the appeal to the Holy Scriptures in proof of His divine claims; the presentation of the terms of salvation under the newly coronated King—all these are associated in a very striking way with that notable Pentecost which was designated by Peter as "the beginning." It was a great point of advantage in making an original survey of Christianity that the men who inaugurated this movement found their beginning-place and time at Jerusalem, and on the day of Pentecost.

But there is one event associated with that day of which we have not probably made enough, namely, the descent of the Holy Spirit in a new and special way, and the promise of Peter, that the gift of the Spirit was for all, both Jew and Gentile, who would accept Christ. As this was the crowning feature of Pentecost and of the great religious movement which had its origin there, so we believe it must be a crowning feature of any religious reformation whose aim is to restore the Christianity of Christ. It is certain that the church originating on Pentecost would not have achieved the success it did without the Holy Spirit. It is equally certain that no religious movement can accomplish an enduring religious reform without this divine Agent. As Dr. Arthur T. Pierson says, "The crowning external revelation of the Word of God is the doctrine of the Holy Spirit, and the corresponding internal revelation of the Spirit in and to the believer is the crowning experience of the divine life and love." In an article on "The Pentecostal Movement," in the Religious Review of Reviews, Dr. Pierson, referring to the willingness of God to give the Holy Spirit to them that ask Him, and the indisposition on the part of many to seek the Holy Spirit, says:

How immeasurably important, then, that every disciple should know his own need of the Spirit, should feel the impossibility of any compensation for such a lack, should understand how ready God is to give the Spirit, and should pray in faith for the gift!

There is one ditch into which many believers practically fall, so that they never get to the firm resting-place of actual reception of this crowning gift of God. They say the Spirit of God was on the day of Pentecost given fully, finally and to all believers, and hence is not to be sought or asked in prayer as an unbestowed boon. In a sense this is true, but in another sense it is a snare. There was on the day of Pentecost an outpouring of the Spirit on all believers. The new dispensation of the Holy Spirit was then inaugurated, and we are not, therefore, to look for any such bestowment of the Spirit. But individually we find disciples filled with the Spirit subsequently, and in Ephesians 5:18 we find a distinct command, "Be filled with the Spirit." There must, therefore, be some true sense in which we are to claim, receive and avail ourselves of this last and greatest gift of God. As Christ was once offered for all, a sacrifice for sin, but every new believer takes Christ as a Savior, and so makes practically available the work of Christ for sinners, so the Holy Spirit was once for all given, but every believing child of God accepts and receives the fullness of this gift by faith, and practically it is to him as though the Spirit had been specially given to him.

Perhaps there are no people who have been more inclined to fall into the "ditch" to which Dr. Pierson refers than those known as Disciples of Christ. They have been inclined to argue that the Holy Spirit, in the very plenitude of his endowments bestowed on the disciples at Pentecost, has made it unnecessary for believers in subsequent times to seek any special endowment of the Spirit, seeing that this miraculous outpouring on Pentecost qualified the apostles to perform their duties as embassadors for Christ, both in making known the way of salvation for the unsaved and in their directions for Christian growth and development. But this argument loses sight of the fact that the Holy Spirit, besides the miraculous powers He conferred upon the apostles, accomplished for them other things which we need as much as they.

Besides that, there is the distinct command of which Dr. Pierson reminds us, given by Paul to the Ephesians, to "be filled with the Spirit." Let us not fritter away the meaning of this divine injunction by any discussion as to whether this phrase is equivalent to baptism in the Holy Spirit, or enduement with the Holy Spirit. Enough for us that we are exhorted to "be filled with the Spirit." It is obvious that in order to obey this divine requirement,

there must be some earnest seeking and asking and preparation for the Holy Spirit. Great spiritual blessings like this are not to be obtained without an earnest desire and purpose on our part. In vain do we go to Jerusalem and to the day of Pentecost for the great doctrine concerning the coronation of Christ, and for the way of salvation, if we tarry not for enduement with power from on high. In vain is all our knowledge concerning the Scriptures and conditions of discipleship, if this knowledge be not vitalized by the Spirit. Our religious movement, so fruitful in good results for the world, can never achieve its highest success until it adds this crowning feature to its other Pentecostal gifts the doctrine of the Holy Spirit.

Many of us lament the lack of power in our spiritual life. We feel that our influence is not as potent for good as it should be. Others are not constrained by our example to glorify God to the extent that they ought to be. Is not the explanation of this fact to be found in that Scripture statement in John 7:38, where Jesus says, "He that believeth on me, as the Scripture hath said, from within him shall flow rivers of living water." John adds, "But thus spake He of the Spirit which they that believed on Him should receive. For the Holy Spirit was not yet given; because Jesus was not yet glorified." What we need, then, to make our inner life a fountain of living waters, a source of spiritual rivers, is the Holy Spirit, promised to every believer in Christ who desires the gift earnestly enough to seek for it.

In a recent editorial we suggested, as the only adequate remedy for a petrified conservatism and for a false liberalism, a deeper spiritual life. But the only way to attain such depth of spiritual life is through the indwelling of the Holy Spirit. We believe, therefore, that the crowning feature of our great movement is to lay a much greater emphasis upon the work and mission of the Holy Spirit as Christ's representative in the church to-day, and the actual receiving of power through the Spirit to accomplish the great work which has been committed to us. We ask, therefore, for a careful restudy of this subject, and above all that we seek "to be filled with the Spirit," to the end that we may be better fitted for service.

A NEW PROBLEM.

This problem is of special interest to men who are interested in the prosperity of the church universal; it possesses but little interest to the mere denominationalist or to the narrow-minded sectarian.

There is a tendency on the part of men thoroughly trained for the work of the ministry to abandon the pulpit and the work of the pastorate. The recent acceptance of the presidency of Brown University by the Rev. W. H. P. Faunce, for a number of years the successful pastor of the Fifth Avenue Baptist Church, New York, is the latest and one of the most striking illustrations of this tendency. Dr. Faunce is reported to have said that for some years an invisible tide has been bearing him onward toward the educational world. It is only a question of time when Dr. Henry Van Dyke will leave the pastorate of the Brick Presbyterian Church, Fifth Avenue, New York, in which he has for a number of years been remarkably successful, for a college or university professorship. The Leland Stanford University not long since attempted to entice an Oakland Congregational pastor from his sacred vocation, and almost succeeded. These are illustrations of this manifest tendency which readily come to the mind of the writer. The men here named are unusually well qualified to preach the Word to persons of culture. Men like Moody cannot reach with their preaching educated men and women. Such persons, not a few, who are already under the influence of the gospel, give money to uneducated men to supply them with the necessaries of life while they tell the good news to their kind; but they are not themselves moved by nor even personally interested in the preaching of unlettered men. There are men and women—*religious* men and women—who assist in giving such preachers as D. L. Moody a liberal financial support because they think that this character of man, and his kind of preaching, are well adapted to reach and influence for good a large part of our population. Personally they are not interested in his preaching, and doubtless in their hearts wonder that any are interested and made better by such ignorant and distorted presentations of the gospel of God's grace.

With the tendency here noted, as an existing and growing fact—the tendency on the part of cultured men to abandon the pulpit and the work of the pastorate—the question arises: How can the men and women of education and genuine culture be won to the Christ and held in their allegiance to the King or kings and Lord of lords? This is one phase—and an important one—of the new problem.

Ours is a time in which special attention is given to the ignorant, the morally unfortunate, the socially and spiritually degraded. This statement is particularly true of the church. Social, college and university settlements among the degraded in our great cities have become, in a sense, and to a degree, a fad. Good form now requires that some special interest—at least assumed—shall be manifested toward those who are peculiarly depraved in mind and morals. This is on the part of the church. The same thing is true of the state. Special legislation in behalf of the so-called workingman is a characteristic of the present day.

But what about those who, for the time, are financially and otherwise prosperous? If they are not openly condemned by teachers of religion, in their public discours, seare they not treated in many instsnces as if they are hopeless cases? The gospel can and does save the liar, the thief, the drunkard, the debauchee; but how often do we, apparantly, think that the gospel is not the power of God to save those who live in mansions and are served by men in livery. Not all of these, it is true, are persons of culture; many of them, however, are. It is probable, also, that some of them are liars, thieves, drunkards and debauchees, who need the gospel quite as much as do those for whose salvation from sin special efforts are made. The rich certainly need a portion of our sympathy and a per cent. of our sanctified energy, that they may be turned to the Christ. By the preaching of the Word are men—rich and poor, educated and ignorant, cultured and rude—to be turned from Satan to the living God. But the message of redemption must be presented to persons of education by men of eduation. Hence the fact above stated concerning a tendency constitutes a problem.

One of our great daily papers not long since continued, on the editorial page, an essay under the heading: "Ministers Leaving the Pulpit." A recent issue of the Congregationalist, commenting on the remark of Dr. Faunce, quoted above—that for some years an invisible tide had been bearing him onward toward the educational world—said:

"The same tide is taking the ablest clergymen of the country away from their church pulpits many Sundays in the year to serve as preachers at colleges and universities. It has swept or ultimately will sweep Henry Van Dyke from New York City to Princeton University; it apparantly is about to take Professor George Harris from Andover Seminary to Amherst, and the latest prey of its avaricious clutch is the Rev. Charles R. Brown, of Oakland, Cal., who has been elected chaplain of Leland Stanford, Jr., University. We do not know the precise terms of this offer or whether he will accept it. We simply chronicle the fact that the richly endowed, ambitious centers of learning in the country are more and more demanding the partial if not entire service of the brightest, most vital and inspiring of the preachers of the country, and the unendowd church, with its hypercritical, exacting, unresponsive congregation, must not be surprised if the endowed university, with its eager, free, responsive congregation, wins in the race."

Assuming that there is such a tendency, how are we to account for it. There must be some reason for this tide. What is the reason? A writer, wrestling with this question, says:

"The fact of the matter is that, either consciously or unconsciously, the modern clergyman has modified his views of the ministry in its relation to the so-called secular activities of life. It is coming to be more and more believed that as the universe is one there is realy no line of demarkation between the sacred and the secular, and therefore all work is holy, to use the old theological word, and all callings ought in some sort to have a solemn religious sanction. To the minister who gets to thinking that way about life there cannot be any impassable chasm between the specialized work he is doing as an officer of the church and the specialized work some other man is doing as a teacher or an editor. Does he need to be solemnly set apart to his work? Very well, then; so also does the other man; for what he does may be quite as important in its effect on the race as is the work of the ordained minister. In other words, the tendency of thought in the churches to-day is to invest all vocations and all work with the same sense of religious obligation that of so pre-eminently surrounds the minister and his work. From this point of view all work is sacred and all service is divine."

Do these words contain the answer to the question last propounded—the question as to the reason why men of superior culture have a tendency to abandon the pulpit and the work of the pastorate?

Another has been given. It is that "the spirit of investigation so prevalent in the churches to-day has driven out of active ministerial life many clergymen who find themselves unable any longer to accept the popular theology of their denomination.

It is a habit of some critics of the baser sort to denounce these men as infidels. But, in point of fact, they are most loyal believers in the fundamentals of Christianity. Their only offence is that they have tried to think out their creed for themselves rather than accept it blindly and ignorantly as it comes down the stream of tradition. Now Christian theology is a complex thing, involving innumerable questions of historical fact, as to which honest men may and do differ. But the pastor of a church generally finds himself in hot water if he antagonizes in any point the popular theology of his church. He believes that ultimately the church will come around to his way of thinking; but in the meanwhile, to avoid an unseemly squabble that might break up the parish, he quietly withdraws."

How much of truth is there in this answer to our question?

Hour of Prayer.

STRAINING OUT THE GNATS.

(Uniform Midweek Prayer-meeting Topic, July 17.)

(Matt. 12:1-7; 23:23-28.)

CENTRAL TRUTH: *There is danger of allowing our zeal for the smaller things to eclipse our vision of the larger and more vital requirements of the gospel.*

The Pharisees of the time of our Savior were, as a class, great sticklers for what they called the law, which included a great deal of the traditions of the elders, and the refinements of the Jewish doctors of law. They were very zealous for what was external in their religion, carrying out the law of tithes down to the small garden herbs, but they were correspondingly indifferent to the weightier matters of the law, such as justice and mercy and faith. It was on this account that Jesus often came into conflict with their teaching.

As illustrative of this tendency of the Pharisees, an incident is related in the first passage cited above of Jesus and his disciples passing through the fields of grain on the Sabbath day. Jesus himself was a lover of nature. He saw his Father's handiwork in waving harvest fields, in singing birds and in blooming flowers. The earth with Him was a great schoolhouse, full of object-lessons by which he taught spiritual truths. On this particular occasion His disciples were hungry, and plucking the heads of the wheat or barley, they rubbed them in their hands, blew away the chaff, and were eating the grain. This gave offense to the scrupulous Pharisees, who at once reminded the Master that His disciples were doing that "which is not lawful to do upon the Sabbath."

This was one of the subtle refinements, and was not the spirit of the law, as Jesus showed by his reference to the case of David where the necessity of hunger led him to eat of the showbread which, under ordinary circumstances, would not have been a lawful procedure for any except the priests. He reminds them that if they only understood what the Scripture meaneth which saith, "I desire mercy and not sacrifice," they would not have condemned the guiltless disciples for appeasing their hunger on the Sabbath. For, after all, temple and showbread and Sabbath day were made for man, and not man for these things.

Here was the fundamental mistake of the Pharisees, as it is of their spiritual descendants. They take that which was intended as helps for man and make them the end instead of the means, and subordinate man in his interests to external helps and regulations. In other words, they were and are externalists and superficialists.

In the second passage of the lesson, Jesus in language of unwonted sternness rebuked the Pharisees as hypocrites for manifesting such zeal for minor matters, while neglecting the weightier matters of the law. The minor matters they ought to have done, he tells them, "and not to have left the other undone." He applies to them what was perhaps a proverb to express this tendency to be scrupulous about small things to the neglect of large things saying, "Ye blind guides, that strain out the gnats and swallow the camel!" He follows this with another denunciation for their disposition to cleanse the outside of the cup and of the platter, "but within are full of extortion and excess," and tells them to "cleanse first the inside of the cup and of the platter, that the outside thereof may become clean also." This same tendency to "outwardly appear righteous unto men," while inwardly they are "full of hypocrisy and iniquity," is further illustrated by reference to the "whited sepulchres" to which they are likened.

It is needful for us to ask in what way, if any, this Pharisaic tendency manifests itself in our time. We are all too well acquainted with the scrupulosity which is manifested by many professed Christians concerning certain minor things, while there is an utter lack of appreciation of more weighty and vital matters. Mr. Beecher once referred to a class of Christians who would be shocked at the idea of one blackening his shoes on the Lord's day, who had no scruples about blackening their neighbors' character on every other day in the week. A Scotch innkeeper is said to have refused a traveler the use of hot water to shave on the Lord's day, but when the traveler, in order to evade his landlord's scruples, called for hot water to make a punch, he secured it readily!

There are many church members now who are zealous in enforcing what they call discipline against young Christians who dance or indulge in some other form of fashionable amusement, who would never think of preferring charges against those who are addicted to intoxicants, to usury, to covetousness, to unfair dealing and the oppression of the poor. We are not justifying any sinful form of amusement, but are simply calling attention to the fact that the class of Christians to which we refer are straining at gnats and swallowing camels. It is often the case in all religious bodies that a difference of opinion concerning some favorite doctrine or practice involves the person holding it in greater reproach than the violation of the law of justice and mercy and truth.

It was characteristic of Jesus, as the world's greatest Teacher, to lay supreme emphasis upon the inner spiritual life; on the condition of the heart against all merely external forms and regulations. This same characteristic must apply to the teaching of all who recognize Jesus as the supreme authority in religion. It is possible that in seeking to correct the mistakes which have been made in the forms relating to ordinances we have neglected to lay sufficient emphasis upon the necessity of a pure heart and of right motives and of the ascendency of the inner and spiritual over the outward and formal. It is altogether right that we observe the right form of the ordinances, especially where these forms involve a meaning and symbolism of great value, but in so doing we are to avoid giving undue emphasis to that which is outward and of seeming to neglect that which is spiritual and vital.

PRAYER.

O God our Father, we do thank Thee for the gift of Christ, Thy dearly beloved Son, who came to show us Thy true nature, and what is true religion. We thank Thee for his sublime doctrine, for his supreme emphasis of the necessity of purity of heart, which is the foundation of our thoughts and of our actions, and the source of our character. Forbid, we pray Thee, that we should become mere formalists, satisfied with outward appearances, and with conforming to external regulations while we neglect the weightier matter of justice and mercy and faith. Deepen, we beseech Thee, our religious convictions and cleanse Thou the very thoughts of our hearts and the motives which govern our lives. Save us from formalism and from hypocrisy, and make us truly and spiritually thine, through Jesus Christ our Lord. Amen!

Editor's Easy Chair.

OR

MACATAWA MUSINGS.

The "Glorious Fourth" has come and gone with its usual accompaniments of firecrackers, pyrotechnic displays and bunting. It is less a day of formal celebration than it once was, and has become more of a general holiday, given up to excursions or quiet outings by families and private parties to escape the din of noise in the cities. We are in a sort of transition period as to our national birthday celebration. The old-fashioned spread-eagle oratory, which was at one time so freely indulged in on Fourth-of-July occasions, is out of date. We have not yet quite reached the point where the day is made the occasion of exalting our conceptions of patriotism and our duties of citizenship. The pulpit is in advance of the platform in its emphasis of this kind of celebration, but we hope to see the time when the day will be used extensively and universally for inculcating the sentiments of lofty patriotism, and in emphasizing those principles of honesty, integrity and purity upon which our national prosperity depends. It might be well used as a day for teaching history to the multitudes and interpreting it in the interest of a more faithful and enlightened citizenship.

We are having an "unusual" spell of weather here at Macatawa Park. For three days the clouds have hung over us, and except for short intervals the rain has come down steadily, sometimes in torrents and sometimes in a mist or drizzle, in which the air seems to be full of water. Such days have their inconveniences, but they are sufficiently rare here to make them tolerable. Moreover, there is something about rainy days, after all, that is far from unpleasant. There is a music in the pattering rain that calls up the memories of the long ago. Who does not remember the rainy days of his boyhood,

especially if he was raised on the farm? One of the most beautiful things Mr. Beecher ever wrote was his description of a summer rain. The small garden farmers hereabouts had begun to complain a little of the dry weather and its effects upon vegetation, but for three days and nights the low-lying clouds have shed copious showers upon the earth, the lake for the most part has been covered with mists, and the trees are dripping their pearly teardrops as if in sympathy with the weeping clouds. The rain has sadly disturbed the program for the Fourth of July and interfered with the profits of the venders of thin lemonade, but it has, nevertheless, performed a useful function, no doubt, and when it passes away the skies will be all the clearer, the air all the purer and the vegetation all the fresher and more beautiful.

Day by day the population of the Park is increasing. The shutters on the cottages are rapidly coming down, the hotels seem to be doing a good business, and more people crowd about the docks, post office and grocery stores, and more rowboats, steam launches and sailing crafts are seen upon the lakes. The season at Macatawa is fully opened. Religious services were inaugurated at the Auditorium last Lord's day, with Sunday-school at three and preaching at four. The large number present at both these services is indicative of the character of people who make this place their summer resort. Prof. Graham Taylor, of the Chicago Theological Seminary, who, by the way, is erecting a very handsome cottage here, delivered a thoughtful discourse based on the words of Jesus in the seventeenth of John, "For their sakes I consecrate myself." A heavy rain in the afternoon prevented the usual beach service.

Our Macatawa Assembly will occur this year, as usual, in the early part of August. Our Brother H. L. Willett and J. C. Campbell, of the Congregationalists, who have so often led our Bible study here, and with such pleasure and profit to all who have attended, will be with us again this year, giving the forenoon lectures. Dr. Willett will be compelled to be absent one or two days of the Assembly, but his place on these days will be filled by Brother Van-Kirk, of the Disciples' Divinity House of the University of Chicago. The evenings during the Assembly will be occupied by popular lectures, illustrated by stereopticon. The program occupies the forenoon and evening only, leaving the afternoon free for fishing, boating or bathing. Those of our ministers who can spend only a limited time here at the Park would do well to arrange to take in the Assembly, which will not unduly tax their mental powers, and give them ample room for recreation. Besides, it only lasts from one Sunday until another. We have not yet received a copy of the program, but will publish it as soon as received.

After to-day we expect to be absent for four or five days, taking in the Endeavor Convention at Detroit, where we anticipate the pleasure of meeting a great many readers of the CHRISTIAN-EVANGELIST, as well as a great many other good Christian people whose misfortune it is not to read it. We shall be compelled to miss the first part of the convention in order to accomplish our weekly stint of editorial work, but we shall, no doubt, have the privilege of hearing more than we can remember, and much more than we can appropriate usefully. It is no small privilege to come in contact with so many consecrated Christian workers whose chief aim in life is to exalt Christ, and to make the world better by bringing it more under His control We expect a great convention at Detroit, and many notable deliverances on the living questions of to-day. We shall doubtless have something to say concerning this convention in later issues.

There comes to us across Lake Michigan the notes of preparation for the great Jubilee Convention at Cincinnati in October next. Committees are already at work getting everything in readiness for the great convocation, which will undoubtedly be the largest and most memorable in our history thus far. The matter of a large attendance is practically assured. Is it equally certain that the convention will be great in those spiritual qualities which alone can give it greatness in the sight of God? Shall we carry to the Jubilee Convention such a consecration of ourselves and our possessions to the service of God and man as will secure the blessing of God upon the convention? Are we making this feature of the convention a subject of earnest prayer? Would it not be well at some hour during the convention, if not at every morning hour, to have a consecration service in which we might pledge ourselves anew to God and to each other in a profounder consecration for future service than we have ever known? But before that, and as preparatory to it, there should be much earnest individual prayer for God's blessing to rest upon the convention, upon its work, upon the churches and upon the missionaries. It will take liberal giving and liberal praying, too, to make a great convention.

Macatawa, Mich., July 5.

Questions and Answers.

An elder, who possesses as many of the qualifications for an elder as any one in the church, refuses to act as such until he is ordained, and quoted such passages as Acts 19:1-6 as the reason for his course. He believes that by the laying on of hands in ordination he will receive the Holy Spirit and power to perform the ordinances of the Lord's house. What should a young minister do in such case?

I. G. Norance.

There is no objection to ordination, and if the brother possesses the requisite qualifications for an elder, we would advise that he be ordained in the scriptural way. He is mistaken in his interpretation of the passage in Acts, and of the purpose of the laying on of hands, but he will, perhaps, find this out by a further experience and study of the Word of God. It is not necessary to have hands laid upon us in order to our reception of the Holy Spirit. That is the privilege of every believer, who by prayer and self-preparation seeks the gift of the Holy Spirit.

A young man, a member of the Christian Church, marries a young woman who is a Methodist, and as they move into a neighborhood where there is only a Methodist Church, the question arises as to what is his Christian duty under the circumstances. What would you advise? *S.*

It is the duty of a Christian to let his light shine at all times and under all circumstances. This young brother should pursue that course which will best reflect whatever light there may be in him. If he should stand aloof from the Christian people of the place and do nothing, his light would certainly be obscured. If he should unite with the Methodist Church, accepting its teaching and becoming a Methodist in name and aim and doctrine, he would not be letting his light shine as a simple Disciple of Christ who understands and has accepted the principles of a reformation which seeks to restore the simplicity and unity of the primitive church. We would, therefore, pursue neither of these courses. We would meet and worship with the Methodist Church, take such part in Christian work as they desired and as we could conscientiously perform, and let it be known to the whole church what we were in principle and why we could not fully identify ourselves with them. In this way he would show himself not a sectarian, but a Christian with convictions of truth and duty. If the life corresponded with this claim, it would not be long before others would be attracted by it, and in due course of time there would be a neucleus of believers willing to be Christians only, who could meet and worship and keep the ordinances of the Lord's house together.

1. *Why do you suppose did Christ curse and cause the fig tree to wither for not bearing fruit out of season, as stated in Mark 11:13?*

2. *How do you account for the statement in John that Jesus bore the cross for himself, when the other Gospels all say it was borne by one Simon of Cyrene?*

3. *What are we to understand by Mark 4:12?*

4. *How soon will the American Standard New Testament be published?*

W. P. Cadwell.

1. The blasting of the fig tree was intended, no doubt, as an object-lesson, to his disciples, teaching them the results of barren and fruitless lives. The mere leaves of profession will not suffice. There must be actual deeds, the fruit of righteousness, in our lives. It was probably to enforce this truth in a vivid way that the barren fig tree was cursed.

2. Both accounts are, no doubt, true. Jesus bore the cross himself until he fainted under its weight, then Simon of Cyrene was compelled to bear it for him to the place of crucifixion. John states one fact, the other gospels state the other also.

3. The passage referred to in the question states the purpose why Jesus spake in parables, the import of which is that the mere curiosity seekers hearing his parables would not understand them, but that those who are seeking the truth would inquire into the meaning of these parables, get hold of the lessons they intended to teach and be profited by them. The time was to come and did come when he no longer spake in parables.

4. The American Revised Bible, both Old and New Testaments, we understand is to be published during the present summer by the Nelson Bible Publishing Company of New York.

Reformation of the Nineteenth Century

NINE DECADES OF HISTORY

THE TURBULENT PERIOD—IX.

W. T. MOORE.

Necrology.

SOME GENERAL CHARACTERISTICS.

(2) His profound reverence for the Word of God may be distinctly emphasized as another ruling characteristic. He was not a book worshiper. He valued the Bible for what it contained. It was not the book itself, but the revelation in it, that commanded his supreme loyalty. It was the Word of God that revealed to him the adorable character whom he worshiped.

As proof that Mr. Campbell did not render any slavash service to a mere word-theory of inspiration, it is only necessary to state that he was among the first American biblical scholars to agitate the necessity for a revised version of our English Bible, and when there seemed nothing else practical, he published with emendations and alterations the version of George Campbell, Philip Dodridge and Jas. McKnight. This version was a rather free translation of many important passages, and was an attempt to give us our English Bible in our modern vernacular.

While, therefore, Mr. Campbell was no slavish literalist, this fact did not in any way weaken his great reverence for the Word of God. He believed with all his heart that the Bible contained God's spoken revelation to the world.

This fact made his faith in the Christian religion a living reality. He felt that his faith was supported by a firm foundation, and consequently he had no fears that any assault of infidelity could possibly finally succeed. I have never known a man whose confidence in the Bible was more supreme. It was this confidence which led him to make it the source of final appeal in all matters of religious controversy. With him a "thus saith the Lord," with respect to any important religious question, was the end of all discussion.

This fact gave the reformatory movement with which he was identified a distinct character, and differentiated it at once from all other religious movements. Luther's reformation was mainly a plea for liberty of conscience. It was a protest against the obstrusive interference of officialism in controlling the individual soul. Calvin's great work was a plea for the sovereignty of God in opposition to the works of supererogation, and Wesley contended for the responsibility of man for all the powers and opportunities that God has given him. While Mr. Campbell accepted all the good for which these three great men contended, he at the same time insisted upon the supreme authority of the Word of God relative to all matters of faith and practice.

Hence Luther's reformation finally gave the Word of God to the people; Calvin's inspired it with reverence and Wesley's earnestly impressed upon the world the responsibility which that Word enjoins; but Campbell really taught the world how to read the Bible and what its authority is in reference to all religious matters.

From his standpoint it is easy to see how his profound reverence for the Word of God came to be such a vital force in his life. At any rate it is unquestionably true that his confidence in the teaching of the Bible had much to do in building up and sustaining the splendid character which he manifested to the world.

(3) His consecrated life is another great factor to be considered while looking at his general characteristics. There is only one word, after all, which in the final analysis, expresses what will stand the severest test. That word is CHARACTER, and character is practically the sum of our living. It is what we are, not what we appear to be. Reputation is what men see, but character is what God sees.

A consecrated life, therefore, is fundamental in the building up of any really noble character. Consequently, all Mr. Campbell's great gifts would have counted for very little if his life had not been right in the sight of God.

But no one who knew him intimately could for a moment doubt that all his great powers were thoroughly consecrated to the service of the Lord Jesus Christ. He gave a reasonable amount of attention to secular afiairs, but this was because secular success, to a certain extent, is necessary in order to the highest spiritual good. No man can be an efficient preacher of the gospel, as he ought to be, if he is crushed by a load of temporal disasters. He never can preach his best when he knows his family is half starving at home. Business tact and good management are not, therefore, to be despised in either character building or in the carrying on of any great enterprise for the best interests of the world. Mr. Campbell made ample provision for home comforts, but he did not lay up treasures on earth for the sake of these treasures. He kept a certain amount of capital invested on which he did business for the Lord; but he never attempted to make a fortune either for himself or for any one else. Everything he possessed was constantly invested in work for the Master, though to the world generally this fact may not have been wholly apparent. Sometimes fairly well-to-do men are not understood by their neighbors, simply because these neighbors do not understand that no man can succeed, as even a generous giver for benevolent purposes, unless he has something to give.

I happen to know that Mr. Campbell was most generous in his benefactions, and that his hearty willingness to help those in need was one of the proofs of his consecrated life; but at the same time it is perfectly true that he could not have been the friend in need that he always was had he not exercised good business sense in the management of secular affairs.

Anyway it cannot be doubted that the last characteristic I have mentioned, as belonging to Mr. Campbell, was so pre-eminently true of him that no sort of estimate of him would be correct without giving this the most prominent place. In whatever place else he may have failed he certainly did not fail in the matter of a consecrated life.

SOME SPECIAL CHARACTERISTICS.

Mr. Campbell's character was made up of so many elements, and some of these were so subtle, that it was very difficult, by any known laws of analysis, to tell exactly how these different elements were blended together. Nevertheless, it is possible to trace with considerable accuracy the lines which mark the influence of a few of the elements that entered into the compound. The following I think will be at once recognized by all who knew him intimately:

(1) He had a sound mind in a sound body. He was physically one of the finest specimens of a man I have ever known. Every part of his body was well proportioned, and when he stood before you, you could not help feeling that you were in the presence of no ordinary personage. He possessed in a high degree that indescribable something which the French call *tout en semble*, and which is so important in making a general impression. It is very seldom that we carefully analyze anything when we are first introduced to it, and even if we do, it is not often that we are conscious of the mental process; and yet, a first impression is nearly always the most lasting. It is precisely this fact which gives some people their greatest advantage. They practically disarm criticism before the time for criticism arrives. Mr. Campbell had this power beyond any one I have ever known, and much of it was doubtless owing to his splendid physical development. The following extract from a sketch of him in the volume entitled, "Lectures on the Pentateuch," presents this feature of his character in a striking manner:

"In person God set the stamp of a man of power upon Alexander Campbell. In height he was five feet, eleven inches; and when in health and in his prime, muscular without fleshiness; his brain vigorous rather than massive, but well-balanced; his nose aquiline, and his very dark blue eyes had an eagle's fire. He was well formed and in every way well proportioned. Up to within four years of his death he sustained a healthful and spirited temperament, combined with remarkable vigor of mind and physical energy, but during the last two or three years of his life the manifest power in his face, the kindly humor which was wont to twinkle under his eyebrows, as well as his genial and animated expression of countenance, gradually diminished."

However, it was his great mind which gave his body its impressive meaning. In short, the physical and intellectual were harmoniously united in him, and this fact gave a symmetrical and unique development to all that made up his whole manhood.

(2) He possessed marvelous powers of generalization. Very few speakers or writers have excelled him in this respect. His mind was pitched on a lofty plane, and this fact made him somewhat impatient with small men or small things. Whoever will read his debate with Mr. Rice will not fail to notice the difference between the two men as regards the point now under consideration. Mr. Campbell's patience was often severely tried by the somewhat

pettifogging tactics of his opponent. Dr. R. Richardson fitly describes the two men as follows:

"The disputants, indeed, throughout, presented quite a contrast as to their weight of metal and modes of warfare. The one was the light-armed Saracen circling round and round his opponent upon his fleet courser and stealthily endeavoring to wound him with his arrows. The other was the mailed Crusader upon his powerful charger, calmly receiving the missiles upon his shield or seeking to prostrate his enemy with a blow of his battle-axe."

Equally suggestive is the figure used by the Protestant Churchman, an Episcopal paper, which says:

"Mr. Campbell was like a heavy Dutch-built man-of-war, carrying many guns of a very large calibre; whilst Mr. Rice resembled a daring and active Yankee privateer, who contrived by the liveliness of his movements and the ease with which he could take up his position for a raking fire, to leave his more cumbrous adversary in a very crippled condition at the close of the fight."

Mr. Campbell was a comprehensive general, marshaling his forces in regular military order, and conducting the battle according to the most approved rules of tactics; while Mr. Rice was practically a guerilla captain, always on the lookout for a special opportunity to strike a blow at some unexpected point, and whose victories were always won, if won at all, by suddenly surprising small and unguarded companies. He never gave battle where the terms were equal, nor were his tactics generally in harmony with the accepted rules of honorable discussion.

I do not say that this was intentional on his part. I prefer to regard it as constitutional. Mr. Rice was a born special pleader. On the other hand, Mr. Campbell had a contempt for any small trick by which he might gain an advantage over his opponent. He would never have owned a victory if it had been won at the expense of principle. His powers of generalization were such that he depended mainly upon great, comprehensive arguments rather than upon mere verbal criticisms or the inconclusive results of isolated syllogisms. His reasoning was systematic. His theology was constructed upon broad lines and his arguments moved in large and compact battalions.

Indeed, his fondness for generalization frequently exposed him to apparently successful attacks by some of his comparatively insignificant antagonists. By making a big dust in a small place they created the impression that they had achieved a real success, when as a matter of fact they had only obscured the vision a little by the dust which they created.

Nevertheless, this class of men seemed to take special delight in following the great champion of the new religious movement and watching for every opportunity where they could in any way impede his progress or strike a blow at some unprotected place in his armor. Really, in estimating the character of many of those who opposed him, it is impossible to come to any other conclusion than that he was practically cursed with the smallness of the men who hounded his pathway. Among his bitter opponents there can scarcely be found a man who was really a foeman worthy of his steel. Of the truly great men, who differed from him, there was not one who treated him unfairly. It was the little men who always manifested an ugly spirit. It was a case of the gnat on the ox-horn. This fact of itself is sufficient to illustrate the difference between greatness and mediocrity.

(3) He was also characterized by great independence of thought and action. It was impossible for him to be a bigot. His reverence for the Word of God, to which reference has already been made, was such that he could not help contending earnestly for what he honestly believed that Word teaches, but he was always willing to hear what the humblest had to say, no matter how much the saying might be contrary to his own conviction. Believing in freedom of thought and action for himself, he was altogether too generous to deny this great boon to others.

It was doubtless owing to his great independence that he was enabled to practically strike down the religious tenets which he had held in his youth. We all walk almost exclusively by faith until we reach the age of retrospection. We receive from our parents and instructors whatever they say with unquestioning trust. This Mr. Campbell did during the days when his character was in process of formation. But when he arrived at the period when every young man begins to look back upon his life and readjust himself for the conflicts of the future, Mr. Campbell did what comparatively few young men ever do. He had the independence to reconstruct his religious thinking and to start out on practically new lines with respect to many matters that had swayed him in his youth.

This absolute freedom of thought followed Mr. Campbell to the end of his life. His mind was always open to any new truth or any new phase of truth. He knew well enough that no one during the short pilgrimage of the present life can possibly compass the whole area of facts and principles; consequently he did not really hope to learn all there was to be learned, though he never ceased to be a most diligent student, even after he had practically retired from active life. The peculiarity now under consideration greatly contributed to Mr. Campbell's work as a reformer. Indeed, it was absolutely essential in order to succeed in his great undertaking. His reformatory movement was, in many respects, a sort of religious eclecticism. He had to choose the truth wherever he found it; but if he had been swayed by prejudices it was impossible to believe that he could or would have been thoroughly loyal to the voice of truth whenever it came to him. Yet, no one will accuse him of any failure to follow his honest convictions, no matter where these might lead him.

In the early days of the church it was Athanasius against the world, but in the first half of the nineteenth century it was practically Alexander Campbell against the world. Nevertheless, he did not flinch in this unequal contest. Standing practically alone he utterly refused to surrender to or compromise with those who opposed his great work in the interests of a return to the faith and practice of the apostles.

(4) He was the impersonification of justice, generosity and courtesy. Something has already been said concerning his methods in controversy. It may be well to illustrate his character a little further from the same point of view. It must be remembered that he lived in the controversial period of his religious movement, and consequently it is probable that the religious controversies in which he engaged were really unavoidable. Anyway he felt that it was his duty to "contend earnestly for the faith once for all delivered to the saints," as he understood it, no matter who might oppose him. His sense of justice compelled him to take this course. Still, it must be said to his credit that in all of his religious debates he was the very soul of generosity and courtesy toward his opponents.

A recent writer in the CHRISTIAN-EVANGELIST, in an article entitled, "Archbishop Purcell on Alexander Campbell and his Work," affirms that the archbishop, in a conversation with him, praised Mr. Campbell's great fairness as a disputant in the highest terms. I can fully confirm this statement by what Archbishop Purcell told me. In 1868 I was preparing to go to Europe; and thinking that I might have need for some introduction to church dignitaries while in Italy, I called on Archbishop Purcell and asked him to give me a letter to his Roman Catholic friends. This he very cordially did, and the letter was of considerable service to me while I was in Rome.

During my visit to the archbishop we spent more than an hour together, mainly in religious conversation. It was not long until Mr. Campbell's name was mentioned. This furnished him an occasion to say several things, all of which were highly complimentary to Mr. Campbell. On another occasion I had a long talk with him, and his same high opinion of Mr. Campbell, especially as a controversialist, was very distinctly emphasized. He made this opinion impressive to me by contrasting Mr. Campbell with another disputant with whom he had just had a written controversy. His comparison between Mr. Campbell and his later opponent was by no means flattering to the latter, but his estimate of the latter added a spice and vigor to all the praise which he was pleased to bestow upon Mr. Campbell.

It is well known that Mr. Owen was equally lavish in his statements concerning Mr. Campbell's courtesy in debate, and it is probably true that all the great men with whom he had controversy would have borne willing testimony to this characteristic trait, if they had been interrogated upon the subject.

To sum up under this head, it is only necessary to say that Mr. Campbell was a thorough gentleman; and the gentlemanly character never shows itself more readily or more prominently than when it is strongly tested by opposing forces. Almost any one can be courteous when everybody is obliging and where all influences tend to good humor; but the case is very different when everything is pulling the other way. To be courteous, then, is to be virtuous.

(5) Mr. Campbell possessed in the highest degree that most remarkable yet indefinable power which enabled him to perceive the truth wherever found, and to place every truth perceived by him in its proper logical relation to every other truth. His most intimate friends attributed this to an extraordinary intuitive faculty. But it is difficult to say with certainty

just what such a power should be called. That it should be ascribed to intuition may be seriously doubted. His whole type of mind was cast in a different mold from that which suggests a predominating intuitive faculty. I, therefore, prefer to regard this great characteristic from another point of view entirely. His mind was eminently logical; consequently, when he once became stationed at the proper standpoint he was enabled to follow truth along all of its legitimate lines. He could anticipate results, because he knew just what results would follow in order to meet the logical conditions of the case. As an instance of this it is only necessary to refer to his remarkable prediction, in his debate with Mr. Rice, concerning Rev. 19:13. He declared that the phrase, "dipped in blood," ought to be "sprinkled with blood," and that probably a manuscript would yet be found which would give the Greek verb *rantidzo*, rather than *bapto*, as it was in the received Greek text. It is needless to say that when the Codex Sinaiticus was found his prediction was in every way verified; and now the Revised Version has "sprinkled with blood" instead of "dipped in blood." Surely, no more striking illustration of the peculiar gift which I am considering could possibly be given.

His logical cast of mind enabled him to see all truth in association. This is why his work was eminently constructive as well as destructive. He opposed the evils which he found in Christendom, not so much because he delighted in opposition, but because these evils stood directly in the path of the constructive system which he was trying to build up. They fell straight across the electric lines, so to speak, so that the current of truth could not proceed unobstructedly on its way. But when these evils were removed and the breaks mended he was enabled to see the end from the beginning with respect to all great religious truths.

What we call telepathy in physics is probably nothing more than suggestion in the world of mind; and if this be true it is not difficult to understand how it is that a thoroughly logical mind will often have one truth suggested by another. Contact with the first at once brings into view the second, while this second truth immediately suggests another, and so on to the end of the line of communication.

Now if this view of the matter be philosophically correct, it is easy to see how such a man as Mr. Campbell, when once properly located with respect to religious questions (as he was by the celebrated "Declaration and Address"),would necessarily construct a religious system that would be harmonious in all its parts and would also be consistent with the point of view occupied by the author.

This is precisely what may be said of Mr. Campbell's constructive theology. Whether one agrees with him or not, it is impossible to find fault with the consistency of the system. It certainly holds together and is in perfect harmony with the point of view from which it was constructed. It contains no contradictions. Neither did Mr. Campbell make any mistakes in matters of fact or interpretation while advocating it. I doubt if there is another instance in history where this consistency is more distinctly marked than in the case of Mr. Campbell's teaching. Of course, I do not mean that none of his positions or interpretations may not be questioned. We have more light now than he had. We have all the advantage of what he wrote with many other advantages he did not possess. Nevertheless, it is by no means certain that even with our superior opportunities we are able to show a more excellent way in many of the things for which he contended. Taking him all in all, as a biblical expositor, we doubt if his main positions will ever be successfully controverted; and it may be truthfully affirmed, I think, that much of the great strength of the plea for which he contended lies in its philosophical harmony.

THE MINISTRY WHICH OUR AGE DEMANDS.*

(CONCLUDED.)

4. I would indicate as a fourth essential in the ministry for our age that it must be one which has experienced the sweetness and power of following Jesus, and which can interpret the message of his cross. I do not say how absurd it is for a ministry to call itself Christian which has not these qualifications. What I do say is, that as a matter of practical helpfulness the ministry which has met the deepest and most universal wants in past ages, and which in the nature of things must continue best to meet these wants, is the ministry thus equipped. Often blindly, always inadequately, the great conviction of the world is that it is best and according to the divine will to give up all and become a disciple of Jesus. Even where it sees more clearly, the world is not yet brave enough to make the full sacrifice. But it demands and has a right to demand of those who present themselves as the ministers of Christ that they shall be what they, in the name of Christ, urge others to be. It is hoped that we have forever outgrown that false philosophy which says that the doctrine is greater than the teacher, that the message is true independently of the messenger. Christ is the Word incarnate—God incarnate. The world does not need more theories of God and his nature. It needs to see those theories alive and to see, and hear, and handle—shall I speak so boldly?—to see and hear God; and so God sends his Son into the world as God manifest in the flesh. "In him was life, and the life was the light of man." And the Master says, "As thou didst send me into the world, even so sent I them into the world." And the Apostle Paul expressed the same idea in a simpler form when he says, "Ye are my epistles, known and read of all men." The minister himself must be the embodiment of his own message, must be the incarnation of God's message. He may be a *preacher*, a speaksr of words, without this, but without it he can never bring sweet healing to sinful souls, nor the bread of life to famishing hearts, and these are the central purposes of his ministry. Mr. Horton, in his Yale lectures, entitled Verbum Dei, tells of a minister at a fashionable watering-place who prefaced his sermon with the remark that his hearers were to do as he said, not as he did. Whenever the ministry sinks to that level, its words are indeed as sounding brass. Every true minister must say to his flock, follow me. If he cannot, his resignation is instantly due. Not that the true minister can never blunder or err, but he must be above reproach, when his whole life is known.

And, too, he must be able to interpret the message of the cross. This was the central and all-encompassing theme of the primitive church, and it has always met the deepest wants of mankind. However grossly it has abused it, yet the Roman Catholic Church has shown in this as in so many other instances its remarkable wisdom in crowning every edifice with the symbol of the cross. To this insight into the deepest satisfaction for sinful humanity I believe may be attributed much of the Romanists' success. This age is selfish, and it knows it, and it knows, too, that selfishness is the grossest sin against the will of God—that it is open rebellion against him, and the utter perversion of the highest ends of man. It knows this truth, but it is unable to rally itself from the powerful fascination of its long-practiced delusion. What it needs is a ministry which has been before it over the road to Calvary, and which with strong hand is able to lead it to the sacrificial altar, and cause it to linger there until it may be heard to exclaim, "I have been crucified with Christ; yet I live, and yet no longer I, but Christ liveth in me; and that life which I now live in the flesh I live in faith, the faith which is in the Son of God, who loved me and gave himself up for me."

And, too, this ministry must so fully understand this message of the cross that when men are convicted of their sins and of their estrangement from God, when they are without hope and the darkness of their utter unworthiness hangs over them like a pall—when like the great appostle they are crying out, "O wretched man that I am! Who shall deliver me from the body of this death?" they may be led also to say with this same apostle, "I thank God through our Lord Jesus Christ," "Who was delivered up for our trespasses, and was raised for our justification." "He that spared not his own Son, but delivered him up for us all, how shall he not also with him freely give us all things?" "There is, therefore, now no condemnation to them that are in Christ Jesus." The cross of Christ is the only and it is the eternal assurance that God forgives sinners, and it must ever be held before their eyes. We may be Trinitarians or Arians, we me may be Calvinists or Arminians, we may belong to the old or the new school; but whoever we are, the message of the cross will alone meet the deepest needs of a sinful race.

5. And now in the last instance I must emphasize the fact that our age demands a ministry which lives in the eternities—which has for itself the eternal life and which can transmit it to others. What would have been the ministry of Jesus without this? What message, separated from this basic reality, could the apostles have delivered to the world? Surely, without it no one would have a better message than the pessimistic preacher who concludes his catologue of human frailties and follies with the requiem-like refrain, "Vanity of vanities, all is vanity and a striving after wind."

Many a soul is hopeless about the future life who is doing a noble service for humanity because he believes in the reality

*The annual address delivered before the Butler Bible College, Irvington, Ind., by C. C. Rowlison.

of truth and the unavoidable demands of duty. He is uncertain about the existence of a personal God, but he realizes his own personal obligations. But no ministry can be strong and no age can long ward off a collapse of morality while shrouded in this darkness. It simply is not worth striving for if this life is but the vague dream of an unrealizable hope; and despair and pessimism speedily follow the loss of faith in immortality.

But simply because we might be worse off otherwise is not the reason why we should cling to this old doctrine; but because eternal life is a fact. It was because Jesus knew that he and his Father were one that he was able to endure as he endured, and it is for this reason that he has filled a desparing world with hope. Herein lay the ground of his statement, "That he that believeth in me hath eternal life."

And this the most important message the world has ever received. You and I must be able to realize the relation to God which Christ enjoyed and to deliver the message which he gave to the world.

Certain scoffers have afforded themselves some amusement, and given the ministry some healthful chastisement, by dubbing us "sky-pilots." There has been some ground for the charge, perhaps, that we have been more interested in getting men to heaven than we have in getting heaven to men. I am in the heartiest sympathy with all social settlement movements, charity organizations, social philosophy clubs—all these new movements and theories which are already so numerous that only a specialist could catalogue them. But I am still convinced that the Christian ministry is a higher ministry than this. Jesus fed men and taught them, and his influence has always brought a greater degree of plenty and comfort. But all these things he provides, not as ends, but as means.

It is not the most important thing in the world that men should be well fed and comfortably housed. Many a man is on the high road to hell because he is not able to resist the temptations brought him by a warm house and enough to eat. It is not of the first importance whether men have access to art galaries and can appreciate good music and can talk learnedly about Greek tragedies. Jesus has given us our message. The most important thing for this world to know is that God is our Father. The greatest accomplishment ever wrought by the co-operation of human and divine influence is to enable men to live as the sons of God. Our great message to this sinful and quickly passing generation is that their actions do not find their fruitage simply in the accomplishments of the moment, but that every thought and every deed have remote connections and infinite significance. As my voice by the vibration of little plates at each end of the wire may be distinctly heard a thousand miles away, so this deed of mine may shape for good the course of future generations, or it may thwart for ages the purposes of God; and, too, my own soul will thereby be saved or lost. No ministry can long affect for good its generation which is not founded upon an unshaking faith in God's existence and upon the belief that he is a rewarder of them that diligently seek him. The minister who has not such a faith should, it seems to me, very carefully revise the supposed call which he has received for this divine work. God's existence, God's presence, the infinite significance of the eternal "now" for the present and the future of the world and of ourselves should become such realities to us and to those to whom we minister that all the influences of our lives may fall into natural and harmonious conformity and unity with the will and heart of God.

To know God, to know his message, to declare the gospel of the Christ, to live in the eternities—I am praying God that in her travail and sorrow the church may be able to give birth to such a ministry. Such have been all the great preachers of all ages. Amos and Hosea and Isaiah; Paul and John; Chrysostom and Augustine and Ambrose; Eckhardt and Tauler and Luther and Calvin; Robertson and Brooks—they are all too great to be entitled prophets or saints or doctors or bishops—they were the ministers of the universal gospel of God; their ministry will be for all ages and all conditions of men.

Such a ministry is not of mere educational manufacture. It is in its ripened vigor a strong and unhesitating soul-life.

When the Butler Bible College is able to send from its halls a ministry thus equipped, we may truly say of it—Chosen of the Lord, planted by his hand.

THE BELIEF OF UNBELIEF.

A. M. GROWDEN.

Lord, I believe; help thou mine unbelief.—*Mark 9:24.*

Every man who truly lives believes. Belief is essential to intelligent, rational life. The idiot is taken care of; his brain-power being deformed, abnormal, lacks the power of intelligent action. From a given premise he draws no rational conclusions, he lacks the essential element of real life—he exists only.

The mind, which leaves out the true faith-element, is diseased. Unbelief is a disease to be deplored, not gloried in; a thing to be regretted, not advertised. The greatest infidel is the one who most needs the kindly offices of the man who spoke as never man spake. The man who truly diagnosis his own pitiful condition will cry out as did the father of this epileptic boy: "Lord, I believe; help thou my unbelief!" This was a manly, noble confession of unbelief—a pleading with that great character for help for a mind-trouble; not only a manly act, but an evidence of great wisdom. He plead with the one who understood the mind, who could "minister to a mind diseased." In dealing with creation man must accept a higher, more intelligent, greater mind.

The illustration, here is an egg, there is a bird; it is not a question as to which was made first, but this: Could the egg make itself? Could the bird? To ask these questions is to answer them to the satisfaction of all who are not playing with and encouraging a diseased mental condition which they ought to strive to cure.

Here is a man. Did he make himself? Or was he made by a lower power? Here is a mind that can weigh planets, read the heavens, talk through the ocean or draw a picture through a wire, reproducing it at the other end! Did such a mind make itself? Could it come from an inferior order? An answer is not necessary. A great mind demands a greater; an intellect demands a greater intellect.

Christ dealt kindly with this doubting believer. He dealt kindly with Thomas. He regards with kindness every man who seeks for light. It is not a sin to doubt when no light is on the mental vision, but it is a fearful thing to disregard the source of truth and power.

The central thought in faith is Christ. Theodore Parker said: "It would have taken a Jesus to have forged a Jesus." It is interesting to note the tributes paid by professional infidels to Christ.

Strauss said: "As little as humanity will ever be without religion, as little will it be without Christ. . . . . He remains the highest model of religion within the reach of our thought, and no perfect piety is possible without his presence in the heart." John Stuart Mill: "Who among his disciples was capable of inventing the sayings of Jesus?" Who, indeed! Rosseau: "The Jewish authors were incapable of the diction and strangers to the morality contained in the gospel. The marks of its truth are so striking and inimitable, that the inventor would be a greater character than the hero."

M. M. Noah, a prominent lawyer and politician of New York, said in an address: "When one hundred and fifty millions believe in Christ's divinity and we see around us evidences of the happiness, mild government and liberal feelings which spring from his religion, what right has any one to call him an impostor?" Only the right which is granted to those who are diseased to that extent.

Richter says: "The holiest among the mighty, the mightiest among the holy, lifted with his pierced hands empires off their hinges, turned the stream of civilization out of its channel and still governs the ages."

Certainly, and shall forever govern, for the government is upon his shoulders. He is the Father of the everlasting age (Psa. 9:6), a truth expressed centuries before Richter saw the light of this world.

How should we treat this mental obliquity?

Men should not deny it, nor make it an excuse for continued ignorance, nor give it as a reason for enmity toward Christ, or his religion or people.

The cure is found in studying and practicing the precepts of Christ, who said: "My doctrine is not mine, but his that sent me. If any man will do his will, he shall know of the doctrine whether it be from God or whether I speak of myself" (Jno. 7:17).

Knowledge of Christ through his Word and the manly practice of his sublime teachings will lead any man who is sincere out of fogs and doubts that cling like dirt to our nobler selves into clear vision, strong faith and nobility of action. Truly did Renan say:

"Repose now in thy glory, noble founder; thy work is finished, thy divinity is established. . . . Whatever may be the surprises of the future, Jesus will never he surpassed."

And why not?

Because he answers every necessary question, gives testimony upon which to base faith, promises to remove every doubt for those who follow him; to such faith grows brighter unto the perfect day.

Findlay, O.

Our Budget.

—Next week our Jubilee edition.

—Enthusiasm for the Jubilee Convention is rising.

—The largest missionary offering of our history will be reported at our next convention.

—The distress caused by the flood in Texas appeals to the philanthropy of the entire nation.

—The press reports indicate that the Endeavor convention at Detroit was up to the standard in attendance and enthusiasm, notwithstanding the rains.

—In our letter from Syria this week Brother Shishmanian tells of the establishment of a new church, with 51 members, at Haineh. He seems to be having marked success in his tour of Syria.

—The "conservatives" place the number of the delegates that will attend the Jubilee Convention at only 10,000; the more "liberal" insist upon from 15,000 to 20,000.

—Cincinnati will do herself proud in providing for the comfort of the delegates. Fourteen local commitiees have been marshaled for this important task. The committees are composed of men and women, preachers and "laymen," professional and business men; in a word, the composition of the committees can not be improved upon.

—The American Home Missionary for June, just out, contains the address of J. H. Hardin, President Eureka College, on "College Endowment," delivered before the Congress of Disciples of Christ, held in this city in April. This number of the American Home Missionary is chiefly occupied with college and educational interests.

—The Social Forum is the name of a new monthly magazine recently inaugurated by the National Christian Citizenship League, Room 822 Association Building, Chicago, and placed under the editorial management of John W. Leonard and Frederick G. Strickland. There have been two numbers of this magazine issued, and from these it is plain to be seen that it has come into the field for aggressive work. It is decidedly radical in some of its utterances and strongly opposes the present order of things in general.

—The Budget notice of the Illinois Encampment last week should have appeared the previous week. The program appears on the second page of the CHRISTIAN-EVANGELIST of last week.

—We present to our readers this week the picture of our lamented missionary, Charles E. Garst, who died at his post in Japan. Elsewhere in this paper will be found a sketch of the life of Bro. Garst by H. H. Guy, another of our missionaries and co-laborer with Bro. Garst in Japan. The First Church of Christ in Japan was organized by Bro. Garst at Akita. A further history of the life and work of Bro. Garst will appear in another issue of this paper. An instructive series of articles by Bro. Ragland, of Fayette Ark., on "Leaves from Mission Fields," now appearing in the CHRISTIAN-EVANGELIST, also treats of the life and work of Bro. Garst in Japan.

—One of the most sensible admonitions to some men of more or less prominence in our ranks who seem greatly troubled of late about the old landmarks appeared in the Christian Standard of last week from the pen of D. A. Wickizer, of Des Moines, Ia. To be "over suspicious and unduly cautious" is not only a sign of weakness, as he says, but of presumptuous sins, also. To deprive a greater number of people of an increased knowledge of Christ's spirit and kingdom by trying to stop an assumed doctrinal error on minor things is not a kind of work that meets the approbation of our King.

—Clear and definite announcements of the Jubilee Convention, Cincinnati, Ohio, Oct. 13-20, 1899, should be made in every pulpit at once. It would be well to repeat these announcements from time to time.

—Among the interesting institutions of Cincinnati may be mentioned the University of Cincinnati, Public Library, Art Museum, Historical Society, Society of Natural History, Zoological Garden, May Musical Festival and a large number of Medical Colleges. Cincinnati is also celebrated as being one of the earliest astronomical observatories in the United States.

—BRETHREN OF THE CHRISTIAN-EVANGELIST:—In the issue of July 6, your editorial on "Consolidation of Missionary Societies," is opportune. It is wise. It is just what we need and must have as soon as possible. With our present arrangement we can do nothing more than play at missions and make ourselves appear foolish in the eyes of successful business men. I plead for more along that line.

JAMES R. MCINTIRE, Pastor.

Ames, Ia., July 8, 1899.

—The total receipts of the American Christian Missionary Society for the first eight days of July were $1,772.31, being a gain of 549.95 over that of the same period last year. The healthful gain indicates a rising tide in the great work of Home Missions. Those not having yet remitted their offerings should not delay the matter longer. Send to Benj. L. Smith, Cor. Sec., Y. M. C. A. Building, Cincinnati, O.

—By comparing decades of church history in three of the leading religious bodies in the United States the Christian Endeavor World claims to have ascertained beyond a doubt that the Christian Endeavor movement increases additions, contributions and attendance in the churches in which it is actively maintained. We have no doubt of the truth of these claims, but they are not the only good fruits that the movement has borne. We could add to these a higher standard of citizenship, a better life, a larger fellowship, a better education and a deeper interest in home and foreign missions.

—The address of the Executive Committee and Minutes of the Educational Conference of the Christian Churches of Missouri, held in Moberly, December 6, 7, 1898, have been printed in a folder, tract form, envelope size, and not only can now be had of the secretary, S. G. Clay, Fayette, Mo., but should be secured and read by every Disciple of Christ in Missouri. The extent to which this address and these minutes have been and will be read will be an index of the measure of interest taken by the Disciples of Christ in Missouri in our educational institutions in this state.

—The whole atmosphere in and about Cincinnati will be heavily charged with missionary interest from Oct 13th to 20th. Cincinnati will prove to be not only a *rallying* center at the time of the convention, but a radiating center when the convention closes. The firebrands of missionary interest will be scattered throughout the whole land. All the tribes go up to our Jerusalem (Cincinnati) in October.

—The July Central Christian Collegian, Albany, Mo., is a decidedly newsy number, and to it we are indebted for some items of interest for our persoocal mention column this week.

—L. C. McPherson and wife, of Buffalo, New York, have been appointed missionaries to Havana, Cuba, by the Foreign Society. They will sail for the new field in September or October. It will be remembered that Melvin Menges and wife, of Stanford, Ill., were appointed some weeks ago. These are splendid people for the very important work. Both men are graduates of Eureka College, Illinois, are well equipped for this service, tried and true, and will command the unbounded confidence of the churches. We congratulate, not only the Foreign Society, but our churches generally upon the hopeful outlook for the mission in Cuba.

—The variety of missionary literature and dress as well as of missionary items and news in the Missionary Intelligencer for July makes it a very interesting and pleasing number.

—Christian College Chronicle for June is full of the spirit of progress that has possessed the present managers of that institution for the past year. New buildings will be presented to the brotherhood and to the public at opening of the next school year.

—We have a report of the Montana convention, recently held in Corvalis, but the writer's name is not given, and under our rule we cannot publish it until the same is known to us. We are sorry to delay the report thus, but we cannot do otherwise. Will the writer please forward his name?

—Booker T. Washington's appeal to the citizens of the Southern States to assist in the creation of a stronger public sentiment against lynching, will meet the approbation of all good citizens, both North and South. A supreme respect for law ought to be the chief characteristic of the American people in every state, North, South, East or West. We are but courting anarchy and destruction when we wink at the punishment of criminals in any other way than by due process of law.

—The third annual Ministerial Institute of Central Christian College will be held at the chapel August 1-3. Able speakers are being procured for the occasion and the program will be one of the best yet offered. Free entertain- will be furnished for all visiting delegates.

—The leading article in our Family Circle last week, entitled, "A Message to Gracia," by Elbert Hubbard, should have been credited to the Interior. Though not originally written for that journal, it is there that we found it, and heartily second the desire of that journal to give it a wider circulation.

—The educational value of the Jubilee Convention cannot be overestimated. If your preacher is somewhat indifferent to the cause of missions, let your church provide for his transportation to and from the convention and he will come back a live coal from the missionary altar; not only so, but he will have larger views and a deeper interest in the local work. He will preach better and work harder and be sweeter and happier and more useful. Indeed, a church cannot make a better investment than to send its preacher to the convention.

—Not a few prerchers, Sunday-school superintendents, prayer-meeting and Endeavor leaders ought to join "The On Timer's Tribe," or at least to be a subscriber of The On Timer's Tribe Monthly. It is published by The On Timer's Tribe Publishers, Denver, Col., and in the interest of punctuality in all things, especially in religious services. Tardiness is the ruination of many excellent meetings, prospect in life, and even of human character. Be not slothful, is a divine injunction.

—The Sunday-school of the Mt. Cabanne Church and a host of friends were delightfully entertained by Frank P. Merriman on Monday evening, July 3rd. Bro. Merriman prepared a platform for speakers and chairs for his guests on the beautiful lawn about his residence in Cabanne Place, and then served them to speeches, music, sandwiches, coffee, ice cream and fireworks, until late in the evening. Among the distinguished guests of the evening were ex-Gov. Johnson and Capt. Coghlan, both of whom made speeches. A band of eight pieces, dispensing the national airs, and the sweet singing of the children put everybody in a mood to enjoy the occasion hugely, and all felt under great obligations to their host for the happy occasion. Brother Merriman is a living testimony to the attorneys of St. Louis that Christianity is not diametrically opposed to success in the practice of law, as he is one of the most active members of the Mt. Cabanne Christian Church; he is active in all its activities.

—Through W. H. McClain, a member of the official board of the First Christian Church of this city, we have just learned of the death of Mrs. Dr. W. A. Edmonds, July 1st, at the residence of Mrs. Alice Rainey, Columbia, Tenn. The funeral services were held at Columbia, but the interment took place at Versailles, Ky., beside the body of her husband, the late Dr. Edmonds. Brother and Sister Edmonds were for a number of years faithful members of the First Christian Church of this city and were esteemed by a wide circle of friends, all of whom will be greatly saddened by the news of her departure, as they were at the news of her husband's death. Sister Edmonds' pleasant ways and words cannot be soon forgotten by those who knew her, and her prominence in church activities left a deeply felt vacancy when she and her husband removed from this city to Kentucky. She seemed the picture of health when last we saw her, and the news of her death comes in the nature of a great surprise to us, as no doubt it will to all who knew her.

—John Watson (Ian Maclaren) is reported as having said of America, after he returned to Europe, that "churches are fast losing their hold upon the people. Sunday is losing its beautiful significance and is a day of rest no longer, far less a day of worship. The gospel is being supplanted by faith in self. The result is strong character, but a lack of their finer sensibilities." How can this be when the leading religious bodies in the United States report a substantial gain every year? The irreligious element may be increasing more rapidly by birth and by immigration than the religious, but this does not argue that the churches are losing their hold upon the people. They cannot lose what they never possessed. As long as their membership and missions are on the increase in the land they are gaining their hold upon the people and the world.

—The convention program which was announced for the Christian Church in Nora Springs, Ia., June 26-28, was carried out in excellent form. All but four of those on the long program were presented and had come prepared, and the result is that the praises are loud in regard to the excellency of all the convention sessions. The two leading addresses were given by Chancellor W. B. Craig, of Drake University, and State Secretary B. S. Denny, both of Des Moines.

—The following description of the Pope's life, from an article in Self Culture on "Pope-Makers and Pope-Making," certainly leaves little room for envy even on the part of any enviously disposed persons—outside of Catholic ranks, of course:

Viewed from the human standpoint, nothing can be more joyless than the daily life of the Roman Pontiff at the present day. The era of magnificence, of pageantry for the Roman Court, has passed away. Extreme austerity, at least outwardly, distinguishes the dwellers in the Vatican. The atmosphere there is gloomy and chill. The Pope lives alone; no one shares with him even a meal. A walk in the garden attached to the palace has for years been the only source of relaxation for him who, while styling himself "The Vicegerent of Christ, is nevertheless, by his own volition, "The Prisoner of the Vatican."

"Evil Dispositions Are Early Shown."

Just so evil in the blood comes out in shape of scrofula, pimples, etc., in children and young people. Taken in time it can be eradicated by using Hood's Sarsaparilla, America's Greatest Medicine. It vitalizes and enriches the blood.

Hood's Sarsaparilla
Never Disappoints

—The following incident, told by the Bible Society Record, indicates that the people of Manila are taking to Occidental usages quite readily:

Bishop Thoburg, of the Methodist Episcopal Church, preached in the Filipino Theater at Manila, on the 5th of last March, to a miscellaneous and "spiritually hungry" audience. To meet the expenses of the day a collection was taken, which showed both the liberality and the cosmopolitan character of the audience. It amounted to $92, and included coins from many countries—the American nickel and the old-fashioned dime, Mexican coins of various sizes, the Indian rupee, and coins from Malayasia, Australia, Japan and China, with a fair number of American cents and British pennies.

—The 29th annual catalogue of the Female Orphan School, Camden Point, Mo., in beautiful cover, is out, and bears evidence to the successful work of the school. With a good building, good location, good faculty and good practical courses of study this institution of learning lays rightful claim upon the Christian families of Missouri for patronage.

—Not only are we at the threshold of a new century, but of an era of new inventions as well. If any one doubts that the horseless age is at hand, let him read an article in Maclure's Magazine for July, on Automobiles. A few years more and the horse will scarcely be seen upon the streets of our great cities. The age of airships seems likewise near. Not so near as the automobile, but close upon its heels. The use of liquid air for motor purposes and of aluminum for constructive purposes have greatly helped in the solution of this problem. With liberal assistance from the government Prof. Langley, of Washington, D. C., has constructed an airship that will fly without the use of the huge gasbag for bouyancy purposes. It is on the æroplane or bird-flying plan and called an ærodrome. The air is also full of the spirit of moral and industrial reforms. Unless these keep pace with mechanical changes the latter will be short-lived in their usefulness. But moral and industrial reforms, as revolutionary as anything in the mechanical world, are coming. Dreaded diseases are yielding their secrets to the persistent researches of researching men. Moral evils long recognized as detriments to prosperity and progress must go, and the time will come when locality will not give one man advantage over another in trade, transportation and the essential elements of prosperity and progress as it now does. Neither will the religious world continue in its ways of old. Medieval things, in this as in other realms, have about lived out their day and must give place to better religious conditions than the world has yet seen. This a is grand age in which to live. The fields are white with the harvest of new inventions, new conditions and better things, and the inspiration of these momentous things ought to fill the young men and young women of our nation with an energy that will make them the forerunners of this new age, the heralds of the new heavens and the new earth.

—In a recent number of the Central Baptist, this city, there appeared a paper which its editor, Dr. J. C. Armstrong, prepared and read before the Kansas City Baptist ministers and, later, before the ministers of this city, which is commendable for its purpose, spirit and breadth of treatment. The theme of the paper is "Union of Baptist Forces in America." In this paper the Doctor says that "there has not been found a shadow of justification for the separation of our forces in the present." The arguments put forth in the paper upon the necessity of the union seem to us to be strong and timely. Briefly stated, they are "economy," "harmony" and the "supremacy of the Master's cause." All that Dr. Armstrong says against division and in favor of unity, in Baptist ranks, applies with equal force to the entire religious world. And all that he says in favor of unity in mission work in Baptist Churches applies with equal force against the multiplicity of mission boards in any other religious body. We are glad, therefore, to see this turn of thought toward the oneness of Christ's cause in the mission field at home or in foreign lands.

PERSONAL MENTION.

Evangelist H. A. Northcutt is attending a course of lectures in Chicago University.

S. M. Martin is expected to assist W. P. Shamhart, of Aberdeen, S. Dak., in the near future.

W. H. Hanna wishes all correspondents to address him at the University of Chicago, Chicago, Ill.

J. F. Floyd has been unanimously called to preach for the Church of Christ in Kokomo, Ind. He closed his work at Winchester, Ind.

W. P. Shamhart, of Aberdeen, S. Dak., delivered the address for the graduating class of the High School of Redfield, S. Dak.

Elmer Ireland, singing evangelist, is assisting D. A. Youtzy in a tent meeting in Bloomfield, Neb.

E. T. McFarland, who was recently called to the pastorate of the Fourth Church, began his work there on last Lord's day.

V. E. Ridenour is now engaged in a tabernacle meeting in Ft. Scott, Kan., with R. L. Lotz, of Pratt, Kan.

L. W. Thompson will close his work at Volga, S. Dakota, Oct. 1st, and solicits correspondence with churches desiring a minister.

J. P. Lewis has held a meeting at Fernandina, Fla., the first held by any of our preachers in that city of three thousand souls.

C. S. Earley writes hopefully of the work of the Central Christian Church, Pueblo, Col., of which he has recentlybecome the pastor.

Geo. F. Hall, Decatur, Ill., was one of the entertaining lecturers of the 11th session of the Beatrice Chautauqua, Beatrice, Neb., June 21 to July 4.

C. C. Davis, pastor of the Christian Church, of Davenport, Ia., preached the baccalaureate sermon for the Davenport High School in his church, June 25th.

Garry L. Cook can be had to help as singer in one or two meetings during the summer. He has had experience both as singer and pastor. Address him at Hartford, Mich.

Prof. M. V. Danford, a graduate of Bethany College, will succeed Prof. Pratt in the chair of mathematics and sciences in Central Christian College, Albany, Mo.

A. M. Haggard announces that his addrees until further notice will be Cambridge, Mass. The name of Cambridge, under the circumstances, may hint the object of his sojourn there "until further notice."

Cards announcing the marriage of Miss Uva Lena, daughter of Mr. and Mrs. B. C. Stevens, of Marceline, Mo., to Mr. J. S. Nolan, July 15, have been received at this office.

H. Newton Miller, A. M., recently elected professor of English and elocution in Bethany College, resigned as pastor at Wellsville, O., and will spend the summer traveling in the interest of the college.

J. W. Hardy, of Mayfield, Ky., has become the duly authorized financial agent for Christian University, Canton, Mo., and is just entering upon his work. He called at this office on last Thursday on his way to Canton.

R. F. Thrapp, pastor at Pittsfield, Ill., will use his afternoons on Lord's days for needy churches in Pike County. There are 21 organizations in that county, many of them needing a helping hand.

Frank H. Marshall and wife, missionaries of the F. C. M. S. at Tokio, Japan, have been compelled, owing to the failure of Mrs. Marshall's health, to return to this country. They are now visiting her parents, Mr. and Mrs. Eli Waite, of Garden City, Minnesota.

T. W. Grafton and his wife, of Rock Island, Ill., attended the Endeavor convention at Detroit, and from there went out to the Atlantic Coast, where they will spend the remainder of the present month. Letters sent them at Rock Island will be forwarded to them while on this tour.

W. S. Lowe has resigned his pastorate at Manhattan, Kan., and solicits correspondence with churches wanting a minister or a protracted meeting. He has been in Manhattan for three and a half years and added about 100 members to the church in that time.

Harry J. Aldrich, of North Tonawanda, was ordained to the ministry of the gospel. The pastor, B. Q. Denham, was assisted in the ordination services by F. W. Norton, of Niagara Falls, and by Bro. Hootman. Bro. Aldrich has entered upon his first pastorate at Richland, N. Y.

T. M. Myers, who has been located at Jeffersonville, Ind., for a number of years, writes that he has been compelled to move from there to Kentucky Heights, Asheville, N. C., on account of the health of his wife. He has purchased Kentucky Heights for a permanent home.

A directory of the church at Dixon St., Gainesville, Texas, just received at this office, indicates that that church is in order and active. J. B. Sweeney is the minister. The resemblance of the building in which that church worships to that of the Second Christian Church, of this city, is very striking. They are on the same plan, if not from the same plans.

J. L. Brandt, J. H. O. Smith, Jabez Hall, Lon J. Beauchamp, Prof. Hagaman and T. J. Legg are among the entertaining speakers who will address the audiences at the Maxin-Kuckee Assembly, Culver, Ind., July 20-28, under the management of J. V. Coombs. The music will be in charge of F. C. Huston and J. T. Reese.

On the 20th of June, Zwinglius Moore, president Central Christian College, was married to Miss Eda F. Thompson, of Tarkio, Mo. The marriage ceremony was pronounced by Melancthon Moore, of Reserve, Kan., a brother to the president, both in the flesh and in the Lord. The occasion was an event of more than ordinary interest from many considerations. President Moore was recently honored with the degree, A. M., from Bethany College.

F. C. Aldinger, of Sutherland, Ia., has been called to the pastorate of Beulah Christian Church of St. Louis, during July and August. If the arrangement proves mutually satisfactory, as it is hoped will be the case, the connection will become permanent. Bro. Aldinger is one of Drake University's brightest graduates and Beulah occupies one of the very best and most hopeful fields for our cause in the city. The combination should prove a satisfactory one in every way.

Prof. O. B. Sears, A. B., formerly senior editor of this paper, and who has so ably filled the chair of Latin and Greek for the past four years, has resigned and will enter the University of Virginia where he will pursue a special course of studies. Prof. Sears has won for himself many friends, and has amply demonstrated his fitness for the position he has so long held. He will be followed by the good wishes of the entire faculty and of the student body. He is an able preacher of the gospel, a painstaking and conscientious teacher and a thorough student.—*Central Christian Collegian.*

Dr. D. R. Dungan, of the Mount Cabanne Christian Church, St. Louis, preached the baccalaureate sermon at the Christian Church Sunday evening. It was a unique sermon in its way. Dr. Dungan spoiled a good novelist when he entered the pulpit. He is master of an easy style, and above all he knows how to be fascinating and polite at the same time. We do not intend this as a half compliment. Few men possess this fine tact. The Doctor's text was the book of Esther, and his sermon a comment upon how the Hebrew woman moved Xerxes to save the children of Israel. The discourse maintained in a worthy spirit the traditions of baccalaureate day.—*Christian College Chronicle.*

Aaron Prince Aten, now pastor of the Christian Church at Hutchinson, Kansas, has been elected president of the Kansas Christian College, at Harper, Kansas. This is the only college under the control of our people in Kansas and we congratulate both the school and Brother Aten on the new and responsible position to which they have called him. The name AaronPrince Aten is familiar to our readers as the author of some of the best poems that have appeared in our columns The next session of the Christian College, Harper, Kansas, will open September 14, with a full and efficient faculty and under "the most favorable auspices."

During the three years' pastoral work of B. Q. Denham in the Church of Christ in North Tonawanda, N. Y., there were 314 additions, 270 of whom were baptized. The tolal amount raised for missions in that time was $4,908. Bro. Denham now has under advisement a call from the West 56th Street Church of Christ in New York City, and may accept. He and his wife recently attended a surprise party at Niagara Falls in honor of the 12th anniversary of Mr. and Mrs. Norton's wedding. A handsome sum of money from the church and other presents were presented Bro. and Sister Norton on the occasion as a token of the appreciation of their pastoral work in Niagara Falls.

CHANGES.

J. S. Riley, Enid, Oklahoma to Cripple Creek, Col.

Vernon J. Rose, Columbia to Salisbury, Mo.

C. S. Early, Des Moines, Ia., to Pueblo, Col.

W. E. Phillips, Battle Creek, Mich., to Dorchester, Mass.

R. H. Fife, Olathe, Kan., to Weston, Mo.

W. C. Hull, Williamsport, Pa., to Canaan, N. Y.

J. C. Willis, Bowling Green to Lexington, Ky.

A. M. Haggard, Des Moines, Ia., to Cambridge, Mass.

H. F. Barstow, West Lima to Hickory, Wis.

E. B. Huff, Donald, Ark., to Medford, Okla. Ter.

Chas. E. Garst.

Chas. E. Garst was born in Dayton, Ohio, U. S. A., August 21, 1853. From Dayton he went with his parents to Iowa where he worked on the farm in the daytime and spent his evenings in study. After spending a few years in the common schools he entered the Iowa State Agricultural College. Here he cut wood, dug potatoes, tended horses, and all such work, in this way paying for his schooling. At the age of 19 he entered the Military Academy at West Point. Here he was known for his earnestness and zeal in attending all the meetings of the church, and especially the prayer-meeting, often under the greatest difficulties. During the four years of his stay in this school he was a constant reader of the Christian Standard, and it was in this way that he came to know that the sprinkling which he had received when a baby would not stand as valid baptism. Upon graduating from the Academy, in 1876, he went to Dayton, where he was immersed by M. D. Todd. Upon receipt of his commission he went at once to Ft. Union, New Mexico, where he began his career as a soldier, only to give it up at the call to "promotion" from the Ruler of the universe. He served as an officer in several different places in Texas, Dakotah and New Mexico. While in Ft. Stanton, New Mexico, he was often found in prayer. "I believe Charley has some deep plan in mind, for I often see him in his room alone, praying," was the remark of one of his fellow soldiers. In 1889, with the intention of entering the ministry, he sent his resignation to Washington and enternd Butler College. However, at the instance of his friends, he withdrew from it and returned to his post to settle up affairs. It was at this time he first met Laura DeLaney, who afterwards became his faithful wife. They were married Nov. 8, 1881. From the time they were married they began to read and think and pray about the heathen. With the intention of becoming self-supporting missionaries in Africa, Mr. Garst invested in an extensive stock farm in New Mexico. This proved in the end to be a losing investment. During all this time Isaac Errett, who knew and had a personal interest in the DeLaney family, kept a close watch over the daughter. When the proper time came he made the offer to Mr. and Mrs. Garst to become the Lord's representatives in Japan, which offer they accepted at once and sailed for Japan in October, 1883. His resignation as an army officer, however, did not take effect until the following year. They came to Japan in company with Mr. G. T. Smith and wife. Upon coming here they were located for the first six months in Yokohama, where they spent the time in studying the language and consulting with other missionaries as to the best field to take as the beginning of the new mission. Mainly at the instance of the Baptist Mission they finally settled on Akita, in Akita Ken, on the west coast. They moved to Akita in the spring of 1884. Bro. and Sister Garst lived four years in Akita. During their stay here they passed through the usual trials of "first work." They were misunderstood, even abused and hated for Christ's sake. From Akita they moved to Shonal where they lived a little over three years. Here Mr. Garst spent much time preaching in the small towns and country places, often putting on straw sandals, and with a bagful of Bibles on his back, he could be seen walking from place to place. I have heard him say that there is hardly a district or country office or police station north of Sendai which he has not visited sometime in his travels.

In 1891, after eight years of hard service, he with his family returned to America for a short visit and rest which, however, was lengthened into a two-years' vacation on account of the sickness and death of their oldest boy. In September, 1893, they returned to Japan for a second term. H. H. GUY.

Sam Dash's Question.

When I took notice of Sam Dash's dash at me a few weeks ago, I had no thought of defending the Christian Standard, but left what he said about that paper to be attended to by its editor if he should see fit to notice it. But inasmuch as Sam insists that I must answer his question as to what I think of two editorials which he copied from that paper, and thinks it desirable that I and the readers of the CHRISTIAN-EVANGELIST become better acquainted, I cheerfully comply with his request.

The main point in the first of the editorials referred to is the insistence by the editor that Prof. Briggs should not be denounced as an enemy of the Bible. If by enemy is meant one who is intentionally such, I say the same. I have no reason to doubt the sincerity of Prof. Briggs when he claims that his method of dealing with the Bible is the best way to defend it against the infidelity of the German scholars, the chief part of whose teaching he has accepted. But there is another sense of the word enemy. We say of a kind-hearted drunkard, that he is his own enemy. He is an enemy to himself by action, though not be by intention. In this sense Paul said of certain brethren in the church that they were enemies of the cross of Christ (Phil. 3:18), and James says that to be a friend of the world is to be an enemy of God (4:4). Our Lord also called Peter Satan, saying, "Get thee behind me, Satan," when Peter, with the best of intention, had acted the part of Satan, the enemy of God and man. In this sense I regard Prof. Briggs as an enemy of the Bible—a more effective enemy than Col. Ingersoll. And I regard every man as an enemy of the Bible to the full extent that he seeks to throw doubt on any of its narratives, or to bring into discredit any of its teachings respecting itself.

The other editorial had reference to the remark made by Prof. Geo. P. Fisher, that "the inspiration of the Scriptures, though a fact, is not necessary to our faith in Christ; that the Bible may be regarded as a purely human book, and yet the proof of Christianity remain unimpaired; that all the evidence we need from the Scriptures we may get if we regard them as the production of reliable men." I understand Prof. Fisher to mean by this that though inspiration is a fact, it is not *necessary* to use this fact as proof of the faith in Christ—that we can prove our proposition without it. That we may grant for agument's sake that the Bible is a purely human book, written by reliable men, and yet gather from it the proof of Christianity.

This has been the common ground of writers on evidence since the days of Paley, and before. It is the ground on which my own argument in my book on evidences is constructed. But this is very far from admitting that the man who denies inspiration has already attained to faith in Christ, or that he is a Christian who denies that the Bible is anything more than a human production. I might prove to a man that Sam Dash wrote the article to which I am replying without using the fact that it appeared over his signature in the CHRISTIAN-EVANGELIST; but for me to deny that it has appeared in the CHRISTIAN-EVANGELIST would be an inexcusable falsehood. Prof. Fisher is right, then, when rightly understood; but my Brother Sam (not Uncle Sam) sets his remarks before us in a wrong light.

The next time that Sam makes a dash I advise him to be more careful what he dashes against. He might profit by remembering the fate of old Dan Tucker.

J. W. MCGARVEY.

Correspondence.

New York Letter.

The New England convention, recently held at Haverhill, Mass., was in many ways the most successful in the history of that missionary society. Pastor E. M. Flinn and the Haverhill church entertained royally the delegates and visitors. The record of the past year's work was reassuring and the outlook inspiring. Among the good things toward which the New England brethren will work are the support of two young men while studying for the Christian ministry and the employment of Bro. R. H. Bolton, editor of the New England Messenger, as general evangelist. The next annual convention will meet with the church at Boston and which in all probability will prove to be the largest in the history of the New England Disciples. Secretaries McLean and C. C. Smith, and Dr. James Butchart, missionary to China, helped the Haverhill meeting much with their presence and inspirational addresses.

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Bro. Frank H. Moore, formerly of Ohio, is supplying the pulpit of the 56th St. Church just now.——Bro. B. Q. Denham, of N. Tonawanda, has accepted a call to that church and will begin work with them on Oct. 1st. We hope he and this church may be blessed in their labors together for Christ.——It is reported that Bro. L. C. McPherson, of Buffalo, is favorably considered as a possible pastor for the Sterling Place congregation, Brooklyn.——On Monday, July 3rd, the "New York Letter" writer took his family to Sing-Sing for a short term (that is to say, not to the institution at that place, noted the world over, but) to our new summer cottage at Sing-Sing-Heights-on-the-Hudson, for the months of July and August. The New York Letters for a time now may partake of the breeziness if not the beauty of this delightful, restful place.

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Here is what the North Side News, a local paper of Bronx Borough had to say a few days ago about our local mission work:

The Disciples of Christ have inaugurated and maintained its branch on the Southern Boulevard at considerable sacrifice, but the Sunday-school has been prosperous from the beginning, and no little strength has been added to the church forces by it in one way and another. The new chapel represents an outlay of more than $1,300, exclusive of the ground, saying nothing of the time and strength expended on the part of the church in projecting and completing it. Not only is it of much significance as a new force in the community, making for righteousness, but as it is a new experience for the Disciples of Christ in New York City along the lines of local church extension, it becomes therefore of great importance, as doubtless it will be looked upon in future years as an epoch-making enterprise in the history of this city. The church on 169th Street, which has planted and is sustaining this work, is not a large or wealthy congregation, but the people have a mind to work. Without a dollar's assistance from any mission board, this church has kept up its own ordinary work and is also carrying on this at the same time. Moreover, it has met every bill when presented and proposes to do so through to the end. The church does not owe a dollar on current expenses or in its branch work. It is the hope and purpose of the Disciples of Christ to produce and sustain other mission points in Bronx Borough upon the strength of the success of this effort.

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Story-telling in the pulpit is rather a novel way of preaching, but no doubt it will become more asd more popular for a time, since Mr. Sheldon's great success in the publication of the book, "In His Steps," which was first preached, or read, from the pulpit. The Rev. Dr. J. B. Hamilton, a Methodist pastor of Brooklyn reads at the evening services pulpit romances, as he calls them, instead of preaching. Usually he reads a story at Christmas and Easter in place of a sermon. Recently he preached a short series entitled "The Sermon in a Saloon," and another soon followed called "The Parson's Free Lunch." In close connection with these he invited his people to listen to "The Parson's Wife," "A Methodist Saint," "The Only Baby in Town," and "The Lost Parson." Is it to be thought a strange thing if the pulpit is losing its power, as some assert it is? What else can we expect when those who are commissioned to preach the gospel of the Son of God to a lost race are preaching stories, lecturing on literature, delivering political harangues and announcing the treatment of the latest sensational topics in the pulpit? These things are all right in the proper place and time; but the pulpit and the Lord's day should be sacred to the gospel of Christ. Let us be true to our mission as the heralds of salvation, holding up Christ as the only hope for dying men, and he will make us able ministers of the New Testament, for we are not sufficient of ourselves. "I, if I be lifted up, will draw all men unto myself," is as true in the twentieth as in the first century.

S. T. WILLIS.

1281 *Union Ave.*

Letter from Syria.

HAINEH, May 4, 1899.

EDITOR CHRISTIAN-EVANGELIST:—During my short visit to Diarbekir the Lord opened the heart of the father-in-law of our Bro. Hagop to obey the gospel, and I baptized him in the river Tigris, after which he joyfully returned home and we started for this old inland city of a thousand homes equally divided into Armenians and Mohammedans. From the Armenians there are some fifty families, Congregationalists, who have a large church building and a school for their children. Many of the Congregationalists by reading our tracts and by the preaching of our martyred blind brother, Malkhas Melkonian, had been led to search the Scriptures, and being fully persuaded of the truth, had been writing to me for nearly three years to pay them a visit. So when the Lord opened my way and I came to them, they received me joyfully. Seeing that a large number of the people were desirous to hear my preaching, and knowing that the authorities did not permit the people to gather together anywhere except in their houses of worship, my first effort was to ask the Congregationalist leaders to allow me to preach to the people in their church. But they at once rejected on the ground that without a special request from the missionaries they could not permit me to preach in their church. Then I went to see the governor and explained the purpose of my visit, and told him that under the present circumstances I was obliged to preach to the people in a private house. To my great surprise I found him well informed of the matter, and quite willing to allow us to meet and preach wherever we saw fit. Then I went to see the chief of the police also to satisfy the minds of the people that their gathering into a private house would not cause any suspicion against them. The police received me courteously, and in the course of our conversation said that he was well informed of the matter and that he was persuaded that this people had a right to meet wherever they desired, and that in regard to baptism they had a right to reject infant baptism. He also added, "If you wish you can meet and preach in my own room." Soon the brethren hired a house, and on Lord's day, April 30th, the people crowded the house and I preached to them. At the conclusion of the preaching, when I extended the gospel invitation, thirty-eight men and eight women arose and made the good confession. On the following day again the chief of the police having been informed, we went down to the river, which is over half an hour's walk from the city, and nearly two hundred people following us. I baptized them in the presence of the large crowd. Returning home the same afternoon I baptized also the women and some of the men who had been left behind, in a baptistery hurriedly built in the house of one of the brethren; the number of all that were baptized the same day being fifty-one, forty-two men and nine women.

Thus on the 1st of May the Church of Christ in Haineh was born with 51 members, founded on the foundation of the apostles and prophets.

Seeing that our place was too small for the crowd, I gave notice that on the following forenoon I would preach to the women. When the time came the place was packed and I preached to them. Also in the afternoon I preached to the people, many of whom could not find place to enter. Yesterday I preached to the members of the church only, exhorting them at once to select ten men to look after the setting in order whatever was necessary to do for the good of the church, and last night they met and chose their men. A few seeing that they have no suitable preacher, they desired me to find an able preacher for them. My God has led me thus far from victory to victory, removing all apparent obstacles from before me, and has shown his power in my weakness leading precious souls in the fold of the Good Shepherd. But all this is but the beginning of the grand victory of conquering this country for Christ, but "where are the reapers?"

Four of our brethren and two widowed sisters (one of them the widow of our lamented blind brother), having heard of my expected visit, came to see me from the city of Lidgeh, seven hours distant from here, and they rejoiced with us when the new-born church met together to break bread the evening of the baptism.

MAY 8.

During the week one man and six women were added by the Lord to this infant church, and they rejoiced greatly. It must be remembered that during the recent cruel persecution and plunder the Armenians of Haineh suffered their full share. Many of their husbands, brothers and sons were put to death, their wives and daughters were carried away, their homes plundered, set on fire and destroyed, and the remnant were left homeless and without food or covering for their body, from which every one of them is still suffering and in want, but the Lord has richly rewarded them and planted a Church of Christ in their midst. I have seen the indescribable poverty of this people. I have been in the homes of the members of the church, and in the name of our great brotherhood I told them, "Go in peace, be ye warmed and filled." And to-morrow morning I expect to start on my homeward journey. Yours in hope,

G. N. SHISHMANIAN.

Nerves and Heart

Are what do the work of life for the human body.

Except by your sensations you know little of them, but they are untiring as servants, sentinels and supporters.

If they are strained you falter; if they are hurt you suffer, if they get weak you fail. Are you aware that

DR. J. H. McLEAN'S STRENGTHENING CORDIAL AND BLOOD PURIFIER

Is the most precious agency known for stimulating the Heart and Nervous System?

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It repairs the tissue-waste of hard physical labor; it sustains the overworked brain and develops the faculty of thought.

It cures Malaria, Debility, Dyspepsia, Low Spirits, Insomnia, Poor Appetite, Malnutrition and Stomach Troubles and builds up the run down or exhausted system. Try it.

All druggists keep it. 50c. and $1 a bottle.

Have you Eaten too Much?

Take Horsford's Acid Phosphate.

If your dinner distresses you, a few drops in half a glass of water gives quick relief.

The Sunday Newspaper.

DEAR MR. EDITOR:—You appear to be slightly in favor of the Sunday newspaper, while you object to its association with the phrase "Continental Sunday." You appear also to never have lived in England, or you would not sneeringly refer to the conservatism of the English Christian public. I lived 50 years in that country and 15 years in the states. There we were contantly scared lest our Sundays should be continentalized. Here it is so far continentalized that people from Europe see very little difference between that and this. When I arrived here I was shocked to see drugstores open wide for the sale principally of cigars, whiskey and ice cream drinks, and not ten per cent. of their sales for legitimate drugs, etc., candy stores, cigar stands, fruit stands, in some places the saloons also, unblushingly open. The Catholics and Lutherans going to church mornings, and spending the rest of the day either at work, cards, or beergardens, etc. People of no religious convictions patronszing the open stores, and too many of the Lord's own professed people doing much the same, their consciences never having been touched by the demand on them of God's ideal; and never but once have I heard in a sermon any admonitory remarks on the subject of Sunday obligations, either in Michigan, Missouri or Kansas.

I am proud, like our friend Durban, of this great country in which I claim the privilege of citizenship, but in the matter of training the people in the lines of quiet Sunday, I am prouder of England and believe that God has enlarged her in proportion as she taught her people the sanctity of Sunday.

The Great Eastern Railway never paid a cent of dividend while it ran excursion trains Sunday, and you can't find an open drugstore in the whole country unless it is in the south of Ireland. Methodism in all its seven branches teaches conversion and a holy life. Episcopalianism teaches regeneration by baptism with morality, and in many churches a go-as-you-please life and very seldom highly exemplary. Methodist Episcopalian is an improvement on the Episcopal. But you couldn't find a Methodist, Baptist or Congregational professing Christian going to a store on Sunday getting his bill made out and settling the same. Neither could you find a member of either in a saloon on the Sunday, although unfortunately the Episcopalian brewer, distiller and saloonkeeper (publican) are all more or less allied to the Episcopal Church and these are used by the bishops and parsons, as in the last general election, to defeat the Liberals (mostly nonconformists), and will repeat the attempt when the proposal for disestablishment comes out. The mottoes, "*Church and Beer*," "*Beer and the Bible*," being approvingly displayed by Episcopalians.

Then you are tardy in your article on Sunday newspapers. The fight has been on for weeks. A layman occupied the pulpit of the largest Baptist church in this city three or four years ago. He had no use for Sunday papers. He said: "The reason why you people fail to get a blessing at the Sunday morning service is because you come here filled, not with the spirit of worship, but with the rot and gush of the Sunday newspaper." "Amen!" said some of us!

Are not many of the women worshipers' heads more full of Sunday paper bargain counter ads than they are of the blood that bought them? Sunday ads made them very late at the service. *You know* that a large proportion of women come in after the service has begun. It is not household duties or cares that belates them always. Only one Detroit paper is voicing the pulpit utterance on Sunday desecration.

Ours isn't the highest form of civilization on the earth. The Sandwich Islands are ahead of us in keeping the Sabbath! How d'ye like that? And the Disciples of Christ are as bad as others in this country. Isn't it time to wake up lest the Sunday newspaper help on the efforts and interests of advocates of the Continental Sunday? They are trying hard to do it. Ecclesiasticism helps the matter. Romanists that have wandered away from the true (?) fold—there are many thousands of them full of papal indifference as to God's ideal of holy living and not Protestant enough to appreciate the blessing of Protestant New Testament teaching.

I hope to see the dear CHRISTIAN-EVANGELIST doing the work of an evangelist amongst the Sunday dissipators and jogging the consciences of the "Christians" in the matter of Sunday trade, as leading down to Continentalism. Advise the men to buy their cigars Saturdays (better still, to devote their smoke to Christian missions, as "incense of a sweet smell," sweeter than tobacco fumes, anyway), clean their bikes Saturdays instead of Sunday forenoons—a frequent excuse among young fellows for nonattendance at the forenoon service. If I misinterpreted your remark about English Christian conservatism I offer apology.

Yours truly, H. BIDDLECOMBE.
Detroit, Mich.

[We admit the foregoing, not as a reply to anything we have said, but as a needed emphasis on the importance of maintaining the Lord's day as a day of rest and of spiritual recuperation.—EDITOR.]

Minnesota.

The 3,000 brethren of the state will meet in annual convention at Rochester the closing week of August and a most refreshing time is looked forward to. E. T. Gadd, of St. Paul, the state secretary, is at work on the program which it is proposed to make a "rouser." Lay your plans for attendance. By the way, the treasury is empty and has your church and all of its auxiliaries given due support to the work for the year? If not, why not? Attend to the matter forthwith and save embarrassment to God's work.

The Minnesota Christian Missionary Society is not a close corporation, owned by the dozen officers and directors managing it, but is a society made up of units of churches and individuals, of which you are one; therefore, display interest of a substantial kind in furtherance of its work. Foreign Missions, Home Missions and other benevolences have been happily responded to, and now at least may this child, particularly our own, be given due attention. A. T. Goldberg, of St. Paul, Shuneman & Evans, is the treasurer.

The following from the Minneapolis press is self-explanatory:

Minneapolis is to lose another of its pastors, Rev. Carey E. Morgan, Portland Avenue Church of Christ, having decided to accept the call extended by the Seventh Street Church, of Richmond, Va.

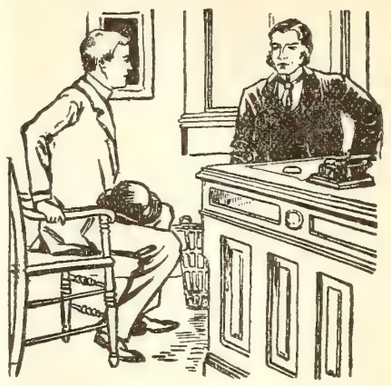
Although he has definitely decided to make the change, Mr Morgan will be in no haste to leave Minneapolis, but will remain for a time sufficient for the Portland Avenue congregation to obtain a satisfactory successor.

Mr. Morgan has had charge of the Portland Avenue Church for five years past, and his administration has been more than ordinarily successful. At the present time, after steady and continuous growth, the congregation numbers over 450, and the church is in first-class condition financially.

The Richmond church is one of the oldest and largest of the denomination in this country, and has a congregation numbering between 800 and 1000, and the change may therefore be looked upon as a promotion for the popular pastor. Before coming to this city Mr. Morgan filled a pastorate at Wabash, Ind.

The Minneapolis congregation feels that a serious blow has come to it, but will bravely set about securing as worthy a successor as possible and raise the standard of the cross still higher if possible.

Preceding Brother Morgan was W. J. Lhamon, of Allegheny City, both beloved. The brethren are a unit in everything undertaken and hence the pastor to be is to be congratulated. A more loyal and enthusiastic body of young people cannot be found.



From the day that a young man starts out to seek his first position to the end of his business life, his health has a world to do with his success. When a young man applies to a business man for a position, his personal appearance has a deal to do with the outcome. "Personal appearance" does not mean dress alone. It does not mean exterior cleanliness alone. A young man may be clean, so far as soap and water will make him, but be disfigured by unsightly pimples, eruptions and ulcerations on the skin. These are due to impurities in the blood. The blood becomes impure because it is improperly nourished. Instead of receiving the life-giving elements of the food, it receives the foul emanations of indigestion, bilousness and costiveness.

The reason that Dr. Pierce's Golden Medical Discovery is the best remedy for disorders of this description is that it goes right to first causes. It gives a man an appetite "like a horse." It facilitates the flow of digestive juices. It corrects all disorders of the digestion, and makes the assimilation of the life-giving elements of the food perfect. It invigorates the liver. It purifies and enriches the blood. It makes the muscles strong and active. It tones and steadies the nerves. It makes a young man look as he should—strong of body, alert of brain and clean and wholesome of skin. Medicine dealers sell it, and have nothing "just as good."

"I had eczema in its worst form," writes Austin Ramsey, Esq., of Saltillo, Huntingdon Co., Pa. "I tried three doctors but got no relief. I thought it would set me wild, it itched and burned so badly. The neighbors thought I would never be cured. I took your 'Golden Medical Discovery' and am now well."

Brother Morgan was recently given a week's vacation, by request of the foreign board, to visit the brethren of Manitoba, and reports having had a royal time at Portage La Prairie in a convention. Portage has a population of 5,000 and the little church there is doing bravely under the leadership of John Monroe. Minnesotians in their isolation think themselves entitled to commiseration, yet here is a body of brethren still 500 miles further to the North happy and determined.

The Richmond church will receive scriptural measure in many ways in fulfillment of the contract with Brother Morgan. Mrs. Morgan will be an asset of priceless value in all matters both in and out of the church. She is president of the Minnesota C. W. B. M. and a member of the Minneapolis Society of Women's Clubs. Two sons, almost young men grown, and active in Y. P. S. C. E. cirles, add to the ensemble.

Contrasts seem to mark Mr. Morgan's change. From one of the youngest states he will go to the "Old Dominion," the oldest, with five presidents to its credit, Washington being first; from the North to the South 500 miles; from the West to the East 1,000 miles; from expansive plains to the Blue Ridge Mountains; from isolation to contiguity, for Richmond has three churches, and Washington with its Brother Power but 100 miles away, etc. F. H. MELLEN.

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The Iowa Letter.

One of the happiest occasions of a happy year was my recent visit to Corning, Adams Co., Iowa. The date was June 25th, and the occasion was the dedication of our church house. That house has for me more interest and more attraction than any other. One Iowo house is attractive because my father's handiwork is in it. Another is dear because I began my ministry in it. In another I was ordained, and a brother and sister were baptized. I helped build and save the one in which our son was baptized. But into no task have I put so much of my heart and brain and soul as into the rescue of the house at Corning.

It was a desperate and oftentimes hopeless task. But in spite of all difficulties it was dedicated free of debt on June 25th. Looking back now over four years packed full of romance, tragedy and heroism I feel profoundly certain that God saved that house. I could not prove it to a skeptic, but I believe it with all my heart. On June 25th there was no other spot on earth more attractive to me than this beautiful county-seat in Southwest Iowa.

In saving this house I was surrounded and helped by a noble bad of men and women in and out of the town and county. I think I can mention almost a dozen who at critical periods with one word could save or destroy the whole enterprise. These all said the right word or did the reght thing. I will not attempt to mention all, lest I cmit some of the most worthy. But four or five of the choicest ones must not be omitted. At one time Keith Vawter was absolutely indispensable. At another Bro. Carter, of Blue Grove, rose up like Moses in Egypt. Then came Wm. Orr, of Clarinda, as a Joshua. Like Gallio in Paul's day was Dr. Rawson, of Corning. Though not a member of our congregation, he was a friend in deed and in truth. Bro. Freeman, of Tingley, wired a message at a critical period that was of untold worth to us, and last but not least is the pastor, who took the helm in the midst of the storm, W. B. Crewdson. Without his unselfish, patient, faithful work of years all the previous efforts would have gone for nought. His people, I am pleased to know, realize this and have called him for another year. This pastorate seems destined to be a perpetual monument in his life work and one well deserved.

Two missionary boards were interested in this rescue. The board of the Iowa Christian Convention had the wisdom and the patience to stand for Corning as steadily as the pole star. They borrowed money at a critical period, and when that was not enough, Gov. Drake, W. W. Williams, G. L. Brokaw and the secretary subscribed liberally of their own means. The Church Extension Board, of Kansas City, Mo., G. W. Muckley, secretary, came to our help early in the struggle. Their telegrams came in the nick of time and was worth more than the figures on its face. God bless these boards and the churches and hosts of good friends whose faith did not fail them in the hours of temptation.

One by one our churches are freeing themselves from debt. Marshalltown was first after the coming of better times. Oskaloosa and Corning are the most recent. University Place is planning to lead the van next spring. What a mission force Iowa will be when its church houses are once paid for.

EDUCATIONAL.

This is Educational Day for our churches. I have just listened to a good sermon by A. E. Cory, suitable for the occasion. If any Iowa preacher has neglected the day, pray do not let July pass until you present our educational interests to your people. Bro. Cory asked me to say a few words after his sermon. At the moment I declined, but now I will accept and say them in print:

When our leading churches are out of debt, as suggested above, the colleges should feel it as well as the mission societies. All our strong churches in Iowa, save Cedar Rapids, were heavily loaded with debt from 1894 to 1898. This fact as much as any other stood in the way of Chancellor Craig in his heroic struggle to free Drake University from debt.

"Which would you rather have, $5,000 in cash or your child (son or daughter) for a full course in Drake University?" I do not hesitate a moment in answering, "The child." If we can get your child until graduation we will have his intelligent interest and influence for the rest of his life, and if that does not mean more than a paltry $5,000 God's arithmatic is is wrong. $5,000 is nowhere with the *future* of an average young man or woman of Iowa or any other state.

"None of our own schools will ever get a child of mine if I have to send him from home to reach it. I will patronize any good college at home first." So said a friend of mine after the sermon to-day. So do a host of good people, on the ground that the home influence is too valuable to sacrifice at any cost. As parents we want to keep our children at home; if we followed our feelings they never would leave home. But does that prove us wise? Think for a moment: Your child must leave home sometime. Providence has so decreed it. For that first flight from the home nest, what better place on eart can you choose than a good Christian college? It is no strange, untried experiment. We know the results and challenge you to find anything superior. In the secend place, home influence does not cease when the child is one or two hundred miles away. If it is valuable and praiseworthy it is strengthened and multiplied. Some poor souls live and die without either really seeing or knowing father or mother in any wide, deep sense. They have never been far enough away. I know this from a thorough and wide experience. I got it afresh the other day from the letter of a soldier boy in the Philippines. I would very much rather support a missionary for the Methodists or the Presbyterians than to give them the college years of my son. That gives them a mortgage on him and his home forever. The cause I love most shall have that mortgage whether our school is near or far. I shall be as true to Christ in sending him to college as I was in my baptism.

Another word, suggested by the sermon this morning. The influence of the life and death of one man has been worth more to us than all the money sunk by our people in unsuccessful college ventures. I mean the life and death of James A. Garfield. If this is too strong a statement for you, do not debate it, but put in a few more lives and learn this lesson: "God has paid us more than a hundredfold for every dollar paid or sunk in our educational enterprises.

A. M. HAGGARD.

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California Letter.

THE GOLDEN WEST. MISSIONS IN CALIFORNIA. T. P. REED AND THE WORK AT MADISON.

When people in "the states" speak of the golden West it does not always suggest to them the real origin of the phrase. It does not come from the fact that gold ore is so plentiful, but from the rich golden coloring of the harvest fields in June and July. Almost the entire central part of the state is of this tan or yellow or the much-coveted metal without the statutory amount of alloy. The immense ranches of thousands of acres appear as if they were vast sheets of gold spread over the surface of the earth. This is harvest time, and in this part of the state the harvest is abundant. The great machines, drawn by thirty-two horses through the waving grain, leaving in their wake grain threshed and sacked, are fine specimens of our modern mechanical skill, compared with the old reaping hook, are striking illustrations of human progress.

In Central California a great many missions are located. In this county and city I think they predominate. A good many laughable stories on this account are perpetrated at their good-natured expense. I give an exanple: A witness on the stand was asked his native place. He supposed it was a scheme to get a laugh on him, so he refused to answer. The judge told him he must answer the question or go to jail for contempt of court. He replied, "From Missouri; now laugh you," with Missouri emphasis. It gives a fine opportunity to study the effects of migration and change of environment. Mr. Darwin would have made use of these conditions for the enlightenment of scientists. Not having the scientific sense I cannot detect such minute differences as would be marked to his class. To me they are very much the same—hearty, good willed and generous people as people that great state to-day.

Along with Missouri's sons have notably come some of her prophets. One of them I had the pleasure of hearing last week. Bro. T. P. Reed was formerly in the employ of the Missouri state board. He is now located at Madison, where he is doing a good work. He is as faithful here as he was in his native state. I heard nothing but good reports of his work. I addressed the Endeavorers of his church a few evenings ago. They are a happy, earnest band of young people, appreciative of anything good a speaker happens to say. Bro. Reed has the strongest church in the town, and his Endeavor is the most influential society of young people. His many friends will be glad to know his health is much improved.

J. J. MORGAN.

Woodland, Cal.

Leaves from Mission Fields.

CHARLES E. GARST.—II.

"A lofty hope, if earnestly pursued,
Is its own crown, and never in this life,
Is labor wholly fruitless. In this faith
I shall not count the chances—sure that all
A prudent foresight asks, I shall not want;
The rest is God's."

Man proposes, but God disposes. Many are brought along a way that they know not. Charles E. Garst, the future missionary, was first to see service as a soldier in the regular army. He was appointed a cadet to the Military Academy at West Point, from which he was graduated in the centennial year. All the associations and the traditions of this famous school are calculated to excite and to develop the national spirit. This is well enough in its way. Some students, however, who were educated in this institution, became noted for piety as well as for personal bravery. Stonewall Jackson, and Bishop Leonidas Polk are well-known examples. While obedient to the rules and regulations of the academy, Mr. Garst was also mindful of his allegiance to a higher authority. Prayers and the study of the divine Word received the same diligent attention that he gave to the drill and the recitations in the class room. He also exercised his gifts both in the prayer-meeting and in the Sunday-school. One who was his most intimate associate during these years says: "I first knew him, when he was appointed a cadet, fresh from his father's farm in Iowa. Tall, straight, soldierly, with a keen sense ot honor, he won the appreciation of his classmates, and the respect of his superior officers. He never allowed his good fellowship, however, to interfere with his stern sense of duty." About that time he became a regular reader of the Christian Standard, edited by Isaac Errett, a prince among writers. This paper had much to do in molding the opinions and in shaping the religious life of the gifted young soldier. After graduating he visited Dayton, the home of his childhood. Here he heard M. D. Todd, a strangely endowed preacher of the Word. Having given himself thoroughly to the service of the Lord, he was buried with him in baptism, and at once identified himself with the Disciples of Christ. He was commissioned a lieutenant in the regular army, and assigned to duty in New Mexico. A soldier of his country, he did not forget that he was also a soldier of the cross. His admirable character and his influence for good are curiously suggestive of Cornelius, the Roman centurion, whose prayers and whose alms went up as a memorial before God. His genial nature and rich fund of humor made him a delightful companion. This rare and radiant gift of attracting and holding friends he devoted to high and holy ends. It gave him access to many a soldier's heart. He improved his opportunity, and before he knew it he was a missionary. He took the confession of a fellow officer and baptized him in the Rio Grande. This was the earnest of a greater work he was given to do in a wider field. Obtaining leave of absence, he entered Butler University in order to pursue a course of Bible study. Later he resigned his commission in the army and became a foreign missionary.

November eighth, eighteen hundred and eighty-one, he was married to Miss Laura De Lany, a granddaughter of Jonas Hartzell, of blessed memory. In her veins flows gentle blood. She is a woman of intelligence and culture. Her gifts and graces shed a radiance over every circle in which she moves. She was in hearty sympathy with her husband in all his purposes and plans to preach the gospel in heathen lands. Later she walked with him the thorny pathway of the mission in India. She shared his trials and sacrifices in sowing the good seed of the kingdom in that virgin soil. She was his inspiration in life and his refuge in the shadow of death. This angel of light was by his side when the summons came, and the spirit passed out into the infinite and the unknown, where the sun is ever shining and separations never come. Mr. Garst first thought of becoming a self-supporting missionary to darkest Africa, out of which he expected an ample income. Drought, however, soon swept away all these interests, and brought his plans abruptly to an end. God had work for him to do in another way and in a different field. He accepted the disappointment gracefully and patiently awaited the leading of the divine Spirit. He also serves who only stands and waits. The waiting time, however, was not very long. Get thy spindle and thy distaff ready, and God will send thee flax. Isaac Errett, who was president of the Foreign Christian Missionary Society, was looking about for suitable parties to open a mission in Japan. He was well acquainted both with Mr. Garst and his wife. He knew their qualifications for the delicate and difficult task of establishing a mission in the land of idols. He also knew that their eager hearts were in the foreign work, and that it would give them the greatest joy they had ever known to attempt a mission in a heathen land. The appointment was made and gladly accepted as a trust from God. Mr. George T. Smith and wife were selected as associates in the proposed mission in Japan. This little company of four gifted and consecrated missionaries became the first representatives of the Disciples of Christ among the Japanese, who are the Anglo-Saxons of the Far East. Having been called to this high and holy service, Charles E. Garst at once resigned his position in the army and entered on the life and experiences of a missionary. This was as great a change in the life of the young lieutenant as was that of Saul of Tarsus when he espoused the cause of Jesus of Nazareth. In the month of October, eighteen hundred and eighty-three, the final farewells were spoken, and these witnesses for Christ sailed away to the land of the rising sun. After a delightful voyage over the autumn seas the gallant ship cast anchor in the beautiful harbor of Yokohama.

"Passed the long, unvarying course, the track
Oft trod, that never leaves a trace behind;
Passed the calm, the gale, the change, the tack,
And each well-known caprice of wave and wind;
Passed the joys and sorrows sailors find,
Cooped in their winged sea-girt citadel;
The foul, the fair, the contrary, the kind,
As breezes rise and fall, and billows swell,
Till on this jocund morn—lo, land! and all is well!"

N. M. RAGLAND.

Fayetteville, Arkansas.



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CONSUMPTION

Theory Versus Fact.

There it is again! A man caught in the whirl of his own theory and turned and turned until his brain grows dizzy and things get to bobbing and twisting out of proper time, because out of relation. Why must it be so? There are beautiful things in Mr. Hughes' book on Revelation. One feels the movement of a new life in reading it. The interest is intense from the first. He has worked out his theory well. It has as much right to be true as many other theories, perhaps more. But would it not be a mistake to press the theory too hard and try to topple over the very foundations of truth—at least so far as the theorizer may be concerned? Is the early teaching of Christianity less perfect than the later? Mr. Hughes says so. "Those who are looking for Christ to come in person to accomplish this [his conquest of the world] owe their faith to an earlier and less perfect expression of Christianity." That is to say, we should not have as much confidence in Peter and Paul when they speak plainly, as in John when he hides his thought in the inextricable muddle of symbols. This may be comforting to some who love dark sayings and to strain after things in a "glass darkly," but others prefer to hold to the "sound doctrine," and Peter and Paul are to them good authority.

The author's entreaty that we should seek Christ in the "clearer atmosphere" of the Apocalypse reminds one of the man who plead for the Jewish Sabbath as a day of Christian worship. It was, in effect, that the very existence of God was established by the fourth commandment while all the rest were insufficient.

Any way the theory that the preaching of the gospel in *this age* is to bring upon the earth the universal dominion of "righteousness, peace and joy in the Holy Spirit" seems, when one considers facts, an evanescent dream. And if the faith founded upon the "earlier expression of Christianity" begets a hope of the personal coming of the Lord to take unto himself his own bride and reign, then say I, let it be so, for it is a wholesome doctrine and full of comfort.

P. B. HALL.

Vacation.

Come ye yourselves apart into a desert place, and rest awhile.—*Mark 6:31.*

The season is upon us when the tired workers are dropping their burdens and hieing them away to the places of comparative solitude for a season of rest and recreation. In the above passage is found the divine warrant for taking a vacation, and suggestions as to why and where it should be taken.

It was to those who had just returned from the performance of arduous labors in the interest of his kingdom that he said, "Come apart and rest awhile." They had been toiling and were tired. The invitation was not to those who had been following him merely for the sake of the loaves and the fishes, nor to those who had kept close in his wake only to dispute with him and to find fault with his teachings. Nor was it to those who had spent their time in idleness, or those whose only exertion had been to find some excuse for doing nothing. The rest to which he invited his disciple was possible to those only who were weary from actual service. The consciousness of having honestly earned it is essential to the enjoyment of rest. Think of the church member who has done absolutely nothing for Christ and his church in five years, trying to enjoy a rest from religious toil! But there are those who are weary from honest, faithful toil in the Master's vineyard, to whom the invitation to rest is very precious. The faithful mothers, teachers, professional and business men and women, and all the toilers in all callings and stations in life who, in addition to their other duties, take up the work of the church, are in a position to enjoy the rest and renewing to which the text invites.

The divine law of compensation demands that rest shall be the reward of toil. The same law that demands compensation, demands that it shall be adequate. Rest, therefore, is as necessary as the toil for which it is the compensation. All injury wrought by toil must find reparation in rest. If toil produces tension, rest must furnish relaxation. If work wrecks, rest must rebuild. If labor depletes, rest must replenish. This is true in the realms of matter, mind and spirit. Wherever we turn we are confronted with manifold illustrations of the value and necessity of rest. The tenderest plants are the plants that perennially bloom and bear. If Dr. MacLure had taken regular vacations a very much older man would have been "beeried" on the day of the saddest funeral ever known in Drumtochty. If the locomotive that draws the long laden train must have rest and reparation in order to avoid a break-down and to be in condition to make the next trip, how much more does a man need rest for the same reasons. To save the strength that remains and to supplement it with a new supply is the true purpose of a vacation, and the all-sufficient reason why it should be taken. "But," says one whose only work is to find fault with the workers, "the devil never takes a vacation!" I am glad of it. He will break down the sooner. God and Christ both rested themselves and recommended it to others. Their example and recommendation ought to outweigh those of the devil, with Christians.

Where shall we go to rest? With Christ to the desert. He did not say "*Go*" but "*Come*." As he had gone before them in the work, so he proposed to lead them to a place of rest. If we have been glad to have him with us in the work, surely we shall be equally glad to have him with us while we rest. As only they who work with Christ can rest with him, so only they who rest with Christ can come back prepared to work with him. As his presence is essential to the success of the work, so it is essential to the success of the rest. How sweet is the society of the resting Christ, only those know who have rested with him. The resting Christ is the renewing Christ. "Come [with me] apart [from the scenes of toil and strife] and rest [from active service] awhile." Where, Lord? "Into the desert." Into the solitude of the uninhabited regions where you can be alone with nature and nature's God. There, with your weary hand close clasped in his, and your tired head pillowed on the lap of mother-earth, be lulled into perfect repose by the soothing tones of his gentle voice as he speaks to your tendered heart through the manifold media of multitongued nature. Through the stillness that is broken by no harsher sounds than the murmuring of brooklets and the singing of the birds and the soughing of the winds in the boughs of the trees, he will speak to your soul of the peace of God that passeth understanding. Through the spotless snow that crowns with glory the lofty peaks, and the diamond dewdrop that mirrors in its tiny bosom the myriad hosts of the measureless heavens, he will speak to thee of the purity of heart that is but the reflected radiance of the glorious God. In the bared head of the beetling crag, he will speak to thee of the reverence that is due him of whom it is said, "The Lord is in his holy temple; let all the earth keep silence before him!" In the giant trees that grasp with their roots the eternal rock and lift their laden arms to heaven he will speak to thee of the living faith that clings to the Rock of Ages while it lifts the lost in the arms of love to share in the light and life above. In the limpid stream that rushes onward here, and there pauses in a placid pool preparatory to the battle with the boulders farther on, he will speak to thee of the activity and the rest that must alternate in every life that is what the Maker meant it should be. In the vine that covers the gnarled, shattered stump he will speak to thee of the love that seeks to bind up the broken heart and to hide with its mantle the faults of friend and foe. In the wondrous scenes beheld at the birth and the death of day, masterpieces of that peerless painter, the King of Day, he will speak to thee of the effulgent glory of Him, the radiance of whose presence blots out the sun and makes eternity and endless day.

W. H. BAGBY.

Salt Lake City, June, '99.

In the Northern Black Hills.

If you are looking for a summer outing, where the nights are always cool, where the air is always the purest, where the beauty of mountain scenery is unexcelled anywhere in the world—then rest your weary selves by spending a month in the Black Hills.

A visit to the Black Hills of itself is a liberal education. Come and shake hands with this fearless, noble-hearted people who have hearts as large as their fishboats. Come and see how the gold that runs the commerce of the world is washed from the broken golden rocks. Come and go to Sand Creek and catch trout by the hundred and shoot squirrels and mountain grouse.

There is no church of Disciples in the Hills. Then if you are a brother minister, come and preach to this people. They will gladly hear and, I believe, obey.

Let me mark out a route for you. Come to the Hills over the Elkhorn from Omaha. Stop at Rapid and visit the Hot Springs and Wind Cave. Then come on to Peidmont, take the Fort Pierce Railroad up Elk Creek Canyon to Lead, the home of the largest free milling gold ore in the world. Pull our latch-string while in Lead. Go over the B. & M. to Spearfish, down Spearfish Canyon, the finest bit of mountain scenery in the United States, so says Bob Burdette. From Spearfish go by coach to Sand Creek and catch trout, and on still farther to Devil's Tower, than which there is nothing so grandly beautiful in all the National Park. Come back to Sylvan Lake and Harvey Peak, catch more trout and shoot all the grouse you can eat, and you will go home a wiser, stronger and better man than when you came. I am not an agent for anything or anybody — simply a school-teacher. But I know of these beauties here in the hills from experience, and I devoutly wish the dear brothers in other states could know and enjoy them, too. All the Disciples in the city, with two exceptions, take the CHRISTIAN-EVANGELIST, and I am going to have them—must have them. We cannot begin to express the joy we receive from our weekly reading of the dear old CHRISTIAN-EVANGELIST. Sister Lizzie, to whom I send it in Southern Ohio, writes: "I do enjoy the CHRISTIAN-EVANGELIST so much." God bless its editors and contributors.

Fraternally, C. M. PINKERTON.

Lead, South Dakota.

The University of Indianapolis.

It may be of interest to the brotherhood to know that the affairs of the university are gradually being shaped as they should be. The Indiana Law School is now reorganized under the control of the university, and its capability much increased. The course in the department of law is materially strengthened, and we shall be able to look after students and their personal welfare. Any of our brethren, therefore, whose sons are sent to us for the study of law, or of medicine, or dentistry, will find that their boys receive careful personal attention from the university office.

The Bible College is in an excellent condition. There were about thirty young men in the college last year preparing for the ministry, and from what we hear this number will be much increased next fall. The demand for catalogues has been very great and the letters of enquiry many. Most of those preparing for the ministry in Butler are taking first a stiff college course before entering upon the biblical studies. This is much to be advised and commended. But many young men who have not time for so long a course are permitted to take a shorter one and are encouraged to come to us. Young men are also advised not to preach a great deal while in college, but for those who have to do so we have exceptional advantages in railroad facilities, being at the center of a network of railroads, and being surrounded by numerous small towns and country churches. There is no place in the United States more easily accessible than Indianapolis; and this fact has told very much in the opportunities our young men have had for preaching. Not a Bible student in Butler last year but could obtain all the preaching he cared for.

Furthermore, the financial prospects are better for the Bible College, and the College of Arts as well, than they have been in years. Our brotherhood in Indiana is moving strongly to the support of the college. The Indiana Christian is opening its columns in every issue to the college, and lending the most cordial aid. The preaching brethren in the state are also helping us by individual effort and sending us students and gaining us endowment. We have upwards of $30,000 of the $1000,000 which we have started out to raise for the Bible College and the remainder will be forthcoming. As to the financial affairs of the university, they are promising indeed; money is promised us in large amounts, which can be announced in the near future. Our church can find here the opportunity it has so long sought, of building up a great educational center, a university.

Three things our university has determined to do for next year:

First. To increase the number of students. In order to this end six young men have been employed as agents to go out and solicit attendance. And to every student of the college the offer has been made of $10 for every new student brought in.

Second. It has been felt that a site must be decided upon at once for erecting the new buildings for the university, as they are needed. Many have urged that the institution be brought into the city of Indianapolis, and there are many favorable consideration to be urged. But for college life, athletics and such pleasant accessories of the college a suburban

site is needed. Irvington is strongly urging that the institution shall remain there, and is offering fifty acres of land in addition the present campus.

Third. Endowment must be raised within the next year amounting to about $250,000, in order to place the management of the Department of Arts more closely under the administration of the university.

These three objects we hope to accomplish in the coming year, and doubtless will.

BURRIS A. JENKINS.

In Memoriam.

PRESIDENT LOOS' REMARKS AT THE FUNERAL OF FATHER SWEENEY, PARIS, KY., MAY 25, 1899.

The occasion that has brought us together here to-day—the passing from the earthly to the heavenly life of Father Sweeney—is not one for sorrow or tears, but one of exultant rejoicing.

King David gave the the measure of an ordinary long life to be threescore years and ten; only by reason of strength will it reach to fourscore years. But "the measure of the days" of this father in Israel transcended fourscore and ten years. To few of men is vouchsafed so rich a gift of life as this.

And these years, even beyond threescore, except the latest, were not marked by bodily or mental decrepitude. Our good Father above gave to our brother unusual vigor of body and mind up to a high age. It was providentially a munificent inheritance from the sturdy Scotch-Irish stock of his ancestors; his father died 100 years old!

Those who knew him intimately can testify that to his last days he felt a deep interest in the great events and movements of the world. He read much, understood well what he read, and had a retentive memory. It was a pleasure to him to converse with men of intelligence on the great religious and secular questions of the times. Doubtless this thirst for knowledge, this keen interest in things worthy of the human soul, kept alive his intellectual and even his bodily vigor. Some men die in the outer, because they die in the inner man; they have lost the life of the soul. Internal often begets external decrepitude.

And this entire, rich and strong life, devoted to the greatest cause on earth—the kingdom of God in Christ Jesus. For *seventy-one years* he was a minister of the Word of life. What a record is this in the life of a man! The first year he was a Baptist preacher, a good prelude to the 70 years devoted to the mighty plea for the complete restoration of apostolic Christianity. And this great reformatory plea he embraced, like multitudes of others, with all the burning zeal of his soul, accounting no sacrifices of any moment for the joy and the priceless value of so great an enterprise. He was a preacher of power in those days of our reformation when every sacrifice was demanded of its advocates. Few, we believe, at this day, know of the exuberant joy that filled the hearts of these early pioneers in proclaiming to men "the old apostolic gospel," in pleading for "the Bible alone," for "the emancipation of the church from the bondage of human tradition;" in striving to make men understand that "all should be one," and that there is a sure foundation for the union of all Christians. To plead for these great thoughts and principles was the exalted and joyful task of such men as Father Sweeney, a task in which the glorious company of true men, of which he was one, never wearied, and which to them was its own rich reward. To his last days this great cause was to him as true, as necessary, as divinely approved, as inspiring as in the days of his youthful ardor in its service.

It was delightful and instructive to note how clear in his latest years was his discernment of what was right and what was wrong, what was wise and what was unwise, in the events of our history; he was always on the right side. With enlightened judgment he decided on what he saw and heard.

And what a testimony to the strong and good influence of this remarkable man in his own intimate domestic life, is the fact that all his *four sons* of their own accord became preachers of the gospel of the grace of God. Let this fact rest as a chaplet of honor and rich fragrance on his tomb.

We may truly say of Father Sweeney what was said of Abraham: "He died in a good old age." Like Job, "he came to his grave in full age; like as a shock of corn cometh in its season."

To his three sons here present, ministers of the gospel, I would say: Cherish as a blessed inheritance the history and memory of your father's life and seek to imitate it in its long and earnest devotion to the cause of God and to the inestimable interests of the great effort to restore in its fullness primitive Christianity on the earth. No ambition greater than this can inspire your souls. Live, labor and endure, as your father lived, labored and endured.

"The Fact of the Atonement."

DEAR CHRISTIAN - EVANGELIST: — In a late issue of the C.-E. Bro. Wickizer says: "But few people care to consider 'Higher Criticism,' and while the 'giants' may battle along these lines it is very questionable whether the masses of the people will or can be benefited by having these battles continuously waged before them." This I, too, am constrained to believe, and have been connecting the thought with the subjoined article from another pen, the reading of which had but just yielded me real delight. The article referred to, under the above title, is by J. P. Brushingham, pastor of the First M. E. Church, Chicago, and is from a recent issue of the Evangel, an undenominational monthly magazine, a stray copy of which chanced to fall into my hands.

At a time when so much that is noncommittal and evasive along this line is emanating from the professedly evangelical press and pulpit these plain and unapologetical utterances of Mr. B. are truly inspiriting. The impression that came to me as I read the article was that if Christians would but stand by this position as to *the atoning blood* we could indeed afford to be tolerant of one another's opinions on a thousand and one other matters. W. P. KEELER.

Chicago, June 23, '99.

I think it is Mr. Spurgeon who calls our attention to three fools. One is a soldier wounded on a field of battle and left for dead. The surgeon is by his side, and the dying man looks up with a question on his lips. Does he ask, "Is my wound mortal? Will I die? Is there any remedy?" No—he asks, "By what sword was I wounded? By what rebel's hand have I been laid low? Please, doctor, tell me every minute particular about my wound."

Then there is fool number two. A storm is raging on the sea. The ship is driven before the gale. There are dark, scudding clouds that chase each other like fluttering pigeons startled by the crack of the huntsman's gun. The thunder clouds deepen, the lightning flash adds its lurid glare to the hurricane which sweeps over the ship, while the masts creak and the sails are torn to shreds by the raging tempest Where is the captain? Is he on deck, manfully facing the gale and trying to save the cargo and the passengers? No—he has descended to the cabin and is speculating upon the philosophy of storms at sea—the mysteries of thunder, lightning and wind. He is reckless of the fated ship, the lives of passengers and crew, even his own life. That man is mad. If he were on shore he would be in a lunatic asylum.

The third fool attends church. He finds himself wounded on the battlefield of earth's spiritual and moral conflicts. Instead of seeking a remedy he cudgels his brain to find whence came the spear by which he was thrust through the heart, whence came the dread foe of his soul's life. He is on the stormy sea of evil, and instead of asking, "How can I get rid of this tempest and whirlpool and calamity of life?" he dwells upon the origin of sin and temptation and inquires as to the philosophy of redemption. He asks, "Why and how does the blood of Christ cleanse? What links the death of Christ to the forgiveness of sin?" He forgets that a single fact is worth a thousand arguments; that it is possible for him to have a personal experience in pardoning grace and redeeming mercy. The atonement need not be a theory or a speculation. He may pass from the stage of philosophy into the realm of personal consciousness, and say with the psalmist, "There is a fountain opened in the house of David for sin and uncleanness." He may behold for himself the Lamb of God slain from the foundation of the world. He may let others talk about the vicarious, substitutional, governmental, moral-influence—the penal, commercial, or personal-influence theories of the atonement. He glories in the fact of redemption through the blood of Calvary, and believes that God was in Christ reconciling the world to himself and has given unto him that ministry of reconciliation. He sings with the poet:

We may not know, we cannot tell,
What pains he had to bear,
But we believe it was for us,
He hung and suffered there.

He died that we might be forgiven,
He died to make us good,
That we might go at last to heaven,
Saved by his precious blood,

[The difference between the *fact* and the *philosophy* of the atonement is the difference between faith and opinion, which we have always emphasized. The distinction is important. The relation of the death of Christ to human guilt and to salvation from sin is vital; but no philosophy or theory of the atonement ever formed has been found adequate. We can rest on the fact and rejoice in the knowledge of sins forgiven without waiting for a satisfactory theory on the subject.—EDITOR.]

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ROSA EMERSON, or, A Young Woman's Influence, by John Augustus Williams, is a story of the Lodge, the Church and the School. It portrays the wonderful influence for good that a noble woman may exert on her community. 373 pages. Cloth, $1.00. Christian Publishing Co., St. Louis.

Notes and News.

The South Broadway Church, Denver, Col., S. B. Moore pastor, has adjourned its Sunday evening services during the vacation season.

Miss Lizzie Morris, of New London, Mo., writes that the church there is making a desperate effort to relieve itself of debt. Bro. Harris, a Christian University student, is preaching for the church and offers to give liberally of his small salary if the members will raise the amount needed. The help of any friend or liberally inclined persons not members of that church would be greatly appreciated.

In Good Condition.

Financial condition of the church *good*. One good sister loaned the church $800, some four years ago, but she has donated the church, from time to time, $300 of that debt.

On the remaining $500 we pay her five per cent. per annum, as interest, most of which she gives back to the church.

At the last board meeting all debts were ordered paid, and the church is free from debt save the above-mentioned, which will, by the liberality of our good sister, be given to the church.

The church is now being painted and new concrete sidewalks are being put down in front. The building will present a beautiful appearance in its new dress. All money required for the work is at hand,

W. H. Willyard, Pastor.

Murphysboro, Ill.

Our Invitation.

To the Churches of Christ in Virginia, West Virginia, North Carolina, South Carolina, Georgia, Florida, Alabama, Mississippi, the New England States, Nova Scotia, New Brunswick, Prince Edward Island, Ontario, Montana, North Dakota, South Dakota, Minnesota, Wisconsin, Arizona and Utah:

The School of Evangelists is now out of debt, and opens its doors to your young men who wish to preach, whether they have money or not. We are seeking to increase the number of laborers in the destitute regions. We desire young men of settled purpose and who have the staying qualities. There are no "easy places," "soft snaps" or "beds of roses" here, but we have never failed yet to make a good preacher of the young man who "stayed by the stuff." Send us the young men, and we will send you the preachers!

Particulars on receipt of two cent stamp.

Faithfully yours,

Ashley S. Johnson.

Klmberlin Heights, Tenn., July 3, 1899.

Exegetes, Attention!

The subject of polygamy is on the carpet again for discussion. When those who contend that polygamy was lawful to the Israelites are pressed from glittering generalities about David, Solomon, etc., are pressed to put their finger on the statute in the Levitcal code that repeals or modifies the original law of marriage, which they admit forbade it, they immediately quote Ex. 21:7-11; Deut. 21:15-17; Lev. 18:18; 2 Sam. 12:7,8.

Turn to the passages, read, study them with pen in hand and give me as early as convenient your level best exegesis.

I am preparing a tract that handles this subject from Genesis to Revelation, and I want the best aid I can command to split these seeming "knots on the log."

Mormon elders, "Brighamites," "Josephites" and "Whitmerites," are especially invited to participate in this exegetical feast.

R. B. Neal.

Grayson, Ky.

The Convention in "Egypt."

We have mailed programs from center to circumference of this fertile and populous region. It will be a great convention. Thirteen new preachers are working among us this year, and these men are brainy, gritty and religious. Such men as McGarvey, Braden and Hardin are booked under written promise to be with us on important topics. No pastor can afford, nor can any congregation of true Disciples afford to neglect this great gathering. Again we urge each pastor to prepare a written report of his work; also the corresponding secretary of each district. Let C. W. B. M. and all the Endeavorers and Bible-school workers be interested and come up to this council on July 10-21 at Flora.

W. Bedall, Cor. Sec.

Illinois News.

FIFTH DISTRICT.

To the Christian Churches of the fifth missionary district:

At the recent meeting of the churches of this district, held at Waverly, an entire change was made in the officers to serve for the ensuing year. We are very anxious to push forward the good work that has been carried on by our predecessors. To this end we ask your hearty co-operation. There is a vast field for our special missionay work in this district, and the Lord is calling us to this service.

We hope by your assistance to plant the cause of Christ in new fields, to "strengthen the things that remain" which are ready to die, secure in each county in the district county organization, to secure larger and more systematic giving to the state and district work and so arouse enthusiasm along all lines of church work. Will you join us in this service? The work is the Lord's and we are his servants.

It is our purpose to publish a monthly paper devoted to the special work we have in hand. The paper will be edited by J. W. Knight, of Carterville, and the district secretary, Paul H. Castle, of Virden. The paper will be for distribution among the churches of the district. You will be requested to contribute church news, which you will please send to the district secretary. Send in your news promptly. Do not neglect this important feature of our work.

Let us strive together to make this the very best year in the history of our organization.

May the blessings of our God rest upon all the churches of this district.

Paul H. Castle, Sec.

Virden, Ill.

State Mission Notes.

NEEDY PLACES.

Below I give a few samples of the many very needy places now crying for help. They can be multiplied indefinitely, but they are fair samples. I want all to read them closely.

Bloomfield.—This is the county-seat of Stoddard county and has a population of over 1,200. A college enterprise is now located there and the whole town is on the up-grade and bids fair to be one of the most important towns in Southwest Missouri. Our people there have just organized and are trying to build a house. They are few in number and poor in purse. To show how these people are willing to sacrifice I want you to know that Bro. J. H. Tiller, one of our preachers who lives there and to whose untiring efforts the congregation owes its existence, a poor man, yet he gives $300 towards the building. They are not able to sustain preaching and to build, and they ask aid that they may have the preaching of the Word. We have had to say them nay because the treasury was empty.

Jackson.—This is the county-seat of Cape Girardeau county, has a population of 1,000 and is rapidly coming to the front as one of *the* towns of Southwest Missouri. We have only six people in the town, but they have organized themselves into a committee of the whole and are determined to succeed. All are women but one and the sacrifices these women are making to try and establish the cause there put to shame all our littleness in that direction. They have appealed for help to sustain the preaching of the Word, they believe in their 161,013 brethren throughout the state. We had to disappoint them, and all this on account of an empty treasury. How long shall it be so?

Steelville.—This is the county-seat of Crawford county, has a population of 600 to 700. It is the seat of the Steelville Normal and Business College, which is manned almost exclusively by our own people as teachers. We have about twenty members in and about the town. They have been trying to establish the cause at that place and had arrangements all made when that terrible flood came last year in which fifteen people lost their lives and nearly half the town was destroyed. This placed our people in such condition that without help they cannot establish the cause. Other religious bodies have sprung to the rescue of their people while we have had to let the appeal go by on account of an empty treasury. We have the man to place there who can build it up, but the means are wanting. What shall your answer be to this appeal?

St. James.—This is one of the prominent towns of Phelps county, situated on the St. Louis and San Francisco R. R. It is beautifully located. Is the seat of the Soldiers' Home and a place of more than ordinary importance. We have a congregation there in an unorganized condition. Yet they have struggled on in face of difficulties that are very great indeed, and would have discouraged those of less heroic mold and have a house enclosed and floored and painted. It is not touched inside, neither ceiled nor seated. They have reached the limit of their power in this matter and in their discouragement they have appealed to us. If they could have a minister they could go on under his guidance and complete the house and establish the cause. Sad as it made us we have had to say, We cannot help you now. Brethren, the calls for the year's apportionment are in your hands. Will you not *at once* raise the whole apportionment and send it in? We want to answer these calls, we want to help these struggling heroes of the cross.

Remember, these are but samples, a few taken at random, from the many places that are asking for the bread of life. Many other places there are just as needy, some of them more so. The opportunity is ours to-day, let it pass and it may never return. "The King's business requires haste." We can answer these appeals if the churches will respond at once to ours. Only three months more and the convention year will be ended. Shall we not fill them to the full with such work as will rejoice the hearts of God's people and make heaven melodious with the joy-notes of victory? Yours in His name,

T. A. Abbott.

1123 *Oak St., Kansas City, Mo.*

LIFE OF

ALEXANDER CAMPBELL

By Thomas W. Grafton.

This book is a condensed and accurate account of the life of this great religious reformer, beginning with his boyhood, and following him through his trials and triumphs to the end of his eventful life. This biography meets the wants of the busy people, who desire to know the important events in the life of this great man.

The following Table of Contents will indicate the scope of this book:

Preface, Introduction, Early Days, University Life, Emigration to America, Ministerial Preparation, Religous Discoveries, Trials and Triumphs, Christian Baptist, Religious Dissensions, The Christian Church, The Defender of the Faith, A Wise Master Builder, The Prince of Preachers, Travels at Home and Abroad, The Bethany Home, Closing Labors, His Place in History.

This book is printed in clear type, bound in latest style cloth, contains 234 pages, and the price is $1.00, postpaid.

Christian Publishing Company, St. Louis

Missouri and the Jubilee.

Dull indeed must be the ear that has not already caught the echoes of the trumpet notes, sounded out from Cincinnati, announcing the near approach of the great "Jubilee Convention" to convene in that city October 13, 1899.

The clear silver tones of the trumpet have been heard to reverberate along the mountains of the West and the great Northwest of our goodly land and have fallen, subdued and mellowed, upon the slopes of the peaceful Pacific. Texas, Arkansas, the Indian Territory and Oklahoma have each caught the echoes from the same blast as "westward" it sped its ways. An everywhere the people rejoice.

Missouri lies in the great Mississippi Valley, and possibly might not hear the trumpet peal as wafted from the highlands of the East to the "regions beyond," unless our ears are properly attuned. Some kind of communication should be made with the upper strata of air, that not one single blast sent out from Cincinnati should fail to be heard in the low lands of grand old Missouri. Let every preacher, therefore, become a kind of "receiver," and then echo and re-echo the trumpet call until the mighty hosts in this great state shall *know* that the "Jubilee Convention" is at hand.

We are a great people in a great state, and we should send a great delegation up to the *greatest* of all of our great conventions. Will the preachers of the state frequently announce the October convention, and help to work up a splendid representation from Missouri? Call attention to the Jubilee Convention next Lord's day, ask your people to get ready, tell them that it will be *harder* to stay at home, when the time comes, than to go.

Yours for a great convention,

J. T. OGLE.

Carrollton, Mo.

Jubilee City Letter.

A CONVENTION CITY.

Cincinnati is a convention city. Back in ante-bellum days she was called the Athens of the West. Here many an intellectual contest was waged in those days, among which the great Campbell-Owen debate was not least.

To-day 500 business men are joined in a league for the sole purpose of bringing great conventions to the city, and recently their president made a call for a fund of not less than $100,000 so the league might provide all needs of coming conventions without expense to the visitors. They will furnish us with Music Hall and the Odeon in October, and have been most generous in every particular. Last week they sent a delegation of Christian people to Detroit with inducements for the C. E. convention of 1901, and the latest report indicates that we will get it. So far this year they have entertained the national conventions of merchants and manufacturers, of music teachers, the German Sangerbund, and later will come the Welsh singing societies.

THE GOLDEN JUBILEE SANGERFEST.

The German Sangerbund, or Choral Societies of America, have just celebrated their Golden Jubilee with a great Sangerfest, or "festival of song." The first society was organized here just 50 years ago, and like ourselves they returned to the mother city for their golden anniversary. An auditorium to seat 14,000 people was erected expressly for the occasion at a cost of $75,000. The Cincinnati Symphony and Thomas' Orchestra were united for the occasion, giving a splendid instrumental ensemble of 150 pieces, which to hear alone was worth coming many miles. These societies are composed of men only, and the immense chorus of 4,000 male voices was probably the largest trained chorus brought together since the great Boston Peace Festival. To look upon them was magnificent, to hear them inspiring. In the mother country these societies devote themselves almost wholly to German folk songs. The American societies have been given to the classical of late years, but this year made a return to the mother country idea, and will dispense even with soloists hereafter. Neither out-of-town attendance nor receipts were up to expectations, and thereby is a warning.

CONVENTION NOTES.

Every indication is now good for the expected 10,000 visitors in October.

Justin N. Green, chairman of the assignment committee, has gone to Detroit to study convention methods. The general committee have voted both him and Bro. Harvuot supply pastors for the summer that their individual attention may be given to the convention work. The Jubilee City intends to show its generosity from the start, and will prove as generous a host in October. A. W. TAYLOR.

"Consolidation of Missionary Societies."

The article that appeared under the above head in the CHRISTIAN-EVANGELIST of July 6 will meet the approval of the average preacher and his congregation, and the paper is to be congratulated on the sensible statement of the case. This, however, is simply to submit the recommendations of the Illinois board of missions as offered to the state convention two years ago. They were tabled at that time because of the hope that a plan of united effort would be unfolded at the Indianapolis convention. As no plan was offered at that convention the Illinois convention passed the recommendations at the last state meeting, and they are helping many churches to solve the question of proportionate giving, and they also do away with the annoyance of a multiplicity of "days." The recommendations are:

(1) That four Lord's days be set apart for special instruction in missionary work and the making of offerings, and that each day be preceded by a thorough canvass of the congregations for offerings in pledges.

(2) That the sums collected be divided proportionately among the missionary societies now organized.

(3) That at least twenty-five per cent. of all the money raised be paid into the treasury of this convention.

(4) That the secretary be instructed to solicit the churches to accept this plan.

(5) That in cases where churches are not ready to accept this method of raising and distributing their gifts to missions, the apportionment plan now in vogue be adhered to.

With four days to be observed the missionary preacher with his coworkers can make them "high days" indeed, and the churches will grow to love these rallies and look forward with pleasure to them. Let us not delay to find some means for consolidation of interests, but in the meantime the above plan will furnish a sensible relief.

J. FRED JONES,
Illinois Secretary.

The Work at Fredericksburg, Va.

We have, through general appeals to our brotherhood, raised $1,200 toward a building fund for a new church at Fredericksburg. This amount, with what we can control here, will enable us to finish up our building. We need $300 for furnishing our building, we must have pews, lights, carpets, etc. We ask the the brotherhood to help us raise this amount. The new building is now in course of erection and will be finished in August. We hope to dedicate free of debt the fourth Sunday in August and to follow the dedicatory services with a good meeting. Fredericksburg is an important point, sustained by our general and Virginia state missionary boards. The work was organized twelve months ago, and has been seriously crippled for want of a better building. We have been worshiping in an old unfurnished building, erected in 1832, wrecked by the Civil War, and since used a barn and outhouse. With a better building a fine work ought to be done and F. made an important center forour operations in Northern Virginia. If churches and individual brethren will answer our appeals by sending us small amounts we can soon raise the $300 and by the first of September be comfortably housed in our new church, and in a revival meeting. Let us not further cripple the work here for want of a few dollars, but let us have the three hundred. CEPHAS SHELBURNE.

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Moneys for Cyclone Sufferers.

The following sums have been put into my hands for the suffering members of the Christian Church:

Albert Buxton, Waco, Texas, $1; Winnie Omart, Kirksville, Mo., $2; Mrs. Huffman's S. S. class, Kirksville, $1; A Friend, Kirksville, $5; Church at Gower, Mo., $10.50; Benj. L. Smith, Cincinnati, $5; Bro. Ford, Montgomery City, Mo., $2; Wm. Thorington, Kirksville, $4; A Friend, 25 cents; Joel Wood, Thurman, Kan., $10; A. J., M. T. and W. T. Cooper, Ipava, Ill., $2; J. H. Garrison, St. Louis, $5; J. Moody, Ohio, $1; W. H. Mayes, and wife, Cowgill, Mo., $10; Bro. Overfelt, Kirksville, 25 cents; Florence and A. M. Haggard, Des Moines, Ia., $5; A. A. Talbott and wife, Marceline, Mo., $2; W. B. Smith and wife, Downing, Mo., $1; Sebastian and Mary Grove, Montrose, Mo., $5; A. B. Payne, St. Louis, $5; Sister Hoke, Hutchinson, Kan., $2; Reuben Dooley, New Market, Mo., $4; D. H. Mounce, Moberly, Mo., $5; John Wilson, Moberly, Mo., $1; Mt. Zion Church, Marion County, Mo., $11.80; Sedalia Church, $10; Mattie Pogue, Huntsville, Mo., $1; Emma Moore, Kirksville, $1; James Fleece and wife, Lake City, Ia., $5; H. F. Davis, St. Louis, $2.50; Molly Beery, Edgerton, Mo., $1; Rachel Hamann, Monticello, Mo., $10; L. C. Wilson, and family, Siloam Springs, Ark., $1.75; A brother, $1; A. A. Dodd, Kansas City, $1; Wm. McCray and wife, Cowgill, Mo., $5; N. M. McCormick, Colo, Ill., $1; Bloomfield Iowa Church, $50.40; Aid Society, Bloomfield, Ia., $5; John R. Reed, Union City, Ind., $1; J. H. Moore, Loyal Oak, O., 5; Aid Society, Marceline, Mo., $2.10; Aid Society, Cowgill, Mo., $6; J. F. Wright, Claremont, Minnesota, $1; Mrs. C. A. Ballard and daughter, Bradfordton, Ill., $5; R. C. Cook, Plattsburg, Mo., $1; Fannie W. Gatewood, Mexico, Mo., $5; Aid Society, Mt. Zion Church, $5.50; W. H. Smith and others, Eureka, Ill., $3; Church, Gladstone, O., $2.50; W .P. Keeler, Chicago, 50 cents; C. E. Brown, Cameron, Mo., $2; J. B. Jones, Fulton, Mo., $1; Bible-school Convention, $52; Marcellus R. Ely, Peru, Neb., $5; Church, Lockwood, Mo., $2.25. Grand total, $291.55.

In behalf of our homeless and heart-broken people I extend thanks to all the liberal concontributors to this fund. In the local paper I publish not only this list, but also a list of the disbursements. Heaven bless all the liberal-hearted.

The church at Payson, Ill., shipped two boxes of clothing to me for distribution.

SIMPSON ELY.

Kirksville. Mo., July 3, 1899.

KING SAUL is another delightful volume of Old Testament Biography, by J. Breckenridge Ellis, author of "In the Days of Jehu." 280 pages, in cloth, $1.00 per copy. The author promises other volumes along the same line, should this one be favorably received, and it doubtless will be. Christian Publishing Company, St. Louis.

For Foreign Missions.

Comparing the receipts for *Foreign Missions* for the month of June with the corresponding month, 1898, shows the following good returns from Children's Day:

	1898	1899	Gain
No. of Contrib. Churches,	105	147	42
" " " S. S.,	2,232	2,279	47
" " " C. E. Soc's,	32	19	loss 13
" Individual Offerings,	59	65	6
Amount,	$25,814.12	$31,584.59	$5,770.47

Comparing the receipts from different sources shows the following:

	1898	1898	Gain
Churches,	$ 1,311.44	$ 2,426.15	$1,114.71
Sunday-schools,	22,643.69	27,933.42	5,289.73
C. E. Societies,	138.73	105.74	loss 32.99
Individuals,	611.66	460.08	" 151.58
Miscellaneous,	88.60	38.20	" 50.40
Annuities,	1,000.00	500.00	500.00
Bequests,	20.00	121.00	191.00

The Sunday-schools gave $410 more in June than the churches did in March. The total from the Sunday-schools to July 1st amounts to $28,514.12. The total from the churches to July 1st amounts to $50,160.77. The grand total from all sources from Oct. 1, 1898, to July 1, 1899, is $113,731.61, or a gain over nine months last year of $15,668.66. We must receive $36,268.39 by Sept. 30th if we reach the $150,000 mark.

This can be done. Send to

F. M. RAINS, Treas.

Box 884, Cincinnati, Ohio.

For Home Missions.

Comparative statement of receipts to the American Christian Missionary Society for the month of June, 1898 and 1899.

	1898	1899	Gain
No. Churches Contributing,	295	480	185
" C. E. S. "	9	24	15
" S. S. "	27	29	2
" L. A. S. "		1	1
" Individuals "	60	37	23x
" Other Contributions,	6	5	1x
Am't Con. by Churches,	$4,278.22	$ 7,615.48	$3,337.26
" " " C. E. S.	36.23	120.36	84.13
" " " S. S.	204.87	147.92	56.95x
" " " L. A. S.		5.00	5.00
" " " Individuals	426 25	1,439.79	1,013.54
" of Bebuests,		242.00	242.00
" " Annuities,		650.00	650.00
" " Other Contrib.,	321.50	97.75	223.75x
Total,	$5,267.07	$1.0318.30	$5,051.33

Loss x.

The above report speaks for itself. Receipts to date are double those of last year of the same period. This was accounted for early in the year by the named loan funds and annuities.

This last month, however, we did not receive any amount from these sources. The gain which is nearly double that of last year, or over $5,000 in one month, which we believe is the largest per cent. of gain ever made by any society, is in contributions from churches and individuals. If we con keep this rate of gain until October it would bring us to the convention with $80,000. Then there may come to us in this our Jubilee Year still farther gifts in the way of annuities and named loan funds. So we still have a good fighting chance of celebrating our Jubilee with this gift of $100,000 to preach the gospel in America.

We know that thousands of loyal Christians will say when they read this—we *must* go up to Cincinnati in October with the full amount. It will be worth much to all our church and missionary enterprises. To accomplish this, all must *work* and work *now*.

We propose to make the campaign on each month and will give results to our friends. The first of August we will report what gain we have made for July. Then let all heed the following:

1. If your church has taken the offering, send at once your contributions.

2. If subscriptions have been taken in the church, be active in collecting the same *now*.

3. If you have not yet taken the offering, see that it is double any former offering.

4. Be on the sharp lookout for large gifts—annuities and otherwise.

4. This is the time for persons of even limited means to take life memberships and life directorships.

6. Every Endeavor Society should be on the Roll of Honor by sending a Jubilee offering of five dollars,

In short, this is the time for work, that we may come to our Jubilee with rejoicing.

BENJ. L. SMITH, } Cor. Sec.
C. C. SMITH, }

Y. M. C. A. Bldg., Cincinnati, O.

To the Bible-schools and Endeavor Societies of Iowa.

The time is drawing nigh when we will need to make our final report to the Iowa Christian Convention. Blank statistic cards are being sent to the pastors of all our congregations. We have place on these for the report of Bible-school and Endeavor work. Ask your pastor for the card and see that it is filled out. If you fail to receive said card write Miss Jessie Williams, 232 West 4th St., Des Moines, and she will inclose you blank card at once. Once more I would like to urge upon our schools and societies to send in their name either for a life member or directorship to the Iowa Christian Convention. A life member will be $5 per year for four years. The life directorship will be $5 per year for five years. We have at least 100 schools and societies able to take one of these. I think so far we have only about 30 who have taken a life membership. Other states are supporting evangelists from the prooeeds of the schools and societies and I am certain we can do so in Iowa if we will. No greater field is open for aggressive and permanent work among the Disciples in Iowa at the present time than is found among our people. We need some one who shall give his entire time to this work, and our societies and schools are abundantly able to support a man if they will. May we not hear a response from schools and C. E. Societies at once saying we will take a "membership?"

Remember, the time is very short until convention time. Our state convention this year will be the first week in September. Begin now to get ready. Remember, the school or society that takes one of these memberships will be entitled to a delegate in convention. We have a great field among our young people in Iowa out of which to reap a bounteous harvest for the Master. Young people, the Lord will give us strength to reap this harvest if we will trust him and push forward. May I not hear a response from many of you at once?

D. A. WICKIZER.

Des Moines, Iowa.

Missouri C. W. B. M.

DEAR SISTERS:—Three-quarters of the missionary year have passed and during that time our cause has not advanced as we had hoped. The first half of the year we were not able to find competent women who could go out and organize, but later Mrs. Clay and Mrs. Gilliam were sent into the field and both did good work. For months our president, treasurer and secretary were seriously ill and could not counsel with those who were trying to extend the work. Our sympathies have been touched and our hearts saddened by their suffering. We have all felt proud of our representatives, Mrs. Alice Williams, our president, Mrs. Carrie Johnson, our treasurer and Mrs. Virginia Hedges, our corresponding secretery, knowing them to be worthy and efficient in their respective official positions; and it is to be hoped that each of them will be speedily restored to health and continue to give us their valuable aid and counsel in our state work. In the meanwhile, let each of us by extra effort supply the loss sustained by their enforced suspension of labor. It has already been announced that Sister Hedges was compelled, on account of failing health, to give up her position, and that Mrs. B. F. Clay was chosen to fill the place. While we regret that Mrs. Hedges could not at least finish the year's work, we feel that we are fortunate in securing the services of one so capable as Sister Clay; and we ask for her your cordial co-operation. She will spend a part of the time in organizing new auxiliaries and strengthening old ones. We also desire to keep Sister Gilliam at work for some weeks. Will not every auxiliary in the state make an additional contribution in order that we may do so? How many sisters will, by a little self-denial, send *one dollar* to help push the work during the three months that yet remain before our state convention? The advisory board assigned me the duty of writing these lines and making this appeal to the sisters. A letter written in May should have appeared in the CHRISTIAN-EVANGELIST some weeks ago, but Bro. Hopkins wrote me that in his absence from the office the manuscript was lost. Since that time I have been ill—hence the delay. Sisters of Missouri, let us unite our efforts, overcome all obstacles and discouragements and close up our state work for this year in a manner worthy of the great cause for which we are laboring. MRS. A. B. JONES.

Liberty, Mo.



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Evangelistic.

MICHIGAN.

Du Plain, July 1.—One addition last Lord's day.—J. H. LACEY.

SOUTH DAKOTA.

Clark, June 29.—Five baptized last night; nine additions to date.—LAWRENCE WRIGHT, evangelist.

KENTUCKY.

Hodgenville, July 4.—Ten added in a recent two weeks' meeting, held by Bro. R. H. Crossfield, of Owensboro, Ky. The seed sown in this meeting will bring forth a larger harvest in days to come.—J. E. PAYNE, minister.

INDIANA.

Macy, July 3.—Two baptisms, man and wife, at Liberty Chapel, June 25.—J. A. LYTLE.

Indianapolis, July 5.—There were three additions at North Park Christian Church on last Lord's day.—J. M. CANFIELD.

CALIFORNIA.

San Bernardino, June 26.—Two baptized and one restored at our regular services Sunday. My son, Paul, recent graduate from Eureka College, Illinois, will join me next month. He has been called to the pastorate at Redlands. —J. C. MCREYNOLDS.

NORTH CAROLINA.

Asheville, July 4.—I have just held a most successful meeting of 25 additions at London, Ky. They are now going to build a new church. Bro. Dickinson, their pastor, is the most godly man and the best pastor I have ever known.—T. M. MYERS.

TEXAS.

Abilene, July 1.—Just closed a meeting at Wylie, with 24 additions. A Christian Endeavor Society of 34 active members and a Junior of 18 were organized. I am now in the Texas state mission work again, after a four years' rest. I hold my next meeting at Brownwood. Pray for me and the work in Texas.—A. J. BUSH.

NEBRASKA.

Plattsmouth, July 3.—Two young men made the good confession yesterday morning, another at the C. E. meeting and one from the Baptists a week ago. Our Children's Day offering for Foreign Missions was $18.75; apportionment, $15. Work is progressing finely on our new addition. The building will seat twice as many as it formerly did. We expect to rededicate early in August.—R. M. DUNGAN.

ARKANSAS.

Boothe, July 8.—I expect to help Bro. Bethel in a meeting at Logan Hall, five miles south of Boonville. Here is a booming town on a new railroad, where a Church of Christ should be established. Seven miles east is the town and mountain of Magazine. Here is a Christian Church and a town site company is advertising the mountain resort. Brethren may do well to look these two towns up for business or pleasure.—J. F. CALLAHAN.

KANSAS.

Kansas City, July 3.—Closed our meeting with 17 added to our congregation.—ELMER T. DAVIS, pastor First Church.

Hutchinson, June 30.—There were four additions to the church at our regular services last Lord's day; two of them by confession. The church progresses. Children's Day offering $30, the largest ever made by this church.—AARON PRINCE ATEN, pastor.

St. Francis, July 3.—On last Lord's day only I was called out in the country to preach. Four confessed Christ and were baptized.—H. C. VARNER.

Mound Valley, July 7.—I preached at Hiattsville last Lord's day; had five additions. The brethren there have been without a preacher for over a year, during which time some of the members have gone to the sects "for church homes(?)". O, may the people of God become established in the "present truth." We had five additions at our last meeting here at Mound Valley. The cause is in a prosperous condition.—J. P. HANER.

Erie, July 7.—Thirteen additions since last report. One by confession at Shaw; one by confession at Galena; nine by confession and two otherwise at Savonburg.—C. J. SAUNDERS.

MISSOURI.

Joplin, July 3.—We had six additions yesterday; four by letter, one by statement, one by confession. Instead of ONE slot machine being banished, as the last Budget has it, there were 27, or all there were here. We are now free from the money slot machine.—W. F. TURNER.

Blackwater, June 27.—Two confessions at Shiloh, and two last Lord's day at Versailles. —JNO. G. RUSSELL.

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CHRISTIAN PUBLISHING CO., St. Louis, Mo.

Farmington, July 1.—Our report for month of June is as follows: The work here increases some in general interest. The church and Sunday-school attendance has grown. New song books bought, weekly song practice established, Children's Day observed, a delightful "pounding" given the pastor and wife, one marriage. Preach each first Sunday at Mine La Motte. Five additions there. Assisted Bro. Eugene Burr in a few days' meeting at Liberty; five additions.—A. M. HARRAL.

New Franklin.—Two additions Sunday morning and two at the weekly prayer-meeting at Booneville, Wednesday.—G. F. ASSITER, pastor.

Gilman City, July 6.—I am now engaged in a short meeting at this place. We have organized a church here with 14 charter members. The brethren here want to build a church sometime in the near future. The church at Craig gave me a call for another year, beginning June 1. I have the privilege of holding two meetings this year. Churches desiring meetings can address me at Craig, Mo. The work at Craig is prospering, and all the forces are at work.—H. W. CIES.

ILLINOIS.

The ministers of Marion County, Ill., have organized the "Marion County Ministerial Association," for the purpose of bringing themselves into closer touch with each other's work and to go out two by two into the Macedonias of the county whence cometh the cry for help. Accordingly, Elder J. H. Smart, of Centralia, and Elder G. Halleck Rowe, of Salem, were sent to Kinmundy to hold a meeting and establish the church there. Elder Smart did the preaching and Elder Rowe conducted the song and devotional services and did the baptizing. Meeting lasted three weeks and resulted in organizing a church with 42 charter members, to which were added four more by confession and baptism, making 46 in the total; 35 of these held membership here and there, and 11 came by primary obedience—four of the 11 were heads of families—one was the wife of the mayor of the city. A provisional committee was appointed, a board of trustees chosen, and steps will be taken at once to secure a lot upon which to erect a house. Elder Rowe will return one evening in each week to preach for us till we can make arrangements for a permanent pastor.—E. C. BARGH, clerk.

Longview, July 3.—Seven additions at Hugo, fourth Lord's day in June. Preached Monday night and up to Thursday night at Camarg; had a fine interest. Hope to be able to reorganize the work there soon; had three additions here at Prarie Chapel first Lord's day in July.—B. N. ANDERSON.

Scottville, July 6.—I baptized four last Sunday. I preach regularly at Modesto one-fourth time. I have one Sunday in the month not taken; would like churches to take notice.—C. D. MAPLE.

Kankakee, July 2.—Three confessions today as a result of "Decision Day."—W. D. DEWEESE.

Rosville, July 3.—Had seven additions by confession and baptism at my regular appointment yesterday morning at West Liberty, Fountain County, Ind.—T. L. STIPP.

The Heavenward Way.

A popular book addressed to young Christians, containing incentives and suggestions for spiritual growth, leading the young in the "Way of Life." 100 pages. Bound in cloth, 75 cents; morocco, $1.25.

CHRISTIAN PUBLISHING CO., ST. LOUIS, MO.

Family Circle.

Independence Eventide.

ALBERT BUXTON.

Our nation's God! not this our prayer—
These loud huzzas and vaunting boasts,
Nor this our incense in the air—
The sulphurous blaze of blatant hosts,
Nor prayer, nor incense, but a sin
This choking smoke and rattling din.

Not thine this anthem that we sing
With boastful chant, mid trumpet's blare
Nor these thy altar fires, O King—
The bonfire and the rockets glare.
For hymn, O God, nor sacrifice;
But vaunting tune and flaming vice.

Forgive, O God, a misspent day;
Teach us to celebrate aright
On grateful knees, in reverent way,
Our nation's guidance by thy might.
This tardy prayer hear, God of hosts,
And pardon our forgetful boasts.

Waco, Tex.

The Power of Song.

M. E. DUTT.

"Music hath charms to soothe the savage." I never have yet seen a person who did not like good music. Man is a *want* and God is a *fullness*. Music supplies part of that want.

I imagine when Adam was lonely in Eden that it was the melodious strains from heaven's choirs that caused that "deep sleep" to come on him, and when he awoke and beheld Eve in all her beauty (for she must have been extremely so), I think I can read the thought that is in his joyous heart: "Surely, this is the personification of those sympathies that lulled me to sleep mid the fragrance of Eden's bowers. Those were the sounds, this is the substance. One, music for the ear, the other, music for the eye and soul."

Realizing that this is a weakness of mankind—if weakness it may be called—we must take advantage of it and use it as one of the avenues of approach to his soul. Many a man will listen to a gospel song who will not listen to a gospel sermon.

The immortal Paul told us to "sing and make melody in our hearts." I have an idea he meant it. We have heard people sing, or *try* rather, whose melodies were all minors and chromatic and were far from being pleasant to the musically talented person, but by reason of the fact that we knew they felt the words—that it was a prayer from the most secret chambers of the soul—the discord melted away and became harmony in our ears.

The song is mightier than the (steel) sword. You can lead men, but you cannot drive them. Pardon a personal illustration. One evening another preaching brother and myself were in a store. A young man came in and wanted us to sing. We sang a few gospel songs, and in a short time the store was full of the "bum element" of the town, although there was a dance across the street. Singing always has a drawing power. The devil is up to date and has his representative singers out also. Here is a "coon with a banjo." What is he doing? See that crowd around him? Now he has stopped and says: "Dis concert will be continued up de street; come an' heah de worle's greatest singah." The concert is "continued," but he continued it in a saloon, and nine cases in ten he took the whole crowd in.

The great work the Salvation Army is doing may be accounted for on no other ground than by their gospel singing and going where the masses are. Although they have a misconception of the Word of God, we must admit that they are doing what we ought to do and what we *must* do before "the earth shall be filled with the glory of God."

The Master said: "Go out into the highways and hedges and compel them to come in." Our churches are open two or three times a week. We preachers play a little while on our "firstly," "secondly," and "thirdly," pray for the conversion of the world and then go home and wonder why people don't come to church. Just think! Over a million Disciples of Christ in the United States and poor Bros. McLean and Rains are just working themselves gray-headed to get each member to pay *ten* cents *a year* for foreign missions! The audacity they have in asking a million of us for ten cents can be compared to nothing save the audacity you have to withhold it from them.

Get out among them, you who can sing and preach, and compel them (by love) to come to Christ. When those who have the talent of leading song services can make up their mind to come down from their lofty habitation and work with the common herd, then we will see souls flocking to the cross, and not before. If any of you have the talent of leading the song service and by so doing you can make the gospel powerful in song but will not because you can not get pay enough for it, I would use the words of our Lord: "Zaccheus, make haste and come down."

Did I say, "Pay enough for it?" How much pay do you want? When I led my first convert down into the water and baptized him in the name of the Father, Son and Holy Spirit, was I repaid for the hard study and little privations I had undergone at school? Yes, a thousand times. If you, my brother, really love the Lord Jesus, you will feel amply repaid for all the expense you have been out for musical education when you can sway the minds of men and move them to tears and action by a simple gospel melody.

The successful singer must be like the successful preacher. He must be a man of unquestionable character. He must know how to feel the pulse of a congregation and prescribe for its many ailments. The gospel put up in "Song Pellets" may prove effectual when having been given in the form of a "Spoken Porous Plaster" it had no effect at all.

To make the truth effective both preacher and singer must work in perfect harmony. Hymns relating to "heaven" when the subject for discussion is "hell" would be quite out of place.

The songs that reach the heart are those that come from the heart. A good example of this is Ira D. Sankey. Mr. Sankey sings from the heart, hence his songs melt the hard-hearted sinners.

My brother, my sister, if you have been singing in an idle, listless way I beg you stop and stop now! Change and mean business. Let your heart be on fire with zeal for the souls of men and your tongue the avenue by which it escapes.

How much weight do you suppose a song has with a congregation when the soprano is surveying the "acres and acres" of the organist's new hat; when the alto is very much interested in a young man seated in the rear of the church; when the tenor is greedy and wants all the attention paid to him and goes through actions and facial expressions to make himself conspicuous and also ridiculous, and when the bass is big and sleepy and covers himself over two or three chairs with his feet upon another chair or the railing? I am afraid our choirs are becoming that way.

I am strongly in favor of plenty of books and congregational singing. When the right moment comes, a solo rendered by some one who has learned to talk plainly will prove very effectual.

And now if we ever expect to have our hearts attuned to the saving power of God; if we ever expect to be enraptured by the music of heaven's angelic armies, yea, be one of that innumerable throng and wear the conqueror's crown and lay our trophies all down at Jesus' feet, we must get out of this cold, half-hearted way of singing, and

"To God the Father's throne
Your highest honors raise;
Glory to God, the Son,
To God the Spirit praise.
With all our powers, eternal King,
Thy everlasting praise we sing.
And above all the rest this note shall swell,
My Jesus hath done all things well."

Mt. Pleasant, Mich.

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Education and Dollars.

Dollars are comparatively scarce in the world, and while there is enough of them to go around after a fashion, there is not enough to give to each person anything like as many as he wants. But satisfaction is pretty scarce also, and is at least as hard to secure as dollars. If the years spent in pursuit of education increase the farmer's chances of getting satisfaction out of life, they are profitably spent, even though they leave him somewhat behind in the race for dollars. For dollars and contentment are not synonymous terms, and the man who can combine few dollars with intelligent contentment is obviously better off than the man who, having more dollars than he can use, finds that the only employment which is really congenial to him is accumulating more.

It is more profitable to spend some time in youth in cramming the mind with knowledge not immediately useful than to be compelled for lack of other resources to spend one's old age cramming one's pocket with money that one does not want.—*E. S. Martin, in Saturday Evening Post.*

"A word to the wise is sufficient." Wise people keep their blood pure with Hood's Sarsaparilla and make sure of health.

The Better Way.

Who serves his country best?
Not he who for a brief and stormy space
Leads forth her armies to the fierce affray.
Short is the time of turmoil and unrest,
Long years of peace succeed it and replace;
There is a better way.

Who serves his country best?
Not he who guides her senates in debate,
And makes the laws which are her prop and stay;
Not he who wears the poet's purple vest,
And sings her songs of love and grief and fate;
There is a better way.

He serves his country best
Who joins the tide that lifts her nobly on;
For speech has myriad tongues for every day,
And song but one; and law within the breast
Is stronger than the graven law on stone;
There is a better way.

He serves his country best
Who lives pure lives, and doeth righteous deeds,
And walks straight paths, however others stray,
And leaves his sons as uttermost bequest,
A stainless record which all men may read;
This is the better way.

—*Susan Coolidge.*

The Boyhood of Sir Walter Scott.

MARY E. WARE.

The spirit of every great epoch in history incarnates itself in some soul and a genius is born. Puritanism gave us Milton; feudalism gave us Scott.

There used to be a tradition that Scott was a typical dunce in school. Nothing could be farther removed from the truth. All of the instruction from the primary grades to the close of the college course was arranged so as to produce the classic scholarship. Those who had not this classic education were considered dull or ignorant. Scott had neither the taste nor the talent for the classics. He knew little of Latin syntax and nothing at all of Greek. On the contrary, he was a born lover of romance. Everything in his environment and education fostered the development of his romanticism.

He traced his genealogy to *Auld Watt*, a Border chieftain who thought nothing of replenishing his herd at the expense of some English lord. His ancestors had all been shepherd-farmers, his father being the first to adopt town life.

His mother was a fine woman—educated, cultured, refined and imaginative.

Instead of being dull, his fine memory and inquisitive mind led those who knew him to think him a prodigy. At four he had not only committed four Border ballads, but recited them with great enthusiasm; at six he called himself a virtuoso, one who wishes to and will know everything; at ten he had collected several volumes of ballads.

During those cold winter days in Scotland when play out of doors was impossible, Scott was king among his playmates. They would gather around him while he told the stories of the Border chieftains. He was always the prince of narrators, but he studied hard to have his narrations varied and accurate.

When he entered college his tasks in the prescribed course were very difficult for him. But he feasted his soul in the college library. "My appetite for books," he says, "was as ample and as indiscriminate as it was indefatigable. I waded into the stream like a blind man into a ford, without the power of searching my way unless by groping for it."

He was in college but a short time when he had to return home on the account of poor health. He was forbidden to talk, but allowed to read. That disease was a blessing in disguise, for it enabled him to fill his mind with material to be used in after days.

The study of romance was the absorbing passion of his life, and he pursued it as faithfully and as laboriously as the college students did their classics. He could speak nearly every one of the romance languages. He learned French to read the Trouveurs and Troubadours; Spanish, to read Cervantes, and Italian, to read Dante.

He was a born antiquarian. The discovery of an old coin, a rusty sword, or an antique hunting horn filled his soul with as much delight as unearthing a bit of Greek statuary does the artist of to-day. The battlefield of Bannockburn was the most beautiful scene in all Scotland to him. For seven successive summers he made what he called "raids" in Liddesdale, learning every tradition, legend and custom of the people.

He was very fond of hunting up a lost stanza of an old ballad, or the missing line in a couplet. When a lad of fifteen, he attended a reception in Edinburg, given in honor of Burns, who was then at the height of his fame. The "Peasant Bard" admired a picture in the gallery but wanted to know about a curious verse written beneath it. Scott was the only one in the company who could give him the history of it.

He had deciphered so many quaint doggerel-Latin inscriptions in old abbeys and cathedrals that before he was twenty antiquarians sent for him to aid them in interpretation of them.

He was apprenticed to his father to study law. While hard at work he heard a fine lecture on German literature, in which it was shown that a great development in the Romantic thought was taking place in Germany. He then determined as soon as he had completed his legal studies that he would learn the German language, that he might enjoy the latest development of Romanticism.

It was always with such method and system that he took up romance. No wonder that in late years he could write a novel in five or six weeks. He had all of the material collected in his youth; it had only to be arranged.

After studying German, translating some of Burger's best poems and reading Goethe, it dawned upon him that he might do the same for the Borderland of Scotland that Goethe did for the Rhineland.

We must keep in mind that in the meanwhile he was admitted to the bar before he was twenty-one, had been appointed clerk of the sessions, and afterwards elected sheriff. He worked as faithfully in these offices as he did in literature, with this difference: his heart and soul was in the history of feudalism and chivalry.

No great success ever just happens. Scott was now the best prepared man in the world to write a historical poem or romance. His historical imagination had been thoroughly and scientifically cultivated. "At last because the time was ripe" he found a form in which he gave the world the result of the study of his youth.

A countess of the house of Buccleugh told him the story of the hobgoblin and asked him to write it in verse. He seized the idea with delight. He connected the story with the history of her house. With his rare Mideral knowledge and historic imagination it developed into the "Lay of the last Minstrel."

Its beauty and popularity was probably as much of a surprise to Scott as to any one else. He had discovered himself.

"Marmion," "Lady of the Lake" and others followed in rapid succession.

Popular as his poetry was, his fame rests on his historical romances. He was the first English writer to succeed in this difficult field.

When quite young he commenced writing "Waverly," but on the account of some adverse criticism of his friends had thrown it aside.

He now determined to finish it. He hunted up the MS., completed the story and published it under the signature of the "Great Unknown." The other novels of the series appeared with wonderful rapidity; three or four within a year.

What sustained energy it must have taken to prepare these MSS. when he was at the same time performing the duty of clerk, sheriff, laird, poet, essayist, publisher and writer. Nothing but the most systematic arrangement of duties and the firmest determinalion to abide by that arrangement could have enabled him to accomplish so much.

He was up at five every morning and by the time the family came down to breakfast at nine he said that he "had done enough to break the neck of day's work."

Carlyle criticises his "extempore speed," but he forgets the years spent in preparing for this speed.

The story of his financial ruin, and his heroic efforts to pay his debts arouse noble but sad thoughts.

His great energy, his genius for narration and his romantic scholarship are the secrets of his success.

Kansas City, Mo.

A Chinese Compliment.

The German Prince and Princess Henry were visiting a notable mandarin, one of whose first questions to the prince—this being an invariable matter of Chinese politeness—was:

"How old are you?"

"A little more than thirty-six," answered the prince, smiling.

"Indeed!" said the mandarin. "Your highness appears fifty."

The mandarin then turned to the interpreter — Herr Voight, a German — and inquired the princess' age. She answered, "thirty-two." The interpreter interpreted, and the mandarin made a remark in Chinese evidently intended to be complimentary. The interpreter blusned uneasily, and hesitated to translate the remark. The prince saw the difficulty, and laughingly commanded:

"Out with it, Voight!"

"He says," the interpreter then translated to the princess, "that your highness looks like sixty!"

He had meant it well, and of course the princess had sense enough not to take it ill.—*The Youth's Companion.*

DR. J. HARVEY MOORE,
Eye, Ear and Throat.
648-649 Century Building ST. LOUIS.

"Good-night."

A STORY FOR GIRLS.

They were "too tired" to sit up any longer, so good-nights were exchanged with the family down-stairs and a march upward was taken.

The candle was deposited on the dresser, and then the two girls turned and looked at each other.

"Nan!"

"Estelle!"

"You dear old thing! I haven't had half a chance to look at you yet."

"Nor I you; how's Harry?"

"He's all right. What a *sweet* little room you have!"

"Yes, isn't it cute?"

"Perfectly *lovely!* Too sweet to be of any use! Where *did* you get that magnificent fern?"

"A friend sent it to me a few weeks ago."

"It's so much like one I had given me; but mine died."

"*Too bad!* What lovely hair you have, Nan, so long and glossy!"

"Do you think so? I like yours ever so much better."

"Are you going to have a new suit this fall?"

"I suppose so. I haven't thought much about it yet."

"What plump arms you have!"

"If it wasn't for that horrid old vaccination scar."

"Powder it; 'twill never show."

"So I *can*. Say, did you ever name the bedposts?"

"Yes; isn't it lots of sport?"

"I never dream anything."

"I dreamed of Harry last time."

"What a bore he's getting to be!"

"Is he? I haven't seen him for a long time. He has lovely eyes, though."

"And a pretty complexion; I shouldn't mind if mine was as good; but he's awfully tiresome!"

"What time is it?"

"Half-past eleven."

"Well, I guess I'll hop into bed."

"Hear the rain on the roof; don't it sound pretty?"

"Very. Shall I blow out the candle?"

"Just put on the top and it will be all right."

"My! Isn't it dark? Where's the bed? I can't find it."

"Over here."

"I have it. Scream if I step on you."

"Good-night."

"Good-night."

"I hope you'll sleep well."

"Thanks; same to you. Good-night."

"Good-night."

For a long time quiet reigns. The deep, regular breathing of the girls and the ticking of the little eight-day are the only sounds to be heard.

Estelle moves restlessly once or twice, then she sits bolt upright in bed and gives her pillow a vicious punch. In a low, sepulchral tone she calls, "N-a-n!"

"Mercy! I thought you were asleep. What is it?"

"Does Harry Goff go with any one now?"

"N-o-o. He comes over to the house sometimes. I never see him with any one. Did you hear he did?"

"No; I thought I'd ask you, that's all. Good-night."

Both girls are very wide-awake now.

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DORCHESTER, MASS.

"Oh, Estelle, Harry told me to tell you 'yes;' he said you'd understand. I think that looks suspicious."

"*Did he?* Are you sure?"

"Positive. I should have forgotten it, though, if you hadn't mentioned his name just now."

"Well, thanks awfully. I'm so tired I can hardly keep my eyes open. Let's go to sleep now. Good-night."

"Good-night."

"Have you quilts enough over you, dear?"

"Plenty. Good-night."

"Good-night."

"Oh, Estelle, who is that charming young man who lives at the head of the avenue?"

"He's my cousin, Dr. Mack. Why?"

"Isn't he fine! So courteous! He lifted his hat to me as I passed."

"Just like him. He tries to flirt with every young woman he sees."

"Just like Harry Goff. Good-night."

"I don't think Harry's a flirt."

"You don't see him as much I do. Good-night."

"What time shall we get up?"

"O-h, a-n-y t-i-me. Good-night."

Both girls lie perfectly quiet for a long time. The little clock on the mantel ticks blithely on. It strikes.

"What time is that?"

"What?"

"What time did it strike?"

"I don't know; I was most sleep."

"I guess I'll get up and see."

"Don't bother."

"Estelle!"

"What?"

"It's two o'clock."

"Never!"

"Look and see."

"So it is. Get into bed, for pity's sake."

"Look out for your toes!"

"Oh-o-o-o!"

"Ha-ha! Did it hurt? Too bad!"

"Good-night."

"Good-night. Have you any corns?"

"One. Good-night."

"What do you do for it?"

"Nothing. Good-night."

"I have a nice corn-cure in my trunk I'll give you in the morning."

"Thanks. Good-night."

"Good-night."

"Did you say your fern died?"

"Yes; too much bother to take care of it."

"I don't think so."

"Pleasant dreams."

"Pleasant dreams."

"Give me a kiss."

"You old darling! How nice your breath smells. What do you use?"

"Violet."

"It seems like old times for us to be sleeping together, doesn't it, dear?"

"Yes. Do you remember the time we talked till morning?"

"Do I?"

"We never used to squabble like the other girls at school."

"You have a lovely disposition."

"Not so nice as yours."

"Just one more kiss."

"Good-night."

"Good-night, dear."

"Guess who gave me my fern."

"I can't. Any one I know?"

"Guess."

"Tell me."

"Harry."

"*Harry Goff? He gave me mine!*"

"*Did he?*"

Silence prolonged.

—*M. Elizabeth Hodgkins, in Woman's Home Companion.*

An Irish Compliment.

A political candidate, on paying a second visit to the house of a doubtful voter of the peasant class, was very pleased, but somewhat surprised, on hearing from the elector that he would support him.

"Glad to hear it," said the candidate, "I thought you were against me."

"Sure, I was at first," rejoined the peasant. Whin the other day ye called here, and stood by that pigsty and talked for half an hour, ye didn't budge me an inch.

"But after ye had gone away, sor, I got to thinkin' how ye'd reached yer hand over the rail and scratched the pig's back till he law down wid the pleasure of it. I made up me mind thin that whin a man was so sociable as that wid a poor fellow-crathure, I wasn't the bhoy to vote agin him."—*The Youth's Companion.*

The Saturday Evening Post says: "There are more widows and unmarried women in Washington than in any other city of equal population in the world. This is due to the employment of several thousand women in the executive departments, and also the fact that Washington is the favorite place of residence for the widows of army and navy officers. Many other widows of means are attracted to the capital because of the climate and the social advantage for themselves, and the educational advantages for their children."

Follow Christ.

A. R. ADAMS.

Dear Savior, I would follow thee,
For thou the path of life hast trod,
Thy precious footsteps now I see,
They lead me to the throne of God.

I know I cannot miss the way,
Within my heart there is no care,
Thy Word sustains me day by day,
And perfect love hath banished fear.

Blandinsville, Ill.

Knowles Shaw.

Few songs among us are more popular than "Bringing in the Sheaves." As is well known, its author was Knowles Shaw, one of the most eccentric, earnest, tender and charming characters among the Disciples of Christ. He was born in Ohio, October 13, 1834, and was killed in a railroad accident near McKinney, Texas, June 7, 1878.



As was said of him: "His head was like a tar-bucket, for everything that touched it stuck to it," and he seemed never to forget. Experiences, advice, sermons, personal admonitions—all these things of his boyhood days came daily into his thoughts as he grew into manhood. The words of his dying father, "Prepare to meet thy God," came to him unbidden while he was playing the violin for a large company of dancers, and a sadness began to steal over his face, and, being observed, one of the young ladies approached him and said: "Knowly, what is the matter?" Without reserve he walked out into the middle of the floor, and told what was passing through his mind, and he expressed a determination never to play for another dance. He went to his home. For several days he ate nothing but a little bread and milk, and spent the nights on the floor, wrapped in a blanket, but seldom closed his eyes. He talked with no one. To his mother he said that he was having a battle with the devil. After some days he attended the Flat Rock Church, confessed Christ, and was baptized by George Thomas, an elder of the church, and became a new man.

He applied himself with great diligence to acquire knowledge, for he was then very deficient. For some time he was both teacher and pupil. He took charge of a school in a very rough section of Indiana, and on the opening morning he had but one rule, which he announced as follows: "Boys, I expect you to do as I do. What I do and say you are at liberty to do and say. If I lie you can lie; if I swear you can swear; if I fight you can fight; but if you do any of these things and I don't, you will get a whipping." There was no trouble that session with the school, and every boy loved him, but a larger field awaited him. As a preacher he became a man of great power. Thousands flocked to hear him sing and preach, and during his ministry he baptized more than eleven thousand persons. He was ready to do whatever was next to his hand. If he was with the children, he had a song for them; if on a visit he found the clock out of order, he began at once to fix it; if the sewing-machine would not work, he would begin on it, and in a short while would have it running smoothly, and go on making some garment; if there was a funeral, he would join the procession, minister sympathy, and perhaps sing one of his sweet songs at the grave. One night he had to cross the Ohio River, but the ferryman was such a ragged, besotted wretch—no hat on his head, his hair matted and his whole person filthy in the extreme—that at first he hesitated to intrust himself to this drunken man in a frail skiff, but there was no other opportunity, and he had to cross. Taking his seat in the boat, he asked the man his name. "Blue Dick," was the reply. "But," said Shaw, "that is not really your name?" "Well," said he, "if I have another, it has been so long since I heard it I have almost forgotten what it is." Changing the subject, he asked, "Why don't you quit drinking?" "I can't," said the poor wretch. "Yes, you can," said Shaw. "Mister, do you think I could?" he replied, in deep earnestness. "Of course you can," said Shaw. The kind words had reached his heart, which all his neighbors thought had ceased to feel. Then he repeated the question: "Mister, do you really think I could quit drinking?" "Have you a wife and child?" Shaw asked, and the man began weeping bitterly, and he told him that he had. Shaw urged him to come out to hear him preach, but he said: "You would not let such a one as me come; and if *you* were willing, others would not like to see me there." Shaw urged him to come, and spoke to him tenderly of Jesus. On paying him his fare, Shaw said: "I do not like the idea of this money going into the saloon. Can't you promise me that you will not drink any to-night? and I will come back, and you shall take me over the river again." Blue Dick gave the promise, and, as the preacher went on to the church, the ferryman, with emotions that stirred his heart, stood in deep thought on the river bank. After the meeting Shaw returned, and Blue Dick was waiting for him, and had not been to the saloon, as he promised. The preacher spoke with great encouragement to him, and Blue Dick promised to come to hear him preach. He likewise kept this promise, and after several nights of regular attendance Blue Dick confessed Christ and was baptized. Years passed by, and on Shaw's next visit to the same place he found that Blue Dick was no longer there, for he had been transformed into Bro. George M., one of the best members of the church, living in a comfortable home, surrounded by a loving and happy family, and they all knelt down together, and, with tears of joy, Shaw thanked God for changing the poor drunkard into a saint.

For nearly twenty-one years Knowles Shaw was a preacher, and few men rendered such service in that length of time as he did. His work in the Murphy temperance movement, his work as singer, his work as preacher, his work as friend—in all these fields he is graciously remembered, and his life-story has been well told by William Baxter in a book of 237 pages, entitled the "Life of Knowles Shaw," published by the Christian Publishing Company, St. Louis, Mo., and sold for $1.25. It is well worth the reading, and the closer acquaintance with a character so strong and earnest will do good.—*Peter Ainslie in Christian Tribune.*

DR. KILMERS' SWAMP-ROOT
Is Not Recommended For Everything.

BUT IF YOU HAVE KIDNEY OR BLADDER TROUBLE IT WILL BE FOUND JUST THE REMEDY YOU NEED.

Kidney trouble preys upon the mind, discourages and lessens ambition; beauty, vigor and cheerfulness soon disappear when the kidneys are out of order or diseased.

Kidney trouble has become so prevalent that it is not uncommon for a child to be born afflicted with weak kidneys. If the child urinates too often, if the urine scalds the flesh, or if, when the child reaches an age when it should be able to control the passage, and it is yet afflicted with bed-wetting, depend upon it, the *cause* of the difficulty is kidney trouble, and the first step should be towards the treatment of these important organs. This unpleasant trouble is due to a diseased condition of the kidneys and bladder and not to a habit as most people suppose.

So we find that women as well as men are made miserable with kidney and bladder trouble and both need the same remedy. The mild and the immediate effect of Swamp-Root is soon realized. It is sold by druggists, in fifty-cent and one dollar sizes. You may have a sample bottle by mail free, also pamphlet telling all about it, including many of the thousands of testimonial letters received from sufferers cured. In writing Dr. Kilmer & Co., Binghamton, N. Y., mention the CHRISTIAN-EVANGELIST.

Smiles.

NEEDED ADVICE.—A paper published in Paris recently contained the following unique advertisement: "A young man of agreeable presence, and desirous of getting married, would like to make the acquaintance of an aged and experienced gentleman who could dissuade him from taking the fatal step."—*Literary Digest.*

ITS VALUE.—"What do you think of this persistent demand for arbitration?" asked a diplomat at the Hague. "Well," answered the gentleman from Germany, as he pensively exhaled a cloud of smoke, "I am inclined to think that if we manage things with discretion it can be prevented from becoming a *casus belli*." — *Washington Star.*

A UNIQUE ONE.—Talking about the school commencements, one of the best advertisements we have seen is that of the colored principal of a log-house school in the rural district. It reads:

"We is to hold a commencement of the endin' of this school on the 21 of June. Miss Williams will play the organ—if the pianner tuner fixes it in time. If not, there will be banjo picin' and spellin' and definin'."—*Atlanta Constitution.*

AN IMPERTINENT PERSONAGE.—"Did you ever hear of St. Dunstan?" asked the man who was chewing his led pencil. "St. Dunstan?" answered the friend. "Certainly. What was there so remarkable about him?" "What was there remarkable about St. Dunston? Why, great Scott, man, don't you know that his name is the only thing in the English language that furnishes a rime for 'Funston?'"—*Washington Star.*

Sunday School.

HERBERT L. WILLETT.

TRIAL BY FIRE.*

The first section of the Book of Daniel is a panorama of moving scenes in which heroic servants of God pass before our eyes, overcoming temptation by their trust in the divine help, or proving their superiority to the men of heathen faiths by their power to endure and their ability to understand hard things. Daniel and his three companions is recorded, together with their refusal to partake of the kings defiling food, and the divine blessing which rested upon their conduct and their studies. Through this blessing they reached the supreme place among the wise men of the court. In the second chapter a dream of Nebuchadrezzar's defies his efforts to recall it, and those of the court magicians either to tell or interpret it. In his rage the king decrees the destruction of the whole circle of soothsayers, but Daniel is able to accomplish his will and thus save himself and his companions from the promised fate. The king's dream turns out to have been a vison of a composite image of gold, silver, brass, iron and clay, representing, as the prophetic explanation shows, the Babylonian, Median, Persian and Greek or Macedonian kingdoms, during the last of which, and the contests of its two great rival devisions, Syria and Egypt, the Maccabean author of the Book of Daniel probably lived. It was in these days, shortly following the troubled and distressing days in which he wrote, that he saw the signs of the establishment of the kingdom of heaven.

In the third chapter there is set down the narrative of the heroic refusal of the Hebrews toworship the king's huge idol. It has beenoften remarked that the pictures of Nebuchadrezzar given in this book are far less the representations of that wise and far-sighted king of Babylon than pictures of Antiochus Epiphanes whose tyrannical oppression of the Jews in the period 170-164 B. C., made his name a syncnym of terror and infamy among the chosen people. The king is represented as setting up a colossus of gold as a tribute to his god, Bel-Merodach or Marduk. One can hardly fail to consider with astonistment the enormous height and the fabulous cost of this image, if its size and material may be set down to fact. Then the entire people was summoned to prostration in homage before the idol. The three Hebrews manfully refused compliance with the royal order. Of Daniel's whereabouts we are not told. When Nebuchadrezzar was informed of the refusal, he demanded of the three men their reasons. Perhaps they had not understood; perhaps they thought the orders included only natives of the realm. At any rate another chance was offered them. If they again refused, nothing could save them from the horror of the brick-kiln and its awful death. They might trust in their God, but who could deliver from the king's hand.

Here were the three men in the most desperate straits. Attention was fixed upon them. There was no escape save in denial of their faith. They had but two courses to pursue, which reduced themselves practically to one. They could go forward, obedient to their religious convictions, trusting in God to deliver them at the last moment in some extraordinary manner. Such deliverances had been wrought for faithful men in days past. Why might they not recur? But there was the plain path followed by thousands of holy men and women of all ages, who knew that their confession of faith meant death, but to whom death was more welcome than disloyalty to truth. Along this path the three Hebrews were resolved to walk. They replied to the king that they were not concerned to make an elaborate answer. If he chose, their God could save them from the king and the fire. But even if not, if he saw fit to let taem perish, they would go none the less cheerfully and heroically to their death.

In this utterance, sublime in its simplicity, the author reaches the highest level of his appeal to the men of his day. To exhort his countrymen to hold to their faith in the presence of the tyrannical outrages they were suffering at the hands of Antiochus might have availed with some fine souls. But to draw a picture of this heroic spirit in actual color before them, taken from the story of the past, or even the productof that story-telling faculty which has ever used fiction for the highest purposes, was to give form and movement to the appeal and create afresh men of faith and power out of the discouraged Jews of his day.

The fire was heated to unusual fury. The victims were bound hand and foot and thrown into the seething mass of flame that leaped up from the awful kiln. Even the powerful men who bore them to their fate fell before the devouring fire. Then came deliverance. As the king looked he saw four men, not three. He saw them unbound, not as they had been cast in, and the fourth was like a son of the gods. Amazed he summoned them forth and found them untouched by the flames, and unscented by the smoke. Such a marvel could only call forth the admiration of the monarch, who did not hesitate to ascribe glory to a God who could work such deliverance for his servants.

Perhaps one may ask himself here the question which naturally occurs on reading the Book of Job: Would not the impression have been stronger if no marvel had been wrought to deliver the faithful? Does not the renewed prosperity of Job at the close lessen somewhat the force of his stern integrity, and hint at the payment of a reward for virtue? Would not the story of the three Hebrews going cheerfully to a cruel death, such as overtook so many of the Maccabean martyrs, have stirred our hearts and those of that age with a quickened zeal for righteousness at whatever cost? Does not the rescue somewhat detract from the picture? And do such rescues of good men happen in real life? One can only say in reply that the writer was concerned as much to affirm the power of God as the heroism of the three, and that in his narrative he has accomplished the double purpose and left the full impression of their devotion even to death in their confession that they did not know what God might do, but were resolved to obey him even to the death.

Such narratives of unbending fidelity are needed in an age when religious duty is in danger of losing the note of urgency and resolution, and where personal interests obscure the path of utter loyalty and service. Never has the Christian world more than today needed to study afresh the exploits of the heroes of this book, the men who would not compromise, the helpless children of the captivity, Shadrach, Meshack, and Abed-Nego.

QUESTIONS.

1. How large was the image, and of what material (v 1)? Consider the cost of such an idol. 2. What prompted the information against the three Hebrews (v. 8)? 3. What other reason might there be for their refusal (v. 14)? 4. What other king asked a similar question (Isa. 36:20)? 5. Did the Hebrews mean (v. 16) that they were obliged to answer the king, or that they were not anxious as to what their answer should be? 6. What did they believe regarding Jehovah? 7. What other alternative might there be? 8. What was the character of the courage here displayed? 9. Which of these two considerations, (1) that God would perhaps save his people in time of distress, or (2) that it is worth while to go to death for the sake of the truth, expecting no rescue, has been most effective in stimulating Christian heroism? 10. Is the heating of the furnace to seven times its usual heat (v. 19) to be understood literally, or as a means of expressing extraordinary heat? 11. How were the men the king saw in the fire different from those thrown in, in number? in condition? 12. What lesson was taught by their experience regarding the power of God? the power of kings? the character of faithful men?

The University of Chicago.

*Sunday-school Lesson for July 16, 1899—The Three Hebrews in the Fiery Furnace (Dan. 3:13-28). Golden Text—Our God whom we serve is able to deliver us (Dan. 3:17). Lesson Outline—1. The Heroic Answer (13-18); 2. The Burning Furnace (19-23); 3. The Great Deliverance (24-28).

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CHRISTIAN PUBLISHING COMPANY, ST. LOUIS, MO.

Christian Endeavor.

By Burris A. Jenkins.

TOPIC FOR JULY 27.

HONORING THE LORD'S DAY.

(Ex. 20:8-11; Rev. 1:10.)

It is worthy of note that the day is, in this topic, given its proper title. "The Lord's day," is a beautiful phrase, and is the true designatiin of that day, which, in heathen language, is called Sunday, and in Jewish language, Sabbath. To be sure, very much of our language is of heathen origin, and in ordinary conversation it may often sound strange, pharisaical, perhaps, to talk of "the Lord's day," instead of using the current designation "Sunday." It may sound quite as odd as the Quaker "First Day, Second Day, Fourth Month," etc. But, nevertheless, when we come to describe the true character of the day, no name is truer, sweeter, than the word so dear to us all, "The Lord's Day."

And by those to whom this phrase is dear, there is little danger that the day will not be honored: honored, not because of a command, not merely because it was honored in time past, but because it was the day which our Savior honored by his resurrection; honored, not with severe fasting and castigation or vigorous ceremonialism, but with cheerful worship and kindly companionship. Such is the spirit in which the day should be observed and naturally will be by those who revere its name.

Naturally, then, to honor the Lord's day, one must honor the Lord. It is a day for worship. "In the Spirit on the Lord's day"—this is the attitude of one who honors that day. All the week long, thoughts are too much on material things; it is needful that one day, we should be "in the Spirit."

> "The world is too much with us,
> Early and late getting and spending.
> We lay waste our powers."

It is a boon that once in a week the mind may be released from material thralldom and seek those things that are above. Wonderful, isn't it, how the world deals in material things, pays well for efficiency in practical affairs, and is little concerned with traffic in in ideas! The man whom the world remunerates is the man who manages material affairs. How small are the profits of the dealers in thoughts! And yet ideas, thoughts, after all, are the most real things in the world. There ought to be one day when we deal in them, "in the Spirit."

It ought, moreover, to be a day of good deeds, not a day of listless dreaming. It would surprise some of us what a repayment would come to us if we should invest a Sunday afternoon, not always in pleasant lolling, or an excursion, or a drive—valuable as these things sometimes may be—but in doing something for somebody. The fact that the Lord's day is a day of rest does not necessarily imply that it is a day of indolence. Rest is a change of work. And he who refuses to work on the Lord's day by getting up in season, and with shining face, betaking himself to worship in the house of the Lord, is failing to be "in the Spirit." It requires effort, to be sure. Even the right kind of resting requires effort.

Hardest work of all, the Lord's day is a time for prayer! No harder work is given men to do—the very travail of their souls is prayer. Did Jacob wrestle with the Lord in prayer? Jacob was a man of faults, but indolence was notone of them. No indolent soul can pray as it should, for it takes industry to be in the Spirit. On the Lord's day thou shalt do no labor, is one of the new commands of the Christian system—labor of soul.

If you would lift up holy hands to God you must not shake hands with the devil.

THE C. E. READING COURSES.

[There are three courses: The Bible, Missions and the Disciples. The three handbooks for the *first* year are: "A Guide to Bible Study," "Handbook of Missions" and "Concerning the Disciples." The three handbooks for the *second* year are: "Life and Teachings of Jesus," "Missionary Fields and Forces of the Disciples" and "Sketches of our Pioneers." Three handbooks and the Bethany C. E. Bulletin, quarterly, sent to any address for one dollar. All orders should be addressed to the Bethany C. E. Company, 798 Republic St., Cleveland, O. Each course has a director: H. L. Willett is director of Bible study; W. J. Lhamon is director of studies in Missions; F. D. Power is director of studies Concerning the Disciples. This column is set apart to the use of these directors.]

The Future of the Reading Courses.

By F. D. Power, *Director*.

The C. E. Reading Courses are as much an established fact among us as C. E. itself. They have been conducted for two years with marked success and increasing favor and have earned the right to live. Their future is assured and there is but one question now with the managers, and that how to make them more efficient. There is no reason why they may not command such attention within a few years as to be regarded as an essential feature of every young people's organization among us. In three respects they commend themselves to every one: the lines of study, the helps and the moderate cost. For four years in my church I conducted a Chautauqua Reading Circle. We dealt with Greek and Roman history, science and literature; we had a good many poor books; we paid seven dollars a year for our helps. The C. E. Reading Courses train our young people in the Bible, Missions and the History and Doctrine of the Disciples; they furnish small volumes that are admirably suited to this purpose; they come with the bulletin at the low price of one dollar to each reader. The superintendents and directors give their time and labor without money and without price that this may be possible.

The department "Concerning the Disciples" has done a profitable year's work. We have dealt with great themes and with great characters. We have reviewed the history of our great movement and the men who launched it. We have learned the priceless value of our inheritance, and in living examples have seen the power of the principles we have espoused. Nothing can be more important in the culture of our young people. Some day all these interests will be in their hands. Even now they have the power to direct them in large measure. Every young man and woman among us should be familiar with the genesis of our movement, its fundamental principles, its heroes and its aims, and no church is alive to the highest good of its young people that does not avail itself of such helps as are afforded in our reading courses.

The third year's work we trust will be even of greater interest and importance than those which have preceded it. "Bible Doctrines for Young Disciples" will be our next book. More or less in dealing with our general history and leaders we have been taught to consider the principles and teachings of the Disciples of Christ, but in our next year's study we shall take up one by one the cardinal doctrines of the church and review them in the light of the Sacred Oracles. We hope to give our readers such a drill in primitive Christianity as will enable every one to give an intelligent answer for the hope that is in him. We would make the New Testament, and especially the book of the "Acts of the Apostles," a very real and practical and living force with every young Disciple who will consent to be schooled in these divine things.

Now let us learn from experience. If there are hints and suggestions you would like to give concerning the books, examinations, or conduct of the circles, so far as this department is concerned, give them freely. We would desire the freest and fullest fellowship with our readers. We have one common purpose. May we work together with the heartiest co-operation and good will. Our watchword: "Ten thousand readers by 1900!"

A Lost Child.

When a precious babe
Is buried,
Stricken parents
Bow the head,
And the shining tears
Flow softly
On the little
Grassy bed!

Going home, the
Empty cradle
Starts the burning
Tears to flow,
And life seems
Not worth the living,
For they miss
Their baby so!

Will the mother
Cease her weeping?
Will she e'er know
Joy again?
Will she find
Sweet "balm in Gilead"
To assuage her
Mental pain?

Yes! oh yes; tho'
Not forgetting,
She will mention
With a smile,
Her own darling,
Now in heaven,
Looking happy
All the while!

Yet how different
Is the sorrow
Of the poor hearts
Tempest-tossed—
Stricken fathers—
Hopeless mothers—
When their little
One is lost!

Lost or stolen!
Ah, the latter
Is the direst
Blow of all!
Stolen from its home
And hidden!
This would any
Heart appall!

Day by day the
Wound but deepens—
Ceaseless sorrow,
Wave on wave—
And to those
Poor stricken parents
It will never
Find a grave!

—Mrs. M. A. Kidder, in the Family Story Paper.

Stray Notices.

Jesus as a Teacher, and the Making of the New Testament, by B. A. Hinsdale, is an interesting and original book on an inexhaustible subject, pointing out the method of instruction by the Great Teacher. A helpful book to every one, regardless of their church relations. 320 pages. Cloth, $1.25. Christian Publishing Company.

Young Folks in Bible Lands, by B. W. Johnson, is a story of the travels of the author in Palestine and Asia Minor, presented in such a way that the young reader may gather the facts concerning these historic countries. The book is dedicated to the "Young People's Society of Christian Endeavor." 400 pages. Cloth, $1.50. Christian Publishing Company, St. Louis.

The Helping Hand, by W. W. Dowling, is a manual of instruction for the Y. P. S. C. E., that great movement of the century that is putting new life into our churches, by interesting the young, causing them to flock to the Lord's house "as doves to the windows," and encouraging them earnestly in the Lord's work. It contains, in the most condensed form, full information concerning the Y. P. S. C. E. movement, with instructions and suggestions concerning every point. This work has had a more extensive circulation, and proved more helpful to Endeavor workers than any other hand-book published. 25 cents. Christian Pub. Co

Literature.

MAGAZINES AND TRACTS.

In the Outlook, July 1st, James McArthur, associate editor of the Bookman, talks most interestingly of books for vacation.

Article IV. from Bibliotheca Sacra, for July, on "The Catechumenate: Its Achievements and its Possibilities," by Rev. Thomas Chalmers, has been reprinted in pamphlet form for wider distribution. It is a strong plea for the use of the catechism in the religious training of children.

The only contribution by General Merritt to the literature of the Spanish-American War is an article on "The Fall of Manila," which he contributes to the Youth's Companion of July 6th. The article is especially valuable for its revelation of the attitude which Aguinaldo and his principal colleagues bore to the Americans following the battle of Manila Bay.

Every man who lives in a city and pays his share of the running expenses of that city will find interesting reading in Mayor Carter Harrison's paper on The Misgovernment of the Modern City, which will appear in the July 15th issue of the Saturday Evening Post of Philadelphia. The writer's wide experience in the practical politics of a great city and his insight into municipal affairs, gained during the years that he has been mayor of Chicago, qualify him to give expert testimony concerning the corruption of city governments and to make some useful suggestions for the suppression of the bribe-giver and the boodler.

A glance at the table of contents of Self-Culture Magazine for July presents an inviting field for the hungry intellect. Thoughtful papers on "The Race Problem at the South," by Dr. Goldwin Smith; on "The People and Politics," by the Hon. Boyd Winchester; on "The Dominant Sea Power," by Leslie J. Perry, give good food for reflection on prominent subjects of the day; and in view of the advanced age and precarious health of Leo XIII. an account of "Pope-Makers and Pope Making," by the Rev. Edmund Guilbert, describing the methods of creating cardinals and the work of the Conclave is of more than ordinary interest.

The opening illustrated article in the Treasury of Religious Thought, this month, is on "The Finding of Homes for Homeless Children," which is done by the Children's Aid Society; and the "Timely Occasion," on "Emancipation," consists of selections from the addresses of Governor Roosevelt and the Hon. Wm. A. Sutherland, on the recent inauguration of the statue of Frederick Douglass at Rochester, N. Y. All the usual and minor departments of the magazine are maintained in their usual fullness; and it continues, even in vacation times, a well-furnished helper to the active Christian worker.

The subjects that to-day have the foremost place in the thoughts of American readers are are here discussed by writers in the North American review for July who possess unequaled qualifications for expounding them. The most conspicuous feature of this number is a significant illustration of the elevation and breadth of purpose, which which the new editor has brought to the service of the Review. This is a poem—the first poem published in this periodical for many years—by the greatest living English poet, Algernon Charles Swinburne. It is a description of a storm during "A Channel Passage" from Calais to Dover as seen by the eye of a genius of dauntless imagination, and is a marvelous exhibition of Mr. Swinburne's mastery of language, abounding in instances of the ingenious and felicitous phrasing which distinguishes his style.

Marriages.

BARDEN—MOORE.—Tuesday evening, June 27th, at the home of the bride's father, Dr. J. M. Moore, West Rupert, Vt., Mr. Frank Barden and Miss Nelia E. Moore were united in marriage by W. W. Witmer, pastor Church of Christ, West Rupert.

DOWNING—DAVIS.—At the home of the groom, five miles northeast of Niantic, Ill., June 28, 1899, Mr. Walter T. Downing and Miss Gertrude Davis, of Niantic; L. T. Faulders officiating.

PRICE—SILKWOOD.—At the residence of the bride's parents, one mile north of Mulkytown, Ill., Mr. Geo. E. Price, of Chicago, and Miss Anna L. Silkwood, of Mulkytown, were united in marriage; Hattress H. Shick, pastor Mulkytown Church of Christ, officiating.

WISE—CHANDLER.—At the parsonage, Harristown, Ill., June 10, 1899, Mr. Frank A. Wise, of Decatur, Ill., and Miss Mae E Chandler, of Cincinnati, O.; L. T. Faulders officiating.

Obituaries

[One hundred words will be inserted free. Above one hundred words, one cent a word. Please send amount with each notice.]

DUNN.

Julia Ann Hughs was corn in Adair County, Ky., March 18, 1814. She was married to Wm. Jackson in 1838 at Putmanville, Ind. They came to Missouri and lived 1861-64, when they moved to California, where Mr. Jackson died in 1868. Her second husband, W. H. Dunn, Sr., to whom she was married in January, 1871, near Oreana, Ill., departed this life at Appleton City, Mo., three years ago, since which time "grandma" has patiently awaited her call to the higher life. Our sister had been a member of the Christian Church for 65 years. She was earnest, consecrated, full of good works, and as a ripe sheaf has been garnered home. Sister Dunn passed through the portals of death to the city of "our God" June 5, 1899. After the funeral services by the the writer her body was tenderly laid to rest in the necropolis, but her spirit had gone to its God. Her children and friends mourn, but not not as those wh have no hope. "Blessed are the dead who die in the Lord."

F. B. ELMORE.

Appleton City, Mo., June 24, 1899.

LYTLE.

On June 29th the body of my mother was laid to rest until the morning of the resurrection, when it shall be fashioned like unto the glorious body of our Lord. Mother was born Oct. 22, 1819, in Little Washington, Pa. She was married to John A. Lytle in 1841. To this union nine children were born, four of whom preceded her to the world beyond. Father preceded her nearly 23 years. Mother united with the Christian Church about 57 years ago in in Clarington, O. She knew her Bible and toward the last expressed her desire to depart and be with Christ. We mourn, but not as those who have no hope. She lived and died in the faith of the Son of God, who loved her and gave himself for her. J. A. LYTLE.

Macy, Ind.

PAUL.

Nannie Estella, daughter of Wm. and Louisa Paul, fell asleep June 5, 1899. She was born near Stanford 28 years ago and with the exception of a period at Eureka College and a short residence in Bloomington spent her entire life in and near Stanford. From the time she was 15 years old she had been a Christian. Her disposition, naturally religious, was constantly deepening through an active participation in all the work of the church for which her talents fitted her. On June 9th, in the presence of a host of sorrowing friends and relatives, we laid her to rest among the flowers in beautiful Mt. Pleasant cemetery to await a reunion with earth's loved ones at the pleasure of the Lord.

MELVIN MENGES.

Stanford, Ill.

Teachers' Bibles

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Publishers' Notes.

A VALUABLE HELP.

Some of the Sunday-school lessons for the third quarter of 1899 are taken from Daniel and a recent publication of the Christian Publishing Company contains a very thorough explanation of the prophecy of Daniel. The book we refer to is the "Exiled Prophet," by J. G. Encell. The first seventy pages of this book has an essay on the Book of Daniel, written by the well-known author and Bible scholar, Dr. D. R. Dungan. The Sunday-school teachers will find this essay such a thorough explanation of the Book of Daniel that they will be well prepared to teach the lessons of the present quarter. In order to reach as many readers as possible the price of the book has been *reduced for sixty days* from $1.25 to $1.00. The remainder of the "Exiled Prophet" is an explanation of the Book of Revelation, by J. G. Encell, who has devoted years of study and investigation to this book of the New Testament. The entire book embraces 245 pages and is profusely illustrated. Remember that the book is sent postpaid for $1 for 60 days and is an explanation of Daniel and Revelation. It is a valuable book for preachers and Sunday-school teachers.

THE SCIENCE AND PEDAGOGY OF ETHICS

Is the title of Prof. H. W. Everest's late book, just from the press of the Christian Publishing Co. The author says in the beginning of his preface: "This volume is the result of life-long devotion to the study and teaching of moral science and religion."

The subject is treated under the following heads: Theoretical Ethics, Practical Ethics and Pedagogical Ethics.

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Never.

She. If I were to die you would never get another wife like me.

He. What makes you think I'd ever want another like you?

* * *

Tracing It.

"What are you doing with the gong?"

"I'm going to weld it on my lawn mower. Then I'll aways know which of my neighbors has it."

* * *

Rare Devotion.

"Do you think Dolly's fiance loves her?"

"Indeed, he does. Why, he went and made love to that pretty Allbright girl, just to give Dolly a chance to cut her out."

* * *

A Rakish Companion.

"I saw Daisy Bright promenading with that horribly dissipated Paul Splitz the other evening. She made me think of Maud Muller."

"That's funny."

"Yes. The girl with a rake!"

Out of His Class.

"This Paty du Clam that the papers are talking of," said the little neck, "seems to have been strangely named."

"Why?" queried the cherry stone.

"He clearly belongs to the lobster family."

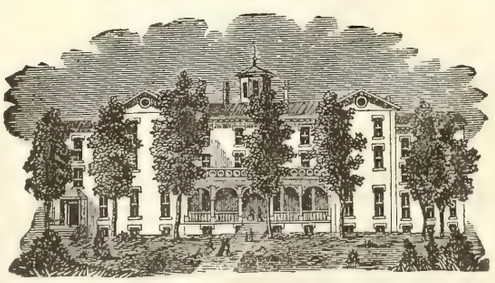
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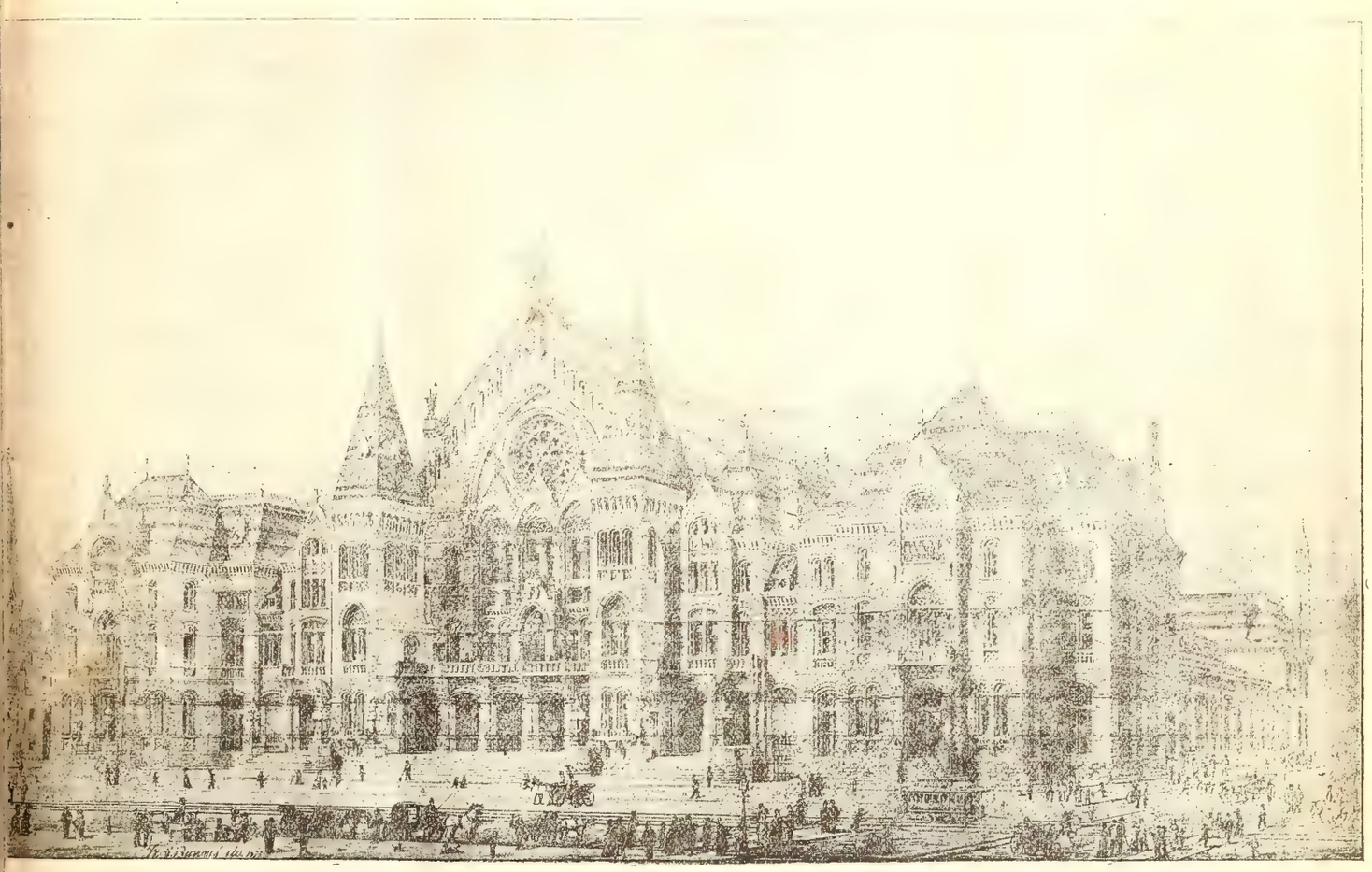
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Vol. xxxvi July 20, 1899 No. 29



MUSIC HALL, CINCINNATI, OHIO, WHERE THE JUBILEE CONVENTION IS TO BE HELD.

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J. H. GARRISON, EDITOR.

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The fidelity to truth which secures the approval of God, versus conformity to custom to gain the favor of men.

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Announcements.

Provisional Program for Jubilee Convention.

AMERICAN CHRISTIAN MISSIONARY SOCIETY.

SATURDAY AFTERNOON, OCT. 14.

2:00. General Board Meeting.
8:00. General Business Men's Meeting. Gov. F. M. Drake, Iowa, presiding.
8:00. Joint Christian Endeavor Program (J. E. Pounds, leader), Music Hall.

LORD'S DAY, OCT. 15.

10:30 A. M. Preaching in all offered churches.
2:30 P. M. Communion Service in Music Hall.
7:30 P. M. Preaching in all offered churches.

TUESDAY AFTERNOON, OCT. 17.

Special Jubilee Program (Music Hall).

2:00. Praise Service.
2:30. "1849-1899," J. A. Lord.
3:15: Poem, Jessie Brown Pounds.
3:30. "Lessons of Fifty Years," J. H. Garrison.

EVENING.

7:30. Song Service.
8:00. "The Reasons for Missionary Organization," T. P. Haley.
8:10. "Our First Convention." C. L. Loos.
8:20. "Our Beginning in Missions," B. B. Tyler.
8:30. Jubilee Poem, B. J. Radford.
8:45. "What Has Been Done," Carey E. Morgan.
8:55. "Our Missionary Outlook," H. O. Breedon.

WEDNESDAY MORNING, OCT. 18.

Main Convention in Music Hall. C. E. Millard, leader of song.
8:30. Quiet Hour, B. E. Utz.
9:10. President's Address, W. F. Richardson.
9:40. Statement of Annual Report, Corresponding Secretary.
10:00. Conference, "Our Cities for Christ," F. D. Power.
10:45. Conference, "State Missions to the Front," A. M. Haggard.
11:30. Boys' and Girls' Rally Day for America, F. M. Dowling.

Business session in Odeon Hall, W. F. Richardson, presiding.
10:00. Reports of committees. New business.

AFTERNOON.

2:00. Service of Song, W. E. M. Hackleman, leader.
2:15. Church Extension, Geo. Darsie. (Geo. Muckley, Sec.)
2:45. Statistics for 1900, G. A. Hoffmann, Sec.
3:00. Negro Evangelization, B. A. Jenkins. (C. C. Smith, secretary.)
3:45. Christian Endeavor Report, John E. Pounds, superintendent.
3:55. Educational Report, Hiram VanKirk, secretary.
4:05. Report on Porto Rico, S. D. Dutcher.

EVENING—MUSIC HALL.

7:30. Service of Song, choir.
8:00. Home Mission Speech, W. F. Cowden.

ODEON HALL.

7:30. Song Service, Allen Wilson.
8:00. Home Mission Speech, E. W. Darst.

THURSDAY MORNING, OCT. 19.

8:30. Quiet Hour, Miss Rebel Withers. Leader of song, W. H. Hanna.
9:10. Expansion, "Greater America for Christ," Homer T. Wilson.
9:40. Missionaries of the American Christian Missionary Society.
10:40. Ministerial Relief. I. J. Spencer.
11:30. Hour of Prayer.

Business session in Odeon Hall.
10:00. Closing business hour.

THURSDAY AFTERNOON.

Convention meets in sections. Section I; presided over by W. F. Richardson. Educational session. Hiram VanKirk, leader.

2:00. Devotional Exercises. E. A. Cole, leader of song service.
2:05. Address, "The Work of the Board of Education," Hiram VanKirk.
2:30. Introduction of Veteran Educators and Donors of Colleges to the Convention, conducted by J. H. Hardin.
3:20. Address, "Our Debt to our Colleges."
4:20. Adjournment.
5:30. College Rallies. The alumni and friends of the several colleges will meet at the various hotels cotemporaneously.

Program and banquet will be provided for by special committee. (The above is provisional.) Hiram Van Kirk, secretary.

Section II. Presided over by vice-president, Carey E. Morgan. Christian Endeavor, Jno. E. Pounds, leader.
(This program is not yet completed.)

Section III. Presided over by vice-president, D. O. Smart. Pastors and Evangelists' Conference, J. H. O. Smith.

2:00. Praise Service, Chas. Reign Scoville, leader.
2:10. "Apostolic and Modern Evangelism," J. W. Allen.
2:30. Specialization in the Gospel Ministry, J. V. Coombs.
2:50. "The Place of an Evangelist in Building a Church," I. N. McCash.
3:10. "What to Preach and How to Preach it," J. V. Updike.
3:30. "The Protracted Meeting as a Means of Establishing a New Church."
3:50. "The Pastor—Evangelist," Geo. F. Hall.
4:10. "Quality and Quantity."
(Five-minute speeches at call of chair.)

Section IV. Presided over by vice-president, R. M. Giddens. Sunday-school Work and Workers, H. C. Rash, leader.
(Program not yet in.)

Section V. Presided over by B. B. Tyler. Orphan Homes and Kindred Benevolences. Program in preparation.

THURSDAY NIGHT—MUSIC HALL.

7:30. Song Service.
8:00. Closing Services. Platform Meeting, C. P. Williams, leader.

The Sunday-School Section.

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TUESDAY AFTERNOON, OCT. 10TH.

Vice President, R. M. Giddens, presiding.
Howard C. Rash, in charge of program.
2:00. Song Service, Prof. C. E. Millard, in charge of music.
2:15. Primary Work, Mrs. A. A. Buxton, Kansas City.
2:40. Grading and Management, Marion Lawrence, General Secretary International Sunday-school Association, Toledo.
3:10. Bringing the Pupils into the Church—Decision Day, P. Y. Pendleton, Cincinnati.
3:30. The Past Fifty Years of Sunday-school Work Among the Disciples, J. H. Hardin, President Eureka College, Eureka.
4:00. The Next Fifty Years of Sunday-school Work Among the Disciples, F. G. Tyrrell, Chicago.

Suitable music, devotional exercises and discussion will be interspersed.

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THE CHRISTIAN-EVANGELIST

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Vol. xxxvi. St. Louis, Mo., Thursday, July 20, 1899. No. 29

CURRENT EVENTS.

As the time approaches for turning the water of Lake Michigan into the great Chicago drainage canal the people along the line of this canal, and below, on the Illinois and Mississippi River, are becoming more apprehensive of results. St. Louis, we understand, has resolved to test the legality of carrying out this project by resorting to the courts. It is a little late, perhaps, to institute legal proceedings to prevent the turning of the water into the canal, as the Secretary of War has granted permission for this to be done, and the trustees calculate that by the 1st of December next the canal will be ready to receive the water. There is a move on foot now to solicit the aid of the government in converting this drainage canal into a ship canal as well, deepening and improving the Illinois River so as to make it navigable. This would indeed be a gigantic engineering feat, but it is thought that the cooperation of the general government would make it practicable. This would destroy most of the opposition to the canal on hygienic grounds, not only because of the larger amount of water required, but from commercial considerations as well.

As the story of Dreyfus unfolds it becomes clear that it is to rank among the great tragedies of history. The facts concerning his treatment as a prisoner on Devil's Island, as they come out, are filling even France with indignation. The inhuman character of punishment to which he was daily subjected is a sad commentary on the cruelty and barbarism of many of the French officials. No wonder the unfortunate victim has aged so rapidly and become broken in health. The series of letters which he addressed to his wife and children during his imprisonment is now being printed, and seldom has anything appeared in literature more pathetic. The letters reveal a wealth of affection for wife and children which appeal very strongly to every man and woman who values the home ties and the family relationships. They also breathe a spirit of true patriotism, a high sense of honor and of conscious innocence utterly inconsistent with the theory of his guilt. That the court will vindicate his good name may be taken for granted. It remains to be seen whether it will also bring to justice the conspiritors against an innocent man.

The Americans who formed the China Development Company, and who secured a concession from the Chinese Government for a railroad from Hankow to Canton about a year ago, find that they are encountering opposition from other foreign powers that are seeking to divert the concession to Belgians. They have made an appeal to Washington, and the case has been laid before Secretary Hay by W. Barclay Parsons, the engineer who made the survey for the road, who asked that Minister Conger be instructed to represent to the Chinese Government that this government would protect its subjects in the concession secured. The Washington dispatch adds:

> Secretary Hay laid the matter before the President and instructed Minister Conger to present to the department an extra statement of facts upon which to proceed. If the facts are as presented by Mr. Parsons, instructions will be sent to Minister Conger to protect the American company in its concession, and represent to the imperial government of China that this government will hold it responsible for a violation of the contract made with the citizens of the United States.
>
> It is claimed by Mr. Parsons that the American company has met all the conditions of the concession so far, having deposited $100,000 and made a complete survey of the route. It is now ready to enter upon the contract for building the road, and expects China to do her part and show that the concession was granted in good faith. The state department has always been careful that its representatives should not be interested or interfere where there were rival American interests seeking concessions in foreign countries, but in the present instance there is no American rival to the China Developing Company, which represents a great aggregation of American capital, to which is opposed the combined influence of strong financial interests in Europe. There is no reason why the United States should not protect the American company, which has enlisted in the development of China.

A new enemy to human life and happiness seems to have entered the lists of late, if we are to accept the reports in the papers concerning the depredations of the "kissing bug." The picture of this insect as it appears in the papers resembles somewhat that of a spider. The scientific name of this bug of osculatory instinct is *monalestes picipes*. Professor Chope of the Field Columbian Museum gives the following description of it: "The 'kissing bug' resembles the bug commonly called the 'squash bug.' He is, however, longer, narrower, and darker. He is about three-eighths of an inch in length and about an eighth of an inch wide. On each side of his body are three legs, long and spindling, which he moves fast and with great agility. His back and sides are smoother than those of the 'squash bug' and of a dull brown color, with few markings, if I remember correctly. His beak is his fortune. It is long, sharp and mobile, not forked, as it has been described, but with a single lancet-like prong. On each side of his head are antennæ, which are extremely sensitive and always moving. His armor is harder than that of the 'squash bug.'" The Professor denies, however, that the *monalestes picipes* attacks human beings. It appears, however, quite certain that some ungainly bug, whatever may be its name, has stung a number of people on the lips, and that in some cases it has proved fatal.

A study of the details of exports from the United States during the fiscal year just ended shows that every part of the world has evinced an increased desire for American products. Europe is the only part of the world which has failed to increase the amount of money paid to us for our products, and this is solely due to the plentiful supply of breadstuffs in that part of the world in 1899 as compared with 1898 and the consequent decrease in price paid per bushel, thus making a slight reduction in our cash receipts from that part of the world. To Asia, to Africa, to South America, to Mexico, to Canada and to the Hawaiian Islands and Oceanica our sales have increased in quanty and value as compared with the phenomenal year 1898, the only grand division from which our receipts have been smaller this year than last being Europe, and even there the reduction is confined to the four countries, United Kingdom, France, Belgium and Spain and, as already indicated, is due to the fact that a large home supply of breadstuffs has reduced their payments to us for this class of our products. To British North America the exports in the fiscal year 1899 will be in round numbers $90,000,000 as against $85,000,000 last year; to Mexico the exports will be about $25,000,000 as against $21,205,000 last year; to Cuba, the exports will be about $18,000,000, against $8,260,000 last year: to Porto Rico, the total will be $2,500,000, against $1,500,000 in 1898, and to the entire West Indies group the total exports of the year will be $35,000,000 in round numbers, against $26,439,000 last year. South America, to which our sales in the past have not shown as rapid an increase as those to other parts of the world, shows a slight gain in 1899 and will reach a total of over $35,000,000, against $33,821,000 last year. To Asia the exports of the year will be about $47,000,000, as against $44,844,000 last year, China showing an increase of over 33 per cent. and Hongkong about an equal increase, while Japan, which purchased enormous quantities of raw cotton and various manufactured goods from us last year, has somewhat decreased her purchases in those lines so that the total to Japan during the year will show a reduction of over $3,000,000 compared with 1898, but an increase of $3,000,000, compared with 1897. Oceanica shows remarkable gains, the total for the year being likely to exceed $30,000,000, against $21,991,000 last year, and to Africa the exports of the year are in excess of those of any preceding year.

AFTER FIFTY YEARS.

We are glad to give a generous share of our space this week to various phases of the great Jubilee Convention to be held in Cincinnati in October next. We hope our readers will give careful attention to the several articles on this subject, that they may appreciate the better the magnitude and importance of the occasion, and may be the better prepared to fulfill their part in making it all that it ought to be. It will require the co-operation of all the churches and all the members in the various churches to achieve the highest possible results, and to make the convention a fit memorial of our past progress and achievement.

Fifty years of experience in co-operative missionary effort should have taught us many valuable lessons. It has undoubtedly achieved results the value and magnitude of which eternity alone will reveal. That the results have been all that they might have been, or should have been, no one will affirm. Our efforts have been halting, ill-supported at times, and never marked by the unanimity and zeal to which they were entitled. But in spite of this fact, God has blessed them, and this very blessing is a call from Him to wiser and more consecrated efforts in the future. It must be remembered that it took twenty-five or more years for the religious movement which we represent to reach the point of its conscious obligation to God to engage in co-operative work in spreading the gospel and to agree upon any method for such co-operation. And even when the work began, a half century ago, it was with the feeble steps of beginners, feeling their way to better things, and growing very gradually in the consciousness of unity, which is essential to all co-operative efforts.

Nor are we to be surprised or dismayed by the fact that many who had entered into the movement for a return to original New Testament Christianity had not as yet learned to feel the weight of moral obligation resting upon them to assist in the evangelization of the world in any system of co-operation. Some of them, indeed, had false ideas as to their liberty to adopt any method of co-operation not specifically authorized in the New Testament. Besides all this, there was bitter opposition manifested on the part of leading religious bodies to the new movement, and the first quarter of a century was devoted very largely to defending our right to exist, and explaining and vindicating the reasons for our existence. This religious controversy, unavoidable as it seems to have been under the circumstances, was not conducive to the cultivation of the missionary spirit.

But in spite of these negative forces which had to be overcome, the growing conviction that a religious brotherhood, claiming to be under the authority of Jesus Christ, should bear its part in carrying out Christ's commission to evangelize the world, gained the ascendancy, and the first missionary convention was called and our co-operative work began. This was a victory, the consequences of which were far-reaching and most important in their influence on our history. With that first convention there was born a consciousness of unity among those engaged in a common effort to restore the Christianity of Christ, which could not have existed before. Thenceforth it became an organized movement or body with a common spirit, a common aim and a common work—a distinct entity in the religious world, with a mission to fulfill, the various parts co-operating together for the fulfillment of that mission.

Let one try to imagine what would have been our history in the absence of any such effort at co-operative work. There would then have been no state or national conventions in which the brethren could have met together to confer about their common interests, to devise ways and means for furthering the progress of the cause, forming mutual acquaintanceships, comparing views on leading questions, and thereby fostering the very unity among us which we have been urging upon others. Who can doubt but that instead of the practical unanimity which now prevails among us in every state and territory in the Union, there would have been, without co-operation and without these great national gatherings, not only a variety but a contrariety in types of religious life and thought which could have but resulted eventually in a number of distinct denominations? We are indebted to no one thing for the unity which we have maintained among ourselves more than to the influence of our national conventions, and our joint efforts to evangelize our own and other lands.

There can be little doubt that if the surplus energy of our people had not been drawn into active mission work, the spirit of controversy would have increased rather than decreased, and would have ended in internal disruptions and the neutralization of our influence as a Christian union movement. But just in proportion as our people have been gathered in great state and national conventions, and have been brought face to face with the world's need and with the pathetic calls for help from destitute fields in our own country, they have been drawn away from petty controversies and have turned their minds and hearts to the solution of these greater problems that have to do with the world's redemption. This has contributed to both our intellectual and spiritual development. Controversy over small differences tends to dwarf the intellect and impoverish the soul, while the consideration of the vast problems involved in the execution of Christ's commission for the world's evangelization enlarges the mind, enriches the heart and lifts man up to higher levels of thought and character and action.

If it be true, then, that we are indebted to the inauguration of co-operative missionary work for the unity of our brotherhood, for the advancement of our cause, for the preservation of the simplicity of the gospel, for the intellectual and spiritual enlargement of our membership, that event is well worthy of commemoration. There is little doubt, in view of the systematic effort being made to that end, that the Jubilee Convention will be great in numbers beyond anything we have ever had in our own history, if not in the history of other religious bodies. Let us see to it that in its higher qualities, in its spiritual tone, in its liberality, in the spirit of unity and brotherhood, in the spirit of devout consecration and self-abnegation, it shall rise to the height of the great occasion. These characteristics of the convention will require most serious and earnest preparation, both of heart and life. Let there be honest self-examination on the part of individuals and churches. Let all causes of strife and alienations be put far away from us. Let us get right with God and with each other. Let us enter into the closest possible communion with God and walk with Him until our faces shine with the light of His countenance. The coming together of a vast multitude of men and women imbued with that spirit, actuated by such motives, cannot but result in a convention that will be as memorable in the character of its proceedings, in the spiritual tone of its addresses and worship, as the vast numbers which shall assemble.

It is not too early for these matters to receive the earnest consideration of every one among us who has just pride in our history and larger hope for our future.

PURITY, UNITY AND LIBERTY.

Where the Spirit of the Lord is there is liberty. Yes, but the purity and unity of the Spirit come first. First pure, then peaceable, said James, and the meaning of Paul's first letter to the Corinthians was first pure and then free. Archbishop McGee said he would rather see England free than England sober. His poor dear Lordship forgot that England drunk could never be England free. Only England sober could be England free. Only the church pure can be the church in freedom of the Spirit. When Paul sent his first epistle to the church at Corinth it was in a fearful condition of corrupion and impurity. If its faith was Christian its morals were pagan. He tells them that they were tolerating fornication that was absolutely unmentionable among the heathen. They were carnal and worldly minded to a shameful degree. Contention, strife and division, and the meanest kind of factionism, existed among them. The body was torn by contending factions, as corrupt as they were contentious. They had turned the Lord's Supper into a common meal and a bacchanalian orgy, one of the drunken feasts of heathenism. Being but partially converted from paganism, they had brought with them into the church pagan religious ceremonies, and the corrupt morals and manners of their old pagan life. Paul's first epistle was written to urge upon the church the necessity of purifying itself from these pagan and worldly abominations, and his second letter was written to congratulate the church upon its self-purification, caused by his first epistle. Paul's four great epistles have been called the "Epistles of the Contention." The truth is that the Romans and Galatians are epistles of the theological contention, while the two Corinthians are epistles of the disciplinary and moral contention. The first one commands the church to purify itself from immorality and corruption. The second one is encouragement and congratulation upon the fact that the work in a measure has been accomplished, and the way is now open for the Spirit of God to dwell in the church, with the attendant blessing of spiritual liberty and freedom from sin-bondage and corruption.

At the beginning of our own religious movement we made an honest effort to restore the discipline as well as the doctrine of the New Testament church. Our pioneer preachers urged upon all their converts to

set up the family altar in their homes, and they exhorted the officers of churches to use the utmost vigilance in keeping the church pure. They turned to the Scriptures where these things were taught, for Scripture then was the end of debate and the beginning of action with us, and they urged upon the brethren to be faithful, and keep the church free from scandalous and flagrant sin. Believing that the church was responsible to Christ for its moral condition, and hence for the conduct of its members, they insisted that conduct should be right, they demanded in fact that such behavior should be near enough to the divine rule as not to bring reproach on the cause of Christ. I have some old records of a church reaching back to the thirties and forties, containing a careful record, in detail, of each case of discipline, the sin, the proof, the decision of the church, the repentance and confession of the sinner, and the final disposition of the case. Brethren, the publication of these records would make "mighty interestin' readin'" to some of us. These dear good brethren doubtless made mistakes, they probably went to extremes in some cases, but the extreme that at least tries to do its duty is vastly better than the extreme that is too indifferent to do anything. It is always more comfortable to let things remain as they are then to make them better, and we have chosen the easier but not the better way. Discipline has played out and the churches have become indulgent and tolerant of corruption, and I do not know but what we should blush for shame in daring to claim that we have restored the Apostolic Church. There is one thing certain, we cannot claim the Holy Spirit, unless we make an honest and persistent effort to keep ourselves and the church pure as the fit places for him to abide.

Where the Spirit of the Lord is there is not only purity and liberty, but there is *unity*. If the Holy Spirit has been grieved away by immorality and division, it can only make the church its abiding-place on condition of pure life and unity. Where corruption and faction exists, there is no Spirit of God. I am not referring, as Paul did not, to denominational unity, or to the amalgamation of churches into one colossal organization. I doubt if such union was ever consummated, if the Holy Spirit would preside over the nuptial ceremonies, or remain an hour after the benediction. Nor does the apostle refer to congregational union as the mere absence of strife and division. That kind of union exists in the cemetery, and it exists there for the same reason that it exists in some of our churches: there is no life there, and dead men do not quarrel. Heine said there were no infidels in Paris, because the people hadn't enough interest in Christianity to reject it. There is perfect peace in some of the churches, the peace of death, because there is not enough interest in the subject of religion to quarrel about it, and the absence of interest is the absence of life. Some people think when a church gets into a quarrel it is going to die; but no church with life enough to quarrel was ever known to die. It is the church that has not interest enough in religion to quarrel about it that is going to die. It is better to live and quarrel than to die and be at peace. Division, as bad as it is, is better than the apathy that ends in death. Paul does not speak of the negative union of the graveyard, as a condition of the Holy Spirit's indwelling; nor of the unity of Romanism, brought about by the suppression of human liberty and the rights of conscience. It is a real unity he is battling for, positive and vital, consistent with mental freedom and the right of private judgment, the oneness of the soul with Christ and of souls with each other.

Do you ask how liberty and unity can exist together in the same church? Do you say, if men are free they will not be united and if they are united they will not be free? This is true of the worldly organizations generally, but it is not true of the spiritual organism of Christianity. If one hundred men possess the Holy Spirit, they will be as free as the Spirit they possess, and as united as the Father and the Son. They will not necessarily be one on intellectual questions, on matters of opinion and speculation, but one in religious feeling, fellowship and character. If you love and live Christ and I do the same, we are one in Christ, and free on the broadest and highest plane of freedom. This is the unity of the Spirit in the bond of peace, which results from the indwelling in the church of the Lord, the Spirit.

Hour of Prayer.

LOT THE SELFISH.

(Uniform Midweek Prayer-meeting Topic, July 26.)

(Gen. 13:5-12; 19:15-17.)

CENTRAL TRUTH: *Sin is progressive; beginning in a selfish desire for the material over the spiritual, it is apt to end in spiritual disaster.*

Lot was a man who by reason of his kinship with Abram and his association with that "friend of God," and by his material prosperity, might have been a bright and shining example of aggressive righteousness in his day and generation. Instead of that, while he seems never to have descended to the low level of morals which prevailed in Sodom and Gomorrah, his influence was nevertheless neutralized largely by his surroundings, and his family ruined.

When Abram made he generous proposition to give him the choice of the land, Lot instead of courteously deferring to his uncle and giving him the choice, "lifted up his eyes and beheld all the plain of Jordan, that it was well watered everywhere . . . like the garden of Jehovah." And he chose that. It was a fatal choice for Lot. He did not stop to inquire into the moral character of the people who dwelt in the cities of the plain, and what influence they would be likely to have over his family and over his own life. He was attracted by the hope of material prosperity and ignored the fact that "the men of Sodom were wicked and sinners against Jehovah exceedingly."

We may call this selfishness, but after all it was shortsighted selfishness. By the way, selfishness is always shortsighted. It never looks to the end of things. It consults only present and material good. This was Lot's weakness. It has been the fatal weakness of many another man since the days of Lot. How many, alas! are to-day pitching their tents toward Sodom in search of material gain, and regardless of its effects upon their own character, and upon that of their families!

When we stop to analyze, closely, the mistake of Lot, to call it by no worse name, it was his preference of the material to the moral and spiritual. Poorer land, less water, with the influence of Abraham and of other kindred spirits, would have been worth infinitely more to him than all the fertile land in the Jordan valley, contaminated as it was with the awful sins of those who dwelt in the cities of the plain. We know of no more common mistake among men to-day than that made by Lot. Those who prefer smaller wages, less profits, less luxuries, with moral and religious surroundings, to larger salaries, larger profits and larger fortunes, with greater luxuries and greater moral depravity, are still in the minority.

The evil results of Lot's choice is brought out most graphically in the story which follows. It was only the pleading of righteous Abram for Sodom that prevented its complete destruction with all who dwelt therein. But because of the intercession of Abram, angels were sent to deliver Lot and his family. And when the morning arose, then the angels hastened Lot, saying, "Arise, take thy wife and thy two daughters who are here, lest thou be consumed in the iniquity of the city." This note of warning, one would think, would have been enough to have caused him to hasten from his wicked environment. "But he lingered." How many are lingering to-day under the fatal spell of sin, on the plains of iniquity, against the repeated warning of God's messengers! It was necessary for these heavenly messengers to lay hold upon the hand of Lot and upon the hand of his wife and upon the hand of his two daughters, and literally pull them out of the city, to save their lives, saying, "Escape for thy life; look not behind thee, neither stay thou in all the plain!"

Lot's selfishness had now degenerated into moral insensibility. He had by degrees become so reconciled to the wickedness that prevailed about him in the doomed cities, that he was unwilling to break away from it, even when God's wrath was impending over the city. This is one of the saddest and most dangerous features of sin—its insidious, progressive character from bad to worse.

Perhaps there are those gathered in the prayer-meeting to-night who are lingering on dangerous ground. They have heard the voice of God speaking through their consciences, warning them to give up their sins and their sinful environments, but still they linger. O that every one who reads this may examine his own heart and see if he is pitching his tent toward Sodom and becoming enamored with the ways of sin. If so, may they hear and heed the voice of God calling them to flee from the plains of sin, and escape to the mountain of God for safety.

PRAYER.

O Thou, who art the Searcher of all hearts, look with infinite compassion, we beseech Thee, upon our poor sinning and suffering race. Remove from our hearts, we pray Thee, all traces of selfishness, and enable us, always and everywhere, to place a higher estimate upon the spiritual and eternal than upon the material and temporal. Forbid that any of us who have known Thee, and have tasted the sweetness of Thy love, should pitch our tents in the direction of Sodom, or seek worldly prosperity at the expense of our moral and

religious character. Help us to fear sin, and to flee from it, before the awful destruction which it always brings shall be visited upon us. And this we ask in Christ's name. Amen!

Editor's Easy Chair.

OR

MACATAWA MUSINGS.

As indicated in this department, a week ago, we forsook the attractions of Macatawa Park for a few days, to take in the great Christian Endeavor Convention at Detroit. We were not there at the beginning nor at the close, but we saw and heard enough of the convention to pronounce it truly great. It was not so great in numbers as some of its predecessors, but was sufficiently large for all practical purposes. We have not yet seen the official report of the attendance, but would judge that it was not much short of 20,000. The newspapers of Detroit kept us reminded, during its sessions, that the convention was not as large as they had anticipated, by half, and they seemed inclined to measure the convention largely by its numbers. There are a good many people who make no distinction between bigness and greatness. The two large tents—Williston and Tent Endeavor, each of them seating 10,000 people—were frequently both filled at the same time, besides two or three large church buildings. We hardly see how a larger number of people could have been accommodated in the way of hearing or witnessing the proceedings of the convention. The heavy rains which fell during different sessions of the convention interferred more or less with the comfort of the people, but did not dampen their enthusiasm. It is difficult for any obstacle or inconvenience to overcome the good nature and enjoyment of a Christian Endeavor Convention.

The convention was great in the high spiritual tone which characterized its proceedings, and in the loving Christian fellowship which marked the intercourse of the brethren of various religious bodies with each other. In the cultivation of a deeper spiritual life, and in the promotion of a more genuine Christian fellowship, Christian Endeavor is accomplishing a great deal for the religious world. The "Quiet Hour" meetings, conducted by Dr. Chapman, from 8:15 to 9:10 each morning, were attended by from 8,000 to 10,000 people who were deeply and profoundly impressed by these devotional services. The object of these "Quiet Hour" meetings, based upon the twenty-third Psalm, was to lead Christian people to a completer trust in Jesus Christ, leading to a more perfect obedience and to greater power for service, and a greater joy in service. The people were persuaded to put away all worldliness and all forms of sin, and enter fully and unreservedly into the service of Christ, striving to make his will the law of their lives. There was no effort at excitement; there was no appeal to the emotions. The speaker held up the glorious ideal of a true Christian life—its power for service, its peace, its joy, its reward—and urged men to accept it. It cannot be doubted that thousands who attended these meetings were permanently impressed for good and that their lives will be fuller of the Spirit of Jesus Christ in the future than they have been in the past. A convention that accomplishes this is undoubtedly a great convention if it did nothing else.

But the Detroit convention did much more than this. As suggested above, it illustrated the practicability and the beauty of Christian fellowship. On what other platform is it possible for representatives of so many religious bodies to meet together with one accord, worship God together in the beauty of holiness, and consider, in the spirit of a common brotherhood, the great interests of the kingdom of God? We have never seen a greater unity, courtesy and brotherly love in any denominational board than were manifested in the meetings of the board of trustees of the United Society of Christian Endeavor. When a question arose about which there was a difference of opinion, the effort to find a basis of agreement, and the facility with which it was found, was beautiful and prophetic of a better day for the church of God. It is not at all likely that the men who sat together in loving counsel, representing as they did various religious bodies, will ever engage in a sectarian warfare on each other. They have not so learned Christ. They will, no doubt, each strive to be true to what he believes to be the truth of God, but they will all recognize each other as disciples of a common Master, and therefore as brethren. The spirit of strife is not the spirit of Christ, nor is it the spirit of Christian Endeavor.

But the convention was more, even, than this. It presented, in masterly addresses, themes of great and vital interest, and outlined practical methods of work by practical workers. It would be impossible, in our limited space, to give even an outline of the splendid program which was carried out. The program, however, was eminently practical throughout. There were a number of very remarkable addresses, among which were the convention sermon by Dr. Gunsaulus, of Chicago, which it was not our privilege to hear, and the address by Dr. John Henry Barrows, now president of Oberlin College, on "Christian Education." This last address, separated into two parts, as it was, by a rain storm, which lasted for fifteen minutes, the interim being filled by music, lifted the great audience in Tent Endeavor to a white heat of enthusiasm. It was a notable triumph of oratory over adverse conditions. There were other able speeches, shorter but marked by great ability in thought and power in delivery. All the speakers from our own ranks, of whom there were quite a number, did credit to themselves and the cause which they represent. We are proud of all of them.

One of the popular heroes of the convention was Chas. M. Sheldon, author of "In His Steps; Or, What Would Jesus Do?" He addressed a packed audience in one of the largest churches in the city, stating some facts concerning his book, and answering a large number of questions growing out of the movement which he described in that book, and which he has begun in his own church. He is a very modest, unpretending man, who was greatly surprised at his popularity, and who evidently had no thought of creating the interest which his book has awakened throughout the Christian world. He believes in the practicability of following Christ's example and applying his principles in all our business, social and political life. Nothing in the convention awakened more universal interest than his conference on the practicability of doing what Jesus would have us do in all the relations of life. He showed that this was in perfect consonance with the Christian Endeavor pledge, for what Jesus would have us do is what he could do in our circumstances. In answer to the question as to what effect the universal adoption of this principal would have, he said it would "revolutionize the world before noon to-morrow." It is surely a significant sign of the times when a book like this meets with such marvelous popularity, and when his utterances urging the importance of putting the principle it advocates into practice are received with such demonstrations of enthusiasm. Who can doubt that we are coming to a worthier conception of the meaning of the Christian life, and that the coming century will witness a better illustration of Christianity than the world has ever yet seen?

To us Disciples of Christ, the meeting on Lord's day at Light armory Hall was one of the crowning features of the convention. There were present not less than 3,000 persons in that great assembly, although a large number of our ministers were preaching at different points in the city, and no doubt attracted many members, while others went to hear some of the distinguished speakers in other religious bodies. The fact that the communion service and our mutual fellowship together in a great religious reformation could draw together so large an audience of Disciples under these circumstances was truly gratifying. It was a deeply impressive service. The communion which preceded the sermon took the form of a sort of consecration service, in which there were registered, no doubt, solemn vows to God to live in closer fellowship with the Christ who died for us. The splendid order by which the great congregation was waited upon could not be surpassed. Everything moved with the precision and regularity of clockwork, and in the midst of profound stillness. Bro. Newnan, pastor of the Detroit church, who welcomed the brethren in a few words at the beginning, deserves great credit for his painstaking care in preparing for this meeting. The sermon that followed the communion service was delivered by Pres. B. A. Jenkins, of the University of Indianapolis — a plain, simple, incisive gospel sermon, great in its very simplicity and in its application to our every-day needs. The mutual greetings and acquaintanceships which followed this service was most enjoyable. So long did the people tarry in their fraternal greetings that the janitor who kept the hall was heard to remark that these were "the hangin'est-on people" he had ever seen. It was our misfortune to miss the rally of the Disciples, which occured on Thursday before our arrival, and we shall leave the report of that to others who were present, and also the closing exercises, which another engagement prevented us from remaining to enjoy.

We have only space left to say that Detroit is one of the most beautiful cities

in the United States, giving evidence everywhere of a high order of civic pride, and of enlightenment. The committee in charge of the preparations for the convention deserved, as they received, the thanks of the trustees, as well as golden medals for the completeness of their preparation for the comfort and well-being of the convention. In some respects these preparations have never been equaled in any previous convention. There were many other features of the convention we should like to mention, but space forbids. Next year the World's Endeavor Convention meets in London. It will be a memorable event, not only in the history of Christian Endeavor, but in the history of religious progress. Let as many of us as possible prepare to be there to witness and participate in that great religious convocation, some of whose meetings will be held in Crystal Palace, and probably one service in Westminster Abbey. One who can take in both the Endeavor Convention in London and the World's Exposition in Paris, next year, will have a splendid opportunity of witnessing the vast progress which the world has made both in religion and in all the arts of civilization.

A day in Chicago, following the Detroit convention, completed a week's absence from the Park, during which Bro. Earl's youngest son died of typhoid fever, contracted prior to his coming here. Bro. Earl is absent on the sorrowful mission of taking the body of his dear boy to Irvington, Ind., for burial. He has the sympathy of all his friends here, who did what they could to minister to the little sufferer during his illness. Mrs. Earl has been quite ill from the care and anxiety of her son's sickness, but at this writing is improving.

Macatawa, Mich.

Questions and Answers.

1. *What event is celebrated by the Jubilee Convention?*

The beginning of our organized or cooperative missionary work. The American Christian Missionary Society was born fifty years ago next October. It has accomplished a vast amount of good during its history, and has commanded the services of some of our ablest men. The event is worthy of celebration.

2. *In what way is it proposed to suitably celebrate the fiftieth anniversary of this mother society?*

(1) By a largely increased attendance at the Jubilee Convention in Cincinnati, the birthplace of the society, next October. The committee on arrangements there is planning for ten thousand delegates.

(2) By raising $100,000 for Home Missions the current year, in which every church and every individual member identified with us in heart and in work shall have a part.

(3) By a new consecration to the work for which the society stands.

3. *In what ways is it supposed such a convention will benefit the cause we plead?*

It will benefit us by showing us what we can accomplish by united effort, and the increased revenues will, of course, greatly strengthen the work of Home Missions. Then such a convention would call wide attention to our movement and to its principles. The proceeding of the convention and the character of the addresses will serve to emphasize the reasons for our being and the causes underlying our remarkable growth.

4. *In what way can the preachers and other members of our churches contribute to the success of this convention?*

By praying for it, by speaking of it, by acquainting the people with the work of this society and the great demads upon it, by a liberal free will offering to its treasury, by attending it, both to impart and receive enthusiasm.

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1. Is Chas. M. Sheldon, who wrote "In His Steps," one of our own brothers?

2. Why was Christ circumcised?

3 Were our fathers baptized unto Moses, and why? *A. L.*

1. Chas. M. Sheldon is a brother of all who love Jesus Christ, but he happens to be pastor of a Congregational Church.

2. Christ was circumcised because he was born under the law which prescribed circumcision, and because his mother and reputed father were loyal Jews.

3. Our fathers were not baptized unto Moses, because they were not Jews and did not live under the Mosaic dispensation. They were baptized unto Christ, who is our Leader, as Moses was the leader of the Jewish people.

Will you please explain why we cannot have the same prayer-meeting topic in the CHRISTIAN-EVANGELIST *that the Christian Endeavor Society has each week? If we could have the same lesson, then those who take the* CHRISTIAN-EVANGELIST *would have the subject and study the lesson.* *M. G.*

The Christian Endeavor Society has its prayer-meeting on a different evening of the week from that of the regular prayer-meeting. It would hardly be wise to have the same topic for the two meetings, as it would be a repetition so far as the Christian Endeavorers are concerned, and they constitute an important element of the regular prayer-meeting. We give the topic for the Endeavor prayer-meeting with comment thereon, also, each week, in the CHRISTIAN-EVANGELIST, and those who take that paper can have the benefit of this lesson also.

Is the book called "The Christian System," or any other book published by the Christian brotherhood, used as a discipline for church government?

Spearsville, Ind. *John M. Walker.*

This question comes up continually, and has been often answered in these columns. It arises from the habit of certain persons who undertake to deny our ability to get along without a discipline other than the New Testament, by claiming that the book mentioned or some other book is used as such discipline. There is not only no truth in the claim, but there seems to be even no ground for the claim. The book referred to is not even read half as much as it should be among the Disciples, but in no case has that or any other book published among us been used as a book of discipline in the sense that this term is used by those who make the claim. Let it be understood, once for all, that we recognize no uninspired book as an authoritative guide in matters of church doctrine and discipline, and that the New Testament is universally recognized among us as the only standard both of doctrine and of duty.

Are the secretary and treasurer considered members of the board of officers of the Christian Church, and if so, are they not entitled to a vote in business sessions? *L.*

It seems strange that a question like the above should occur to any one. The New Testament says nothing about a secretary or treasurer (except a reference to Judas, who carried the bag) and knows nothing of the "board of officers." These are names adopted for convenience in our local church management and applied to persons who perform certain duties. It would seem entirely reasonable that brethren who are accounted worthy to be secretary and treasurer of a church, being present at a meeting of its officers to consult about its interests, should have a voice with their brethren on any question that might arise. The same is true of any other man or woman of good character and standing in the church, who might be present. The official board is not a close corporation, exercising special and peculiar ecclesiastical prerogatives. It is supposed to be a meeting of the leading and official members of the church for the transaction of such business as may properly come before them. When any matter of special interest is to be considered, it would be well to invite others than the official members to be present and take part in the deliberation.

If, as you stated in a recent number of the CHRISTIAN-EVANGELIST, *baptism has an important place in the process of evangelization, how is it that thousands have been evangelized without baptism, and what have the Quakers substituted in the place of baptism?* *W. H. T.*

This question is asked by one who sees no place for baptism in the process of evangelization and salvation. Aside from the fact that it is commanded in the New Testament and was practiced by the apostles, our querist does not see that it is adapted to human need in the process of coming out from the world and acknowledging Christ and taking our place with his people. We imagine that if he had a little experience in the work of winning men to Christ, he would understand the matter better. The need of some outward, overt act, in which the believer could embody his faith and serve notice to the world that he had passed the line and was on the side of Christ, seems to us most apparent, and the more we study the meaning and spiritual uses of baptism, the more we are impressed with the divine wisdom which instituted the ordinance. This is not to say that many people have not been good and pious without submitting to anything which they call baptism, such as the Quakers. But how long would it take the Quakers to evangelize the world? The body is decreasing, we believe, rather than increasing, and the church would soon become extinct with such methods. There is nothing safer nor wiser than to follow inspired teaching and example in this and all matters connected with human salvation.

Reformation of the Nineteenth Century

NINE DECADES OF HISTORY

THE TURBULENT PERIOD—X.

W. T. MOORE.

Necrology.

SOME SPECIAL CHARACTERISTICS.

Some have found fault with Mr. Campbell's philosophy. He was a disciple of Locke. But the Lockian system did not bind him at points where that system is faulty. He did not tie himself to any school or schools. His remarkable independence, which has already been referred to, practically emancipated him from any kind of bondage whatever, except service to Christ. He recognized only one Supreme Master, and he was the bondslave to him. This very fact helped him to be free with respect to all other teachers. He could not serve two masters, and consequently he acknowledged no allegiance to any other teacher. He was supreme in his own manhood, because in him dominated the imperial Christ.

(6) He was a great orator, if not one of the greatest the nineteenth century has produced. This statement will doubtless be questioned by some who have heard him speak; but before fault is found with my statement, it may be well to first determine who is the true orator. The popular understanding of this matter is probably incorrect. Archbishop Whately says the orator is one who by honorable means carries his point. If this definition be true, then unquestionably Mr. Campbell was a great orator. No man was ever so successful before an audience in carrying his point. He certainly did not possess the peculiar magnetism of some of the great speakers who have been known to sway assemblies, and to hold "listening senates breathless on their eloquence," but all the same, he was a true orator within the scope of Archbishop Whately's definition.

His honorable methods in pleading a cause have already been referred to, and it is, therefore, only necessary to know that wherever he went large multitudes flocked to hear him, and these seldom went away from under the spell of his discourse without carrying with them the conviction that what he said was eminently true.

In this connection I am glad to quote as authority the statement of such a distinguished man as Jeremiah S. Black, who was Attorney General of the United States under President Buchanan's administration. Judge Black, in a speech delivered at the time of the presentation of Mr. Hart's bust of Mr. Campbell to Bethany College, says:

"As a great preacher he will be remembered with unqualified admiration by all who had the good fortune to hear him in the prime of his life. The interest which he excited in a large congregation can hardly be explained. The first sentence of his discourse 'drew audience still as death,' and every word was heard with rapt attention to the close. It did not appear to be eloquence; it was not the enticing words of man's wisdom; the arts of the orator seemed to be inconsistent with the grand simplicity of his character. It was logic, explanation and argument so clear that everybody followed it without an effort, and all felt that it was raising them to the level of a superior mind. Persuasion sat upon his lips. Prejudice melted away under the easy flow of his elocution. The clinching fact was always in its proper place, and the fine poetic illustration was ever at hand to shed its light over the theme. But all this does not account for the impressiveness of his speeches, and no analysis of them can give any idea of their power."

I well remember how the students of Bethany College regarded Mr. Campbell as preacher during the time of my collegiate days.

As we heard him every week-day we sometimes imagined that it would be a relief if some other preacher would occupy the pulpit on Sunday. Occasionally we had an opportunity to have our desires gratified. But I do not remember a single instance where there was not an immediate cry for the "old man eloquent" in his proper place. Generally one experiment of this sort was sufficient for an entire semester, even though the substitute was a man of eminent ability. Every other speaker in the Bethany pulpit, who attempted to occupy it when Mr. Campbell could be at his post, did so at the great risk of popularity, for the students as a rule could not tolerate any one else in that pulpit for any length of time.

It is well known that Mr. Campbell's morning lectures formed an important feature of his teaching. But I think it may be safely affirmed that the value of these lectures has not been generally understood. Doubtless they conveyed considerable useful information to the students; but I am thoroughly convinced that we must not look here for their chief value. The lectures were inspiring. They carried with them Mr. Campbell's great personality. As delivered from the chair in which he sat they possessed an indescribable charm. As I think of the impression they made upon me, I cannot now remember many of their statements as to facts, either of history or religion, that have been of special value to me in my life work; but I very distinctly remember that I never heard one of these lectures during the whole of my collegiate course without feeling that it had imparted to me strength and inspiration for the great struggle of character-building, while even to the present time I feel the throbbing impulses of his marvelous talks ringing through my whole soul whenever my mind turns back to my college days.

After all, it is not so much information that we need as inspiration. Life is not made up of angles and triangles, of crucibles and retorts. Truly has it been said:

"We live in deeds, not years; in thoughts, not breaths;
In feelings, not in figures on the dial.
We should count time by heart-throbs. He most lives
Who thinks most, feels the noblest, acts the best."

MR. CAMPBELL AND HENRY CLAY.

Mr. Campbell was not only a great orator himself, but he also had the very finest conception of what true oratory really was. He once told me of his experience in hearing Henry Clay. Mr. Campbell was in Lexington, and learning that Mr. Clay was to make a speech in a celebrated slander case, he (Mr. C.) determined that he would hear the celebrated Kentucky orator, if it was possible to do so. Through friends he secured a commanding seat. Mr. Clay was defending a woman who had been slandered. The court room was crowded to suffocation. Mr. Clay was sitting at his desk, whittling with his penknife, while he occasionally spoke to some of the lawyers who were sitting around him, though in the main he seemed utterly indifferent to to the fact that he was the center of attraction for all the eyes in that great throng.

At last he began to address the jury. Mr. Campbell had placed himself in the attitude of a cold critic. He determined to fathom, if possible, the secret of Mr. Clay's power. In any case, he was not going to be carried away by any emotional appeal. He was there for the purpose of investigating a great point, and he meant to do it with as much composure as if he had been in a chemical laboratory, working with one of nature'r simple problems.

At first Mr. Clay said nothing that was above the ordinary. He examined the testimony of the witnesses, and stated his conclusions with clearness and precision; but beyond this there was nothing specially to notice. When, however, his main arguments were completed, he began his peroration. This was a marvelous piece of workmanship. He pictured the sorrow of the poor woman he was defending. He portrayed in a most vivid manner the reckless conduct of the scoundrel who had sought her ruin. Gradually he began to approach a climax. This last feat was performed in a manner which surpassed even the masterly. All at once Mr. Campbell awoke as from a dream. He looked over the audience and found that everybody was weeping, while he himself felt the tears streaming down his face.

In ascending to the climax the speaker had enumerated many things that proclaimed the woman's innocence; and when Mr. Campbell noticed how the people were wrought up, he wondered how it was possible for Mr. Clay ever to bring them all back to earth again; or, in other words, how he would let them down from their dizzy height so as not to injure his cause. Just then he turned to the judge, who was also weeping, and capped his climax by saying, "And the very tears that are now streaming down your honor's face attest her innocence!"

Immediately all eyes left Mr. Clay and were centered on the judge. This was precisely what the former desired, and the moment he saw he had effected his purpose he took his seat, practically unobserved by the weeping multitude, who were now gazing upon the deeply affected judge.

Mr. Campbell always regarded this as the finest example of the orators's power he ever witnessed, and his own graphic description of the occasion was terminated by the statement that after that experience he was never so certain of maintaining a critical attitude while under the spell of some great orator.

MR. CAMPBELL'S COLLOQUIAL POWERS.

Closely allied to Mr. Campbell's great qualities as a public speaker were his wonderful colloquial powers. I have never known a man who, without the slightest appearance of egotism or disposition to monopolize the whole time of a company, could so completely absorb the attention of all who met him in the social circle. He was a humorist, but never trivial. He was sometimes witty, though he rarely indulged in the making of puns. When I first visited him with a mutual friend he was in his study, but there was no chair for his two visitors. He arose and offered one of us his own seat, and then pointing to a pile of large volumes close by suggested that the other might occupy a *literary* seat. Of course, his own chair was declined and we both shared the books together.

His conversations were often inimitable. He talked upon the most recondite subjects with a fluency and ease which were really marvelous. He could also use the most trivial things to the very best advantage in illustrating and enforcing truth, for he never seemed to speak at all without attempting to teach some great lesson. His wife, in her "Reminiscences of Home Life," thus refers to his conversational powers:

"Mr. Campbell's table talk was always edifying and engaging. It was natural and always timely. He would descant upon the eye, the eyelash, the value of the eye, how to protect the eye; the human hand, its form and value; the proportion of the fingers, their shape to enable the clasping with ease, the bones of the hand—and all attentive listeners could not fail to be interested in his remarks; and if in the days of tallow candles the light would accidentally be snuffed out, no complaining, but a dissertation upon the value of light and of the adaptation of the eye to the light and of the light to the eye. It was never wearisome or monotonous, all felt a kind of inspiration or fascination indescribable. It must have exceeded Coleridge's table talk. For my own part, even with weighty cares pressing upon me, I never found in my heart a disposition to interrupt, though the discourser amidst it all did not lose his consideration, and would most timely observe, 'We will turn down the leaf and give place to the next generation.'"

(7) Notwithstanding all the great qualities to which I have referred, he never could have achieved the success he did if he had not possessed indomitable courage and industry. He knew no such word as fail. Neither did he know what it was to be idle. If he read his Greek New Testament at the end of the corn rows, when he was plowing, while his horse was resting, it was that he might meditate on what he read while he was plowing from one end of the row to the other. Throughout his life he was a hard and conscientious worker. He had talent of the very highest order, but he constantly acted upon the principle that this talent must be improved; if he had five talents given him, it was his duty make five talents more.

This was the true secret of his eminent success. He was not a genius in the popular understanding of that term. It was generally possible to trace the lines which led up to his success; and when we measure the prodigious amount of literary work he performed, as well as his labors in other directions, it is impossible not to take into consideration his incomparable industry.

HIS PLACE IN HISTORY.

In closing this imperfect character sketch of one of the greatest men of modern times, it may be well to notice briefly what is likely to be the place assigned to him in history. It may be too early to determine yet with definite certainty just what this place will be. Perhaps we are not yet sufficiently removed from the controversies involved in the religious movement in which he was engaged to enable us impartially to consider his whole influence upon the religious world. However, I think the following points may be mentioned, even if it is not safe to emphasize them:

(1) He was the apostle of true religious liberty. I emphasize the word which qualifies "religious liberty," and I do this for the reason that this phrase has been very much abused. Luther struck for religious liberty, but he afterwards tied the very hands he had set free. He broke the power of the Pope, but in doing this, like Samson in the temple of Dagon, he himself fell while he destroyed his enemies. As a matter of fact, the Vatican was exchanged for Augsburg. While he proclaimed liberty of conscience to the people, he at the same time allowed himself to be bound hand and foot by the Augsburg Confession of Faith.

Mr. Campbell's plea was for complete liberty. Hence he not only persistently oppose human creeds and confessions of faith, on the ground that they had produced divisions and disaster in the Christian world, but he also opposed any attempt at making a creed for his own people, however imperative at times the need may seem to have been. Having become free himself, he utterly refused to again be bound; nor was he willing to bind any one else with the chain which he himself had cast off. His was a plea for true liberty, and we do not doubt that history will ultimately recognize the fact.

(2) He was a great discoverer of truth. He was not a creator. He was not what most critics would call a philosopher. He was certainly not specially gifted for what is generally understood as originality of thought. Probably he was not original at all. But who is? Sometimes what is called originality is nothing more than obscurity of thought, or else it is only a new way of stating what is not true. Mr. Campbell had one source from which he started with everything. The Bible was the fountain where all living streams emanated, that ran through his mind.

He did not try to be original. He was too humble for that. He did not try to create; there was too much already created which needed only orderly arrangement. He was satisfied to uncover the hidden treasures which he found on nearly every page of the book of revelation. Hence what Newton, Davy, Galvani and others were to nature, Alexander Campbell was to the Bible. He came to it reverently, asking simply to know what the Bible taught. He did not ask the Bible to say what he said, but to tell its own story in its own words, and he was perfectly willing to listen and follow its teaching without any questioning whatever. In short, Mr. Campbell was a man of faith, and in everything he sought to be governed simply by a "thus saith the Lord." This disposition made it impossible for him to deal in philosophical speculations, and confined his sphere of activity chiefly to the domain of discovery rather than to any attempt to originate and found either a philosophy or a religion.

(3) In my judgment history will finally affim that Mr. Campbell anticipated the present-day cry of "Back to Christ." However, this phrase must be understood in the sense in which he contended for what is in it. Perhaps he did not use the phrase exactly in the words that have become so popular, but he evidently made the real truth in this phrase the rallying cry of this great religious movement. His whole contention involved:

(1) Back to the personal Christ, not the theological Christ. This would give us the true faith.

(2) Back to the inspired apostles, not to uninspired men. This would give us the true gospel in its facts, commands and promises.

(3) Back to the New Testament church, not the church of ecclesiastical history. This would give us the true society in which to prepare for the heavenly mansions.

Such in brief is an outline of Mr. Campbell's character and work. The former was incomparable in almost every respect, the latter is still on trial, but so far it has stood some of the severest tests, and at present it is believed to contain little that may be regarded as wood, hay and stubble, and much that is gold, silver and precious stones. In the fiery trials to which every man's work must be subjected, that which is true will endure, while that which is false will perish. In my judgment the future record of the historian will emphasize the fact that Alexander Campbell did a work which will endure for all generations.

A plant has been established at 531 West 33rd Street, New York City, for the manufacture of liquid air for commercial purposes. The plant has a capacity of 1,500 gallons of liquified air every twenty-four hours. It is equipped with a 100 horse-power steam plant for this purpose and is the first plant of the kind in this country, if not in the world. It is said that liquid air can be produced at a cost of six to eight cents per gallon in a roughly equipped plant, but as low as two to three cents per gallon in a perfectly equipped plant. The process for making liquid air in the above plant is first to compress the air to 1,200 pounds per square inch, at which point its temperature is said to be from 300 to 400 degrees Fahrenheit. The temperature is then reduced by passing the compressed air through pipes cooled with water, to 70 degrees. At this point the air is expanded to aqout 300 or 400 pounds per square inch whereby its temperature is reduced to 312 degrees below zero, at which point it liquifies and is then ready for commercial purposes. Liquid air evaporates rapidly and cannot be confined in closed vessels, tanks, or reservoirs, but may be carried about in open or loosely covered vessels as safely as water. The product of this plant is to be used for cooling dwelling-houses and hospitals, chiefly. It is hinted that it may also be manufactured for motor and explosive purposes. With liquid air it is possible to keep a dwelling-house or hospital as cool as a summer resort in the hottest weather. It will also be in great demand for refrigerating purposes in which field it threatens to supplant ice altogether. In fact, ice can be manufactured almost instantly from liquid air when wanted. This is one of the marvels of the age, and will be as revolurionary in various fields as it is wonderful.

Our Budget.

—October 13-20 is an important date.

—Cincinnati, Ohio, is an important place.

—The Jubilee Convention will be an important event.

—Important literature in this edition of the CHRISTIAN-EVANGELIST.

—The large and beautiful half-tone pictures of Music Hall and Central Christian Church, Cincinnati, O., were made expressly for this edition of the CHRISTIAN-EVANGELIST.

—We occasionally hear persons speaking of the Lord's day, which they persist in calling the "Sabbath" as a divine institution. As a figure of speech this may be allowable, meaning thereby that the sacred observance of this day is divinely required, but to call the day an institution in a sense in which no other day was instituted is certainly unnecessary and misleading. The observance of the day may be a factor in a divine institution such as the home, the state and the church, and should be, but it cannot of itself well be called an institution. It is a day generally held sacred to the resurrection of Christ from the dead and to the essential element in the intellectual and physical domain known as rest, and should be observed by all men, especially by Christians; but of itself it possesses no institutional qualities.

—We acknowledg the receipt of a copy of the 26th annual catalegue of Drury College, Springfield, Mo. Drury College is one of the leading educational institutions of the state. Although under the managemect of the Congregationalists, it is not a sectarian school. It seeks the molding of a broad Christian character rather than the defense of any distinctive denominational creed.

—On the closing Sunday of the Christian Alliance convention at Binghampton, New York, the sum of $10,500 was raised for missions. These people have shown the deepest interest in missions and the most liberal offerings therefor of any religious body in the United States. They know how to sacrifice when it comes to an offering for home and foreign missions.

—When one reflects upon the influence of a city over the smaller towns and the country at large it becomes apparent that they are the strategic points for mission work. And yet how little are we doing compared to what can and should be done in these great social and industrial centers. Our home board is assisting in the maintaining of an evangelist in Chicago, and now also in this city, but six evangelists ought to be at work all the time in both cities to say nothing, of the many other large cities in which as yet no local work is being done. The cities must be taken for Christ before we can take the state or nation. If the lawlessness, immorality, vice and social and municipal corruptions cannot be held under by Christian influence our cities cannot be saved; neither the state or the nation. And in this work the local church needs the co-operation of all the Churches of Christ through its Home Mission Board.

—A. J. Marshall, the evangelist for St. Louis, maintained by the co-operation of the American Christian Missionary Society and the St. Louis Board of City Missions, has been at work since he began (May 1st), in South St. Louis, or that part of the city familiarly known as Carondelet. We had a weak church there and it was deemed advisable to put that church on its feet and in living order first. This church is the only one of our churches in a district of more than 20,000, and is some three or four miles from the nearest one. Since Bro. Marshall began with this church the attendance has increased rapidly, several additions to the membership made and the essential activities of a living church inaugurated. At our last city mission board meeting Bro. Marshall reported that steps were being taken looking to the purchase of a home for the church. A house that could be readily converted into a convenient church building had been found at reasonable terms and an effort will be made to secure the property. So far the indications are that the board has found a useful man for city work in the person of A. J. Marshall.

—Whatever may be the degree of success in the matter of attendance at the Jubilee Convention, no small degree of the credit will be due to A. M. Harvuot, pastor of the Central Christian Church, Cincinnati, O. Since he was made chairman of the committee on general arrangements he has worked almost day and night to set things in order for the convention and to secure the largest possible attendance. He has the city of Cincinnati now thoroughly aroused to the magnitude and importance of the occasion and is is now reaching out after the preachers and churches to see that they are fully awakened to the situation.

—It sometimes happens that the work of a great man ceases at his death, if not sooner. Not so with the work of Geoge Mueller, England. The great system of orphanages established by Geo. Mueller not only continue, but are being continued on the same great principles on which they were founded. Under the will of a recently deceased barrister they are to receive a legacy of $100,000. The son-in-law of Geo. Mueller, Mr Wright, has conducted the affairs of the orphanages since Mr. Mueller's death and seems to be a worthy successor to their founder.

—"The 20th Century Minister," is the title of a vigorously written article by J. B. Jones, president of the Orphan School, Fulton, Mo., in the July edition of the Christian Quarterly, just out. In this article President Jones predicts a period of unprecedented moral and spiritual energy and breathes out threatenings and slaughter against the giant social and industrial evils of the present century that will attempt to survive in the next. Prohibition, he says, will be an integral part of the 20th century gospel: the preacher's trademark. "Let not Bishop Potter's voice [he says], however well backed by wealth and an emasculated Christianity, save this Satanic agency from being hurled headlong from its legalized pesition in our cities and its throne in society." This is strong language, but not stronger than will be heard from the 20th century preachers if President Jones' prognostications are even approximately true. There are to be no quarters shown to half-way apologists for moral evil, however good their intentions, in the next century.

—The receipts of the Foreign Missionary Society for the first twelve days of July were $6,906.64, a gain of $777.12 over that of last year. The receipts to date are $120,638.25. The sum of $29,361.75 is needed to reach the mark set for the year. This amount ought to be raised by Oct. 1st. Schools and churches that have not reported an offering should do so at once. Several new missionaries are to go out in September and October. Do not delay your offering.

—In our present edition we have devoted considerable space tc the Jubilee Convention, to be held in Music Hall, Cincinnati, beginning Oct. 12th. This convention now pomises to be the largest yet held in our history, not only in attendance and enthusiasm, but in results in the Home and Foreign Mission fields. The different articles in this paper will present various phases of the convention, almost any one of which will be worth the effort and cost of the attendance. But in order to raise the moral and spiritual efficiency of that convention to the highest power it will be necessary for every preacher, teacher and worker in the church to talk the matter up at every opportunity in the church, the Bible-school, the Endeavor Society, the home and on street. Let no opportunity pass to speak a word about it. Preach it from the pulpit; proclaim it from the housetop; publish it in the streets; tell it to strangers. A great convention will advertise our people, our mission, our plea and our educational institutions before the world as nothing else can,

—The communion service at Music Hall on Sunday afternoon of the Jubilee Convention will not lack for numbers. It will certainly be the largest gathering of our Lord's disciples around one table in the history of the church. Let us pray that nothing else may be absent to make it a real communion. Let us come to the convention in the spirit of prayer, our hearts burning with desire for the world's salvation, that we may bow before him in this great communion humbly, emptying ourselves that we may be filled from above. But numbers will avail nothing unless we come "remembering him," and so give larger place to the Spirit of the Most High. If we come as we ought, and as we believe will, this hour we will be looked upon as the beginning of larger things for the Disciples of Christ.

—The Committee of Arrangements for the Jubilee Convention have arranged to open headquarters at once in the Central Christian Church on 9th Street. A long-distance telephone will be put in, a stenographer employed and letters will be filed and all work done up in a business way.

—Sacrifice much in the way of material comfort in order to attend the Jubilee Convention; postpone your vacation; deprive yourself of luxuries; devise new economies; begin now with savings; take on some extra work; do anything good to procure for yourself the great inspiration of this the greatest convention in our history.

—Let those who are sent to the Jubilee Convention be good conductors. One may attend a convention and carry nothing back from it, another, a good conductor, will get charged with its spirit, its life and power and when he goes home he will just bubble over with enthusiasm and keep talking of what he has seen and heard until all the church will feel that a large section of the convention has been brought home to them. Send a good conductor.

—Why not every preacher who lives in a town where a paper is published advertise the Jubilee Convention largely through this medium? Cuts of Cincinnati churches, Music Hall, Garfield Monument, and of many of our leading men can be had for from 25 cents to $1 from the chairman, A. M. Harvuot, and let these pictures be accompanied by notes about the Disciples and the great convention. The papers will be glad to get it everywhere and it will do wonders to advertise our people and enlarge the convention. Go and see your editor to-day. When it is printed send a copy to the convention headquarters that the Cincinnati committee may see your enterprise and be glad.

—In 1849 Alexander Campbell, referring to the proposed Missionary Convention in Cincinnati, wrote as follows: "To ask for a positive precept for everything in the details of duty, growing out of the various and numerous exigencies of the Christian Church and world, would be quite as irrational and unscriptural as to ask for an immutable wardrobe or a uniform standard of apparel for all persons and ages in the Christian Church. We must make a broad, a clear and an indellible distinction between the elements of *faith*, *piety* and *morality*, and matters of temporal expediency."

—D. S. Burnet was elected the vice-president of the first Missionary Convention and presided over its deliberations. In a preliminary organization of that meeting, L. L. Pinkerton, of Kentucky, presided. The presiding officers of the Jubilee Convention will be Pres. C. L. Loos, Pres. W. F. Richardson, Mrs. O. A. Burgess and J. E. Pounds.

—Eleven states were represented in the first convention. No doubt every state and territory will be represented in the Jubilee Convention.

—Cincinnati, "the Queen City of the West," and the Jubilee Convention city, extends along the Ohio River a distance of twelve miles and is about three miles wide. The location is fine and the suburbs are not surpassed for beauty. There is a population of about 1,000,000 people within a radius of ten miles from the center of the city, or Fountain Square.

—Let the churches begin at once to arrange for large delegations to attend the convention. Do not be satisfied with the preacher and one or two officers. Make up a large delegation of ten, fifteen, twenty-five or fifty people. Write at once to the Central Committee at Cincinnati and tell them that you want a certain hotel or boarding house for headquarters for your particular church.

—Judge Shepherd, of the Court of Appeals, Chicago, says that marriage brokerage is "void at law and in equity as being opposed to morality and public policy." Good. We are glad that our courts recognize the fact that there are some things too sacred for traffic. Mercenary match-makers are a menace to human happiness.

—On the night of July 10 a fearful tragedy was enacted in the First Christian Church in Dallas, Tex. During the invitation hymn, a man named John T. Carlisle, while under the influence of liquor, walked forward and shot Prof. William Lipscomb. The cause of the shooting is said to be because Prof. Lipscomb had prevented the re-election of Carlisle as chief janitor of the Dallas High School. Carlisle was arrested at once and imprisoned for trial. At the present writing Prof. Lipscomb is still living, but there are no hopes of his recovery. His death is expected at any hour. Prof. Lipscomb was principal of the Central High School, of Dallas, and was highly esteemed by the city as a Christian man and educator. The man who shot him is a cousin to John G. Carlisle, former Secretary of the Treasury. The tragedy is a lamentable one.

—The Biblical World for June contains an article setting forth the name and publishers of over three dozen different maps of Palestine suitable for the Sunday-school and the lecture room. The sizs of the maps, price and merits of each map are also given. The article is a valuable one for those contemplating the purchase of a map of the Holy Land.

—Fifty years ago the American Christian Missionary Society was organized in Cincinnati, for Home and Foreign Missions. Alexander Campbell was the first president and remained in that position until the day of his death. How time flies! What wondrous things have been wrought in fifty years! We have come to be a great people, a million strong, intelligent, rich, aggressive, with all the departments of modern missionary work, all our work growing and prosperous. The binding link among our people is the missionary cause. It was that which held the primitive church intact and made it the wondrous power it was for good. We have done more in the past decade to restore the apostolic missionary church to the world than we have done in twice that period before. We have come to understand that missions are not a phase of Christianity, but they are Christianity itself. The great Jubilee Convention will help to emphasize this great truth, and will show to the world that we are indeed a Bible people, a Christian people, a missionary people.

—The great Central Christian Church, Cincinnati, Ohio, on 9th St., opposite the City Building, near Central Avenue, will be the headquarters for our people during the Jubilee Convention. Let the delegates report there, when they will be assigned to their places of entertainment during the convention. The genial A. M. Harvuot, the pastor of the Central Church, will have a word of cheer, a smile and a benediction for every delegate, from wheresoever he or she may come.

—Do not make the mistake of concluding that the Jubilee Convention is simply a hurrah affair. There will be great rejoicing, but this will be one of the least important and least abiding features of the Jubilee Convention. It will be pre-eminently an educational affair. The eyes of all will be opened to the power of the truth, the unity of the Spirit and the grandeur of the plea as never before. It means a wider door of entrance into the world, larger usefulness for the Master, encouragement for the weak, blossoms for the wilderness, rains for the desert and freedom in Christ for the captives of religious prejudices. A moral and spiritual power will go out from that convention which no man can measure.

—The coming convention, to be held in Cincinnati, will mark an epoch in our history. The record of fifty years of missionary work will then stand before us for study, for reflection, for profit. The Jubilee Convention will practically mark the close of our constructive effort at organized missionary work. It has taken fifty years to demonstrate to the brotherhood at large that organized effort in preaching the gospel to those who have it not is consistent with "our plea;" that it was essentially involved in our cry, "Back to Christ." We were so infatuated with our doctrine and state of freedom from ecclesiastical creeds and councils that we could not see that co-operative missionary work was the mission of the church. But now that our eyes are opened we enter upon a new epoch in which our energies are not to be wasted in contentions about plans. Then again, it has taken fifty years to teach us the first principles of missionary work. We did not even know the kind of men and women needed for this field; did not know the true nature of their work; did not know the obstacles to be met; did not know how to educate and train our missionaries; did not know how to manage them; did not know how to locate them to the best advantage; did not know how to support them. But now in all these essentials we have learned by experience and are just at the door of efficiency in effectual mission work. The Jubilee Convention is, therefore, to mark a new epoch in our missionary history. We will put away our childish things and begin to think, talk, preach, give, pray and act as Christian men and Christian women. The importance of the Jubilee Convention cannot, therefore, be overstated. Its success, devolving as it does upon every Disciple of Christ, cannot be too emphatic nor too great.

—The inheritance tax against the Pullman and the Billings estates, amounting to about $200,000, has been sustained in the lower courts. If it shall be sustained by the supreme court of Illinois the inheritance tax wil become a fixture, and other states will follow suit. This reminds us that ex-President Harrison, in a Chicago speech some months ago, said that the disposition of the wealthy to withhold property from the assessors made the inheritance law a necessity.

—The killing of Miss Addie Harris, a teacher of this city, in a collision near Newman, Cal., July 10th, brings sadness to a large circle of friends in this city. Miss Harris was on a special train of nine coaches, loaded with teachers on their way to the National Educational Convention at Los Angeles. In the accident there were two killed: Miss Addie Harris, of this city, and Mrs. Lena Thomas, of Seneca Falls, N. Y. There were a number of others more or less injured, but no other fatalities reported. It seems that the accident was the result of carelessness and that of a criminal character. There certainly ought to be greater care exercised by the authorities in the running of all passenger trains, but of excursion trains in particular. They are exposed to greater dangers and too much care cannot be had to protect them from accidents of this character.

—Among the great conventions of importance for the year is that of the National Educational Association, just closing at Los Angeles, California. This Association is comprised of the leading educators of our national school system, and practically controls the method and spirit of our public schools. The addresses made in this convention go to show that the great body of teachers composing this Association are deeply imbued with the spirit of progress and alert to every interest of the pupil's intellectual and physical welfare. Of the lines of progress noted in Prof. Soldan's address before the Association we quote the following. Prof. Soldan is the superintendent of the public schools of this city:

> The same progress is noticeable in the development of higher education. The European standard of university appointments has not only been reached, but surpassed, both in regard to buildings and in regard to the facility for the highest kind of work. The work of teaching is conducted on a more permanent basis. Teaching has become a profession. It is no longer an avocation, but a vocation for the great mass of those engaged in it. It is less than it used to be a steppingstone for young men by which they fill out one or two years of their lives before entering the ministry, the law or the medical profession; many of the best young men and women take their college course so as to fit themselves for teaching. The curriculum of the colleges, too, takes cognizance of the profession and porvides carefully arranged courses for educational study, including the physiology of childhood and the philosophy of education.

—Many small churches feel that the brotherhood is weak and that the cause is not gaining, simply because it is not gaining with them or in their neighborhood. One of the best things that come to our small churches is to feel the strength of the brotherhood. The educational value of the great convention will be beyond counting. Ministers in our large towns can confer no better thing upon their neighboring churches than to visit them and so enthuse them with the jubilee sentiment that the church will send one or more members as delegates to the Jubilee Convention. No minister has done his full duty if he neglects to induce the churches near him to send representatives to this great gathering.

—Let every church send a delegate to the convention who will be authorized to represent and vote for that church in the business sessions. The following form will do for certificate:

CERTIFICATE.

This certifies that..... .....is appointed as delegate from the. ... . Church to represent us in the General Convention at Cincinnati, Ohio, October 13-20, 1899.

Signed... .. ..
..... . Clerk of Church.

Dated. .....1899.
P. O..... ....
State..... .

—If the preacher fails to announce the Jubilee Convention often and clearly, telling that it begins with a reception at the Central Church, Oct. 12th, and closes Thursday night, the 19th, then let the Christian Endeavor president or the Bible-school superintendent make up for his neglect.

—No committee ever made such an effort to have a large convention as the Cincinnati committee has made. Just after the splendid convention at Indianapolis, in 1897, a rally was held at the Central Church in which all the churches about the city were represented. At the close of this enthusiastic meeting A. M. Harvuot was unanimously elected chairman and to select his own committee, with instructions to go to Chattanooga and get the convention and then to care for it. The entire committee consists of 70 people, and is well fitted for its work.

—It looks now as if the Jubilee Convention would be as large as the Christian Endeavor Convention at Detroit. Will the Epworth League Convention at Indianapolis surpass it?

Brethren, it is possible to make this the largest denominational convention in the history of this country.

—As this issue of the CHRISTIAN-EVANGELIST gives special emphasis to the Jubilee Convention in Cincinnati, Oct. 12-20, it seems appropriate to present to our readers cuts of some of the prominent buildings and persons connected with our missionary enterprise. On our first page is a large new cut of the Music Hall where the sessions of the Jubilee Convention will be held. This hall is seated with 3,763 opera chairs, and with the stage easily holds 5,000 people. The Odeon Hall, in the same building, holds 1,500 people. Each hall has a very fine organ which will also be at the disposal of the convehtion. Electric cars pass these halls every half minute. Six blocks from the Music Hall stands the Central Christian Church, of which a picture will be seen in another part of this paper. This is one of our first fine and most costly structures and will be the headquarters of the Jubilee Convention. A. M. Harvuot, the chairman of the general committee of arrangements for the Jubilee Convention, is the pastor of the church that worships in this building. He is assisted in his work by Lottie S. Nichol and W. L. Fisher. Another of our prominent churches in Cincinnati represented in this paper is the Richmond Street Church. When you look at the picture of the Richmond Street Church think, not only of the C. W. B. M., but that splendid work is being done there now. Justin N. Green is the energetic pastor, and J. H. and Challen Fillmore, the music men, are leaders there. Mrs. J. H. Fillmore is the successful president of the 10th district C. W. B. M. of Ohio. The silver anniversary of the C. W. B. M. is to be held in this church. As to the persons whose faces appear on another page, the pen need hardly speak. Their names, their work and their influence in the establishment and perpetuity of organized missionary work by the Disciples of Christ are too well known for repetition here. First, there is the cut of A. Campbell, the first president of the American Christian Missionary Society. On his right is that of W. F. Richardson, the present president of the same society. Underneath the cut of A. Campbell is that of Isaac Errett, one of the first corresponding secretaries of the society. And on his right is the cut of the present Corresponding Secretary, Benj. L. Smith. In their midst is the cut of the present president of the Foreign Christian Missionary Society, Chas. L. Loos. The pictures, and the article on this page by Robert Moffet, of Ohio, are alone sufficient for an hour in meditation and prayer. In the article by Helen Moses mention is made of some of the women of the church who have been prominent in the cause of missions, and of these we present the cuts of two; that of Mrs. O. A. Burgess and Mrs. Dr. S. E. Pearre. But all that we can say or picture will be but the smallest foretaste of what the great convention itself will be to the eye and soul of the beholder. It is our wish, so far as possible, that the great pleasure of seeing and enjoying this great convention may be the happy privilege of every reader of the CHRISTIAN-EVANGELIST.

"Pride Goeth Before a Fall."

Some proud people think they are strong, ridicule the idea of disease, neglect health, let the blood run down, and stomach, kidneys and liver become deranged. Take Hood's Sarsaparilla and you will prevent the fall and save your pride.

Hood's Sarsaparilla
Never Disappoints

—The catalogue of the Bellevue Female College, Collierville, Tenn., for 1898 and 1899 and announcements for 1899 and 1900 is handsomely illustrated with many full-page halftone pictures of college rooms, pupils, classes, etc.

—The recent ruling of one of the courts of this city in relation to certain contracts with race-track gamblers and gambling ought to have a most healthful influence upon public morals. The court refused to recognize a contract between gamblers in an affair of gambling, and in its opinion in the case went so far as to class race-track gambling with the most seductive, debasing and ruinous forms of gambling known to the country. We are glad to see our courts declaring so strenuously in favor of good morals. A stiff moral backbone in every court in the land would soon rid our cities and country of much that is rotten and pestiferous in society.

—Cincinnati will not be without material attractions for its Jubilee Convention guests. One of her citizens says:

I would that some descriptive pen make known to the churches everywhere how richly God has clothed Cincinnati with beauty. Rome, seated on her seven hills, was no more firmly set than is the Queen City amid the lofty hills of Ohio and Kentucky. Zion of old cannot vie for beauty with this birthplace of our missionary work. No better time than October could be found to visit her. Her schools and colleges will be open, her marts of trade flourishing and her surrounding hilltops, that stand like sentinels to guard the various interests of a mighty city, will be reveling in their autumnal splendor.

—One of the most elegant as well as elaborate college catalogues reaching our table this year is that of Christian College, Columbia, Mo. It is beautifully illustrated, and from the printer's standpoint an ideal piece of work, from cover to finish. The whole-page illustrations add greatly to the artistic as well as the descriptive features of the book. The cut of the new dormitory as it will appear when completed is that of a magnificent building. The evidences of a new era of prosperity for Christian College sparkle upon almost every page of the catalogue. The faculty announced is exceptionally strong, the courses of study wide, practical, modern, and the location, surroundings and conveniences all that could be desired for a flourishing college. And for this new life, new equipment and new era of prosperity great praise is due to Mrs. W. T. Moore and Mrs. L. W. St. Clair, the present principals of Christian College.

—The table of contents for the July edition of the Christian Quarterly, present year, is an inviting one. The themes are pregnant with vital thought and things, and the writers are men of experience and of thought. The opening article is from the pen of D. R. Dungan, pastor Mt. Cabanne Church, of this city. His theme is "The Great Religious Teachers Compared with Jesus." J. B. Jones, president of the Orphan School, of Fulton, Mo., follows Dr. Dungan with a vigorous, suggestive, hopeful article on "The 20th Century Ministry." Next comes a very practical and timely article on "Modern Phases of Unbelief," by A. M. Chamberlain, of Alliance, Ohio. This article deals with the isms of the day. W. T. Hilton, of Beloit, Kansas, reviews the "Progress of Thought Among the Disciples of Christ;" a fine study in the evolution of religious thought. "The Chronology of the Bible," by F. M. Bruner, embodies the conclusions of many years of patient study and research of this faithful but now lamented man of God. The Quarterly thus inadvertently errs in locating the residence of this faithful servant of the Master, at Des Moines, Iowa. Bro. Bruner did not live to see this one of the latest productions from his pen in print. W. T. Moore, dean of Christian Bible College, Columbia, Mo., and editor of the Christian Quarterly, has an article on "Jesus the Great Teacher," written in his usual confident, comprehensive style. Chas. M. Sharpe, pastor Christian Church, Lawrence, Kan., although practically a new writer among us, shows by his treatment of "Modern Socialism and the Teachings of Jesus" that he is liberally endowed with the power of critcal insight and of a lucid and expressive use of language. The last, but by no means least, in point of interest, timeliness and value, is W. W. Wharton's article on "The Institutional Church." Bro. Wharton is the energetic pastor of the church at Nora Springs, Iowa. The other departments of this number of the Christian Quarterly were never more interesting and instructive. On the whole, it is a good, wholesome number and very full of knowledge.

A PURE GRAPE CREAM OF TARTAR POWDER

DR. PRICE'S CREAM BAKING POWDER

Highest Honors, World's Fair
Gold Medal, Midwinter Fair

Avoid Baking Powders containing alum. They are injurious to health

—The failure to recognize the truth wherever found is a crime no less heinous than the sacrifice of truth upon the altar of social fraternity.

—In the article on "Leaves from Mission Fields," in the last issue of the CHRISTIAN-EVANGELIST, following the words "darkest Africa," in the fifth line from the top of the second column, several words are left out. It should read: "Mr. Garst first thought of becoming a self-supporting missionary to darkest Africa. He had made investments in cattle in New Mexico, out of which he expected an ample income. Drouth, however," etc.

—The Foreign Christian Missonary Society has just received $900 on the Annuity plan. By the way, the Foreign Society has received over $56,000 on this plan, and by this means has been able to solve the problem of buildings on the heathen field. The society can much better afford to pay a percentage upon the annuity fund than it can pay the high rents on the heathen field.

—The secretaries of the American Christian Missionary Society, Benj. L. and C. C. Smith, say that the offering for the week ending July 15th is nearly three times that of the same period last year, being $1,902.44. This will be gratifying news to all of the friends of Home and Foregn Missions. A little extra exertion now, especially on the part of the churches that have not yet sent in their offering, would easily reach the $100,000 mark before the Jubilee Convention.

—Music Hall and Odeon Hall, Cincinnati, Ohio, mentioned elsewhere in this paper, are in the same building and each with its fine organ, at the service of the Jubilee Convention. The building cost nearly a half million dollars. The Central Christian Church is where most of our missionary societies were born. The C. W. B. M. will hold their sessions in this church. It is now headquarters for the committee on arrangements and will be the headquarters of the Jubilee Convention. A telephone and a stenographer will be at the command of the delegates.

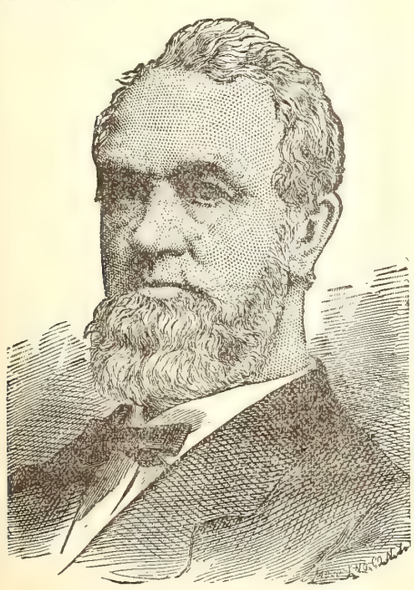
What Led to the Organization of the American Christian Missionary Society.

I was but a lad of fourteen when the American Christian Missionary Society was organized, therefore I have no personal recollections.



A. CAMPBELL.

The ministers of those times have left on record their view of the situation. Isaac Errett, in his address before the annual convention of the Ohio society in 1873, said: "When the evils of scattered efforts came to be felt and acknowledged, attempts were sometimes made to overcome them by county co-operations and later by district organizations. Very good brethren saw much to fear in these movements, failing to discriminate between councils meeting to lord it over the faith of the churches, and conventions assembling to combine the means and energies of the churches in the spread of the gospel. However, the growing mischiefs of our independent and unorganized efforts compelled attention to general needs. Many important conquests were lost, or nearly so; many churches were dying; in immense districts we were without representation, and the most promising fields were inviting such labors as only our united strength could furnish."



ISAAC ERRETT.

Two years after the organization of the Ohio society (1854), in his appeal to the churches as corresponding secretary, he said: "Our strength is in our theme—*the primitive gospel*. Even in weak hands, seconded only by partial and occasional co-operation of the brotherhood, it triumphs in the face of organized opposition. What, then, would be its victories in magnitude and splendor were our whole force in the state combined in hearty co-operative effort! There is yet an immense work to be done. We appeal to you for aid in this work in view of the following considerations:

"1. We cannot consistently maintain our distinctive religious position without missionary effort.

"2. We can in this way exhibit the grand Christian unity for which we plead. Just to the extent of our neglect to unite our means and counsels in the work of the Lord do we impair the plea for true Christian union.

"3. The world will feel the power of the practical development of Christianity. *The church in earnest* is feared by sinners and dreaded by demons. *Deeds*—the deeds of true humanity—have in them matchless eloquence.

"4. It will do ourselves good in the increased income of the Spirit for the increased outlays of purse.

"5. It is the most benevolent work on earth, and is sure to succeed."

Speaking of these relations three years later, A. S. Hayden said: "In the assembly which projected this mission were men of veteran years. They had long lamented the absence among us of any system of co-operative effort. Churches loosely organized, a membership undisciplined and strangely independent, a ministry unstable and without subordination to one another, no general plan of action, what great reform can we expect or achieve? Shall we always be in our childhood? Are we never to arrive at manhood, order and scriptural system in the work of the Lord? Shall we always be tossed on waves of rivalry and swayed by works of jealously? Is not now the



CHAS. L. LOOS.

auspicious time to labor for union, communion, co-operation?"

These words had application to other states as well as Ohio, and the considerations which led up to the organization of state societies had already led up to the organization of the American Christian Missionary Society.

The sentiment of the brotherhood in favor of a general convention had been voiced in the Christian Age, the Christian Intelligencer and the Millennial Harbinger. Mr. Campbell, editor of the Millennial Harbinger, said: "I am of the opinion that a convention or general meeting of the churches of the Reformation, is a very great desideratum. Nay, I will say further that it is all-important to the cause of reformation. I am also of the opinion that Cincinnati is the proper place for holding it. But the questions are, How shall such convention be obtained? When shall it be held? And for what purposes? It should not be a convention of book-makers or of editors to concoct a great book concern, but a convention of messengers of churches selected and constituted such by the churches. It is not to be composed of a few self-appointed messegers, but a *general* convention. I know that neither wisdom nor piety are rated by numbers; still in the multitude of counselors there is more general safety and more confidence than in a few. The purposes of such a primary convention are already indicated by the general demand for a more effectual and scriptural organization—for a more general and efficient co-operation in the Bible cause, the missionary cause and the cause of education."

Mr. Campbell was at this time sixty-one years of age. Six years before he had conducted a masterly debate with Dr. N. L. Rice. There was not, at this time, as a few would like to think, any weakening of intellectual power. His advocacy of the importance of a general convention was after mature thought. He was not permitted to attend the convention on account of illness. W. K. Pendleton repre-



W. F. RICHARDSON.

sented Bethany in the convention. In his report of it he said: "We met, not for the purpose of enacting ecclesastic laws, nor to interfere with the true and scriptural independence of the churches, but to consult about the best ways for giving efficiency to our power, and to devise such methods of co-operation in the great work of converting and sanctifying the world as our combined counsels, under the guidance of Providence, might suggest and approve."

In his comments upon this report Mr. Campbell said: "Our expectations from the convention have more than been realized. We are much pleased with the result and regard it as a very happy pledge of good things to come. The unanimity, cordiality and generous concurrence of the brethren in all the important subjects before them was worthy of themselves and the great cause in which we are all enlisted. Bible distribution, evangelical labor—two translucent objects of Christian effort, most essential to the conversion of the world—deserves at our hands a very cordial and generous support."

Sometime during the next year he published in the Harbinger a pro est from the church in



BENJ. L. SMITH.

Connellsville, Pa. In this protest were these words: "We consider the Church of Christ . . . the only scriptural organization on earth for the conversion of sinners and the sanctification of believers."

To this Mr. Campbell replied as follows: "A church in Connellsville, Philadelphia, or Cincinnati is not "*the Church* of Christ." The Church of Christ is a very large and widely extended community and possesses a large field, even the inhabited earth. The church for which Christ died and for which he lives and

intercedes is not the church at Connellsville, Rome, Ephesus, or Jerusalem, but is composed of all who have been baptized into him and continue to walk in him. The independence of any community in Christ's kingdom is not an independence of every other community in that kingdom, in whatever concerns the interest of that kingdom. This would, indeed, be a fatal error to the progress and prosperity of that kingdom. Every family in Pennsylvania is independent of every other family in the state, in all that enters into the idea of a private family, but in whatever pertains to the state, it is not independent of any other family, nor anyother family in the state independent of it. It belongs to the state and the state to it. So of the Church of Christ; it belongs to every church and every particular church to it."

R. MOFFETT.

Prominent Women at the Jubilee Convention.

I think, first of all, we will be glad to see our beloved president. Her absence from our midst last year was regretted by all, and the fact that serious illness kept her away added to our regret, deepening it into sorrow. That she has been spared to us and restored to comparative health will make her presence in our midst an occasion for joyful thanksgiving by every Christian woman in our ranks, as well as to each worker in the C. W. B. M.

Next, I think, we will want to see Mrs. Caroline Neville Pearre, who has been aptly called "the mother of our Christian Woman's Board of Missions." She is to give the principal address of the memorial meeting, which will be held in the Richmond Street Church, Friday afternoon, October 13th. Those who know Mrs. Pearre need not be told what is in store for them, for they well understand the gifts of her bright mind, the charm of her presence and message. To those of the younger women who have not met her we say, do not fail to meet and hear her at this time, for her address will be one of the delights of the convention.

You will want, too, to see Miss Almira J. Dickinson who, with Mrs. Pearre, was a pioneer in our woman's missionary work, the leader of the forces in Illinois and one of the



MRS. O. A. BURGESS.

strongest of all our strong, forceful women. Those who have known her through all the years of our organized life, with their freight of joy and sorrow, of prosperity and adversity, hold among the treasures of memory her strength and dignity in *times* of stress and trial, and her gentleness, her tenderness when hearts were bowed in sorrow or heads were lifted in joy.

Another there is for you to meet, who is bound to the work by tender ties—Miss Jennie Errett, daughter of Isaac Errett, and one of the strongest forces of the Standard Publishing Company. She was present at the beginning of our organized life. Her father had at that time, as always, many cares, but amid them all his thought was with the effort the women were making, so he charged his daughter to pay particular attention to all the details of their meetings, and it is of these scenes and days that Miss Errett will speak.

The sight of Mrs. Charlotte S. King, who will lead the five o'clock hour of prayer on Lord's day afternoon, Oct. 15, will be dear to the hearts of the hosts of younger C. W. B. M. workers, who have grown up into the auxiliaries through the mission bands. Mrs. King was their devoted leader through the



MRS. DR. S. E. PEARRE.

earlier years of their organization, and is honored and loved by them, as well as by their mothers, whose help she was in training them for the service for Christ and his church.

There is one whose silvery voice, whose pure, spiritual face, has brightened many of our national conventions; whose brave thought and wise counsel have stirred to action hundreds of our younger women. The hope of seeing her will constrain many to attend the convention that they may once more clasp the hand and grow better, purer, in the presence of Persis L. Christian.

There are others—oh yes, to each one will come memories of the one woman who first touched her heart, awoke within her that sleeping angel, the missionary spirit, and taught her the blessed, the natural way of living—God's way, in which Christ is exalted and self-placed under his control. But we may not name these, for they are, thank God, so many we cannot. They belong to every state and to countries beyond the seas; they are serving the work in gentle, unselfish ways; they are diffusing the fragrance of a knowledge of Christ in all places, working patiently, tirelessly, that ignorance, selfishness, crime, want, care, sorrow and sin may be banished from this world, and that God's will may be known "on earth as it is in heaven." They will be in Cincinnati, many of them; you may clasp their hands and cheer their hearts by telling them of all you have undertaken for Christ and his church through the inspiration of their example.

HELEN E. MOSES.

Missouri Will Send 1,000 Delegates.

Possibly some of the brethren will smile at the above statement, but every indication points to a very large delegation from old Missouri. If careful management and earnest effort on the part of our committee are rewarded, you may look to us for at least two special trains from this state next fall.

Preparations for a thorough canvass of the state were made early in the year. On the recommendation of the Cincinnati jubilee committee the writer agreed to take up the work and organize the state so that every member of the church might be fully posted.

The first step taken was to appoint a committee representing the various churches in the city of St. Louis and to have the Ministers' Alliance approve of such appointment. The committee thus approved, met and formulated plans and increased its numbers by the appointment of one representative from each of the larger cities of the state. Every member of the committee was advised of the service desired at his hand, and the acceptance of the trust imposed requested. I am happy to say that every appointtee gladly accepted, and not only accepted, but agreed to devote his time and best energies to the end that the state should be largely represented at the great conventions.

The next step was to call this enlarged committee together for consultation, and at our last state Bible-school convention the entire committee, representing every section of the state, was called together for conference on methods of organization.

Committees on "hotel," "transportation" and on "publicity" were appointed. An arrangement was made to issue a bulletin to be distributed in the churches throughout the state, and also for the publication of items in our local papers, calling attention to the conventions and the plans provided for the comfort of the Missouri delegates.

You will hear from us from time to time as the work progresses, and we will all be with you in October.

W. H. M'CLAIN,
Chairman.

The Kentucky Side of Cincinnati.

Many of the delegates to the Jubilee Convention will find homes on the Kentucky side of the river. Probably it is not generally known that the cities on the south side of the Ohio River are much nearer Fountain Square, the business center of Cincinnati, than the resident portion of Cincinnati proper. On the Kentucky side we have one hundred thousand people within street car connection of Cincinnati, and none of them an hour's distance. Up the river opposite the upper portion of Cincinnati is Dayton, a city of about five thousand people, and joining that, Bellevue, another city of about the same population. Near the border of these two cities we have a church known as the Dayton-Bellevue Church, and though they are having a little difficulty at present it is to be hoped this will all be settled before the convention and many people will find homes in these pleasant cities.

The next city down the river is Newport, opposite the business portion of Cincinnati and connected with it by two fine bridges and several street car lines. Twenty minutes to half an hour will bring all delegates from Newport to Fountain Square. This city has a population of about thirty thousand and is a city of homes. Fortunate, indeed, will be the delegates assigned to this pleasant city. We have there two churches, the pastors of which are R. T. Mathews, of the Central Church, and C. S. Darsie of the First Church. These brethren and the people of Newport will do all in their power to accommodate many delegates.

Separated from Newport by the Licking River and connected with Cincinnati by two handsome bridges is Covington, a city of about fifty thousand inhabitants. This city is very convenient of access. Seven street car lines reach all portions of the city, and from seven to thirty minutes will bring delegates to all homes. There are two strong churches The First Church, Geo. A. Miller, pastor, and the Fourth Street Church, H. J. Seaman, pastor. It is expected that many hundred people will find homes in this city.

Down the river opposite the lower part of Cincinnati we have Ludlow, a city of about five thousand people. A direct line of street cars through Covington reaches Cincinnati. Here the well-known P. H. Duncan, the author of our Children's Day exercises, ministers to the church. Forty minutes will bring one to this city.

Near by this is the small town of Bromley, with a small church under the care of Dr. Wagner.

The Kentucky side of Cincinnati will be no unimportant part in the entertainment of the Jubilee Convention. Let none receiving assignment to any of these cities think because they go to Kentucky they are far away, for all these cities are easy of access and many will here find very pleasant homes. The Kentucky side hopes to welcome many of the delegates.

GEO. A. MILLER.

The Jubilee Convention.

Already the good influences of this great national gathering is being felt all along the line. The pulpits and the press have breathed such a missionary spirit within the last eight months that thousands are falling into the mission ranks that never dreamed of missions before.

This will be the largest and most influential gathering ever held by the Disciples of Christ. But because it is going to be the largest is a good reason why every effort should be put forth in all the states to carry large delegations.

Of course, much depends upon the pastors and presidents of Endeavor Societies. They should see to it that every one is supplied with the Jubilee Bulletins that are being sent out by the committee.

Let those who have decided to go send their names to the chairman of excursions, who will keep the body posted through our papers as to the progress being made.

Vigilance, *eternal vigilance*, and *agitation* will bring the greatest success.

T. F. DRISKILL.

Corsicana, Tex.

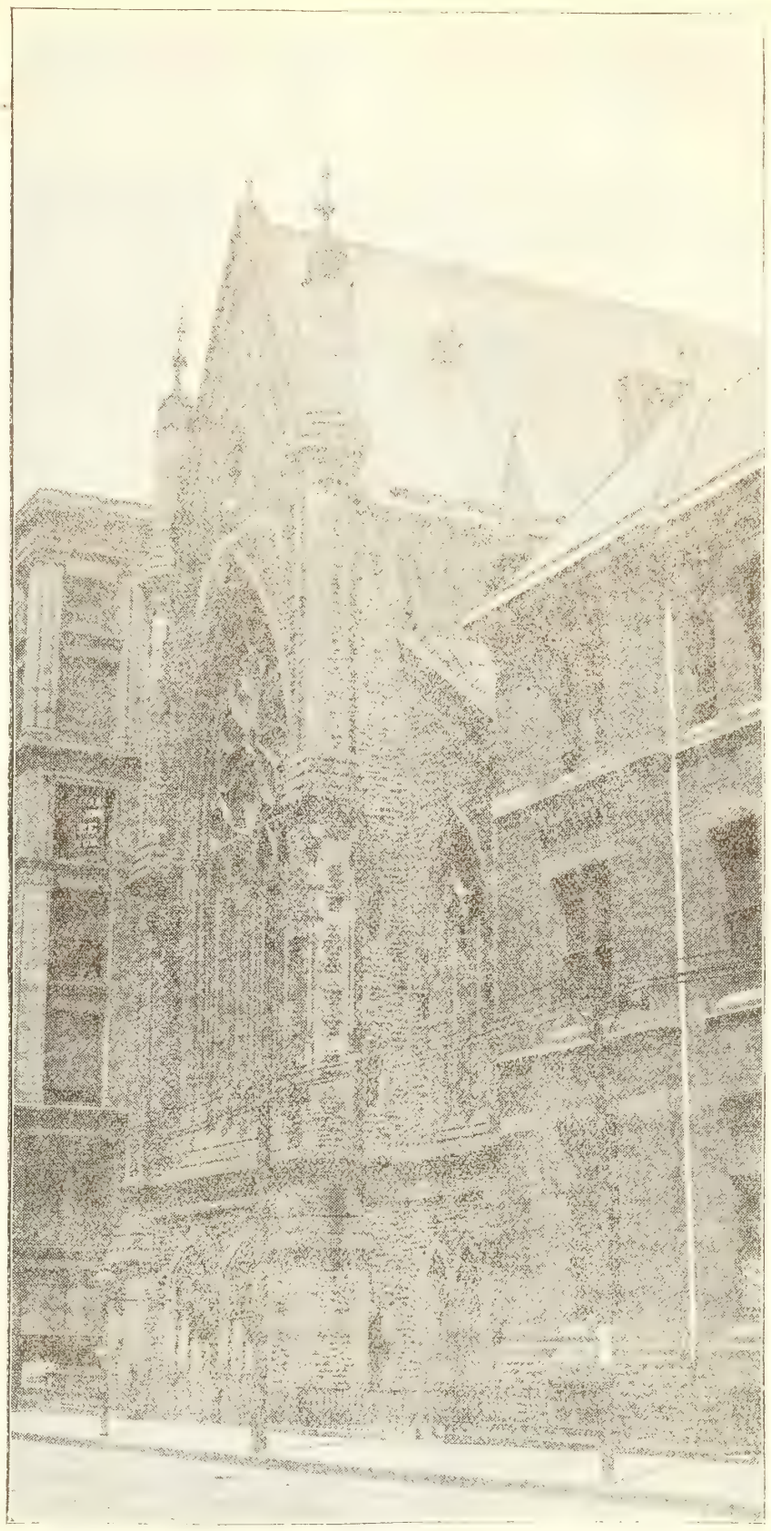
Three Eminent Missionary Men.

Dr. Pierson was doubtless justified in calling his sketches of missionary work and workers, "The New Acts of the Apostles." The most remarkable characteristics of the present age is the passion for missions. The church as a whole is no longer a passive, lifeless thing, but is aggressive to a high degree. The real battle-fields of the church are not at present confined to theological discussions, but are to be found chiefly where the missionary worker is to the front, whether in our own or in foreign lands. The contest is not now over metaphysical distinctions, but it is a struggle for the salvation of souls. The Christian warfare has been transferred from the region of mere ideas to that of personality. The dawning purpose of the church of the present day is undoubtedly the salvation of a lost and ruined world. This presents the religion of Christ from a true point of view and makes the conversion of the world, not only a possibility, but a strong probability.

The Disciples of Christ have been wise in their generation with respect to missions. A number of prominent characters among them might be mentioned. At present only three can be referred to, but these represent three distinct forces in missionary work.

DAVID STAATS BURNET was, perhaps, more than any other man, the father of our missionary organization. Under the most discouraging conditions, by persistent and energetic labors, he succeeded in bringing together the missionary forces of the Disciples, when there was practically little or no co-operative system among their churches. In 1845 Mr. Burnet had a protracted and serious illness, and during this illness he promised his Heavenly Father, if his life should be spared, that he would urge upon his brethren the inauguration of the society system. This he did and practically became the founder of our earliest missionary co-operative work.

THOMAS MUNNELL represents another phase of missionary development. D. S. Burnet had demonstrated the importance of organized effort, but he gave very little attention beyond the fact that organization in some form is necessary. The true method of co-operation received very little consideration from him. But Munnell undertook to develope Burnet's idea of organization by the best practical methods. In some respects Munnell was far in advance of most of his brethren during the time of which I write. Indeed, there are not many of his brethren up to his standpoint even at the present time. Burnet's idea was to bring individuals into co-operation, and hence the first society movement was an organization of individuals; but Munnell sought, during his whole life, to bring the churches into organization, and consequently his idea of missionary work was the co-operative effort of the churches.



CENTRAL CHRISTIAN CHURCH, CINCINNATI, O.
HEADQUARTERS FOR THE JUBILEE CONVENTION, OCTOBER 12 – 20.

This was undoubtedly a long step forward, and while this ideal has not yet been realized, no one doubts that it is the thing we should all aim at in seeking to attain to the highest conception of co-operation.

TIMOTHY COOP represented another phase of our missionary developments.

During the days of Burnet and Munnell there was much discussion about *plans*, but Timothy Coop taught us all that no plans are worth much where there is no money. Coop's idea was that "wherever there's a will there's a way." While he heartily believed in the most effective possible organization, within scriptural limits, for co-operative work, still he did not believe that the most perfect organization would, of itself, do the work that is needed to bring the world to Christ. His notion was that men and money were the necessary conditions, from the human side, of success in all missionary activities. He believed that liberal giving was the best of all plans, and that consecrated men and women to work in missionary fields is after all the most effective missionary organization.

These three ideas give a comprehensive view of the rise and progress of missionory work among the Disciples; and the three men I have mentioned stand respectively for the particular phases of developement which I have ascribed to them. The first taught the importance of organization; the second taught the importance of how this organization should be affected, and the third showed that no organization, however perfect it might be, is worth any thing without means necessary to give it efficiency. One insisted upon the creation of an engine, another told how the engine must be constructed; but the third taught us all that the engine must have fuel in

order to make steam, and that no engine is worth any thing without a motor power.

W. T. MOORE.

Columbia, July 4, 1899.

The Chief Value of the Jubilee Convention.

The whole value of the Jubilee Convention can be fully understood only as one attends it and enters into its many blessings. But the chief value of this mammoth gathering of Christians can be easily imagined by all who know what it chiefly represents.

It comes together, not to busy itself in any way with denominatianal tenets or ecclesiastical laws, but it meets for something more than intellectual profit or even spiritual devotion. It is concerned with work—hard work—the greatest work in the world—namely, evangelizing mankind. The missionary purpose is the supreme secret of this convention, and determines everything else that goes on in its meetings. But this missionary ideal is bound up fast with prayer and plea for are united church. The convention celebrates fifty years of organized missions; it celebrates nearly a hundred years of faith and work in behalf of the organic union of Christians, "that the world may believe."

It is no false judgment nor ungodly pride to expect that a meeting of ten thousand delegates, fired with the purpose of world-wide missions and pleading for the organic union of Christians, is bound to make a deep impression on all who witness it, and to enchain the attention of many who read of it. Such a large convention of Christians, with the supreme ideal of evangelizing the world while exhorting all Christians to unite organically for this end, will be something new under the sun. Without any sensation of heresy, apart from all debates over canons and rubrics, intent wholly on evangelism—its deepest motives and wisest methods—the Jubilee Convention will have its chief value in the unique opportunity to signalize worthily in its sessions the lofty purpose of world-wide missions and Christian union.

To this joyful end every member of this convention ought to contribute, and everything should be subservient. There will be other interests and varied pleasures connected with this Jubilee week. The social fellowship will be a delight. The presence of our pioneer men of God will be an inspiration. The greetings of old friends one with another, and the formation of new acquaintances, will bring each its own peculiar joy. Cincinnati itself may be enjoyed, now for what it offers of historic interest in our reformatory plea, then for what it represents of much good, despite its evils, as a typical American city. But the light and life of the Jubilee Convention lie in the spirit of world-wide missions and the spirit of Christian union. Let us come up by the thousands to recount our missionary annals and to magnify our historic plea. The meeting in Music Hall on the Lord's day, around the Lord's table, will be the heart of the Jubilee season. On this high day, as we commune with the risen, living, present Lord, let us show to the world the practical example of "the unity of the Spirit" in the fellowship of the "one body," and let us receive a new consecration to send the gospel to all the nations while we plead more mightily for the organic union of all Christians.

ROBT. T. MATHEWS.

Business Men Wanted.

It is sometimes said that we as a people stand for the union of Christians upon the scriptural basis and freedom to discover, interpret and apply the truth. I think we need to remember that however valuable these things may be in themselves we are not to contend for them as an end. The great idea for which any church worthy of the name stands is the evangelization of the world, and the idea as to the unity of Christians is desirable because its incorporation in the life of the church is a prerequisite to the world's conversion.

Now we want all our people to be in sympathy with this great idea for which the church stands, and I know of no more feasible way of bringing them into living touch with it quickly than by inducing a large number of them to attend our Jubilee Convention next October.



RICHMOND STREET CHURCH, CINCINNATI, OHIO.

It is of especial importance that our Christian business men attend this convention. The preacher may desire the conversion of the world, young men and women may offer themselves as missionaries, but the men of affairs must furnish the money necessary to support the work at home and abroad, lest its progress be greatly retarded. Secure the attendance of these men at our great missionary gatherings, and you will find them ready to hold up the hand of those who would proclaim the gospel of Christ. I have attended all of our general conventions save three within the last fifteen years, and my observation is that those who attend, even irregularly, catch the missionary spirit and support their respective pastors in their efforts to extend the divine kingdom. These men are made valuable to the church, not simply because of what they are led to contribute to missionary enterprises, but because of their greater efficiency as Christian workers in the local fields they represent, by virtue of their clearer vision of the world's need and the enthusiasm for humanity which they possess and are enabled to beget in others. Then our conventions need our Christian business men. Their presence is always most inspiring and their practical ideas most helpful. We want not only religion in business, but business in religion, and our business men owe it to our conventions to lend them their presence and help. Considering the small proportion of the Christian business men attending our conventions that are given to public speaking, they have been accorded a very generous recognition on our national programs and the value of their counsels in committee work has been highly appreciated.

On Saturday evening, October 14th, a conference of Christian business men, presided over by Gen. Drake, will be held at the Grand Hotel, this city. A good program has been provided, and we are making an effort to secure the attendance of 1,000 Christian business men. Brethren, lay aside your worldly cares and come to Cincinnati next October and share with us the joys and blessings of our great Jubilee Convention.

S. M. COOPER.

Our First Convention.

Our first General Convention was called by D. S. Burnet, who was the father of our co-operative missionary work. This call was concurred in by Alexander Campbell, Walter Scott and others.

The gathering met in the church at Eighth and Walnut Sts., Cincinnati, O., Oct. 24th, 1849.

The representative men of the brotherhood said: "We have won the victory for the right to live as a religious movement; now we must plan to live well by the permanent organization for lasting existence and strongest influence."

The chiefest men in our history were in attendance at that convention. Alexander Campbell, the peerless, was detained by illness, but sent W. K. Pendleton as his representative, and no other name than his was considered, as long as he lived, as president of the American Missionary Society.

David S. Burnet, the presiding officer of the first convention, was the leader of our leader in co-operative work.

It captures the imagination to think of that great gathering; what must it have been to be there! Walter Scott, John T. Johnson, John Smith, L. L. Pinkerton, Wm. Morton, H. T. Anderson and the Shacklefords, of Kentucky; Elijah Goodwin, Love H. Jameson, John B. New, Benj. Franklin and others from Indiana, and W. H. Hopson, S. S. Church and others of like character from Missouri.

Dr. Hopson stirred the convention by his statement: "Brethren, when I speak, ten thousand disciples of Missouri speak through me." We now number 160,000 Disciples in Missouri.

Among the younger men who were present, W. K. Pendleton, C. L. Loos, J. H. Lockwood, Charles Carlton, James Leslie linger until the present to tell us of the stronger men of those grand days.

These men embodied our plea; they understood it, if it was understood on earth, and they were loyal in every fibre of their natures to our great plea for the restoration of apostolic Christianity, and they planned for organized mission work under the direction of the American Christian Missionary Society.

We can say of that first convention that it was thoroughly representative of the brain and and piety of our movement, that it was a careful, conservative body, attempting to interfere in no way with the liberty of the congregations and assuming no function of legislation; all following conventions have observed these limitations.

The outcome of this great convention was the organization of the American Christian Missionary Society, the cherishing mother of all our missionary work among our people, the mother of the Christian Woman's Board of Missions, of the Foreign Christian Missionary Society, of the Board of Church Extension, the Board of Negro Education and Evangelization, the Board of Education and the Board of Ministerial Relief.

The story of the fifty years will be told in part at our great Jubilee Convention at Cincinnati, October next. That Jubilee Convention will be thoroughly representative of the brain, the piety and the life, the achievements and the hopes of the Disciples of Christ, now become a mighty host. Almost every representative man and woman among us will be present at that great gathering. Will you be there?

BENJ. L. SMITH, Cor. Sec.

Jubilee Convention Notes.

The best part of the enthusiasm of the Jubilee Convention will be that which comes as a result of the amount of work done the past year to advance the cause of Christ. The fact that the Home Society has now just doubled the amount of money that it had at this time last year, and that the Foreign Society is at least $15,000 ahead of what it was at this time last year and, so is likely to reach its lofty aim, and other missionary interests are moving along finely, augurs much for large enthusiasm.

Already it is being debated as to where our convention will assemble in 1900. Pittsburg has appointed a committee of five to awaken interest in their own city and invite it there, and it is thought by many that Kansas City will renew the strong invitation she presented at Indianapolis in 1897. There is a growing sentiment of some linking the Capital City and the closing century together. Very likely Cleveland, Buffalo, Denver and one or two other cities will invite it this time; but the city that gets it ought to be able to say what she can do. The contest for it will be a thing of interest.

It will be worth a trip to Cincinnati from any point in America to see the noble men and women you have heard about and read after for years, and besides you will be ably to hear many of them speak when inspired by a great audience, so that they will be at their very best. You will see and hear also some younger princes in Israel just rising to high places in the country; men from whose pen you will read in days to come and of whose glory you will be proud.

In years to come men will look back with joy and say, "I attended the great Jubilee Convention at Cincinnati." Fifty years hence men who conduct the funeral rites of the young preachers of to-day will count it a thing worthy to say even on such an occasion, "He was present at the great Jubilee in Cincinnati, in 1899." Not a preacher in the brotherhood can afford to be absent.

Friday of convention week, Oct. 20th, will be given to sidetrips and sightseeing in and about Cincinnati. Some will want to visit the home of the Carey Sisters at Mt. Healthy, 10 miles out, some the grave of Harrison, others the historic Carthage Church. Ft. Thomas, across the river, will attract others. Its sights are many and the day will be joyful.

The Pitsburg excursion committee writes, under date of July 10th, that they are organized to do large things. They expect the Pittsburg delegation to be not less than 250 and have ordered hotel accommodations for one hundred and fifty.

Bro. J. A. Lord, of the Christian Standard, who is also chairman of the pulpit supply committee for the Jubilee Convention, sent out on Tuesday, July 11, letters to 170 Cincinnati preachers, asking if they desire their pulpits filled by visiting preachers. Get ready, brethren.

Remember half fair on railroads for Cincinnati in October, in Central Traffic Association. If other associations do not grant low rates it must be secured by getting a large delegation, and then there is no trouble. If there seems to be trouble about this write at once to the committee, box 304 Cincinnati, O.

Living, for convention week, will range from $1 to $3 per day. Some good rooms can be had for 50 cents a night, and meals 10 cents up.

Twenty thousand copie of Bulletin No. 1 have been printed and will soon be gone. Every state secretary and every excursion manager should get a special circular with a message to his own state or district. I suggest you write us and we will get it out together, and divide the expense. Write at once. The cost is not much to you. The trouble is for you to send information and on time for Bulletin No. 2.

Prof. and Mrs. B. C. Hagerman propose bringing the entire Hamilton College to the Jubilee Convention for a day or two, and hopes to meet here hundreds who have attended Hamilton, in fair Lexington, in years gone. The chairman and secretary will both join the reception committee for a brief time when you come, ladies. This adds another to the list of college meetings held in Cincinnati that week. Who comes next? A. M. HARVOUT.

TARRANT'S SELTZER APERIENT. TRADE MARK. REGISTERED.
At druggists, 50c. and $1.00.
A Delightful Effervescent
beyond compare. Superior in all respects to any mineral water known. A refreshing drink that cures *sick headache, constipation* and *disordered stomach* in the most pleasant and effective way.
Pamphlets on application.
TARRANT & CO., CHEMISTS, NEW YORK.

The $100.000 for Home Missions.

Everybody is no doubt surprised at the great gain made in the Jubilee receipts by the American Christian Missionary Society. It was a question whether it were wise to set the stakes of that society so high last October. To reach the $100,000 it required a gain of nearly $60.000, while to reach the goal set by the Foreign Society a gain of only $15,000 was required, and to reach the goal for the silver anniversary of the C. W. B. M., required only $22,000. While these gains are in themselves large they are small compared to the gain required by the Home Society and still smaller when compared to the per cent. of gain.

While the Jubilee is, in a sense, a celebration of all our missionary interests—and no doubt all have been benefited by the Jubilee uplift—and all our missionary societies will report great gain, yet all the time it has been understood that the Jubilee is of the American Christian Missionary Society; that it is this organization which will be fifty years old in October. This accounts for the unprecedented gain which that society has been enabled to make. There has been a steady gain from the time General Drake made his magnificent gift at Chattanooga up to the present time, so that the receipts are more than double those of last year for the same period, and the gain in June was $5,000. We can announce that up to the present writing in July the receipts are $1,-200 in advance of those for the whole month last year, and will certainly be much more than double those of last year for July. The reason of this unprecedented gain is not far to seek. It is the American Christian Missionary Society which is fifty years old in October, and it is her honor we celebrate.

At the rate of gain above indicated, which we now believe can be easily kept up on account of pledges already made, the society will, without any special call, reach $82,000, and there are some special gifts already received and not credited, which will swell the amount to $85,000. This will lack only $15,-000 of reaching the lofty goal erected at Chattanooga.

Now shall we be satisfied with this? We think there is one mighty—*No!* which will go up from the whole brotherhood, and especially from those who have done the most to achieve this splendid victory. All it requires is that the same ones who have done so much already shall do the one thing more required, and joyfully accede to the requests made of them. However, if this grand consummation is to be realized it will require that *all* take part, and take part quickly.

1. This is a good time for persons to give some money to the American Christian Missionary Society on the annuity plan.

2. This is the time for a multitude to take out life memberships and directorships and forward the first payment now.

3. This is the time to make a personal offering in honor of the victory of fifty years.

4. This is the time for Christian Endeavor Societies to have their names placed on the roll of honor to be hung in the convention hall by the payment of $5.00.

5. This is the time for churches not having contributed and Ladies' Aid Societies and Bands and other organizations to join in this Jubilee offering.

Let us all work that we may all rejoice together. Half the joy of the great convention will be lost if all other organizations reach their desired goal and this society fail—if it should be published to the world that this mighty people cannot celebrate its fifty yearsof unprecedented victory by raising $100,000 with which to preach the primitive gospel in Greater America. C. C. SMITH, Cor. Sec. B. N. E. E.

The CHRISTIAN-EVANGELIST takes great pleasure in emphatically endorsing the final campaign for $100,000. We are so near we *must not* fail.—EDITOR.

How to Work Up a Large Delegation.

The chairman of the jubilee committee asks me to contribute to a symposium on "How to Work Up a Large Delegation." Unless all signs fail the work has already been done. The growth of our people to a million communicants, the remarkable success of our missionary enterprises, the fellowship and enthusiasm of past conventions insure a great convocation in Cincinnati next October to celbrate our Year of Jubilee.

The railroad companies have scented the popular interest in this convention, for instead of the indifferedce of former years the agents are beseiging the excursion managers with inducements to make their lines the official route.

The East, from North Carolina to Maine is arranging to rendezvous in Charlottesville, Va. A jubilee service in the Christian Church there, a ride to Monticello, the home of Jefferson, an inspection of the Bible Chair at the University of Virgina, the ride on special trains through the glorious scenery along the Chesapeake and Ohio Road, are some of the good things anticipated.

Of a dozen Disciples in a little town in Eastern Virginia four will attend the convention. This proportion of delegates may not be maintained in all the churches, but the attendance will be very large.

Brethren, the people are coming without having to be worked on. Excuse me from a work of supererogation. EDWARD B. BAGBY,
Excursion Manager for District of Columbia.

There Is Danger ahead if the kidneys fail to work. Dr. Peter's Blood Vitalizer removes the cause. Mr. I. Johnson, Rockport, Ill., was cured of kidney disease of six years' standing by the use of Dr. Peter's Blood Vitalizer, and many other similar cures are on file at the office of Dr. Peter Fahrney, 112-114 So. Hoyne Ave., Chicago, Ill. If you feel in need of a reliable kidney cure, write to Dr. Fahrney.

DR. J. HARVEY MOORE,
Eye, Ear and Throat.
648-649 Century Building ST. LOUIS.

Correspondence.

English Topics.

UP TO DATE IN ENGLAND.

In this old country we who belong to the Radical party are regarded by the old Conservatives as being alarming revolutionists. For four years now the Conservative Government has been politically omnipotent, and it has sustained an attitude of omniscience and infallibility only to be comprehended by those born and bread in this island. Yet, strange to say, ever since the Home Rule Bill of Gladstone split the Liberal party and created the Unionist movemnt, the Conservates have been growing democratic in policy, in consequence of the influence of the Liberals who seceded to them solely as the result of the Irish trouble. The Conservatives have remained Tories to the fullest extent in economics, while they have been greatly liberalized in politics. Hence, a very curious state of things. The measures carried in Parliament are a bewildering mixture of old mediævalism and forward Radicalism. Indeed, everything is mixed up. When the Tories go out and the Liberals have their innings, the latter will have to expend several years in unraveling the absurd anomalies created under the rule of Lord Salisbury. The landlords and the clergy are being patted on the back, and so are the drink sellers. This is how votes are bought in this country. There is little direct bribery, but classes are propitiated by partial legislation. All this will bring sharp reckoning in due time. We have had another scare. This time it is all about South Africa and President Kruger. Our Colonial Secretary, who married the American heiress, Miss Endicott, is one of the most bellicose demonstrators in the ranks of the world's bureaucrats. He fought Gladstone and split with him. He is now supposed to be continually fighting Lord Salisbury inside the Cabinet. It was hoped that his beautiful American wife would have brought back Mr. Chamberlain to Liberalism. But he grows harder and more inflammatory in his utterances every year. He appears to hate with a pure and perfect hatred the old farmer and panther slayer who is the first man in the world's history who has been a Republican President for twenty years in succession. This week Chamberlain has delivered himself in Birmingham of a bitter and passionate speech. It shows that he nurses war in his soul against the Boers. But the Christian Churches have in this age become the real arbitrators as to peace and war, and the whole consensus of Christian feeling in this land is in favor of dealing patiently with the Boers of the Transvaal. It is certain that English people no more wish to fight the Boers than they wish to go to war with any Christian people on the face of the earth. The war against the Khalifa was a popular, because that unspeakable monster made the Soudan a hell on earth. A war with the Sultan would have been welcomed with frenzied enthusiasm at the time of the Armenian massacres, and multitudes in this nation would have been willing to risk their lives in such a conflict.

A WOMAN'S PARLIAMENT.

The annihilation of woman is accomplished! I do not of course mean to say that woman in the generic sense is improved off the face of the earth. It would be grievous to think of such a consummation as that, if only because the elimination of man must naturally be the sequence. Woman is irresponsible. There is much more of her at this moment, at any rate in Old England, than there is of the unfair sex. We poor "maschi," as the Italians call us men, are outnumbered, elbowed out of the labor market, eclipsed in our attributes, and ousted in competitive race by lovely woman. Her loveliness is soon to be our only consolation in view of the coming effacment of our hitherto paramount sex. If husband and wife are one, that one is to be the wife. Woman means business, and her chief immediate end in life is going to be the subjugation of the male by the Amazon in rationals. The poor men are, however, absurdely hesitating before making the inevitable unconditional surrender. We who are ministers of religion, of the unfortunate "male persuasion," have not yet vacated our pulpits to give a chance to the much more eloquent potential she-popes, who are preparing to don full canonicals. Indeed, I have resolved to continue my own pastorate a little longer, as it turns out that the ladies are going in for one thing at a time—oh, artful feminine diplomats!—and are inclined to let us poor parsons alone till they have disposed of their shameful and truculant usurpers who exclude woman from the political franchise. Now, this week there has been a skirmish which is rousing the blood of our advanced womanhood to fever pitch. It took place in the House of Lords, where the peers hotly debated the right of woman to become aldermen in the new corporations which are to be created by the new London municipal bill. The House of Commons has decreed that women may be elected to the aldermanic dignity. But the bill has gone up to the Lords, and a majority of the Lords sat on the ladies with such violence as to crush this aldermanic life entirely out of them. It was a very strange discussion. There were no fewer than sixty-two peeresses, including six duchesses in the galleries, of the House of Lords to watch this cruel annihilation of their sisters who desire aldermanic dignity. Now, the remarkable feature of the debate was that Lord Salisbury very ably and eloquently, in one of the most sensible speeches he has ever delivered, argued that as women sit on vestries, and the new city councils will only be parish vestries under a chosen name, with some larger powers, there would be no great innovation in admitting ladies to be aldermen. Many of them are "vestrymen" in different parts of the country, and they are very often much more efficient than the men. But the Prime Minister was for once defeated on his own happy hunting ground. The proposal was ignominiously rejected, and the slaughter of woman in a very noble specific function was complete. But she is to be resurrected. The House of Commons will receive the bill again from the Lords, and they are certain to revive the matter. Yes, woman is irrepressible! I am one of those who believe that the only hope for society is in the real and complete enfranchisement of woman. I earnestly pray for the day when women of every Christian land will have equal power with men in all the civil and political functions of society. We should soon see the drinking saloon abolished, and war would become a myth of exploded barbarism.

FRAGMENTS FROM OUR FIELDS.

The year is rolling on. The evangelistic campaign in our own churches has come to a pause. In summer such special work as Bro. Romig has been splendidly attempting and accomplishing could only be continued in tent services. Mrs. Romig and children have landed in England, but I have not yet had the pleasure of meeting them. Evangelist Romig is now for a season likely to preach for the Church of Christ at Southampton, to fill up the gap pending other arrangements. This is an excellent expedient, seeing that the non-arrival of Dr. Buxton was a source of some inconvenience and disappointment. If Bro. Romig and the friends at Southampton would fall in love with each other, and if this most attractive preacher should be located permanently in the beautiful southern town, with the consent of the American and English boards, such an addition to our force would be very welcome in our brotherhood. The Southampton church has expressed its determination to secure an American preacher if allowed to have one. This fact ought to be made known, for it should be accepted as another token of the appreciation of American evangelists by these English churches of ours. Never let it be thought that any efficient American preacher will fail to gain a first-rate hearing in England. They are always welcome. Once more we bave had at Hornsey the pleasure of listening to Bro. Remfrey Hunt, who in a few weeks returns to his field in China, with his wife and children. Mr. and Mrs. Hunt are longing to go. Remfrey Hunt is restless to be again amongst the Chinese and to be once more wrestling with the hoary old idolatry of the Far East. He is full of fire, go, vivacity and enthusiasm, and seems to me in his chafing for his proper mission to be like the psalmist's warhorse in the valley, pawing impatiently as he hears the sound of the battle afar off. But oh how tender is the pathos of the farewell to such beloved and precious brothers and sisters in the holy way! We cannot tell if we shall ever here meet again; and the names of some of the missionaries are already monumental, though it is but a short time since we saw and heard Mr. and Mrs. Hernden and Mr. Saw. Theirs are amongst the hundreds of sacrificial missionary tombs in the dark regions of Sinim!

GUNS BOOMING AT THE TOWER OF LONDON.

I happen to be writing this letter on a wonderful day. It is June 28, the 61st anniversary of the coronation of Queen Victoria at Westminster Abbey on June 28, 1838, a year and eight days after Her Majesty's accession to the throne. Guns are booming at the Tower of London. What an evergreen old lady is our Queen! A month ago she passed her 81st birthday anniversary, and yet she was yesterday reviewing the army at Aldershot in the heat and dust of midsummer, without the least sign of fatigue, but with indications of real enjoyment. There is no other such queen in the world. Though I am a republican in principle, like multitudes of Englishmen, I am intensely loyal to Queen Victoria. When she is gone there may be a dispute as to whether she should be styled Victoria the Great or Victoria the Good, I vote that she be called both. W. DURBAN.

43 *Park Road, South Tottenham, London, June* 28, 1899.

New York Letter.

At the invitation of the Sunday-school of the Third Christian Church, Philadelphia, I had the pleasure of addressing them on Thursday evening, July the 6th, on the occasion of the celebration of their 21st birthday. Bro. Hugh Chain, Jr., of beloved memory, and others of the First Church, went out into West Philadelphia and inaugurated a Sunday-school with 20 members, which now has an enrollment of more than 500 members. This new work resulted in the organization of a church of 16 members, on November the 24th of the same year (1878), and now there are about 600 communicants in the Third Church. It has been a most prosperous work and the outlook of the congregation was never more promising than at the present time. Of the 16 charter members 21 years ago only three remain. Bro. Hugh Chain labored in this school 14 years, until God called him to, higher service. He leaves in the work there his family and many relatives and friends who treasure his memory and imitate his Christian example. When death released Bro. Chain Bro J. S. Briggs superintended the school for four years, when he was succeeded by Bro. George H. Grone, who is the present incumbent and is doing a most excellent work. He is a man of intelligent enthusiasm in Sunday-school work, keeping up with advanced methods and approved means along all Sunday-school lines. Mrs. D. C. France read a very interesting historical sketch of the work, G. P. Rutledge made an appropriate address, Mrs. Chas. Chain delightfully rendered two vocal selections, S. T. Willis spoke on "The Bible-school of the Present," and Bro. Grone gracefully presided over the exercises. It was altogether an inspiring and interesting service. May the

Third Church Bible-school, with its host of consecrated workers, do even more in the future in leading the rising generation to Christ than in the past.

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It was a pleasure to take tea with our old classmate, Pastor G. P. Rutledge, and live over again some of the happy experiences at Milligan College, and confer on the issues of our cause in the East. Bro. Rutledge evidently is highly appreciated by the flock he shepherds. They have given him this month as a vacation, which he will spend with his family at Wildwood by the sea. Several of his people told me he is doing a splendid work in the city of brotherly love. Among the good workmen who have preceded him, A. M. Chamberlain, J. H. Nesslage and W. C. Payne come to my memory just now. After hospitable entertainment in the home of Bro. Grone, Bro. Rutledge and I went to see Bro. J. S. Myers, bishop of the First Church, whom we found overflowing with good cheer at the prospects of the work in his church. He hopes to inaugurate a campaign of forward movements in the autumn, from which he expects large results. The Disciples of Philadalphia are organizing and expect to incorporate "the Philadelphia Church Extension Society," which will do city mission work, with a view toward planting and fostering new churches. This is the proper thing. It ought to have been done in all the cities of the East years ago. We hope to do something of the kind in New York in the early autumn. We are planning for it now.

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According to local parish papers, the Searchlight, of Worcester, Mass., and Onward, of North Tonawanda, N. Y., pastors R. A. Nichols, of the former place, and B. Q. Denham, of the latter, are doing good work in building up the cause numerically and spiritually. Good reports and encouraging come from many other quarters of the field also. We hope to have an Eastern evangelist in the field in the fall; the matter is being pushed with all possible haste. But in order to get the needed appropriation for this work the American Christian Missionary Society must have larger and more general contributions to its treasury. Brethren, in this glorious Jubilee Year let us not forget the particular missionary society whose golden birthday we celebrate. Let us direct the preponderance of the enthusiasm toward our great and needy home field. In this year of rejoicing we should endeavor to release the home work from its fifty years of bondage to poverty, that the American society may send forth heralds into every state and city of our beloved land to proclaim liberty through Christ to all the captives of Satan. May we find no rest or satisfaction until we realize the $100,000 for Home Missions we have promised ourselves to raise during this year.

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On Saturday, July the 8th, Prof. Ernest Herter's statue and fountain in honor of Henrich Heine, the Hebrew-German poet and sculptor, was presented to and accepted by the city of New York. The unveiling exercises were held around the statue and fountain at 161st St. and Mott Ave. The fountain has been refused a place in many German cities on the ground of its unchased suggestiveness and because of the disesteem of Mr. Heine in the minds of many of his social, political and religious enemies. But as New York is the dumping ground for much of the refuse of European nations our authorities finally gave this fountain a resting-place amidst the protests of some of the best art critics and pure minds of the city. Heine's career is an interesting one which, like Solomon's, is valuable for its faults and follies. S. T. WILLIS.

1181 *Union Ave.*

"To err is human," but to continue the mistake of neglecting your blood is folly. Keep the blood pure with Hood's Sarsaparilla.

Texas Letter.

"The Lord's Supper," by G. A. Hoffmann, is a tract of 25 pages from the Register Pub. Co., Kansas City, Mo. It deals with the origin, the elements, the object, who should commune, the frequency of the communion, how to conduct it, and the question of self-examination preparatory to the communion. It deplores the fact that this ordinance is so often given an obscure place in the worship, and that so many people seem not to appreciate it. Such literature from such a man will always find a place among us, and we should hail it with pleasure.

On March 2, 1836, Texas declared her Independence. On July 4th a monument was unveiled in the old town of Washington-on-the Brazos, on the identical spot of the declaration. After 63 years only one person—Mrs. Martha Buffington, Anderson, Texas—can be found, who was actually present in the house when the immortal document was signed, and is therefore an eyewitness to a transaction which gave birth to a nation.

The order of railway conductors has two features in its organization worthy of all commendation. The first is that when a member is incapacitated from earning a living, but no contingency, such as the loss of a hand, foot, or vision occurs entitling him to collect his insurance, it is not permitted to lapse, but is carried free of cost to him by the order itself. The other is that no member shall have anything to do with intoxicating drinks in any way.

J. W. Lowber and wife will stand by the work in Austin during another summer. They feel that it needs them, and therefore they can not leave it. Such unflagging zeal wins success, but it wears out the worker. There ought to be some authority somewhere to order such people to rest. They should not be allowed to burn the candle at both ends at once. In the long run it is better both for the work and the worker. But there is so much to do, and so few to do it, that the temptation to light both ends is well-nigh irresistible.

James Small, our Des Moines evangelist, came down recently to help pastor Laye in a meeting at Temple. A tabernacle was built and everything was ready, and the meeting began with great promise. But about the time it began, the floods also began, and it had to close. Not only Temple, but all Texas regrets it; for the meeting at Bedford, Ind., with 240 additions, shows Bro. Small to be one of our foremost evangelists. On his way home Bro. Small preached a long-to-be-remembered sermon to our people of the Central Church.

B. F. Wilson and the Plano people are rejoicing greatly. For years they have needed a new house, centrally located, and they have been praying and laboring for it, and at last the reward has come. Homer T. Wilson, the eloquent brother of the pastor, preached the dedicatory sermon to a great audience, and raised in a few moments the $800 necessary to pay for the house. The other pastors dismissed their audiences and joined in the service. The house is beautiful and will seat 650 people. Bro. Wilson has done a wonderful work—built and paid for a $6,000 church in eight months, and the future is full of promise.

Add-Ran University will open as usual this fall. This glad announcement has at last been made. The whole debt of $30,000 was not raised; but a sufficient amount was secured to tide her over at least for the present. How this school needs some noble spirit like Drake to come to the rescue. We have here the men with the means to do this, but they have not done it. How long, O how long!

Geo. Van Pelt has been added to our list of state missionaries. He was in the employ of the board a short time last year, and his work was a success. This gives us five strong men giving their entire time to the work: Sanders, Bush, Leake, Dubbs and Van Pelt, and we expect to add others soon.

The terrible floods in Central and Southern Texas have been the worst known here. The Brazos and Colorado Rivers, with their tributaries, have swept over thousands of acres, destroying crops to the amount of $3,000,000, and railroad property worth $7,000,000, and drowning not less than 50 people. So great has been the suffering that Gov. Sayers asked for and received the aid of the general government. Secretary Alger placed 20,000 rations at his disposal, and all governmental vessels at Galveston were ordered at once to the flooded districts. Relief has also come rapidly and abundantly from every part of the state, and from all over the country. The sufferers in the main are negroes, but the whites, in their generous liberality seem not to think of color. This shows us what all such calamities do, that humanity, bad as it is, has a sympathetic heart. It shows, too, that all the people in the towns are not bad, for most of these gifts have come from them. It shows that the North can be touched by the sorrows of the South, for the gifts from up there have been very large. It shows that the millionaires and corporations have souls, for they have been among the largest givers. Many ludicrous and pathetic incidents occurred. One negro had a fine watermelon patch, and when the waters came in their fury, and others fled for life, he refused to fly, seying: "I'll neber leave dese here watermillions," and he didn't, but both went off in the flood together. Another had a sick wife, too sick to be moved, and he stayed by her bed, saying, "We've lived togedder, and if de Lord wills we'll die togedder." But they were saved. M. M. DAVIS.

833 *Live Oak St., Dallas Texas.*

Children's Day offering at La Fontaine, Kan., was $11.05. A. L. HAMPTON.

Walking to Work

Is the only way in which the business woman, employed in store or office, can get open air exercise. Is it any wonder that she often grows pale and thin and develops a tendency to "weak lungs." Whenever there is pain in breathing, soreness of the chest, obstinate cough, bleeding from the lungs or any other symptoms of disease of the respiratory organs, begin the use of Doctor Pierce's Golden Medical Discovery and continue the use until cured. Ninety-eight in every hundred who have used "Golden Medical Discovery" for "lung trouble," have been perfectly and permanently cured.



"I was very sick indeed," writes Mrs. Mollie Jacobs, of Felton, Kent Co., Delaware, "and our family doctor said I had consumption. I thought I must die soon for I felt so awful bad. Had a bad cough, spit blood, and was very short of breath. I had pains in my chest and right lung, also had dyspepsia. Before I took your 'Golden Medical Discovery' and 'Pleasant Pellets' I was so weak I could not sweep a room, now I can do a small washing. I feel like a new person."

Dr. Pierce's Pellets cure heart-burn.

Chas. E. Garst.

It was in November, 1893, that I first met Mr. Garst. Since that time I have been associated with him in all the trying work of mission life. To picture him in all his full manhood would require a more cunning hand than mine. In mission meetings, when things would come up which seemed to be about to disturb the whole mission, one of Garst's dry jokes would bring things about satisfatorily to all. He had a familiar way of expressing himself with reference to those who could not understand what was very plain to him by saying: "I think we had better order some blue putty for that man." During the war with Spain I heard him say: "If I were America I would say to Spain, get out of the Atlantic and Pacific Oceans." He would often remark about the condition of the Spanish provinces: "I don't take much stock in a country where dried apples are a luxury." He wrote his family while they were visiting in China that, "being alone was something like oysters on the half-shell without the oysters." His jokes always had a point to them, as the following will testify: While on an evangelistic trip we were staying at the home of a friend where they had a servant who seemed always to be bowing and scraping, and as a result was always present at morning prayers. Mr. Garst said she reminded him of a pig's tail—always behind and turned up." His jokes were always surprises, and to say that they were original would be trite. He tells a very interesting story which illustrates quite fully the conditions of the priesthood. It was in the early days in Akita. Mr. Garst invited an old priest to take dinner with him. In the midst of what seemed to the half-starved priest a great feast, he asked for wine. Upon being told that the missionaries did no drink wine, he asked permission to smoke, as he found it quite impossible to get through with all there was to eat without either smoking or drinking. Permission having been granted, he puffed away on a "two fer" in the full dignity of his profession. At length the lady of the house asked him if he had a wife. He answered, "No. But I have three concubines." The feast ended by the priest saying, "The worms in my stomach will be surprised by this feast."

But that in which he towered above all was his zeal for humanity. He loved men. When he said, during his sick hours, concerning Japan, "This is my body, broken for you," it was indeed a true saying. He often spoke of "our country" in speaking to a Japanese audience. "Dojo dokan," "same heart, same feeling," was the expression he used when describing his feelings toward Japan. He loved Japan, and whatever he said or did was with the intention of making Japan better. "He loved Japan more than we," was the remark made by a member of Parliament not yet a Christian. He suffered for Japan. I have been with him when we would carry our baggage on our backs for miles, and on the trip which proved to be his last we walked fifteen miles in three hours in order to meet an engagement. "That place is too dirty for you to go to," was the advice given him by one of our most daring and faithful evangelists. "Are there people there who have not heard of Christ?" "Yes." "Then we must go." On foot, through rain and shine, he bore the banner of the cross. Nor tide nor wicked men could keep him from the suffering and the lost. His one theme was the resurrection. "We honor graves," I heard him say in addressing an audience of ancestor worshipers, "and the grave we honor most is an empty one, the one in which the Son of God spent three days and nights." He was brave and fearless. We were in a meeting near a famous Shinto temple to which the fishermen offer one fish for every boat which returns safely to shore. It was in the midst of a crowd of idol worshipers who had little sympathy with the foreigner. Of the boats which came and out from that little village there was no less than a thousand. Mr. Garst did not hesitate to condemn the practice of offering fish to the lazy priests who could offer nothing in return save to deepen the darkness in which the people were struggling. He looked and was every whit a soldier as he stood there and faced that crowd and plead with them in Christ's name to be reconciled to God. His face lit up with a heavenly smile as he spoke of the resurrection and of the joyous life eternal beyond the grave for those who would obey Christ.

H. H. GUY.

Tokio, Japan.



First Principles.

Jude, the servant of Jesus Christ and brother of James, exhorts the sanctified, to whom he writes his epistle to "earnestly contend for the faith which was once delivered to the saints."

From many sermons I heard in my boyhood I gathered the error that these "principles" were the faith, repentance, confession, baptism and name held by the church of the first century, but later, when I read the Bible more closely and became acquainted with the literature of the Christian Church, I learned there were other very necessary and vital principles.

Wm. Carey made known to the world no new truth when he declared that India must have the gospel, but instead discovered an old truth which is revolutionizing the world in proportion as it is practiced. It is the gospel of love begun by the Father (Jno. 3:16 and Rom. 5:8), laid upon us as a pleasing duty by the Son that, like the beautiful myth of the birds, we may by this, at first a seeming burden, not only rise above the miasmata of sin which infect the lower sordid strata of the atmosphere of this earth-life, and be able to maintain our flight in the higher, purer atmosphere, but also to bear with us other infected ones to the Physician who healed our souls; and the joy cometh in the morning! both the morning of the knowledge of redemption and the greater, more blessed morning of reward when the Savior shall say, "It is enough; come up higher."

The gospel of service, which is the gospel of love, was a first principle. The Son of Man came as a servant and made known to the world the most beneficient truth—that he is greatest who serves (Luke 22:16).

We are told in the sixth chapter of the Acts of the Apostles that when the number of disciples were multiplied, a murmur arose because of the neglect of the less favored among them; so to-day, when the Disciples of Christ are multiplied, a murmur arises because of the neglect of the less favored classes.

Our widows are neglected in the daily administration, our orphans are crying to us for protection and our sick and aged are asking for homes and shelter. Shall we turn a deaf ear to their entreaties, or shall we, like the church we are striving to restore, choose from our number men full of the Holy Spirit and set them over this work? We will do the latter.

The Disciples of Christ, as all other bodies, have among them unworthy members, who are sordid or selfish, but it cannot be said of those whose influence mold the thought of the people; with such men to see a duty is to perform it.

Primitive Christianity cannot be restored with the gospel of service left out, nor is it the thought of this restorative movement to undertake so improbable a task. Already we have in Louisville, Ky., a Widows' and Orphans' Home, which assists, not only the people of that state, but those, too, of adjoining states. In 1886 the Benevolent Association of the Christian Church was organized in St. Louis, not for St. Louis or Missouri alone, but for the Christian Church of the United States of America. In 1889 the association organized the Christian Orphans' Home in St. Louis for all the nation except Kentucky and such adjacent territory as wish to contribute to the Home at Louisville.

These two institutions, without endowment, with property worth $50,000, mark either our ability or our zeal for the primitive gospel of caring for the widows and orphans.

But the work grows. At our general convention this fall, on the day of broken conferences, there will be a session to consider the interests of our benevolences, presided over by that prince of men, Bro. B. B. Tyler. Several of our leading bretheren and some of the chief women are being secured as speakers. At that time it is hoped a more general understanding of the work may be brought about, and that if the present arrangements are not the best others may be inaugurated which will serve the cause more efficiently.

However, in the meantime the cry comes, "Help those women." In the CHRISTIAN-EVANGELIST of June 29 appears an article from Sisters Hansbrough and Mason, the former the corresponding secretary of the B. A. C. C., the later the president of the Christian Orphans' Home at St. Louis, asking for help in the present emergency. If you have not read the article, turn to it and read it carefully. You will learn that owing to the severe sickness in the Home last spring it was decided to make some very needed repairs in the old building. It is to be replumbed, repainted, kalsomined, etc. Also, the street and alley are to be paved this summer; the whole cost being about $2,000.

The following is their plan to raise the money by voluntary offerings:

They ask 5 persons in Missouri to give each $50; 10 to give $25; 20 to give $10.

In Illinois they ask 4 persons to give $50 each; 8 to give $25; 16 to give $10.

They ask 4 persons in Iowa to give each $25; 8 to give $10; 20 to give $5.

They ask 8 persons in Kansas each to give $10; 20 to give $5.

From each of the other states they ask that 4 persons give each $25; 8 to give $10; 20 to give $5.

The following is the pledge; please fill out, sign and send to Mrs. J. K. Hansbrough, 5018 Cabanne Ave., St. Louis:

I..... of.....promise to give to the Benevolent Association of the Christian Church the sum of....., to be used to pay for the repairs now being made on the National Christian Orphans' Home, located at St. Louis, Mo., the same to be paid on or before.... ... .

Date.....

Sign.....

Address.....

Beloved, we should help this worthy cause. These ladies are laboring earnestly, but *without salary*, in this service of the Lord. Let the reader early send them either his pledge or some money.

JOEL BROWN.

Des Moines, Ia., July 7, 1899.

Chicago Letter.

On my return from Charlottesville, Virginia, I spent one day in Cincinnati, enjoying the fellowship of our mission secretaries and other friends who are deeply interested in the Jubilee Convention. Bro. Harvuot, who is faithfully and manfully working to secure ten thousand delegates and a splendid corps of coworkers, were pleased with the reports I gave them of the deep interest in the Jubilee Convention I found on the Atlantic Seaboard. In the office of the secretaries of the American Christian Missionary Society I found B. L. Smith and C. C. Smith rejoicing over the evidences of increasing appreciation of the work of our home board. I have since learned that the receipts for the month of June this year doubled the receipts of last year. A gain of five thousand dollars or one hundred per cent. is a matter of congratulation. Our secretaries deserve credit for urging our brethren to such a large advance on the financial side of our missionary work. In the office of the Foreign Christian Missionary Society I found all activity. The receipts for the year have already amounted to over one hundred and thirteen thousand dollars and give bright promise of reaching one hundred and fifty thousand dollars for the missionary year. During the month of June the Foreign Society received twenty-eight thousand dollars from the Sunday-schools alone. Almost as much as the home board received from our entire brotherhood for six months. May this striking fact stir up our preachers and business men all over the land to greater activity for Home Missions. I trust this article may reach the eyes of some one whose heart is so full of the love of Christ that he or she will be prompted to send a handsome contribution—ten, twenty or one hundred dollars to each—of our societies in Cincinnati.

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One day in Cincinnati is sufficient to convince any one who understands the spirit of our brotherhood that the Jubilee Convention in October, 13-20, will be one of the most striking events in the religious history of America. Bulletin No. 1 says: "Fifty years ago the American Christian Missionary Society was organized for the Home and Foreign Missions. Alexander Campbell was the first president. What wondrous things have been wrought in fifty years. We are now over a million strong in every department of missionary work organized." The American Christian Missionary Society and the various boards of the mother organization, the Foreign Christian Missionary Society and the Christian Woman's Board of Missions are indeed well organized; but over half of our great brotherhood remains to be so infused with the Spirit of Christ as to enable them to take a practical interest in missions. Our great Jubilee Convention in the providence of God will be a great educator in missionary efforts. A rate of one fare for the round trip has been secured in the territory of the Central Passenger Association. Reader, speak to your friends about the convention. Tell them of the Silver Jubilee of the Christian Woman's Board of Missions. Tell them of the business men's meeting, which will be in charge of S. M. Cooper at the Grand Hotel, Saturday, October 14th. Tell them of the great union communion service at the Music Hall, the 15th of October, where over ten thousand Christians will "sit together in heavenly places in Christ Jesus," worshiping our divine Lord and Master and showing forth his atoning death upon the Lord's day, which commemorates his resurrection.

"It will be sweet to be there,
Christ's glory to share."

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From Cincinnati I proceeded to Indianapolis by way of the Big Four, which ought to be the official route from Indianapolis, as the Grand Hotel and the Central Music Hall are near the Big Four Station in Cincinnati. I attended the board meeting of the Christian Woman's Board of Missions, where I found our noble women planning great things for the cause of Christ. All departments of the C. W. B. M. work are being systematically advanced as never before in the history of the board. The prsident, Mrs. O. A. Burgess, is enjoying a visit in company with her sister, Miss Mary Legerwood, with Mrs. Hugh McDiarmid, Hiram, Ohio. Mrs. Helen E. Moses, editor of the Missionary Tidings, and Miss Lois A. White, the faithful secretary of the C. W. B. M., report larger gifts to the work of the board than ever before in its history. Miss Mattie Pounds, who has been taking a needed rest, will soon return to continue her vigorous campaign for the advancement of the children's work. I was pleased to learn that the English Bible Chair Fund, under the vigorous leadership of Sister Helen E. Moses, has nearly doubled since the last National Convention. Reader, will you not help this noble woman in her earnest, prayerful efforts to secure twenty-five thousand dollars for this fund? No work is more genuinely missionary than that of having the Bible taught to educated young men and young women in our state universities. Send a life membership for yourself or for some faithful worker in the auxiliary to Sister Moses. "Ninety thousand dollars and ninety thousand members in '99" is the rally cry for the Silver Jubilee Year of the Christian Woman's Board of Missions.

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The twenty-ninth convocation of the University of Chicago was held in the Graduate Quadrangle July 1st. The Founders' Day address was delivered by President James B. Angell of the University of Michigan. His subject, "The Old College and the New University," was intensely interesting to all who are studying the problem of education. Never were the methods and aims of collegiate and university training so thoroughly discussed as at present. It was pleasing to hear the president of our greatest Northern state university refer to the University of Virginia as having taken the most advanced ground of any university in America in the first half of our century. I quote only a few of his sentences. Speaking of the University of Virginia he said: "The only important exception to the common form of organization and work in the United States was the University of Virginia, which was opened in 1825. It bears the impress of a mind familiar with Continental universities. It anticipated, to a considerable degree, the methods of the universities of to-day. From some cause the experiment in Virginia, though it proved reasonably satisfactory to the citizens of that state, was for a long time nowhere imitated." On the fourth of July F. W. Gunsaulus delivered a great address on "The Elements of American Citizenship." On the afternoon of the same day Prof. A. H. Strong, of Rochester, N. Y., doubtless the leading theologian among our Baptist brethren, delivered a "strong" address on "The Development of Theology During the Last Fifty Years." After discussing the immanence of God and the person of Christ, he took what seems to me to be a reactionary position, that the righteousness of God, and not the love of God, was fundamental in the divine character.

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The large number of important lecture courses offered by great specialists during the summer quarter of the University of Chicago has brought a number of our best preachers as well as many excellent students to Chicago. The following is an imperfect list from memory: Jabez Hall, the cultured Christian gentleman and dean of Butler Bible College; H. A. Northcutt, the well-known evangelist, so pure in his life and so earnest in his preaching; W. H. Hanna, who has just returned from England; W. C. Payne, a graduate of Bethany and Yale University, recent pastor of the church in New York City; C. B. Coleman, one of our most promising young men who took his undergraduate work in Yale and is ready to take his postgraduate degree at the University of Chicago; F. N. Calvin, of Milwaukee; O. P. Shrout and Mrs. O. P. Shrout; H. L. Atkinson, A. B., and A. M., Hiram; J. H. Goldner, Hiram; T. A. West, Drake; B. L. Kershner, Bethany; E. W. Allen, Hiram; P. J. Rice, Hiram; J. E. Lynn, graduate of Hiram and pastor of the Springfield Illinois church; W. D. VanVoorhis, Butler; A. L. Ward, Butler; C. H. Winders, Canton and pastor of the Christian Church at Columbia, Mo.; C. R. Neel, Drake; George Chandler, E. A. Cantrell, L. E. Bates, John McKee, Butler and Yale; C. G. Brelos, Bethany; H. W. Hoover, Bethany and University of Chicago; Perry T. Marten. There are others at this writing I cannot recall. President Harper says the University has the largest attendance of any previous summer quarter. There are now fifteen hundred regularly registered students in the University. One of the chief attractions for the summer are the lectures by George Adam Smith, who is acknowledged to be the best biblical scholar of his age in Old Testament literature. He is deeply spiritual and conservative. C. A. YOUNG.

In Memory of Frank D. Pettit.

The life and work of F. D. Pettit, who recently died at Alcott, Col., are worthy of a more extended notice than has yet appeared in any of our papers. Though scarcely more than entered upon his work, as far as years are concerned, his work was of that character which will live. His work was done mostly in Kansas, Iowa and Missouri. In Kansas he was state Sunday-school evangelist for sometime. During four years of school life in Drake University he preached for several Iowa churches with more than usual success, holding several successful meetings, one resulting in over fifty additions. After completing the regular course at Drake and taking a year of graduate work, he located with the Christian Church at Chillicothe, Mo. During his three years' pastorate there he spent his summer vacations pursuing courses in the Universiiy of Chicago, with a view to better preparing himself for his life work. His work at Chillicothe was of the first rank, and after three years of service the church was loath to release him, and did so only because ill health would not permit him to continue. Rest and health were first sought in New Mexico and afterwards in Colorado, but without avail, and after a year of suffering he was relieved by death. It is needless to attempt to enumerate those who mourn his loss, for they are as numerous as his acquaintances.

Besides the direct work of the ministry, Mr. Pettit took a studious interest in subjects of a general character. He was a careful student of social and political questions. He was an ardent Prohibitionist and an active worker in every temperance and social movement. He won first honors in the Iowa state Prohibition contest in 1893, and won a high place as Iowa's representative in the Interstate. He was of a scientific turn of mind, and devoted considerable time to the study of geology and astronomy.

In the ministry of Bro. Pettit there was the combination of two elements which, to my mind, meet the needs of the time among the Disciples of Christ, viz., a blending of the evangelistic and the educational. Exhortation, simply, may "convert," but genuine Bible teaching is needed in order to establish in the truth. Bro. Pettit was a man who had large ingatherings, both at regular and special services, and yet preached sermons of an educational and intellectual value.

Besides being a worthy and successful minister, and an earnest and painstaking student, F. D. Pettit was, above all, a man and a Christian gentleman. To say that he was a model husband and father, a tried and true friend and an earnest and true follower of the Christ, is to simply repeat an often-used and much-abused phrase; he was all of these, and to say it seems but a feeble expression of the truth. His pure life and kindly deeds will live. LESLIE W. MORGAN.

Notes and News.

The mortgaged debt on the church at Joplin, Mo., was lifted July 2nd amidst great rejoicing.

W. F. TURNER.

The church at Fredericksburg, Chas. Shelburne, pastor, hope to begin the reconstruction of their house of worship in the near future.

The Kentucky state convention will be held in Shelbyville, Aug. 7-10. Delegates should send in their names to the writer, Shelbyville, Ky. HUGH MCLELLAN.

The third Kansas district will hold its annual convention at Coffeyville, Aug. 15-17. Let every congregation in the district be represented and let us have the best convention in our history. R. E. ROSENSTEIN, Sec.

The Turner (Ore.) state convention, just closed, was the largest in our history. The proceedings were harmonious and enthusiastic. The work of J. B. Lister as state evangelist was highly praised and Bro. Lister has been continued in the same place. The Bateman debt was paid during the yeaa. "1,900 converts for 1900," was the cry raised. The proceedings of the convention will be published in pamphlet form.

JOHN J. HANDSAKER.

Eugene, Ore.

Church Debts Paid.

The West Jefferson Street Church of Christ, Ft. Wayne, Ind., has recently paid off about $1,500 of its debt and expects to be able to reduce it some more soon. There have been 14 additions to the church within the past two months. The minister, P. J. Rice, has been granted a two months' leave of absence, which he will spend in Chicago at the university.

P. J. RICE.

A Word to the Sunday-schools.

Many Sunday-schools have not sent their Children's Day offering for heathen missions. There has been a gain the receipts of $5,000 from the Children's Day offering, but there is no gain in the number of contributing Sunday-schools. We ask the preachers, superintendents and others to take an offering in the Sunday-schools at once.

A large number of new workers will be sent out in September and October, if the receipts will justify such a step. Let us enroll hundreds of new schools at once. The needs are very great. It will be a blessing for your school to have fellowship in this great cause.

A. MCLEAN.
F. M. RAINS.

Box 884, *Cincinnati, O.*

Illinois C. W. B. M.—Attention!

Our annual convention of the Christian Woman's Board of Missions will be held at Eureka in a short time. The reception at Lyda's Wood will be on Monday evening, July 24. Sisters, try to come in time for the reception, for the time will be short this year and you cannot afford to miss one meeting. A feast of good things may be expected. Mrs. Helen Moses will give the evening address Jeu Hawk, of Portland, Ore., will be with us Tuesday afternoon, also A. N. Shirley, one of our Jamaica boys, will be there to address us. Sisters, be there in time for the reports. None interested in the work should miss this *important* part of the program. We hope to have one of the *best* conventions ever held.

Come and hear what Illinois has done the past year and you will return to your homes *filled* with the spirit of missions, also better prepared to carry on this much-loved work in your own auxiliaries the coming year.

MRS. SIDNEY SUTTON.

Peoria, Ill.

Encampment Entertainment.

At the 15th Illinois Encampment at Eureka, July 24-30, lodging will be furnished free. Meals can be had at Lida's Wood, Evans Hall, Cripps House and Mrs. McVay's at 25 and 20 cents each. Write A. B. Clark, Eureka, Ill., for lodging.

The annual convention of the Church of Christ in Montana will be held in Butte the last days of August. I would be pleased to hear from any of the brethren either in or out of the state who propose attending the same, and also to extend a cordial invitation to every one who can to come and test the hospitality of "the greatest mining camp on earth." So far as I can learn, the work is prospering in all parts of the state. I believe the near future will see many new congregations established. The principal need here is consecrated preachers who will endure all things for the Master. Their work would be richly blessed in time. Our plea is not very well known in this country. It is time that it should be.

EDWARD OLIVER TILBURN,
Pastor Church of Christ of Butte.

Do Likewise.

Dr. A. W. Gross, of Lawson, Mo., noticed that this was the Jubilee Year of the American Christian Missionary Society, it having been organized in 1849.

It happened that the Doctor was born in the same good year, and he thought it wise to make a jubilee offering of $50, one dollar for each year. He told his pastor, E. J. Gantz, of his purpose, and now he writes: "I enclose my offering of $50. I thought of paying $25 this year and $25 next, but I am enabled to pay the whole amount this year, which is more jubilee like."

I commend this example. We have thousands of brethren and sisters born in 1849, the year of the birth of the American Christian Missionary Society—let them celebrate the jubilee of their lives by helping the jubilee of our Home Mission work.

BENJ. L. SMITH, Cor. Sec.

Y. M. C. A. Bldg., Cincinnati, O.

Mississippi.

I closed a tent meeting last night at Water Valley, Miss., with 50 additions, 23 Baptists and seven Methodists being among the number. Water Valley is on the I. C. Railroad, and is a city of 6,000 or 7,000 people. Our cause was scarcely known here, we having but three members, and but two of them living in the city. Nearly all the additions are heads of families, old settlers, and own their homes. Neither one of our original three members owned their homes or were permanent settlers.

Many of these additions came out of fine brick churches, worth many thousands, and for truth's sake took their stand together without house or home. A congregation was officered out of the working material from the Baptist Church and with our *one* original male member. The church and Sunday-school will meet next Lord's day in the city hall, and there have its first service. A subscription list is well on the way with $500 or $600 already subscribed toward building a church. J. S. Wilks and M. F. Jumper are the elders, with five deacons to assist them. The meeting went on seven weeks and one day. The writer did the preaching and public praying and led the music. There is no stronger fortified city in the world than Water Valley, and this meeting shows that any city can be broken into if properly attacked.

"The exaltation of Christ" was the burden throughout the Water Valley meeting. The sinfulness of sin and sectism was the target on which every gun was trained for several weeks.

JOHN A. STEVENS,
State Evangelist.

Jackson, Miss., July 10.

California Convention.

For a number of years past the religious body known as the Disciples of Christ or Christians has held its annual conventions at Long Beach.

The date of the gathering this year will be August 10th to 20th, inclusive, and this year's convention promises to outstrip all others in point of attendance and high order of the program to be presented to the public. Among the different interests that will be given thorough consideration are those of the ministerial association, two days; woman's missionary work, two days; Southern California missions, two days; Y. P. S. C. E., one day, and Bible-school, one day.

The institute work will be in charge of men of large ability and eminent fitness.

They are Rev. W. E. Crabtree, graduate of Kentucky University, now of San Diego; Prof. F. M. Dowling, formerly of Bethany College; Rev. A. C. Smither, senior pastor of Los Angeles, and Rev. J. W. Ingram, of Pasadena.

The various schools will be missions, Christian unity, comprehensive Bible study and prayer.

But perhaps no part of this announcement will be received with more genuine delight, especially by those who attended the convention last year, than that queen of song and most charming Christian lady who so won all hearts, Mrs. Princess Long, will again have charge of the convention music and appear in solos at each session.

A beautiful thirty-page souvenir program is being published, giving all necessary information, which can be secured by addressing with stamp, the secretary, H. ELLIOTT WARD.

Pasadena, Cal.

Jubilee Convention Homes.

It is the purpose of the assignment committee of the Jubilee Convention that every delegate shall be pleasantly and comfortably entertained during the convention. Brother John S. Lawrence, as chairman of the hotel committee, is busy arranging for delegations and individuals who expect to make their headquarters at the various hotels. Next week will be inaugurated a very thorough and systematic canvass of all the Christian homes of Cincinnati, Covington and Newport. Lodging and breakfast only will be guaranteed in these homes. The committee expect to provide the other two meals in the Annex to Music Hall, in which the great convention will be held. Lodging and breakfast can be secured in private homes for 75 cents. If delegates desire to take all of their meals in the homes in which entertainment is furnished, arrangements must be made with the hostess and not through the committee. It will be impossible for the committee to be responsible for any assignments before the convention, but we shall be glad to know the kind of accommodations desired and shall take pleasure in furnishing the name and address of parties who can furnish the desired entertainment, and delegates can make their own arrangements by correspondence.

We would advise all delegates to send their names to the assignment committee, Box 304, Cincinnati, O., stating the character of accommodations desired, and we will at once send the names and addresses of parties who can furnish such entertainment. The homes most convenient will be given to those whose names are first received.

Send us your names; we are ready for you.

JUSTIN N. GREEN,
Chairman Assignment Committee.

Cincinnati, O., July 14, '99.

"AN EMPTY SACK CANNOT STAND UPRIGHT." Neither can poor, weak, thin blood nourish and sustain the physical system. Hood's Sarsaparilla is the standard purifier and true tonic for the blood.

HOOD'S PILLS do not gripe. All druggists, 25c.

Some Things.

Christianity has scored another victory in the call for the conference at the Hague.

Our hearts leap for joy with the reports concerning the offerings for missions in our Jubilee Year. We *are* a missionary people.

The editorial in CHRISTIAN-EVANGELIST concerning the unifying of our missionary societies is sound sense.

Mr. McKinley is losing his opportunity for a second term. You can fool all of the Christian people (or nearly all) sometimes, but they come to their senses after a time. The free people of America will not be ruled by the hand of the rum power when they see the hand so plainly.

The First Church at Marion, Ind., celebrated its 22nd anniversary, July 2, with an all-day service. It was a great day for the church. Neither church nor preacher has asked for or offered to give the other a vacation.

The world *is* growing better. See this: Roses instead of wine were used in the christening of the five-masted schooner, John B. Prescott, which was recently launched at Bear's shipyard, Camden, Maine.

See this also: "Chief of Police Ripley, of Chicago, has issued orders instructing commanding officers to enforce the rule against policemen smoking while in uniform, whether on or off duty." Public sentiment is also enforcing the order that men shall not smoke while wearing the Christian uniform.

That Sunday paper enterprise in London was a straw showing which way the wind blows. The Britishers are more righteous than we.

Should a preacher preach against the publishing of the Sunday newspaper and the running of Sunday excursions? If he rebukes the sinners who run such enterprises, what should we do to the members of the church who patronize them? E. L. FRAZIER.

State Mission Notes.

The Missionary Magazine for July has just gone out. It contains the minutes of the recent Bible-school Convention at Plattsburg. This will be interesting reading for those who were there, as the outlines of the proceedings will *suggest* what was done. The reports of the corresponding secretary and tresasurer are given in full. It was utterly impossible for the secretary to give his attention to the matter and the other secretary had fled to parts unknown, so the work was done as best it could be under these conditions. Our candid judgment is that these minutes ought to be very much fuller; they give but a very poor idea as to what was done *at the convention*. We ought to be close to the time when we should have a stenographic report of the proceedings and have them printed in full.

In the last part of the Magazine will be found a list of churches which have either already contributed or have promised to contribute to state mission work before Oct. 1, 1899. The list is being enlarged each day and present indications are that there will be a very large increase over last year in the number of contributing churches. This is as it should be, only more so. There ought to be not less than 500 churches in Missouri that would give to the state missions this year. In fact, we ought not to be satisfied until there should only be two classes of churches in the state—the helpers and the helped. There ought not to be a single on the fence church. I have never seen the church yet which if properly approached would not give something. It might be small, but they would give something for state mission work.

H. S. Saxby, of Kearney, is one of the good friends of Missouri. Recently, on occasion of the visit of the secretary, cost and pledges were taken for state work. He now sends in the full amount of the pledges and $2 25 more which he raised from those who were not there that night. We not only thank Bro. Saxby for this, but it gives us the occasion to say that our grateful thanks are ready for any other preacher who will "go and do likewise." We are now in the last quarter and all apportionments; all personal pledges, annual memberships and life memberships are now due. It will relieve your board of a great strain if you will send in at once the amounts due, and also enable them to take up some very much needed new work. The fields are white to the harvest and we must gather in the grain. Will you help? Make it a personal matter. Will *you* not aid in the work?

Since writing the above three more appeals for help from *worthy* and needy places have come in. In fact, they are of such a character that if they are not helped at once they will die. Our treasury is empty; we cannot help them till you send in your funds. If they die, at whose door will their death be laid?

Will we say with one of old, "Am I my brother's keeper?" We dare not, the voice of our brother's blood shall cry out against us from the ground. What reply shall we make? I write strongly, but then I *feel* strongly. The burden of all these things rest on my heart and I must cry out sometimes. Let every church at once do its best. Yours in His name,

T. A. ABBOTT.

Minnesota.

The state convention will convene at Rochester, Wednesday, Aug. 16th, at 2 P. M. The afternoon will be devoted to greetings, and organization. The convention will hold over Lord's day, closing on Monday after an evening andparting service. Men of ability from other states will be present and will make the convention enjoyable by their speeches and helpful influence. Some new faces will appear, and among those promised is W. F. Cowden, representing the A. C. M. S. He will be welcome to our state. Ample preparation for entertainment is being made by the church at Rochester on terms that will be announced later.

We are compelled to call attention of the churches and individuals that are in arrears on pledges to the "State Missionary Society," that "now is the accepted time" to pay up. These offerings *must* be sent at once, so we can close our books for this fiscal year with debts paid. We are looking for the fulfillment of your promises at once. Don't disappoint us.

Statistical blanks are now being mailed to the churches and auxiliaries, and we trust there will be no delay on the part of officials in making these statistical reports, and sending in returns on the same. If you desire your congregation to be represented in the convention report, these blanks sent you must be returned without much delay. This part of the "King's business demands haste." Any items of interest connected with your church work, not called for in the blanks, should be supplied in your own way. We want facts and information.

The Worthington meeting, conducted by Atwood and Sweetman, resulted in a temporary organization, soon we trust, to be made permanent. The weather and opposing forces made against rapid growth. The evangelists worked hard, and when everything is considered, the effort may be pronounced a grand victory victory for the cause of Christ in Worthington.

The writer attended the meeting over the last Lord's day and assisted in several ways to contribute to the growth and perpetuity of the church at the above-named place. In all there are about thirty members. This will surely receive commendation from the brethren in the state. It is expected that Atwood and Sweetman will commence in another field soon. They are temporarily at Dundee for a few days, giving encouragement in that new field.

Carey E. Morgan is on his way to represent the foreign board in Ontario, and A. D. Hanson will perform a like service at Miller, in S. Dakota, the 21st inst.

The Minnesota Christian Educational Board met in Minneapolis the 13th and elected officers and directors. The society is out of debt and about one thousand ($1,000) of money on hand. More could be written. Give attention to the above this time and more will follow. Yours faithfully,

E. F. GADD, Cor. Sec.

524 *Ashland Avenue.*

Coffeyville Convention.

KANSAS THIRD DISTRICT, AUGUST 15-17.

The Coffeyville Church extends a cordial invitation to all delegates, and will furnish free entertainment during the convention.

I will take it as a favor if every church in the district will kindly notify me of the number of delegates it expects to send.

Dr. B. E. Dawson will open the convention with an address on Tuesday evening.

M. INGELS, Pastor.

THE

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" " " per dozen, not prepaid	4.80
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CHRISTIAN PUBLISHING CO., ST. LOUIS, MO.

PERSONAL MENTION.

F. A. Longdon is in a meeting at Fillman, Fla.

The editor of this paper spent a few days of last week in Chicago.

Claude E. Hill, formerly of Wellsville, Mo., began work in Pleasant Hill, Mo., his new field, July 9th.

J. B. White, of Wakefield, Neb., preached the memorial sermon for the soldiers and citizens of that place.

G. E. Shanklin, of Stanberry, Mo., would engage for a meeting soon. Any church desiring one, address as above.

A. R. Spicer announces that he can furnish tents for all comers to the Eureka Encampment at reasonable rates. Write to him at Moweaqua, Ill.

R. E. Lloyd, of Kansas City, Mo., wishes correspondence from churches wanting a protracted meeting or pastoral work. Could assist some weak church in this way.

J. C. Reynolds, writing from Boydsville, Mo., states that his general health has greatly improved. He is still doing some work for the Lord and for his friends.

J. S. Hughes, now at Macatawa Park, Mich., author of "The Mystery of the Golden Cloth," has ready for the press another book. Its title is "The Place of John in the Christian Economy."

Bruce Brown, pastor West Side Christian Church, Chicago, Ill., has an interesting sermon in the Evangel for June on the "Preeminence of Christ." The Evangel is published in Buffalo, N. Y.

C. E. Millard, a singing evangelist now in Oklahoma, would like to engage work for August. He is very highly spoken of as a soloist by ex-Governor F. M. Drake and others. His present address is Kildare, Okla. Ter.

D. R. Dungan, pastor Mt. Cabanne Christian Church, this city, will occupy the Christian Orphans' Home hour at the Illinois Encampment at Eureka, July 28th, at 4 P. M. Dr. Dungan is just the man at this time for this important phase of the Master's work.

D. Krebiel, of Williamsville, N. Y., writes that Dr. J. E. Powell has served the Church of Christ at that place very acceptably the past year, and the congregation has extended him a unanimous call for an indefinite time. He and his faithful wife have been untiring in their efforts to promote the interests of the cause in that place and to develop deeper spirituality in the church.

Mrs. Clara H. Hazelrigg, having concluded her ministry with the church at Plainville, Kan., has returned to her old home in Topeka, 1515 West 6th St. There were about 50 additions to the Plainville church during her year's work there. Sister Hazelrigg will devote her time to evangelistic work, and is now in a meeting at Waterville, Kan.

Dr. W. T. Moore, dean of the Christian Bible College, Columbia, Mo., who came to this city on last Saturday in the interest of the Bible College, preached at the First Christian Church at Sunday morning service and at Mt. Cabanne Christian Church in the evening. Dr. Moore is to visit a number of the leading cities and churches in the state to awaken a deeper interest in this college.

The new professor of natural science in Bethany College, John Munro, is now the preacher for the church at Portage la Prairie, Manitoba. Mr. Munro is an honor graduate of Toronto University, and a specialist in natural science. He was for three years fellow in chemistry in that noted institution. Bethany College is to be congratulated on securing his services.

"Rev." Harlan P. Peck was cordially received into the fellowship of the Christian Church by the ministers and delegates assembled at the annual camp meeting at Milton, Ore., June 11, 1899. It is said that he is a man of fine education and unblemished Christian character, a graduate from two of the best theological schools of the Presbyterian Church. He has acceptably filled the Presbyterian pulpit in this city, in Lincoln, Neb., and in Santa Barbara, Cal. The brethren who received him therefore cheerfully commend him to the Christian brotherhood as a worthy minister of the Christian Church.

The following note from John G. Slayter, pastor of the church at Steubenville, O., is noteworthy: "Prof. Chas. Louis Loos, of Lexington, Ky., Bro. W. S. Priest, of Atchison, Kan., and Dr. I. A. Thayer, of Newcastle, Pa., have recently visited our city and preached for us. Bro. Loos has known this congregation longer than any living man. Bro. Priest made the confession here and from this church entered the ministry. The church here is prosperous. Our audiences are large. Additions to the church frequent. Our Bible-school is by far the largest in the city."

T. E. Cramblet, pastor East End Christian Church, Pa., is organizing a company to make a tour of Egypt, the Holy Land and other points about the Mediterranean Sea and in the Orient. The large, fast, new steamer, New England, has been secured for the cruise, which will be under the personal supervision of Frank C. Clark, of New York, and his brother, Herbert E. Clark, Vice-Consul of the United States at Jerusalem. Every arrangement has been made for comfort, convenience, economy and an all-round profitable tour of 60 days beginning in February, 1900. Brother Cramblet will be pleased to give further information to any one desiring such a tour.

Mr. L. Browning, who was the former manager of the advertising department of the CHRISTIAN-EVANGELIST, but who gave up the position at the outbreak of the war with Spain for a position in the army and was soon after sent to Porto Rico, is back on a leave of absence for thirty days. Mr. Browning came back to see his sick mother, who died two days after he reached her bedside. He thinks the country and climate in Porto Rico most delightful, but of course deplores its social and industrial state. The people generally have not yet been touched with the spirit of progress, but the change to better things will come.

At the Annual Bible Institute of Central Christian College, Albany, Mo., Aug. 1-3, J. B. Briney, of Moberly, Mo., will deliver a series of five lectures on these themes: (1) Science and the Bible; (2) The Bible and Evolution; (3) Christianity Its Own Vindication; (4) The Signs of the Times; (5) The Office and Work of the Holy Spirit. At the same institute J. W. Ellis, of Plattsburg, Mo., will deliver three lectures on these themes: (1) Song of Songs and Shulamith; (2) The Meshalim, or Proverbs of Solomon; (3) Jesus in Modern Thought. In addition the following named preachers will deliver addresses on themes of their own choosing, of which later announcement is promised: Daniel Stewart, of Nortonville, Kan.; A. R. Hunt, of Tarkio, Mo., T. H. Capp, of Plattsburg, Mo.; Horace Siberal, of Pickering, Mo.; S. J. White, of Cameron, Mo.; E. N. Phillips, of Ottawa, Kan.; C. F. Stevens, of Trenton, Mo.; F. J. Stinson, of Bethany, Mo.

CHANGES.

G. L. Surber, Boise to Payette, Idaho.
R. D. Brown Brocton to Casey, Ill.
Carrie R. Howe, Cambridge, Mass., to Irvington, Ind.
T. A. Hedges, Lancaster to La Grange, Mo.
J. I. Orison, Sedalia to Grand Pass, Mo.
P. B. Hall, Milligan, Tenn., to Ebensburg, Pa.
Henry Albert, Bonn Terre to Bissell, Mo.
J. H. McCartney, Hiram to Ginghamsbury, O.
R. J. Tydings, Washington, D. C., to Middlegrove, Mo.
Robt. E. Swartz, Iowa City, Ia., to Rock Island, Ill
C, C. Bowen, Los Angeles to Santa Monica, Cal.
Thos. G. Picton, E. Machias, Maine, to Wauticke, Pa.
W. R. Davis, Indianapolis, Ind., to Providence, R. I.
W. T. Hacker, Webb City Mo., to Kingfisher, O. T.
T. Augustus Reid, Champaigne, Ill., to Frankfort, Ky.
S. A. Nesbit, Eureka to Saratoga, Cal.
F. A. Hodgot, Ebensburg, Pa., to Roanoke, Va.
Claude E. Hill, Wellsville to Pleasant Hill, Mo.
A. L. Ward, Indianapolis to Arcadia, Ind.

Evangelistic.

OKLAHOMA.

Enid, July 14.—Seven added Sunday 9th by letter and statement. The pastor is on the sick list this week.—MRS. OTHA WILKISON.

INDIANA.

Kentland, July 10.—We have just closed our meeting lasting 18 days with 34 additions. Bro. Thos. Shuey, of Valparaiso, did the preaching most acceptably.—LEWIS HOTALING, pastor.

WISCONSIN.

Sugar Grove, July 10.—Two additions here yesterday, one restored and one baptism; five since last report. Also one confession at Pleasant Ridge recently. Work moving along nicely.—S. J. PHILLIPS, pastor.

FLORIDA.

Jacksonville, July 14.—Organized a Junior C. E. of 20 members to-day. There were more than 200 for prayer-meeting Wednesday night at the First Church, in the middle of July! Two more additions since last report; one by baptism, one by statement.—J. T. BOONE.

MISSOURI.

Kansas City.—Four added to Westport Ave. Christian Church Sunday.—THOS. J. DICKSON, pastor.

St. Louis, July 17. — One confession at Fourth Christian Church last Sunday; outlook good.—E. T. MCFARLAND, pastor.

OREGON.

Two additions to the church at Canby, July 9, and arrangements about perfected to have preaching twice each month. Church has recently painted their house. They have an excellent Sunday-school and Christian Endeavor.—BRUCE WOLVERTON.

MONTANA.

Butte, July 10. — The church is growing rapidly in numbers and grace, and the future looks very bright. Confessions at nearly every service gladden our hearts, and the faithful labors of the various departments of the work is being rewarded. Thirty-one have united with us since I began my ministry here.—EDWARD OLIVER TILBURN.

CALIFORNIA.

Oroville, July 3.—Two confessions at our regular service last night. Also one addition two weeks ago—a lady whom we baptized in the Feather River by moonlight.—C. E. EDGMAN.

Orange, July 10.—Two additions last Sunday by letters. This writing finds me at Arch Branch, on a month's vacation.—N. B. McGhee.

COLORADO.

Cripple Creek, July 9.—Two additions at this place yesterday. My work here is very agreeable. Hope to build up a strong congregation.—JOE S. RILEY.

Pueblo, July 10.—The work here starts off nicely and the outlook is hopeful. We have many excellent workers in the church. Four came by confession and two by statement at yestetday's meetings. All seem encouraged. —C. S. EARLEY, pastor Central Christian Church.

MINNESOTA.

Canby, July 12.—The Scott and Christensen meeting at Antelope Hills, closed June 29th with two confessions. Bro. Scott did the most of the preaching. Bro. Christensen gave us a few able discourses and led the song service. Bro. Scott had a unanimous call to remain with the church as pastor, but as he had made up his mind to make a tour in the West for the benefit of his health, he declined to accept at present.—V. M. SANDBORN.

ILLINOIS.

Rautoul, July 10.—Two additions here on the 9th.—H. H. PETERS.

Sullivan, July 10.—Despite the hot weather our audiences increase. One more confession yesterday. I drive 22 miles each alternate Sunday afternoon and preach to a noble band in the country.—E. W. BRICKERT, pastor.

Kankakee, July 9.—One addition to-day by letter. Our dedication day is set for August 6th. Pres. J. H. Hardin will be in charge of the services.—W. D. DEWEESE.

KANSAS.

Hill City, July 10.—Two added yesterday at our regular services by relation; one from the M. E.s. We are in sight of the "Three Taverns" in Hill City. District convention convenes here 8th of August.—W. R. BURBRIDGE.

Howard, July 10.—Three additions here at the evening service yesterday; two confessions. Six here and two at Cresco since last report. Our parsonage is nearing completion.—R. E. ROSENTEIN.

NEBRASKA.

Waterloo, July 10.—Three baptisms in a three days' meeting at Black Ridge Schoolhouse near Ironton, by the writer; one addition by letter here.—A. O. SWARTWOOD.

Wakefield, July 12.—Our offering for Children's Day, $18.25, and a fine and well-rendered program. Lord's day morning, the 9th, we had one addition by confession. The Ladies' Aid served dinner the 4th and cleared $115. We are doing well spiritually and financially.—J. B. WHITE.

IOWA.

Woodbine July 10.—Nine baptisms and one by letter in a two weeks' meeting at this place. Alice M. Smith, singer, J. E. Pickett, evangelist.—C. L. PICKETT, pastor.

Avery, July 10.—I baptized three persons at Bladensburg, July 8, at my regular appointment, all heads of families. We raised more than our apportionment for Children's Day, all of which is an evidence of some growth.—B. W. PETTIT.

Vinton, July July 11.—Good interest and large audiences continue; 50 to date. We have enjoyed visits from a number of our Iowa preachers. Bro. J. S. Garns is leader of song, and he is very fine. I go next to Iowa Falls.—D. D. BOYLE.

Family Circle.

The Beauty of the Lord.

Go, study Nature's picture-book,
In flowery field and mossy nook,
And find the wealth of beauty's dower
Is of the Lord in grass and flower.

Go, watch the waters brightly gleam
In meadow brook or mountain stream;
The watery sheen in beauty shown
Has source beneath the Great White Throne.

Go, search the dome of heaven's hight
Where beauty's dress is tinted light;
Both clouds and stars with one accord
Proclaim their beauty of the Lord.

Go, stand afar on holy ground
Where righteousness end truth are found;
Let beauty fill the soul with awe,
His beauty who gave Sinia's law.

Or, rather, sit at His dear feet
Whose love and mercy justice meet;
Thine eyes shall see all beauty then
As Son of God and King of men.

—*W. J. Gray, in the Advance.*

Marriage Not a Failure.

Dear Householders: Please lend me your ears. You all know, of course, that some individuals of a restless disposition have been inquiring into the existing conditions of matrimonial stocks and bonds. They have put forward the nude query, utterly devoid of any rhetorical garniture: "Is marriage a failure?"

Now, I have no desire to become personal, but I do wish to be allowed a hearing.

Presumably, this question was asked (and answered negatively) by some diagonally-inclined old bachelor, who looked more like an emaciated exclamation mark than anything else; or by some cross-grained old maid whose physical architecture bore a striking resemblance to a conglutination of right angels.

Why, of course, it was a dead failure for either of these, and simply because they refused to accept its golden opportunities.

They didn't wish to get acquainted with Cupid because he was always represented in a state of comfortable nudity.

Why, if such persons had their choice they would demand that infants be born in dress suits and top hats!

Did you ever hear that Cupid had retired from business? No, certainly not. He has never for a moment deserted his post, but the fickle little archer sometimes steeps his arrows in a strong solution of cupidity.

Oh, but he is a wise little rascal, and knows exactly to whom to aim these especially prepared weapons!

But these people who marry for worldly goods seldom get that which is most to be desired, and then they complain about being cheated out of their share of happiness—why, the rank hypocrites they didn't negotiate for happiness!

They wouldn't have taken love and happiness at three cents a bushel, but they bent their knees at the shrine of Plutus and paid a high price for financial considerations. Now they go about and croak and complain until even a respectable cornstalk would cover its ears in disgust.

But such a condition of affairs is not the rule, therefore let us rejoice in the exception.

It requires no disordered imaginative power to conjure up pleasant pictures of numberless homes, where the overwhelming success of the matrimonial estate is demonstrated by every word and look and deed.

Some of these homes may be entered and investigated, revealing only the fairest types of conjugal reciprocity and happiness; there we find a delightful union of souls, not men and women merely tied together by the rites of man, but the very souls knit and interwoven by the laws of God's great tribunal of equality!

Then there are other congenial soul-heavens of a more conservative type, where exclusiveness jealously guards the treasure within; the greedy eyes of the world may not scan these sacred precincts, for the inmates will not throw open the gates of their garden of romance that the vulgar rabble may enter in. No; this is the holy of holies, where the fragrant offering of requited love is laid upon the altar of home, and where the fairest blossoms of mutual argeement blow in life's great garden!

Here we find a man who has consideration for the woman he calls wife; she is not merely his housekeeper, but really the most important part of his life.

Do you suppose that there is any power on earth that could induce him to ill-treat that confiding little woman who looks up to him as if he were half a god? Or do you suppose that he would ever regret having found such a jewel? God forbid!

She has made his home happy, and what grander, nobler thing could she do? Verily, her aspiration for heaven is not more exalted than her desire to make home happy!

She is not merely a demestic automaton, neither does the so-called ape in human nature dominate her higher motives; she is a standard by which a queen may measure her greatness — a living moral from which a child may deduce simplicity!

Her alliance to nature is such that in wedding a man she does not expect to find either an angel or a demon; she was cognizant of the fact that he was simply a human being like herself, and she has brought herself into perfect touch with his finer sensibilities.

Such a union is the most eloquent song that man may sing to God, and thousands of noble men and women are singing that song to-day; compared to it the minor sigh of discontent and domestic infidelity is but the fleeting breath of a summer breeze.

The beautiful highway of life has been paved with mutual love and fortitude, and the pleasant byways are hedged about by flowers of contentment and happiness. Such homes are made by men with the help of God, and they strongly demonstrate the success of marriage.

But to some people home is only a lodging house and restaurant, with a laundry attached. It is the family battleground also, and upon it the two parties mostly concerned come forth to do battle with each other—these encounters are not necessarily of the pugilistic sort, for the human tongue often proves itself the more deadly weapon.

The woman in this instance may have been born sour; she may have accumulated acidity as she grew up, or she may have acquired it from her husband; however that may be, the fact remains that her face generally looks like it had been molded in a vinegar factory, and her tongue is sharp enough to split hatchets.

She keeps her head bandaged to look impressive, but she doesn't succeed, and her clothes always look as if they would rather fit some one else.

Every day she has a long and violent declamation prepared for the edification of her husband, and this she prefers to recite during meals; in fact, that is the only time she can catch him, unless she lays awake at night.

When the husband comes in he makes his august presence known by slinging the cat out of the window, kicking half the ribs out of the dog, and muttering a sort ofHindoo grace over everything in general. He fortifies his manly voice and yells out: "Am I going to get any dinner to-day, or do you think it would be healthier to wait till to-morrow? Bring on your old swill and let me get back to work."

Right then the female party of the said part proceeds to impart some startling information, which is received without applause; by this time even the silence and the shadows have crept off into obscurity.

Do you wonder that marriage is a failure in such instances? Why, it is seven or eight failures, and each one in a healthy condition, too!

They have willfully violated every sacred vow made to God and man; they have trodden upon the fairest blossoms in love's paradise, and they are daily teaching their children to grow up into infidels.

But let us be thankful that such homes and so-called unions are in the minority; and let us be thankful that the moral living of righteous men and women has proven beyond dispute that marriage is not a failure.—*Chas. Hanford, Jr., in the Sunny South.*

The Clio Circle Gift.

The Orphans' Home in St. Louis is supported by the Christian Church and there are a great many rooms in it that have been furnished in honor of various people. The Clio Circle of this city, ever active in good works, determined to do something in this line and also decided that the gift should be named in honor of Miss Mayme Henry, one of their number, and serve as a wedding surprise for her. Accordingly, Miss Henry, now Mrs. Curtis, yesterday received the following graceful note:

"As a mark of our love and appreciation of your noble work in the church and in the Clio Circle, we have decided to place a bed in the Orphans' Home in St. Louis, deeming that the most fitting memorial in our power to erect to the years you have so willingly devoted to every benevolent enterprise. Remember that

'Nothing is lost; every deed done in a day
Somewhere will spring into being anew. Only
time passes away.'

"Remember, also, that in years to come these little orphan children will bless the name of one who has been instrumental in ministering to their comfort.

"With sincerest wishes for your future happiness, we are very truly,

"THE CLIO CIRCLE."

Jacksonville, Ill.

The Golden Time.

When is the golden time? you ask—the golden
time of love,
The time when earth is green beneath, and
skies are blue above;
The time for sturdy health and strength, the
time for happy play—
When is the golden hour? you ask—I answer
you, "To-day."

To-day, that from the Maker's hand slips on
the great world-sea,
As staunch as ever ship that launched to sail
eternally;
To-day, that wafts to you and me a breath of
Eden's prime,
That greets us, glad, and large, and free—it
is the golden time.

For yesterday hath veiled her face, and gone
as far away
As sands that swept the pyramids in Egypt's
ancient day.
No man shall look on Yesterday, or tryst with
her again;
Forever gone her toils, her prayers, her con-
flicts and her pain.

To-morrow is not ours to hold, may never
come to bless
Or blight our lives with weal or ill, with glad-
ness or distress.
No man shall clasp To-morrow's hand, nor
catch her on the way;
For when we reach To-morrow's land, she'l
be by then To-day.

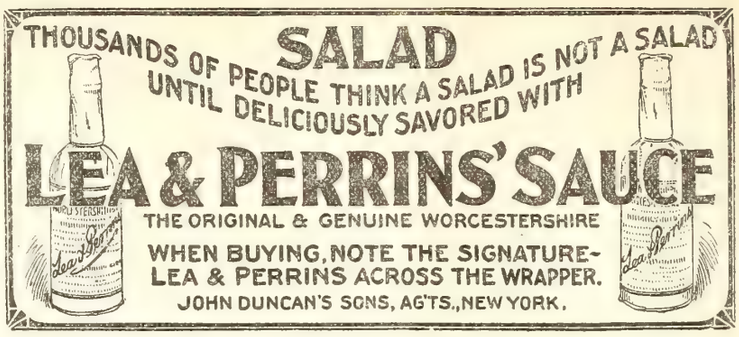
You ask me for the golden time; I bid you
"seize the hour,"
And fill it full of earnest work, while yet you
have the power.
To-day the golden time for joy beneath the
household eaves;
To-day the royal time for work, for "bringing
in the sheaves."

To-day, the golden time for peace, for right-
ing olden feuds;
For sending forth from every heart whatever
sin intrudes.
To-day, the time to consecrate your life to
God above;
To-day, the time to banish hate, the golden
time for love.

—*Margaret E. Sangster, in the Lutheran Observer.*

The Power of Niagara.

"The power of Niagara," says Prof. R. B. Owens, in Cassier's Magazine, "has been estimated at about 7,000,000 horsepower—greater, probably, than the physical force the whole human race is capable of continuously exerting. At present about 350,000 horsepower is to be developed on the American and Canadian sides, or about five per cent. of the total power available—not enough to perceptibly diminish the flow over the falls. However, should the whole be utilized, leaving the rocky river bed dry and bare, we would but be substituting a wonderful cataract of etheric energy for the splendid flow of gravitational matter so justly famed. Which spectacle would present greater beauty would depend upon the individual. To those who trace in imagination the course of a beam of sunlight, as it buries itself in the ocean, rises in cloud, and falls again in grateful shower over grainfield and vineyard, filling brook and swelling river, and finally tumbling through mighty turbines and silently streaming from the polished sliprings of stately dynamos, bursting again into wholesome sunlight, to brighten the homes of hundreds, substitution would but be the completion of a full cycle of usefulness and beauty."—*Literary Digest.*



A Bible Society Parrot.

Bible Society Gleanings tells a story of a remarkable parrot which for many years did good service as a collector for the treasury of the Bible Society, and was succeeded by others that proved equally efficient. This bird was brought from Africa as long ago as 1848, and for many years occupied a cage in the hall of the rectory of the Rev, Carr J. Glynn, of Witchampton. She was an accomplished talker, and was accustomed to describe herself and her friends with extreme frankness: "Polly came from Africa with Captain Littlehales." "Tom gets tipsy," alluding to a serving man, who did occasionaly indulge. Now and then she grew a little mixed, and would announce in a confidential way that "Captain Littlehales gets tipsy!" or in a tone of solemn warning, "Captain Littlehales, love not the world!" The rector had taken some pains in teaching his bird to repeat this latter text properly. Polly at first left out the negative, crying "Love the world," until she was drilled into saying the words very slowly and with a particular stress upon the "not," thus: "Love—*not*—the—world." But Polly's chief accomplishment was to tap loudly on her cage and shout, "Walk in, sir; pop some money in the Bible-box." Naturally, no visitor to the rectory could resist this invitation, and Polly frequently used to greet their donations with a "Hip! hip! hurrah!" The Bible-box, which was made of iron because wood would be speedily pecked to pieces, became a regular source of income to the Witchampton Auxiliary. A note in Mr. Glynn's handwriting records that Polly's collecting began in 1867, and in fourteen years had obtained £46 12s. 8d. Polly lived to a good old age, and collected faithfully to the last. She had two successors, both of them green parrots and less fluent, but each in turn learned to bow profoundly to a stranger, and to scream at the top of its voice, "Put in the box! Put in the box!" These three successived parrots collected for a term of twenty-eight years, and realized altogether between £60 and £70 for the society. Even when the last bird died, its stuffed form remained (until moths ruined it) on its familiar perch, and the cage still bore fruit. After Mr. Carr Glynn's death in 1896, the empty cage was sent as a trophy to the Bible House. Perhaps this history of its occupants may still induce visitors to "pop something into the Bible-box." And Mr. Glynn's example may even inspire those of our friends who possess a teachable young parrot, which they may train in like manner into a feathered auxiliary of a really valuable kind.—*Bible Society Record.*

Clever Catches.

A young lady was once talking with a very young and very smart man, who was inclined to air his knowledge of the langues a little beyond what she felt that modesty required. She therefore said to him, with an air of deference to his superior attainments:

"You are a Latin scholar. I wish you would tell me how to pronounce the word 'so-met-i-mes.'"

"The youth, with a kindly air of patronage, replied: "I have not met the word in my Latin reading, but I should have no hesitation in saying that it should be pronounced 'so-met-i-mes'" (giving it in our syllables, the accent on the second).

"Thank you for telling me," replied the girl, demurely. "I have always heard it pronounced 'sometimes,' but if you say the other way that must be right."

This is similar to the perhaps familiar catch of "bac-kac-he" which will often surprise the uninitiated by proving it to be only "bachache." It also reminds one of a question printed some years since, as to the way of spelling "need"—to need bread. the average person will reply, "k-n-e-a-d, of course," but the answer will be, "That is the way to knead dough, but not to need bread."

A young lady recently misled a family in a most heartless way. She remarked, "I had a letter to-day, and how do you imagine the little preposition 'to' was spelled?"

"Too," suggested mamma.

"Two," suggested papa.

"Tew," "Teu," "Tu," ventured various voices.

Lily, who was much engaged in her French lessons just then, suggested "tout," and Tom, in derision, improved upon that with "tueue," declaring that must be right to rhyme with queue."

"All wrong," exclaimed the young lady, when the alphabet and ingenuity were well exhausted.

Just then Teddy, who had been soberly absorbed in his bread and honey, and who was in his first term at school, and wrestling with the problem of words with two letters, raised his head, and, with an air of decision and importance, gravely spelled, "T-o, to."

"Yes," cried the young lady, with a peal of laughter."

"Why," exclaimed the others, in dismayed chorus, "that is the right way to spell it!"

"Exactly," she replied; "and that is the way my correspondent spelled it. You do not suppose I correspond with persons who cannot even spell the word 'to' correctly do you?"—*The Presbyterian Journal.*

Labor rids us of three great evils; irksomeness, vice and poverty.

The Minister's Sunday Morning.

This is my opportunity!
I stand, O God, 'twix these and thee;
Grant me thy light that I may know
How best the seeds of truth to so.

The weary man, the little child,
The vigorous youth, the mother mild,
Lift up their eyes and wait for me;
What shall I say to them for thee?

Theirs is the struggle and the strife,
Mine are the peaceful paths of life,
They are of deeds, I am of thought,
How shall I teach them as I ought?

We are close brothers, all we men
Sin, and are sorry, sin again,
And climb, and slip and yet aspire;
Thou, only thou, canst bear us higher.

Lord, I will talk to them of thee,
Let mine eyes thy salvation see,
And with the tokens of thy love
Uplift their hearts and mine above.

Give me, O gracious Master, power
To read the signs and seize the hour,
Nor let these people empty go
Because I may so little know.

Lord, unto the I lift my eyes,
Inspire me, make me brave and wise,
And give me faith that I may see
How wide and large thy precepts be.

Then thine own message let me take
To these thy people for love's sake;
I use my opportunity
When longing hearts are glad in thee.

O God, inspire me, make me strong,
I will not do thy people wrong
To hide whate'er thou givest me
Nor put myself 'twixt them and thee.

Give me thy message now; not mine
The words they need, but only thine;
O Lord, these people wait for thee,
Thine is this opportunity.

—*Marinna Farningham, in the Christian Endeavor World.*

The Paris Exposition.

In an excellent article in the Chautauquan, for July, on the Paris Exposition, by Thos. B. Preston, the following are stated as some of the unique, wonderful and interesting things which will greet the visitor:

The pressure for space is something awful. This is especially the case with regard to the sideshows. There are 828 different schemes suggested, some of which almost seem to have originated in a lunatic asylum; such as that of a village floating in the air on a platform to be supported by balloons; an artificial rainbow, electrically lighted, to cover the entire site of the exposition, and a gigantic seesaw, the fulcrum of which should be as high as the towers of Notre Dame, capable of raising hundreds of people at a time. But some of the projects adopted are really very interesting as well as daring. There is M. Elisee Reclus' monster globe, eighty-nine feet in diameter, on which every detail of the earth's surface will be worked out in relief, encased in a large building fitted with spiral walks, permitting sightseers to examine every part. On the interior the upper part will contain geological maps of the Northern Hemisphere, while the lower will be reserved for a panorama of the Evolution of Man. All the profits of this show are to be devoted by M. Reclus to scientific work and the aid of geographical discovery; for the globe is intended to be permanent and the surface will be remodeled in parts from time to time as new discoveries are made or more accurate details are received.

Then there is the Big Wheel of Paris, three times as large as the Ferris affair, which is already turning on its monster steel axis, near one corner of the exposition, just outside the grounds.

There will be a "Mareorama" by which the spectator may take an ocean voyage from Marseilles to Constantinople, the scenery on land being shown by a moving panorama, the rolling of a ship imitated by eccentric wheels under the spectators' platform, while sea breezes manufactured out of air impregnated with iodine will blow upon their faces. M. Deloncle will have a telescope that will bring the moon within twenty-five miles. There will be an Alpine mountain and a California mine, a Morocco village and a tri-lingual daily newspaper. In fact, should one devote his whole time from April 15 to November 5, the closing day, to visiting the exposition, he would find the moments fully occupied and even then would not see everything.

The Queen's Kitchen at Windsor.

Fifty people are employed in the royal kitchens. When you first open the curious and very ancient doorway you are nearly blinded by the beauty and brilliancy of the copper pots and pans and *batterie de cuisine*, which entirely encircles the kitchen. At each end are enormous roasting ranges, shallow, but fierce with jacks and spits complete. I have no words to convey to you the vast extent of the great dripping-pan—I say pan, not pans, as only the one great range in the west end is in ordinary use. The meat screen is enormous, dating from the time of Henry VIII., oak, lined with metal, and with the Tudor badge, the portcullis and arms of the reign, as ornamentations.

There is no smell of cooking. The roof is vast, and moreover—all honor to the *chef*—there is no noise. The work goes by magic. Why one cook darts at a spit at a certain moment and takes off one joint and leaves two on the spit is a mystery so far as I am concerned.

Each dish or set of dishes have their own exact place on the serving-table. The Queen's serving table is a dream of magic. The rim is brass, the whole table hollow steel, the legs hollow. Steam keeps it very hot. An immaculate cloth covers it. The dishes rest here till each server arrives to take the course. There is actually no waste in this kitchen. A curious old custom arranges for that, by what are called the "Queen's Pieces." Certain tickets are given to the very poor, and they have the privilege of presenting themselves every morning at the castle kitchen door for the portions of food which certainly are wasted at many other establishments.—*Watchman.*

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Just One Thing.

Life is like a crazy quilt. There are many patches, but one quilt. We may count scores of things that we do, dozens of emotions that we experience in a day, but we shall make a mistake if we look at them severally instead of their effect on character.

They are like the brick, the stone, the wood, the lime, the sand the glass, the paint, ready for the building. To the passer-by the sand-pile is disfiguring rubbish, but the plateglass is a work of art. But the architect sees them all as already built into the building, and they are all beautiful to him.

Thus differently do things look to us, and to God. To us joy is sweet, and sorrow is bitter. The happy life is beautiful, but the sad life is repellent. Singing and prayer are religion, but suffering and hardship and disappointment are inflictions. Work is secular, but worship is holy. But God sees them all as one—built into a life that either glories or dishonors him.

Nothing that we call religion, nothing that we boast of as success, nothing that we laugh over as enjoyment really signifies much to us except as it helps to make the kind of character that imitates Christ and glorifies him.

To be God's children—like him, so that the world will see the family likeness—that is above any one virtue or grace; and any single trait of character, however good, that so overshadows the rest as to obscure that image, is a blemish rather than a charm.

A Wholesome Tonic
Horsford's Acid Phosphate.
Dr. S. L. WILLIAMS, Clarence, Iowa, says: "I have used it to grand effect in cases where a general tonic was needed. For a nerve tonic I think it the best I have ever used."


HEART-EASE. {Trade Mark.}
This new and great heart tonic is the safest and most reliable known heart remedy, and is recommended for such symptoms as shortness of breath, fluttering or palpitation, asthma, irregular pulse, fainting or smothering spells, difficult breathing, etc.
Heart-Ease Strengthens and regulates the heart, and every person whose heart is weak, flutters, or tires out easily should not postpone a single day, but use this remedy at once.
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With The Children.

CONDUCTED BY

J. BRECKENRIDGE ELLIS, PLATTSBURG, MO.

If nothing happens, a new story will begin in this department next week; a story about two boys and a girl who lived in the time of the Judges of Israel. It will be in six chapters, and it will be principally a story of adventure. The story which ended last week was in twenty-two chapters, and I was very glad that so many of you liked it. The new story will be entitled, "The Son of Gideon." It will tell about an exciting run for life in the moonlight; how Esther, Caleb and Jotham lived in a cave while their enemies were searching the country for them; how a very wicked king, Abimelech, pursued Jotham among the rocks, and how a millstone put an end to the story. The story is based upon the ninth chapter of the Book of Judges, and those of you who are fortunate to have a Bible about the house might read it up; however, you will understand the story well enough without doing this.

You children have been showing a disposition lately to let me do all the writing for this department. Now, this isn't fair. You write that you would rather have the continued story all the time. But do you think that it's all fun turning out continued stories? I'll write for you if you write for me. So let's have some stories of narrow escapes, pets, vacations, or just letters or whatever you feel like writing about. When you send your report, send a letter with it; and if it isn't time for sending reports send a letter anyway.

Della Rosencrans, Farmer City, Ill.: "When I was small, my father, mother, sister and I were going to town; papa was driving two colts. We lived in the country, and were taking a basket of eggs to market. The horses saw a load of straw. They got scared and ran off. The wagon broke and we all fell into a ditch. I fell in the basket and had plenty of eggs. My sister ran a hedgethorn below her eye; the others were bruised badly."

Stella Strawn: "I have read about the Advanced Society and would like to join. I think the continued story splendid. Here is a quotation I have learned:

'Duty is a diamond gem
Resting on a pearly stem.'

I am 13. My father is a preacher. We moved to Moberly, Mo., a few weeks ago."

Jessie B. Shafer, Nilwood, Ill.: "My best vacation day was March 9. It was my birthday and I had a party. It was a lovely day. The crowd of girls came about 10 o'clock in the morning and went home at five. We live in the hollow of nine hills. We went upon the hills and gathered flowers and brought them to the larger girls to put on the table. At 12 we went to dinner, and the girls put a wreath of flowers on my head. After dinner we played a great many games and we had a lovely time. They gave me many presents. I will send you pictures of me and Eunice" (her sister). Eunice is smaller. Both of these sisters (whose pictures I prize very much) have been upon our Honor List.

Blanche Harshfield, Doniphan, Neb.: "I have never told about our pets. We have chickens, turkeys, ducks, kittens and two little Shetland ponies; but the best is our baby-sister, a year old the 2nd of July. I wish some of the girls of the Advanced Society would write to me. My sister Virga and I have kept the rules 12 weeks; we are going to try it another quarter. Our exercises, Children's Day, were splendid."

Mabel Worcester, Colorado Springs: "When I was seven I had a very narrow escape. I was playing by a high stone wall and ran into the house for something. I had scarcely gotten inside when we heard a crash. My aunt went to see what it was and found that the wall had fallen just where I had been playing a minute before. Had I remained there a minute longer I would certainly have been crushed to death, because the rocks were very large. . . . I have lots of fun every vacation. Last August I went out on the plains to my aunt's ranch. They bound the oats by hand and my cousin and I tried to help. I am afraid that our hundles didn't stay very well. My badge is red ribbon with Advanced Society stitched on it in blue and white."

Maurine Bragg, Shelbina, Mo.: "I have enjoyed the society very much, and like to read the story and also the letters. I am reading 'Lost Memory' in Our Young Folks, and am so pleased with it. You said in the paper that I was a little boy, and please, I am a girl. Ha! ha! I send my name for the Honor List."

E. Maude Kimler, Davis, Mo.: "I am sorry to write this, but hope I will not have to write the same thing again. Saturday night would have put me on the Honor List, but I went visiting and forgot to read my verse—the only time I had forgotten in three months. Hope to be on the Honor List the next three months. I do enjoy reading and do hate to forget, and will try again." Lucy Garvis, Columbia, Mo.: "I will try to keep the five resolutions of the Advanced Society. I am 11. Please write stories of adventure."

Bertha Beesley, Moslelle, Mo.: "Not long since a house caught on fire and two young men went up to tear away the roof so water could be thrown on the burning parts. In tearing away the roof one of the young men burnt his hands. He stepped backward and fell into the loft. He was in danger of losing his life from the flames, and from being thrown to the ground by the falling of the loft floor. He got out, but he had a narrow escape."

Nora Cunningham, Sedan, Kan.: "When brother was seven he used to drive the cattle. One cold evening he drove the cattle to the creek to water. His pony was thirsty and instead of driving the cattle she hurried to get herself a drink. Brother tried to hold her but could not, and the next moment he slipped over her head and rolled over and over into the deepest part of the creek. He thought he would never get out. He happened to grasp some brush and he pulled himself up and shouted for papa, who was farther down the creek. Papa came and took him home. He said it was a wonder brother ever got out."

New Honor List: (Don't forget, grown-up people and undergrown people as well, that the following have not missed once in 12 whole weeks to read a verse of the Bible every day, learn a quotation every week, read 30 lines of poetry and five pages of history every week, and keep a record in a notebook; and all of them have done more than required. If this seems an easy thing, let's see *you* do it. The good of it? Why, they are getting used to history and poetry and great thoughts, so that they feel at home and comfortable with them. And while you are reading this Honor List, don't forget that there are scores of other members who have failed to keep the five easy, simple resolutious): Jeannette Chambers, Richwood, Ky.; Nannie D. Chambers (second quarter); Agnes Chinn, Independence, Mo.; Nora and Elsie Cunningham, Harry Cash, Pennville, Ind.; Melvin Leddins, Ospur, Ill.; Delta Rosencrans; Mildred and Cecil Hughes, Davenport, Wash.; Mabel Worcester; Maurine Bragg; Blanch and Virga Harshfield.

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HERBERT L. WILLETT.

THE MYSTIC LETTERS.*

In the collection of pictures of the past given us in the Book of Daniel, one scene exhibits the sudden overturning of proud self-confidence in the person of Nebuchadnezzar, king of Babylon. As narrated in chapter four, the king had a dream which troubled him. Fortunately, the monarch could recall the vision in the morning, and the wise men were not reduced to the necessity of finding it out, as he had demanded they should do in chapter two. But this was of little assistance, inasmuch as none of them could disclose its meaning. One would suppose that a king so given to dreaming would tire of his wooden a set of interpreters. But of course Daniel appears at the right moment and explains all. The mighty tree which the king had seen, which was fair and tall, a refuge for birds and beasts and a sustainer of men, was doomed to destruction by a heavenly watchman. Swiftly the figure is dropped and the king is sentenced to degradation from his royal place, and to a singular change of nature, a reversion to animal type, till the lesson of the divine rulership should be learned. This sentence, we are told by the writer, was executed, and seven "times," perhaps years or shorter periods, elapsed before he was restored. The fact that no such experience is narrated of Nebuchadrezzar in any account of his reign should not weigh against the purpose of the writer. There may have been in the Maccabean age a tradition to this effect. At any rate, no figure served better than the proud king of Babylon as a type of that irresponsible arrogance so characteristic of Antiochus Epiphanes, the *bete noir* of the author of our book, who desired to show the impotence of any king, even the proudest, to contend with God. Whether or not Nebuchadrezzar was ever the victim of this strange lycanthropy, certainly the story of

> . . . "his pride and fall
> His penitence and rest,"

has been cherished in all ages as a symbol of that overwhelming of earthly kings by the King of heaven, which takes place, not only in the sudden changes of fortune which overtake thrones, but as well in the slow and yet irrevocable overthrow of plans and policies which clash with righteousness.

It is this recital which pointed the moral of the great banquet scene which forms our lesson. The stern lesson of the great king had not been learned by Belshazzar, and his fall was the result. It has been necessary to remark more than once that the historical names and references in the Book of Daniel must be regarded from the point of view of its writer if the student is to be saved from embarrassment in the interpretation. Many attempts have been made to harmonize the statements of the book with the well-known facts of history; but entire success is possible only to those who are more concerned to accomplish the harmony than to abide by the facts. The fact that the author displays a surprising knowledge of Babylonian affairs on the one hand, and that in several particulars he comes wide of historic accuracy on the other, must be taken as equally characteristic, and both must weigh in forming a judgment of the date at which he lived, and the purpose he had in view. It need hardly be said that the latter, the encouragement of his countrymen in their struggle with the Syrian tyrant of his day, was not vitiated in any sense by minor inaccuracies in the recital of events long past. Such reflections must guide our estimate of this great writer when we discover that Babylonian history knows no king of the name Belshazzar. Its best king of the Babylonian dynasty was Nabonidus, or Nabunaid, in no way related to Nebuchadrezzar. This Nabunaid had a son Belshazzar who, however, never reigned, and who therefore could neither be called king nor a son of Nebuchadrezzar. Many profitless conjectures have been made in the attempt to fill these gaps, but their bold repetition does not reconstruct history, and it is far more fair and honest to accept the statements of the author as his understanding of the facts, without attempting to impose upon him the task of elaborate exactness. He cared for the past only as he could use it for the present, and the smaller actors, the kings and rulers, were vastly subordinate to the great ones, God and his people.

This Belshazzar, regardless of his father's experience, garnished a revel with the fair and costly vessels of the dismantled temple at Jerusalem. The palace was a blaze of beauty, and every heart beat high with pleasure, when suddenly a dreadful portrait appeared. A hand traced certain mystic letters in blazing lines along the wall.

> "With wand of ebony and sable stole,
> Chaldea's wisest scan the spectral scroll—
> Strong in the lessons of a lying art,
> Each comes to gaze, but gazes to depart."

The queen mother at last suggested that in the former reign a certain Daniel had been the trusted interpreter of the king. He was called and offered high rewards if he would read the writing. He put from him the gifts, but turned his eyes upon the king and told him the story of his father's life. Then he read the letters. They were ordinary words of Aramaic, signifying weights well known. But they suggested much more important meanings. Herein lay the skill of the seer. *Mina* was not only a weight or number. Its message was doubled, and read, "God hath numbered and finished." *Tekel* was the shekel, another weight; its significance could only be, "Thou hast been weighed;" a *peres* was a *half-mina*, and its suggestion of division was to be placed beside the symbolism of its sound as reminding one of those *Persians* who were to be the instruments of its division. Daniel received his rewards, but the king whose life could alone give them validity did not survive the hour.

> "That night they slew him on his father's throne,
> The deed unnoted, and the hand unknown,
> Crownless and scepterless Belshazzar lay,
> A robe of purple round a form of clay."

The University of Chicago.

*Sunday-school Lesson for July 23, 1899—The Handwrittng on the Wall (Daniel, 5:17-31). Golden Text—God is the Judge (Psalms, 75:7). Lesson Outline—1. Nebuchadrezzar's Lesson (17:21); 2. Belshazzar's Sin (22-24); 3. The Scroll and its Meaning (28-31).

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Christian Endeavor.

By Burris A. Jenkins.

TOPIC FOR JULY 27.

THAT GOOD PART.

(Luke 10:38-42.)

Hoffmann's picture represents a young woman in Oriental robes, long and loose and flowing, with fillets of metal binding in her full hair, seated on a low stool, hands clasped upon one knee, while her dark eyes are looking intently into the face of a gentle, kindly, strong man, at whose feet she is sitting. Another young woman in the background, with a platter heaped with fruit, stands beside a laden table and glances rather impatiently toward the couple in the foreground. There is no mistaking the character and the meaning. It is Martha, cumbered with much serving, and Mary, who chose the good part.

There are the two ways, a life full of care, anxiety, burdens—a life striving and worrying; and a life calm, serene, meditative, seated at the Master's feet. It was not that Martha is to be blamed for having household cares and looking after them; but that she should have been troubled over them, and felt the load and allowed that load to separate her from the Master. He would have preferred that Martha take less anxiety for him, and had come to sit beside her sister. He would have been better pleased if she had been less solicitious about feeding him with the meat that perisheth, and had given him the chance to feed on that meat which he had to eat that they knew not of—to do his father's will. Ah, how many of us load ourselves down with burdens, even when Jesus is in the house, in the room, at our very elbows, to take anxiety from us, if we allow him.

At the Detroit convention one of the keywards was "Surrender." Giving up all to him, all care, all anxiety, all sorrow, all remorse and absolutely refusing to be worried and fretted and downcast, in short, choosing the good part of sitting at his feet, looking to him, learning his will, and undertaking to do it—this is the surrender talked of. Some of us were strongly moved there, as never before to live near the Lord. Some of us, all soiled with sin, some of us who had chosen, time and again, the worse part, who had called for Barabbas, that miserable thief and muderer, hideous and ugly, and had set him at liberty to run riot and make ruin, and had crucified the Lord afresh and put him to open shame, and then had been deeply remorseful, almost with the remorse of Judas—some such as this found the light and the peace which comes from sitting at his feet, and resolved evermore to open our hearts to him and abide with him. O, it was a precious meeting to many poor, hungry, sin-sick souls, that meeting at Detroit! We came out of it humble, but peaceful; seeing that we were chiefs of sinners, but "saved by grace."

How often things get mixed, if we trust our unaided hands to them! How often in a sudden unguarded moment we say or do the evil thing that we would give the world to have undone; how often with steady persistence in evil we wind ourselves in a mesh inextricable! "O, what a mess I have made of it," we say, and wring our hands impotently. Well for us then if we can learn to say, as many learned at Detroit, in those quiet hours—especially such a quiet hour as that for men on Sunday afternoon at the Armory—to say: "Master, I cannot untangle this difficulty. I cannot stir. I cannot overcome the obstacles all about me, many of which I, myself, have made by foolishness, or wickedness; I cannot, of my own strength, do this serving; so I will choose the good part, I will let *thee* solve these things for me. I will submit myself, quietly, passively, humbly, peacefully, under thine eye; I will do my best, as every time for action comes. I will do what thou wouldst like to have me do, and go where thou wouldst like to have me go; I will bow beneath any yoke thou sendest; I will accept any stripes that fall upon me for my sins, and feel that I deserve them. I will give my work and all my way to thee to shape, and never any more will I consider myself as anything but thine; once and for all do I chose the good part."

Many at Detroit, who thought they were Christians, who knew Jesus, they thought, as Mary doubtless had supposed she knew her Friend, really found him there and learned truly to know him, came close to him and dedicated their lives afresh, and this time forever to him; henceforth to walk "In His Steps," as near as they can; never more to make the gift over to him again, but given once and for all; never to be content without the conscious presence of him in the heart, and perhaps, like Spurgeon, who if for half an hour he missed the conscious presence of his Lord, would retire to his knees to ask, "What is it, O my Lord, that has come between us. Help me to find out, and do then take it away!"

Never at any Endeavor convention has such a large portion of the Endeavorers attended so faithfully the sessions. Never, perhaps, have so many been so spiritually stirred, and such deep resolves been taken. Sheldon's presence and his book's influence had much to do with it. And Meyer's books and the presence of his disciple, Chapman, had much to do with it. The book, "The Christian's Secret of a Happy Life," had much effect. And most of all, the presence of the Savior and his Spirit had much to do with it. Many sat at his feet like Mary. Many chose the good part. Endeavorers, you who read this, have you made this choice? I wish I could write so as to get you to. You would know such peace as you have never known. Read, then, "The Secret of a Happy Life," by Anna Whitall Smith, a little book to be bought at any store, published by Revell, of Chicago, and perhaps that may lead to your giving up to Christ and choosing the good part.

THE C. E. READING COURSES.

[There are three courses: The Bible, Missions and the Disciples. The three handbooks for the *first* year are: "A Guide to Bible Study," "Handbook of Missions" and "Concerning the Disciples." The three handbooks for the *second* year are: "Life and Teachings of Jesus," "Missionary Fields and Forces of the Disciples" and "Sketches of our Pioneers." Three handbooks and the Bethany C. E. Bulletin, quarterly, sent to any address for one dollar. All orders should be addressed to the Bethany C. E. Company, 798 Republic St., Cleveland, O. Each course has a director: H. L. Willett is director of Bible study; W. J. Lhamon is director of studies in Missions; F. D. Power is director of studies Concerning the Disciples. This column is set apart to the use of these directors.]

The Study of Missions.

By W. J. Lhamon, *Director*.

We are told of a picure that represents both a Roman triumph and the persecution of Christians. A conqueror is returning to the city of Rome; he passes under the triumphal arch followed by his soldiers and captives and wagons laden with spoils and men and wild beasts destined for the arena. Beneath, as if buried in the catacombs and secreted from persecution, Christians are timidly worshiping. Yet, this persecuted Christianity came forth in due time from the caves and the catacombs to conquer these conquerors. Their influence has for long centuries been spent and forgotten, except as a matter of history, while that of Christianity increases with multiplying years. No doubt, onlookers of that day shouted themselves hoarse over the triumph and kindred scenes, while a prophet would have looked below for the forces that were to make and mold future history. The real thing to be applauded was this persecuted Christliness. In this respect history is repeating itself. The great movements of to-day are not the political or the martial ones, but the missionary ones. Christliness means more than war or commerce to the benighted nations. The little army of miisionaries now scattered over the world is vastly more significant of the world's future than all the vast standing armies. It is they, really, who are carrying the leaven and the light to the nations. To this little army the words of the Master may be applied as of old to his twelve, "Ye are the light of the world."

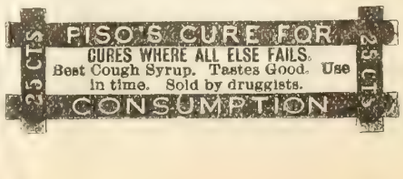
That Christians should be ignorant of this greatest movement of modern times is lamentable and is well-nigh unpardonable. That there should be Christian schools and colleges still devoting years to the study of pagan classics to the exclusion of modern missions is a strange and perverse anachronism. The time is at hand when what is called a liberal education must include a considerable knowledge of this great movement.

The missionary department of the Bethany C. E. Reading Courses seeks to give its brief compass a comparatively thorough course in missions. The first yearbook, written by A. McLean—a name that is a guarantee of its great worth—deals with the subject in a general way and wealth of material. One does not exaggerate in saying that the mastery of that book is an accomplishment. The second yearbook is written by the director of the department of missions and seeks to cover in a thorough way the subject of our own missionary fields and forces. All our societies and fields are treated with as much fullness as the space permits. In addition to this the closing chapters of the book are devoted to the great religions of the East—Mohammedanism, Buddhism, Brahminism and Confucianism. The commendations of returned missionaries upon the presentation of these religions has been a source of much gratification to the author.

Our third yearbook will be entitled, "Heroes of the Mission Field," and will present the life and work of each of a number of the greatest and most devoted missionaries. There is a great charm about the names of Zizendorf, and Brainerd, and Martyn, and Carey, and Judson, and Moffat, and Livingstone, and Marsden, and Pattison and Geddie and others, to whom we shall be able to devote some pages each. And whatever may be the merit of the book from a literary view-point, we are confident that the immense merit of these names and such treatment as we can give them will make it a very attractive and interesting work. The director of the department has the work in hand, and our readers will be glad to know the work is well under way and that the book will be out, as we trust, by the first of September. There will be preliminary chapters on the meaning and the magnitude of missions and much statistical information will be given regarding the great missionary fields, such as India and China and Africa and Japan and the islands, together with the present status of the work.

We are keeping constantly in view the multum in parvo, and we seek the utmost of knowledge and inspiration in the smallest possible limit of space and time. It is for this reason that we are preparing our own handbooks. We could have commended to our readers many a profitable book at prices ranging from a dollar to a dollar and a half, but nothing of the sort we are preparing at so small a figure as that charged for the Bethany books.

We rejoice to know that our efforts are seconded by our missionary societies, and we look to coming years for the fruitage of our somewhat laborious sowing. But whatever the work and its results, we join in the opportunity to make never so slight an offering to the furtherance of our dear Savior's kingdom in all the earth.



Marriages.

DARSIE—PERKINS.—At Oregon, Mo., June 28th, '99, Clyde Darsie and Margaret M. Perkins were united in marriage by W. E. Boulton.

JUPE—MERCER.—Married at Logan, Kan., June 28, 1899, Mr. C. W. Jupe and Miss Elsie Mercer; G. D. Sellers officiating.

LOWE—LONG.—At the home of the bride's parents, near Mound, Ill., on Tuesday, June 27, at 4 o'clock, Elmer E. Lowe, of Des Moines, Ia., and Miss Carrie A. Long, of Mound, Ill.; W. S. Lowe, of Manhattan, Kan., and J. M. Lowe, of Des Moines, Ia., officiating.

STILLWELL—WEIR.—At the home of the bride's parents, in Millersburg, Mo., at 7:30 P. M., June 21, 1899, Mr. Joseph W. Stillwell, of Boonville, Mo., and Miss Myrtie Lee Weir; J. C. Reynolds officiating.

WILLS—FOLLAMSBY.—At the Christian Church in Polouse, June 28, 1899, Bro. J. T. Wills, of Lewiston, Idaho, to Sister Mamie Follamsby, of Polouse, Wash.; E. C. Wigmore officiating.

Obituaries.

[One hundred words will be inserted free. Above one hundred words, one cent a word. Please send amount with each notice.]

ALLEN.

Sister S. A. Allen fell asleep in Jesus on the 4th day of the present month at her home near Baldwyn, Miss., aged 83 years. She was a noble Christian woman, ripe in years and rich in good works. She had been an exemplary member of the Christian Church at this place for about 30 years. Her sterling qualities and excellent traits of character were seen and acknowledged by all. She was the mother of James H. Allen, of St. Louis, Mo., and also of Congressman J. M. Allen, of Tupelo, Miss., who were both with her when the Master called to her to come up higher.

G. W. ARCHER.

Baldwyn, Miss., July 9, 1899.

HAZZARD.

Henrietta M. Remley was born near North Vernon, Ind., June 6, 1832. Departed this life at Odin, Ill., July 7, 1899. She was married to Dr. K. P. Hazzard March 14, 1850. From early life she was a faithful Christian. Sister Hazzard was a faithful, affectionate wife, an attentive, loving mother and a staunch supporter of all the interests of Christ's kingdom. She leaves to her stricken husband and three sons the rich heritage of a godly example and the comforting assurance that she has gone to a sweet rest in Jesus.

JAS. E. ROSEBOROUGH.

HILL.

Osmer C. Hill was born in Orange, Cuyahoga County, O., Dec. 31, 1839, and died in Hiawatha, Kansas, June 30, 1899, in his sixtieth year. He was a self-educated man. He left Hiram College in September, 1861, to join Garfield's regiment, and served over three years in the war. He was two years a teacher in Oberlin College and eight years at Hiram. He graduated from Williams, Mass., in 1876. He taught twelve years in Oregon, Mo., and Hiawatha, Kansas. He was the author of a course of readers. He was 30 years a minister in the Christian Church. He was one of the best known men in Kansas, especially in educational circles.

A. W. DAVIS.

HUFFMAN.

On the 23rd day of May, 1899, Mrs. Jane Huffman departed this life at the age 73 years, 10 months and 26 days. Her maiden name was Fulton. She was born in Indiana. Forty years ago she was converted under the preaching of Moses E. Lard, and baptized by her husband, Jonathan Huffman, who passed to his reward some years ago. Shelived and died a Christian. At her request a funeral discourse was preached by the writer. She was a reader of the CHRISTIAN-EVANGELIST for many years. Her death occurred near Rosendale, Mo.

W. A. CHAPMAN.

McILVAINE.

Mrs. S. H. McIlvaine, of this city, died June 22, 1899. Her ailment was not agreed upon by the doctors. Her decline during the last few weeks was very rapid. She was a devoted Christian, a charter member of this church, and a great worker for the Master. She was born in this city Aug. 24, 1853 and was married to Bro. McIlvaine in 1883. She leaves three daughters, the oldest being 15. She suffered greatly, but died in the triumphs of the faith.

H. D. WILLIAMS.

Kalamazoo, Mich.

She Snubbed a Lord.

The New York "swagger" set received a breezy sensation recently when one of the choicest young heiresses on the Avenue married an American, who earns his own living; while on the same date went sailing homeward a distinguished little princeling whose yard-long title rumor said had been placed entirely at her disposal. "Bless me" exclaimed her self-made father



"THEY PELT HER UNMERCIFULLY."

facetiously, "If this sort of thing keeps on we'll all be Americanized!"

There is something about the air of this country which inclines our women to act independently. A girl may try to wrap up her womanly instincts beneath a cloak of fashionable vanity, but the little love gods find out the weak spots in her armor and pelt her unmercifully. If she is a true American the chances are after all that nine times in ten she will marry the man she cares for. The vast majority of our young women seek no greater blessing than to be well-loved wives of strong-hearted men; and mothers of healthy, happy children.

The natural burdens of wifehood and motherhood have been amazingly lightened in the last thirty years. Advanced science has found a way to overcome the physical weakness of women and make them strong and capable of performing their wifely and motherly duties.

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At the present day there is no need for any woman in this country to be weighed down and overburdened with physical weakness or disease. A woman suffering from any delicate ailment peculiar to her sex, no matter what the circumstances may be, may obtain such eminent professional advice and assistance as a queen could hardly command a generation ago. She can have all the advantages of that splendid American Institution, the World's Dispensary Medical Association of Buffalo, N. Y., with its staff of nearly twenty eminent specialists in the different branches of medical practice. At their head as chief consulting physician is Dr. R. V. Pierce, one of the most widely experienced physicians living. Any woman consulting him by mail and giving a careful statement of her case will receive sound professional advice and suggestion for home-treatment free of charge.

It is impossible to estimate the immense amount of suffering that weak and ailing women have been saved by Dr. Pierce's suggestions for home-treatment and the use of his matchless prescriptions. His "Favorite Prescription" has done more to promote the health and strength of women of our land than all other remedies combined. It is recognized throughout the world as the one greatest supportive tonic and special strengthener that has ever been devised for women.

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Mrs. Betsey M. White, of Stoneycreek, Warren Co., N. Y., in a letter to Dr. Pierce says: "Your 'Favorite Prescription' has done wonders in our house. My son's wife had been for years a great sufferer; all broken down and very weak and nervous. She was troubled with all the pains and aches one so slender could endure. She took everything she heard of, hoping to get help, but in vain; so she tried Dr. Pierce's Favorite Prescription and it did wonders for her. The doctors said she could not live to have another child as she came near dying so many times. This spring she had a nine-baby weighing eleven pounds; she got through before we could get any one there. I was afraid she would not live. We cried for joy when we saw how nicely she got along. May God bless you for the good you have done."

Sunday School Periodicals.

THE SUNDAY-SCHOOL PUBLICATIONS issued by the CHRISTIAN PUBLISHING COMPANY of St Louis, are in use in a little over *Two Thirds* of the Sunday-schools connected with the Christian Church in America, as shown by the statistics in the last Annual Year Book, among which are most of the prosperous and progressive ones. There is no good reason why a large proportion of the other fractional *One Third* should not also be thus furnished, as we have abundant facilities for supplying all. The list of Publications is complete in every particular, and supply every want. It consists in part of the following:

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2. *The Sunday-School Evangelist* for the Boys and Girls of the Intermediate Department, with bright Pictures, Lessons and Entertaining Stories. In clubs of not less than ten copies to one address, 30 cents per year—8 cents per quarter.
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2. *The Scholar's Quarterly* for the Senior Classes: Ten copies, per quarter, in clubs to one address, 40 cents; 25, 90 cents; 50, $1.60; 100, $3.00.
3. *The Youth's Quarterly* for Junior Classes: Single copy, per quarter, 5 cents, ten copies or more to one address, 2 1-2 cents per copy, per quarter.
4. *The Primary Quarterly* for Primary Classes: Single copy, per quarter, 5 cents; five copies or more to one address, 2 cents per copy per quarter.

Four Lesson Annuals

1. *The Lesson Commentary* for Teachers and Advanced Classes: $1.00 per copy, post-paid; $9.00 per doz. not post-paid.
2. *The Lesson Helper* for the Senior Classes and Teachers: 35 cents per copy postage prepaid; $3.60 per doz., not prepaid.
3. *The Lesson Mentor* for Junior Classes; 25 cents per copy, postage prepaid; $2.40 per dozen, not prepaid.
4. *The Lesson Primer* for the Primary Classes: 20 cents per copy, postage prepaid; $2.00 per dozen, not prepaid.

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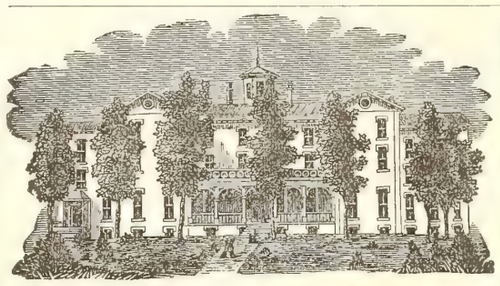
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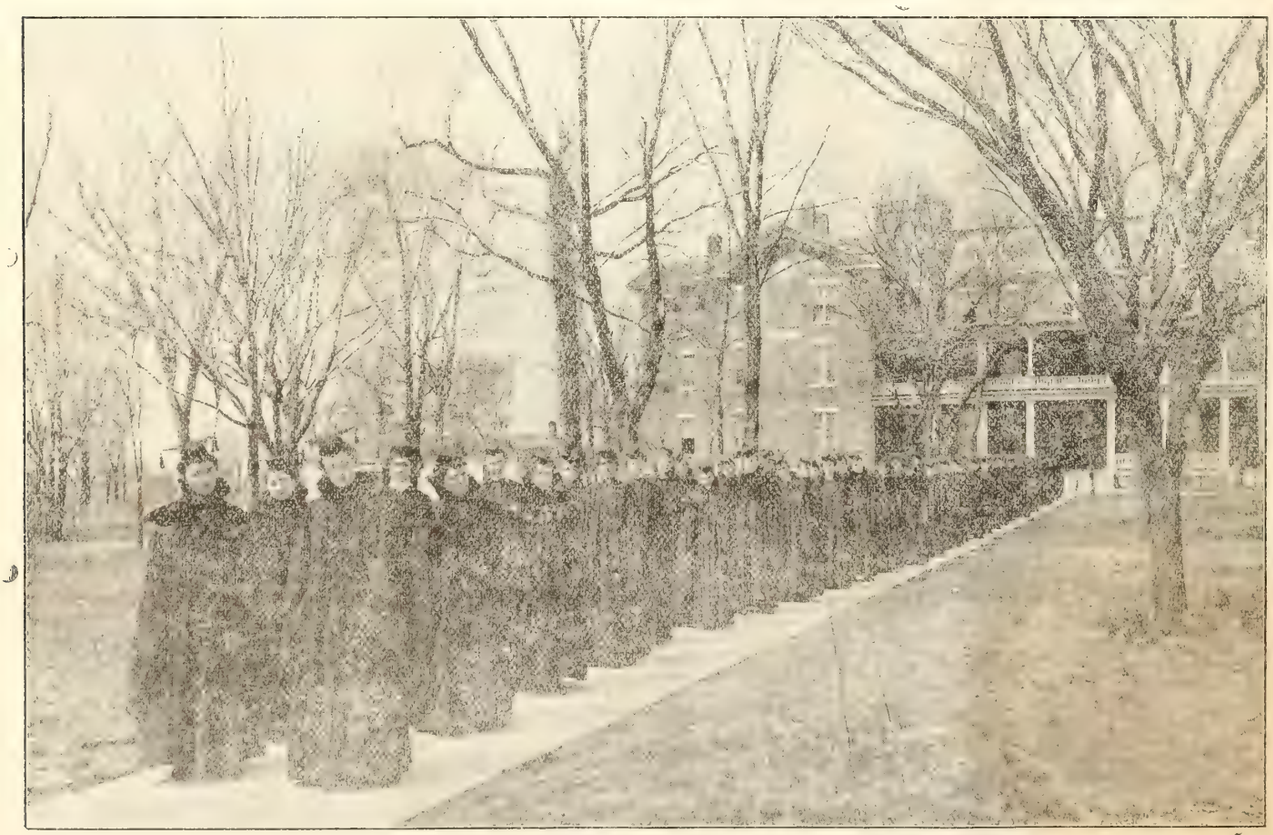
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THE CHRISTIAN-EVANGELIST.

A WEEKLY FAMILY AND RELIGIOUS JOURNAL.

Vol. xxxvi July 27, 1899 No. 30

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J. H. GARRISON, EDITOR.

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The Christian-Evangelist pleads for:

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The protection of the home and the destruction of the saloon, versus the protection of the saloon and the destruction of the home.

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Announcements.

Twenty-fifth Annual National Convention.

C. W. B. M. PROGRAM (PROVISIONAL) FOR OCTOBER, 1899.

THURSDAY EVENING, Oct. 12.

7:30. Greetings, announcement of committees and social hour.

FRIDAY MORNING.

8:30. Bible Study. Prof. C. P. Coler, Ann Arbor, Mich.
9:00. Opening of the Convention.
9:15. Reports of Board, Treasurer and Leaflet Committees.
9:50. President's address.
10:20. Report of Bible Chair Secretary.
10:40. Address. Prof. C. P. Coler, Ann Arbor, Mich.
11:30. Devotional Service.
11:50. Announcements. Benediction.

FRIDAY AFTERNOON.
(Richmond Street Church.)

1:30. Prayer. Reading of Minutes.
1:45. Report of Secretary of Young People's Department.
2:15. Report of Committee on Young People's Work.
2:30. Memorial Service. Addresses by Mrs. C. N. Pearre and Miss Jennie Errett. Voluntary talks of two minutes each by some of the charter members.
3:30. Devotional—prayer and praise.
3:50 Announcements—adjournment.

FRIDAY EVENING.

7:00. Praise Service.
7:30. Report on India and Western work.
8:00. Address. Mrs. Ida W. Harrison, Lexington, Ky.
Overflow meeting, Richmond Street Church.
8:30. Addresses by Miss Mattie Burgess (returned missionary) and others.

SATURDAY MORNING.

8:30. Bible Study, conducted by Prof. Coler.
9:00. Devotions. Minutes.
9:20. Address. Niel MacLeod (missionary in Jamiaca).
9:50. Report on Jamiaca work.
10:00. "Worker's Round Table," conducted by Mrs Louise Kelly, Jeffersonville, Ind.
11:10. Reports on Mountain Mission and Mexico.
11:30. Devotional Services.
11:50. Announcements. Adjournment.

SATURDAY AFTERNOON.

1:30. Opening Service.
1:40. Minutes of the morning. Song.
2:00. Missionary Period.
2:20. Report of Committee on Nominations.
2:30. Offerings.
3:30. Devotional Service
3:50. Announcement. Adjournment.

SATURDAY EVENING.

(Joint services of C. W. B. M. and C. E. in Music Hall.)

7:00. Song and Praise Meeting.
7:30. Report of Committee on Courtesies.
7:40. Address—For Young People's Department—Professor Edward Scribner Ames, Irvington, Ind.
8:10. Song.
8:20. Christian Endeavor Address.
9:00. Song and Benediction.
Sunday, Oct. 15th, 5 P. M.—Hour of Prayer conducted by Mrs. Jos. King.

Provisional Program for Jubilee Convention.

AMERICAN CHRISTIAN MISSIONARY SOCIETY.

SATURDAY AFTERNOON, OCT. 14.

2:00. General Board Meeting.
8:00. General Business Men's Meeting. Gov. F. M. Drake, Iowa, presiding.
8:00. Joint Christian Endeavor Program (J. E. Pounds, leader), Music Hall.

LORD'S DAY, OCT. 15.

10:30 A. M. Preaching in all offered churches.
2:30 P. M. Communion Service in Music Hall.
7:30 P. M. Preaching in all offered churches.

TUESDAY AFTERNOON, OCT. 17.

Special Jubilee Program (Music Hall).

2:00. Praise Service.
2:30. "1849-1899," J. A. Lord.
3:15: Poem, Jessie Brown Pounds.
3:30. "Lessons of Fifty Years," J. H. Garrison.

EVENING.

7:30. Song Service.
8:00. "The Reasons for Missionary Organization," T. P. Haley.
8:10. "Our First Convention." C. L. Loos.
8:20. "Our Beginning in Missions," B. B. Tyler.
8:30. Jubilee Poem, B. J. Radford.
8:45. "What Has Been Done," Carey E. Morgan.
8:55. "Our Missionary Outlook," H. O. Breedon.

WEDNESDAY MORNING, OCT. 18.

Main Convention in Music Hall. C. E. Millard, leader of song.
8:30. Quiet Hour, B. E. Utz.
9:10. President's Address, W. F. Richardson.
9:40. Statement of Annual Report, Corresponding Secretary.
10:00. Conference, "Our Cities for Christ," F. D. Power.
10:45. Conference, "State Missions to the Front," A. M. Haggard.
11:30. Boys' and Girls' Rally Day for America, F. M. Dowling.

Business session in Odeon Hall, W. F. Richardson, presiding.
10:00. Reports of committees. New business.

AFTERNOON.

2:00. Service of Song, W. E. M. Hackleman, leader.
2:15. Church Extension, Geo. Darsie. (Geo. Muckley, Sec.)
2:45. Statistics for 1900, G. A. Hoffmann, Sec.
3:00. Negro Evangelization, B. A. Jenkins. (C. C. Smith, secretary.)
3:45. Christian Endeavor Report, John E. Pounds, superintendent.
3:55. Educational Report, Hiram VanKirk, secretary.
4:05. Report on Porto Rico, S. D. Dutcher.

EVENING—MUSIC HALL.

7:30. Service of Song, choir.
8:00. Home Mission Speech, W. F. Cowden.

ODEON HALL.

7:30. Song Service, Allen Wilson.
8:00. Home Mission Speech, E. W. Darst.

THURSDAY MORNING, OCT. 19.

8:30. Quiet Hour, Miss Rebel Withers. Leader of song, W. H. Hanna.
9:10. Expansion, "Greater America for Christ," Homer T. Wilson.
9:40. Missionaries of the American Christian Missionary Society.
10:40. Ministerial Relief. I. J. Spencer.
11:30. Hour of Prayer.
Business session in Odeon Hall.
10:00. Closing business hour.

THURSDAY AFTERNOON.

Convention meets in sections. Section I; presided over by W. F. Richardson. Educational session. Hiram VanKirk, leader.

2:00. Devotional Exercises. E. A. Cole, leader of song service.
2:05. Address, "The Work of the Board of Education," Hiram VanKirk.
2:30. Introduction of Veteran Educators and Donors of Colleges to the Convention, conducted by J. H. Hardin.
3:20. Address, "Our Debt to our Colleges."
4:20. Adjournment.
5:30. College Rallies. The alumni and friends of the several colleges will meet at the various hotels cotemporaneously.
Program and banquet will be provided for by special committee. (The above is provisional.) Hiram Van Kirk, secretary.

Section II. Presided over by vice-president, Carey E. Morgan. Christian Endeavor, Jno. E. Pounds, leader.
(This program is not yet completed.)

Section III. Presided over by vice-president, D. O. Smart. Pastors and Evangelists' Conference, J. H. O. Smith.
2:00. Praise Service, Chas. Reign Scoville, leader.
2:10. "Apostolic and Modern Evangelism," J. W. Allen.
2:30. Specialization in the Gospel Ministry, J. V. Coombs.
2:50. "The Place of an Evangelist in Building a Church," I. N. McCash.
3:10. "What to Preach and How to Preach it," J. V. Updike.
3:30. "The Protracted Meeting as a Means of Establishing a New Church."
3:50. "The Pastor—Evangelist," Geo. F. Hall.
4:10. "Quality and Quantity."
(Five-minute speeches at call of chair.)

Section IV. Presided over by vice-president, R. M. Giddens. Sunday-school Work and Workers, H. C. Rash, leader.
(Program not yet in.)

Section V. Presided over by B. B. Tyler. Orphan Homes and Kindred Benevolences. Program in preparation.

THURSDAY NIGHT—MUSIC HALL.

7:30. Song Service.
8:00. Closing Services. Platform Meeting, C. P. Williams, leader.

The Sunday-School Section.

Devoted to Sunday-school work and workers in ———Church.

TUESDAY AFTERNOON, OCT. 10TH.

Vice President, R. M. Giddens, presiding.
Howard C. Rash, in charge of program.
2:00. Song Service, Prof. C. E. Millard, in charge of music.
2:15. Primary Work, Mrs. A. A. Buxton, Kansas City.
2:40. Grading and Management, Marion Lawrence, General Secretary International Sunday-school Association, Toledo.
3:10. Bringing the Pupils into the Church—Decision Day, P. Y. Pendleton, Cincinnati.
3:30. The Past Fifty Years of Sunday-school Work Among the Disciples, J. H. Hardin, President Eureka College, Eureka.
4:00. The Next Fifty Years of Sunday-school Work Among the Disciples, F. G. Tyrrell, Chicago.

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Vol. xxxvi. St. Louis, Mo., Thursday, July 27, 1899. No. 30

CURRENT EVENTS.

A number of the newspaper correspondents at Manila has joined in a protest to this government against the course of General Otis in exercising so severe a censorship over their reports. They claim that he has kept back information to which the American public is entitled, and that he has not permitted the people of this country to understand the true situation of affairs in the Philippine Islands. This is not the first time in the history of this country, in times of war, when newspaper correspondents have complained of their treatment at the hands of the generals in the field. The well-known tendency of newspaper correspondents to manufacture news, when there is none, and to so manipulate the news that they do send as to make it suit the papers they represent, is very likely to bring them into conflict with the military view of things. The President does not seem to have been seriously disturbed by this protest. The reports of the situation which General Otis has cabled is confirmed, not only by other generals in the field, but by the Philippine commission, which is thoroughly conversant with the situation. The President naturally thinks that these military officers and these civil commissioners have a better insight into the real situation in the Philippines than the newspaper correspondents. Newspaper correspondents, no doubt, perform an important function, but as conductors of military campaigns they have never proved very successful.

For several months the papers have been full of the rumors relating to the resignation from the Cabinet of General Alger, Secretary of War. It has been repeatedly announced that his relations with the President and with the other members of the Cabinet were strained, and later it has been hinted that his senatorial aspirations made it necessary for him to resign his place as Secretary of War. The resignation, so long predicted, has at last occurred, and has been accepted by the President. The Secretary has been the butt of a great deal of adverse criticism from the newspapers, and no doubt this fact has had its effect in hastening his resignation with a view to relieving the administration from any blame which might attach to his department. On the 19th inst. he sent his resignation to the President asking that it take effect "at such time in the near future as you may decide the affairs of this department will permit." He wishes the President "continued health and the highest measure of success in carrying out the great work entrusted to him." The President accepts the resignation to take effect August 1, 1899, adding, "In thus severing the official relation which has continued for more than two years, I desire to thank you for the faithful service you have rendered the country at a most exacting period, and to wish you a long and happy life." It is not probable that any Secretary of War could have discharged the duties of that office during the Spanish-American conflict, under existing conditions, without receiving adverse criticism. The position was a most difficult one, in view of the unprepared condition of the country, and there seems to be little doubt but that the retiring Secretary has endeavored, to the best of his ability, to discharge his arduous duties for the best interest of the government and of the people. He will probably issue a statement later in defense of his administration of his office against public criticism. Hon. Elihu Root, of New York, has been chosen to succeed Secretary Alger. In this choice the President seems to have been actuated by Mr. Root's reputation as a lawyer, and the entire Cabinet seems to be pleased with the choice.

The funeral services of the late Queen Dowager, of the Hawaiian Islands, Kapiolani, whose death occurred recently in Honolulu, is said to have possessed some distinctively Hawaiian features and to have been quite an affair of state. A description of it in the daily press says: "It was a state affair. In the procession were several hundred native women afoot. The troops included the National Guard of Hawaii and a battalion of the 6th Artillery, United States Army. The catafalque was drawn by 400 Native Sons, wearing capes of the royal colors. There were bearers of the royal decorations and more than 100 men carried the Kahli, a cylinder of feathers at the end of a pole, as an emblem of native rule. There were a number of men at the head of the column carrying the torch of kukui nuts and ti leaves, the symbol of the Kalakaua dynasty. There was an interesting showing of royal feather cloaks. The casket was placed in the center of the royal mausoleum, replacing that of the late Princess Kaiulani."

As the time approaches for the trial of Dreyfus, the plot in connection with his case seems to thicken. A French newspaper, the Matin, of the 18th, contained a confession by Comte Esterhazy who has already figured prominently in this celebrated case. In this confession Esterhazy accuses General Depoisdeffre of having ordered and conducted the fabrication of the borderreau. He goes into details concerning this document, and says that the men who were in the secret as to the borderreau selected the experts who testified concerning the handwriting, as the War Office directed. The surprising part of Esterhazy's confession is his statement that Dreyfus is guilty, and that the agents in Berlin who discovered his treachery are men who could not be compromised. Ordinarily, the statements of such a man as Esterhazy, who by his own confession has taken so dishonorable a part in this affair, would have little influence on the public mind, but his narrative hangs together in a remarkable way, and seems to explain a good many facts which were not understood before. It has therefore created a considerable sensation, and something of a reaction against Dreyfus. The world outside of France, however, will be slow to believe that all this forgery and falsification were resorted too to condemn a man who was really guilty of treason to his country, and will continue to believe in the innocence of Dreyfus until something more convincing than a story from one of the conspirators is presented against him.

The Democratic National Committee held a meeting in Chicago last week. Among other things it created the office of vice-chairman and elected Wm. J. Stone, of Missouri, to that position. As the chairman, Senator Jas. K. Jones, is in ill health and absent from the the country, it is believed that ex-Gov. Stone will practically have control of the committee for the time being, and it is probable that the campaign of 1900 will be directed by him. It is well known that there has been a local faction in the party in Chicago, known as the followers of Mr. Harrison and Mr. Altgeld respectively. Mr. Bryan was present and addressed the meeting, in which he made a plea for harmony among those who supported the Chicago platform in 1896. Among the places which applied for the national convention of the party were Milwaukee and Kansas City. A press committee of five was appointed. In an interview after the meeting Mr. Bryan expressed himself as satisfied with the outcome of the proceedings. The Ohio Bimetallic League presented an offer of co-operation with the committee in the coming campaign, and was thanked for the same and notified that it would be called on when its services were needed.

On Monday, July 17, Japan was admitted into the fellowship of the civilized nations of the world. On that date the new Japanese treaties, which were negotiated in 1894, took effect. The first treaty made with Japan was made by Commodore Perry in 1855. In this and the other treaties made subsequently with other nations, Japan agreed to open a few ports to foreign trade and residence. Foreigners living in these ports could own property or engage in business, but outside of these ports no

foreign trade was permitted. Foreigners living in these ports were exempt from Japanese jurisdiction, as each foreign government maintained its own consular courts for the trial of its subjects. This arrangement, of course, was not satisfactory to a nation which has made the progress which Japan has made recently, as every civilized nation claims jurisdiction, by its own courts, over all the people living within its jurisdiction. In 1895, after repeated efforts on the part of Japan, treaties were made between that country and the other governments, which gave Japan the rights of other civilized nations. These treaties went into effect on the 17th of this month. Its own courts now have jurisdiction over foreigners as well as native subjects, and its interior is opened up to traffic as in any civilized nation. Japan has taken its place along with the most advanced class of the great civilized powers, and there is little doubt but that it will be able to maintain this place with dignity and credit.

Robt. G. Ingersoll died at his summer home, Dobbs' Ferry, New York, at 12:30, July 21st, presumably of apoplexy. The end came suddenly. Robert G. Ingersoll was a man of national reputation as a lawyer, a politician and an agnostic. As a lecturer he was entertaining and popular and has said some beautiful things in elegant language, but his lectures were chiefly tirades against the Christian religion and have but little merit as literary, philosophic or theological productions. He usually had a good hearing, but all that he has said seems to have had no effect upon the great body of religious people in the United States. He probably has helped to keep a few young men from the church, to their detriment, but he quite failed to deliver any staggering blows to the church or to throw any serious obstacles in the way of its progress in the land. He has not even left a book to be classified with the great and living books of the century. What he has written may continue to be read, as heretofore, simply as pastime literature. His brilliancy as an orator, however, will be generally conceded, even by those whose faith he sought to destroy. And while his denunciation of Christianity and the God of the Bible were bitter, often blasphemous, there was a vein of uncertainty in his mind about his positions that occasionally manifested itself, as at the grave of his brother and other instances, when he seemed to feel the power of an unseen world upon him, and his better judgment and nature asserted itself. This is especially indicated in the change that came over his mind in relation to death and dying. It is stated that he had often said he wished to die slowly, and in full consciousness, that he might tell those about him how it felt. Recently, however, he experienced a change of desire, and said he hoped he would die painlessly and without warning. This fact, if true, opens a wide door for reflection and study, and while the true reason for the change may never be known there will remain the suspicion in many minds that it lies in the direction of the possibility of the truth of what he had so publicly denied. May it not, after all, have been one of the results of that fear which, like hope, "is the product of no religious creed" and would not down? But he has gone from earth, and that, too, in a way that indicates that the kind and loving God whom he blasphemed in his lectures, after all, heard and answered the prayer of this professionally prayerless man, and permitted him an unwarned, instantaneous, painless death. In a slow, conscious death he could have told no more than others, whose sincerity could not even be suspicioned, have told. It was well and wise, therefore, that the curtain fell upon his part in the drama of life as it did. O, the depth of the mercy of God!

Interest in the commerce of China is increased materially by the recent developments in regard to transportation and privileges of foreigners. A recent publication of the Treasury Bureau of Statistics shows that over 3,000 miles of railway are now projected in China, over 3,000 miles of telegraph in operation, and that by recent action of the Chinese Government the waterways of China, its most important means of internal traffic at present, have been opened to foreign commerce and foreign vessels. A recent edict announces that foreign vessels may navigate the streams of all provinces of China in which treaty ports are located, and as treaty ports are now distributed practically over the entire empire, this means that foreign vessels may navigate the streams of substantially all parts of that great country and carry with them the citizens of other countries and their products. The natural waterways of China aggregate, it is estimated, fully 10,000 miles in length and this, combined with the proposed railway systems when completed will offer to other parts of the world commercial opportunities of great importance, whether reached by rail from the commercial centers of Europe or by water from our Pacific or Atlantic Seaboards.

Apostle Brigham Young, eldest son of the former head of the Mormon Church, in an interview on the subject of polygamy in Utah, and the case of Mr. Roberts, the polygamous congressman-elect from that state, delivered himself as follows:

> I have little doubt he will also be proceeded against, and, as in the case of Mr. Cannon, we have no disposition to avoid the issue. We might as well determine now as any time where we stand, and if we have got to go to prison, so let it be. We can be imprisoned, but no power short of death can force me or others in the same situation to break the most solemn covenant that man can make. I, for instance, covenanted to be a faithful husband to my wives and true father to my children. Would I not be false to every obligation of honor and true morality to now cast them off? I have had more than one member of Congress tell me that if I broke the covenant thus made and cast off these children and wives who gave me all they had in the world I would be nothing less than a scoundrel. We all feel that we cannot break these obligations, come what may, and I certainly shall be true to my covenants. I consider them more sacred and binding than any law that can be passed.

The "solemn covenant" to which this apostle of Mormonism refers—that of caring for his former wives and their families—is not what the United States objects to, as he very well knows. There is a difference between that and living with a plurality of women as wives, in violation of the laws of the United States as well the law of God.

CONSCIENCE AND IMPERFECTION.

How is a man to maintain a good conscience in an imperfect world, where sin has left its trace on everything which man has wrought? Shall he refuse to be associated with any church because of its imperfections in life and doctrine? Shall he refuse his co-operation with any political party because all our parties are more or less swayed by passion and prejudice, unworthy motives? Shall he keep himself aloof from the social life of the times because of customs and axioms which he can not endorse? Shall he refuse to participate in any industrial enterprise because he believes the law of selfishness prevails more than the Golden Rule in the modern industrial world? Must he play the hermit, or lead a monastic life, separating himself from the activities of the world in order that he may maintain a good conscience?

Most of our readers would perhaps say that such a course is impracticable and unwise. If Christians are the salt of the world they must come in contact with it. But must a man then sacrifice his conscience in order to pursue a practicable, sensible course, and be a living factor in helping to shape the course of things? This is the problem which Professor Herron discusses in one of his recent lectures as printed in his little book entitled "Between Cæsar and Jesus." He holds, rightly, as we think, that one cannot run away from his fellowmen in a selfish desire to escape the social and political evils of his time. But he holds that in remaining with them he must sacrifice his conscience for the good of others. His language is as follows: "The sacrifice of conscience in service is the redemptive force that is to save society. To this social sacrifice of conscience Jesus is no exception; he is rather the most concrete example. Jesus used the Jewish synagogues, traveled the Roman roads, paid tribute to Cæsar, and straitened himself by the common straits. Meanwhile, he put a life and an idea into the world that consumed the throne of the Cæsars, and that will yet level all our plutocracies; a life and an idea that will break every bond and free every man from the rule of man."

Prof. Herron cannot mean that Jesus sacrificed his conscience in pursuing the course that he did in the sense that he *went contrary to* his conscience, or that he in any way *defiled* his conscience. We do not understand how Jesus sacrificed his conscience in *any* sense, or that we are called on to sacrifice our conscience as a "redemptive force" to "save society." On the contrary, we believe that Jesus was prompted by his conscience to do the things he did and that every man who attempts honestly to follow him must necessarily act conscientiously. Rrather, we should say, that conscience, not sacrificed, but obeyed, is "the redemptive force that is to save society." We must indeed sacrifice our ease, our time, our energy, and often subordinate our personal preferences and tastes for the good of others, but we do not believe that any man is called upon to sacrifice his conscience, even in a good cause. Nor can we believe that Professor Herron means that he should do so, although his language is capable of such interpretation. The great trouble seems to be that so many men can live in luxury and in extravagance, heedless of the

sufferings and sorrows of their fellowmen, with apparently no conscience in the matter.

But we have referred to this subject and have made this quotation from Professor Herron, because the principle involved is one susceptible of wide application. This is an unfinished world in which we live, and therefore an imperfect world. Our religious, political and social institutions are all imperfect. The human beings who are in them and who have to do with their management are imperfect beings. God has to use imperfect agencies in carrying forward his work in the world. To grow disheartened, therefore, because we see imperfections in those about us, in our church, our party, our nation, and seek to escape contact with these imperfections by flying to some other church, or party, or nation, is folly. If there were a perfect church, made up of sinless human beings, our duty would, perhaps, not be with such a church, but with those who are imperfect, if we have any capacity to help men and women to better lives. A preacher, let us say, has a congregation that is narrow, illiberal, worldly-minded, given to tattling, with resulting strife and faction. What is his duty? Is it to seek some other church, whose membership is more liberal, more cultivated, more Christian, more harmonious? Many a preacher so reasons. Who, then, is to care for the church that is ill-trained, uneducated, covetous and given to strife? Must it be abandoned? Must not some man pour out his life as a sacrifice for the redemption of such a church? It seems to us there is only one justification for a man leaving such a church for a better one, and that is his inability to cope with the situation and to make the church what it ought to be.

The tendency to hunt for easy places, to associate with cultivated people, to avoid poverty, ignorance, wretchedness, is not Christlike. He sought those most who needed Him most. He came to seek and to save the lost. We need a Christian conscience that will lead us to seek companionship with the lowly, with the needy, and even with the outcasts of socieiy, if by any means we may lift them up to higher thoughts and to better living. We know of nothing that is more needed in the church to-day than the willingness of men of education and culture, and all the power it has given them, to devote their lives to those most in need of it. Such a disposition would provide pastoral care and oversight to many poor, weak, struggling churches which are "as sheep without a shepherd." What we need in the church and in the state is a conscience that instead of running away from imperfections will seek to remedy them; that instead of seeking easy places will seek the place where it can be of most service, however hard and difficult it may be. This principle should exert a controlling influence on the young in the selection of their callings in life. Every Christian young man or woman should ask himself or herself the question, In what calling can I best serve humanity? Or, where is my service most needed? This willingness to offer ourselves to the service of humanity, in whatever way or in whatever place we can accomplish the most good, is the "redemptive force that is to save society," and this involves, not the sacrifice of conscience, but the cultivation of a more *Christian* conscience and greater loyalty to it.

THE GOSPEL FOR TO-DAY.

The fundamental fact in man's moral experience is the fact that he is before God a helpless sinner.

It is not necessary to read texts of Scripture to prove that men are sinners. That we are such is an integral part of our daily and personal experience. Pagans know that they are sinners. Those who have never heard of the Bible confess in a variety of ways that they are morally wrong. The religions of the world are founded on this fact. All the nations and tribes of earth have religion of some kind, because they are all conscious of this all-persuasive, fundamental fact. In Christian lands the men who turn from Christ and spurn his gracious offer of salvation confess by their conduct that there is something radically wrong with them.

The helplessness of man in this matter must be evident to all. The pagan and heathen religions are intended to restore man to fellowship with God. This they fail to do. These religions do not save their devotees from their sins. They remain in ignorance, bound by the chains of superstition and continue to live in iniquity. This fact is undeniable.

The fundamental need of man is moral cleansing and soul-rest. This the gospel of the Son of God gives to man in his spiritual degradation and helplessness. The corrupt heart of man is made clean by "the faith," *i. e.*, by the gospel of God's grace. The Son of Man said: "Come unto me and I will give you rest." "Take my yoke upon you," he said, "and learn of me; . . . and ye shall find rest unto your souls." Millions in all ages, since this invitation was given and in all lands, have by a personal experience found that these words are true. They have submitted to the authority of the Master and have found soul-rest. The gospel for to-day is the gospel of the Son of God.

The one inquiry of universal interest in the present age, as of all times, is this: How can man come into harmonious relations with the author of his being? The gospel that Jesus commanded his disciples to preach to the whole creation, and this gospel alone, replies authoritatively to this question. It tells man in the depth of his misery in what way he can come into fellowship with God. The gospel answer is definite. Examples are given in our sacred writings of men coming into communion with the author of their being. As we look into these ancient records and study the influence of God's gospel we see foul men made clean; we see degraded men lifted up; we see ignorant men enlightened; we see enslaved men made free; we see cruel men made gentle and kind; we see children of the Wicked One changed into sons and daughters of the Most High God. The transformations of character wrought *now* by the gospel are as wonderful as any of the changes of which we read in the New Testament. The way by which men must return to God is by submission to his will as revealed in Jesus Christ our Lord.

All social problems, the present-day questions which most vex us, those which seem to be most difficult of solution, may all be expressed in a single sentence: How can men live together in peace and fraternity? This question is answered by the gospel of Christ. There is no other message that contains a reply to this inquiry. As men come under the influence of this gracious message and drink into its spirit they live together in peace. They are taught by this gospel to bear one another's burdens. Love is the regnant word in the gospel of Christ. Fraternity is inculcated. Men are taught that they have one Father—that they are, therefore, brothers—and that they should live together in a spirit of fraternity. The gospel is the power of God to save society from friction, from antagonisms, from anarchy, from unrest. The one condition is that we shall yield ourselves in willing obedience to him who is its Alpha and Omega. This, then, is the gospel for to-day.

All men must die. What of the future? Is there a future? Does death end all? This is the crowning inquiry. Men who think, desire above all other things to know something about their destiny. To know one's destiny is more important than to possess a knowledge of one's origin.

There is only one gospel that speaks to men concerning the to-morrow of death in tones that are clear, strong, authoritative—it is the gospel of Jesus Christ. Life and immortality have been brought to men through the resurrection of God's Son. The gospel of the resurrection with all that it means and implies is the gospel of to-day. It and it alone satisfies the desires of men concerning the future. It is a gospel of good hope. Wherefore preach it, in season out of season.

Hour of Prayer.

HOUSES OF WORSHIP.

(Uniform Midweek Prayer-meeting Topic, Aug. 2.)

(Luke 7:1-10; Ex. 35:21-29.)

(Concert of Prayer for Missions.)

CENTRAL TRUTH: *Houses of worship have been essential to the best interests of God's people under all dispensations, and faith and piety have found expression in the erection of such houses.*

What religious influences were brought to bear on the heart of the Roman centurion at Capernaum to cause him to make so generous a contribution to church extension, we know not. Evidently, however, he had been led to believe in the true God, and to fear His name. The Jews in his town stood for the true God, and worshiped Him. He would give an expression of his faith in the God whom they worshiped by building them a synagogue at his own expense. It is not strange that when his servant became dangerously ill, he bethought him of Jesus, of whom he had heard, and that he requested the elders of the synagogue to go to Jesus and request Him to come and save his servant. The elders did so, and their plea for the centurion was based on the ground of his beneficence toward them, saying, "He is worthy that thou shouldst do this for him; for he loveth our nation, and he himself built us our synagogue."

The same faith that led him to build the synagogue, and to request the elders to intercede with the Master in his behalf, caused him also to utter the words which drew out so strong a commendation from the Savior, in which he told the Master that he was not worthy that He should come

under his roof, and that it was not necessary, as He had only to speak the word and it would be done. The word was spoken, the servant was healed, and the pious centurion found that his investment in church extension had brought him greater returns than he had dreamed of. But who can estimate the compensation which he received in the satisfaction which he must have felt through all his after life in the thought that he himself had erected a house of worship for the true and living God, and when later his servant had been healed by the Son of God, a new feeling of gratitude and of thankfulness must have moved his heart to other pious and loving deeds.

Nothing is more indicative of the faith and piety of the ancient Israelites than the willingness with which they made their offerings for the erection of the tabernacle—the place of worship among them as they were journeying in the wilderness. It is pleasing and instructive to read how "they came, every one whose heart stirred him up, and every one whom his spirit made willing, and brought Jehovah's offering"—notice it was *Jehovah's* offering—"for the work of the tent of meeting." "Both men and women," we are told, "as many as were willing-hearted, brought brooches and earrings and signet rings and armlets, all jewels of gold," and laid them upon the altar of this holy enterprise. They brought the offerings which they were able to offer, the product of their own skill, and contributed the same to the erection of this ancient house of God. The free, generous outpouring of these gifts on the part of the Israelites ought to be a rebuke to many in our day for the lack of that faith and liberality which characterized this ancient people of God.

The pious heart to-day loves the house of God, and pious hearts to-day, as of old, find expression for their devotion to God and their gratitude to Him in erecting, or in assisting to erect, church buildings to be dedicated to the service of God. Our church extension work is an important department of our mission work. The church builder follows the evangelist, and gathers up and secures and renders permanent the results of his labors. This is work, too, in which all the membership should engage—every man and every woman whose heart and whose spirit stirs him up so to do. These offerings should be given willingly, prompted by loving and grateful hearts.

The time is approaching when the churches will be called upon to lift their annual collection for this purpose. Let due preparation be made for it, and let it be regarded as an expression of faith and religious devotion. These church buildings where we meet for the worship of God are centers from which go out healing and life-giving streams for the moral health of the community and of the world. Around them are associated some of the most sacred memories of our lives. A church building in bad repair, unpainted, uncared for, is a reproach to any people, indicating not so much poverty in material resources as poverty of spirit, for loving and devoted hearts and hands will find some one to beautify and keep in order the house of God.

PRAYER.

O Thou who dwellest not in temples made with hands, but who dost take up thine abode in humble, contrite hearts, we thank Thee for Thy church, and for the congregations of devout believers who meet here and there all over the world where the gospel of thy grace has gone, to worship Thee. We thank Thee for the pious hearts and consecrated hands which have erected houses of worship to Thy honor and glory. We ask Thy blessing upon this department of our missionary work. Enlarge our hearts, O God, to the end that we may enlarge our gifts for Thy cause, and help us to be faithful in attending to the things that relate here to our houses of worship, until we shall be gathered into that city where there is no temple, and where we shall worship Thee with open vision forever, through Jesus Christ, our Lord. Amen!

Editor's Easy Chair.

OR

MACATAWA MUSINGS.

The midsummer days here at the Park seem to be passing all too rapidly. Long as they are they seem to be too short for all that we have to crowd into them. So, at least, it seems from the point of view of an editor. When will there ever be time enough to do all that we had planned and hoped to accomplish? Not, perhaps, until we have passed into that country of which it is said, "There is no night there," and "whose inhabitants never grow sick." We have had more rain than usual at the Park this summer, but at this writing the weather is all that could be desired. The population of the place still continues to increase with each coming vessel or train, and will continue to do so until August at least. The number of Disciples here is already quite large, and we hear of a number of others who are coming. Any of our members coming here will be apt to find a number of people that they have known either personally or by reputation. This is one of the delightful features of this place. It takes something in addition to natural attractions to make an ideal summer resort.

There are already several of our ministers here, and as some of them were to leave the latter part of this week it was decided to have a little picnic up on Black Lake, after our custom here, before any of them should depart. Yesterday afternoon a party consisting of the preachers present and their families, and numbering thirty-six, chartered the little steamer, "Lizzie Walsh," and steamed up the lake to Point Superior, a wooded peninsula that juts out into the lake, where we disembarked and spent the afternoon in the grove together in most delightful fellowship. A. M. Atkinson, W. F. Richardson, who is only spending a fortnight here this summer, J. W. Allen, J. J. Haley, J. Z. Tyler, J. S. Hughes, F. G. Tyrrell—and their families as far as they were present—together with the household at Edgewood-on-the-Lake, and a few other Disciples who were invited guests, made up the picnic. The little folkes were in evidence and enjoyed themselves to the utmost. The banquet spread under the oak trees left nothing to be desired. The site chosen for this picnic was the same as that used a year ago, where the plan for the first Congress of the Disciples of Christ was born. The weather was propitious and the ride back at seven o'clock, when the "Lizzie Walsh" called for us, down the beautiful little lake, whose placid waters were incarnadined with the rays of the setting sun, was something to live in memory. Songs, patriotic and religious, were sung and our little vessel reached the dock at Macatawa amid the strains of "Throw out the Life-line."

In a number of private letters which I have received the inquiry is made concerning the fishing. We have never known it better than the present year. Large numbers of black bass, white bass, croppie, or speckled bass, as they are called here, together with the lake perch and an occasional muskellunge, are being caught at the present time. As we value our veracity very highly, we rarely indulge in fish stories, but having a number witnesses we are emboldened to mention the following facts: To capture a muskellunge here is regarded as the acme of piscatorial ambition. In the ten summers in which the writer has been more or less fishing in these waters he had never caught a muskellunge. One afternoon this week, while fishing up in Black Lake, we—away with the editorial "we" in a case of this kind—I had the good fortune to hook a muskellunge and, what is far more difficult, to land him in the boat. He weighed on the scales a little over seven pounds, being thirty-two inches long. This was not a large muskellunge, but it was a large one to be caught with hook and line. This would have been glory enough for one day, but in addition to that we caught several large black bass, the largest of which weighed three pounds, making altogether the finest catch of the season, not in numbers, but in quality and size. I am authorized by Bros. Richardson, Tyler and Allen to say that they are willing to testify that they *saw* these fish and corroborate what is said as to their *weight*, but as to how they were caught, the deponents saith not, for they were not present. The remainder of the story will have to rest on the unsupported testimony of the writer and his assistant, who stood on the fish in the boat while we severed the spinal cord with a knife at the back of the head. Lest this story should draw hither all the disciples of Izaak Walton, it is only fair to state that this is the only muskellunge that we have heard of being caught the present season.

The sermon at the Auditorium last Sunday was preached by a Hebrew Christian, an ex-rabbi—Rev. Mr. Freuder. Mr. Freuder was a Jewish rabbi until about eight years ago, when he made up his mind to read the New Testament. He had not read far until he became alarmed and laid it aside, but being irresistibly drawn to it again he took it up and continued reading, laying it aside more than once lest he would have to forsake the religion of his fathers. Finally, however, he completed the book and confessed Jesus of Nazareth as the Messiah, uniting with the Congregational Church. He entered the Chicago Theological Seminary, took their full course and graduated as a Bachelor of Divinity and was ordained to the Christian ministry. He appears to be a sincere Christian, and is partly supported by the Congregational Church in his work among the Jews. His address on "The Hebrews of To-day," was greatly enjoyed by the congregation, and by special request he delivered an address on the following day in the Auditorium on the Jewish Talmud, which was also both interesting and in-

structive. The Sunday-school is doing well this year under the superintendency of Bro. Sorrick, of the Grand Rapids Church, an old hand at the business. The beach service in the evening was conducted by W. F. Richardson, of Kansas City, who made Moral Heroism the theme of the evening as illustrated by the Sunday-school lesson of the same day on the Three Hebrew Children. He and a number of others made stirring addresses on the topic before a shower dispersed the large congregation, which always attends these vesper services on the lakeshore.

As we have settled on Macatawa Park for a summer residence, and as we bring with us here our editorial work, we have found it necessary to provide better facilities for work in the form of a new editorial sanctum apart from the main cottage, after the manner of the Sage of Bethany. This semi-octagonal structure, 10x12, stands on the crest of the hill, south of our cottage, from which it is separated by only a few feet, and is surmounted by a flagstaff from which floats the Stars and Stripes. The corner windows, southwest and northwest, command a fine view of Lake Michigan. This addition is now receiving its last coat of paint, and will be ready for occupancy in a few days. We shall have a formal opening and a number of brethren on the grounds will be present to tell us how to run a religious paper. It is to be dedicated to religious journalism, and there will be "no admittance except on business."

We have had with us for a few weeks as a guest at "Edgewood-on-the-Lake," Miss Metta Dowling, of the Christian Publishing Co., associate editor, with her father, W. W. Dowling, of our Sunday-school series. She is greatly enjoying Macatawa Park, and we are greatly enjoying her company. She has taken to fishing like the rest of us, and already knows the difference between a black bass and a perch, and can bait her own hook and take off her own fish—a rare feminine accomplishment. She has much improved in health during her sojourn here, and we hope she will form the Macatawa habit and often resort hither.

Edgewood-on-the-Lake, Macatawa, Mich., July 21.

Questions and Answers.

In notes on the Detroit (C. E.) Convention the Chicago Record reports that "Prof. R. G. Moulton, of the University of Chicago, caused something of a sensation by declaring the story of Joseph was only a pretty story, a piece of beautiful literature, and not a biblical story in any sense." Can you inform us (1), By what law of "higher criticism" a conclusion like this is reached? (2) If one such commonly accepted and reverently believed fact in Bible history is thus set aside as fiction, what ground is there for holding to any of the "biblical stories?"

W. P. Keeler.

Chicago, July 17, 1899.

We did not hear Prof. Moulton's lectures at Detroit, but we call in question the accuracy of the report of his lecture, as given above. It is not to be supposed that Prof. Moulton would say that the story of Joseph was "not a biblical story, in any sense." If he has made such a statement, it is for him to point out by what law of higher criticism or of lower criticism he has reached the conclusion. Let our querist ascertain, first, if Prof. Moulton ever made any such remark. The reports of the secular press, especially when they relate to biblical topics, are not to be relied upon as accurate.

Is there any difference in the true import of such New Testament phrases as, "Filled with the Holy Spirit," "Baptized with the Holy Spirit," "Overshadowed by the Holy Spirit," etc.? And do not all these expressions simply indicate that these persons spoken of were under the influence of the Holy Spirit?

The latter of the three phrases quoted above is used, we believe, only once in the New Testament, and refers to the miraculous conception of Jesus. The other two phrases "filled with the Holy Spirit" and "baptized in the Holy Spirit" seem to us to refer to the same spiritual fact, viz., the complete submergence of the human spirit in the divine, so that the former is under the control and guidance of the latter. It is held by some that the phrase "baptized in the Holy Spirit" is a technical one that describes the peculiar manifestation of the Holy Spirit at Jerusalem, on Pentecost, and at Cæsarea, in the household of Cornelius. There does not, however, seem to us to be sufficient proof that such is the case. We are not able to make any distinction between being "filled with the Holy Spirit" and being "baptized with the Holy Spirit." And yet it is perhaps true that neither of these phrases can be properly applied to any large per cent. of the church membership to-day, so far are we living beneath the privileges which we might enjoy.

Is it true that the Roman Catholic Church changed the mode of baptism from immersion to effusion; that this change was first permitted in cases of the sick, and afterwards was accepted as valid because adapted to the church in extremely cold climates? If so, where is it recorded in history?

Louis D. Biddell.

Springfield, Tenn.

It is hardly proper to say that the Roman Catholic Church, as we now understand that phrase, made this change. Sprinkling or pouring was allowed, in cases of sickness, at a time prior to the rise of what we call the *Roman* Catholic Church. It was limited to clinics, however, and was regarded as a bar to official position. Later in the history of the church, perhaps at the council of Ravenna, in the thirteenth century, or perhaps early in the fourteenth, this change was made legal. These facts may be found in any authentic church history.

Is there any foundation for the idea that any man is so constituted that his spiritual or better nature can reach such a state of fixedness in evil that God cannot or will not overcome such evil by the use of moral incentives?

W. H. T.

There seems to be a good foundation for the idea that God has made man the arbiter of his own destiny; that He endowed him with volition, that is, the power to choose between good and evil, and that He does not override man's freewill. There seems to be foundation, too, for the idea that some persons choose evil so often and so persistently that their moral nature becomes perverted, and that their sin hath no forgiveness neither in this world nor in the world to come, because they cannot be brought to repentance. It would have been better for Judas, says Christ, "if he had never been born." This could hardly be except that Judas had become so hardened in evil that his moral nature was impervious to moral incentives.

As the "disciple" simply means a learner, is it an appropriate name for the followers of Christ? Is it no ttrue that the first disciples were not Christians while they were mere disciples? *C.*

The word "disciple," etymologically considered, means a learner, as stated above, but as applied in the New Testament to those who followed Christ, it means more than that. It came to mean those who accepted Christ as their Lord and Master and submitted themselves to the life which He taught and exemplified. The great commission means more than to make learners of all nations. It means instruction and persuasion, resulting in the acknowledgment of Christ and commitment to Him as Savior and Lord. The disciples were Christians before they were called such. It was their character that suggested the name. Nor did they cease to be disciples when they were "called Christians." Both terms were used after this event, to designate Christ's followers, and they may now be so used.

Current Religious Thought

The New York Observer recently contained an editorial on "What is the Church?" in which the following important distinctions are made:

There is not a word in the whole New Testament about the High Church or the Low Church, or about the Protestant Church or the Roman Catholic Church. These names are the result of religious controversy. But the church which Christ loved, and for which he laid down his life, is far higher and far broader, and far more protestant, and far more catholic than some sects are willing to admit. It is the whole body of which Christ is the Head. It includes all of every name, who love the Lord Jesus Christ in sincerity.

This church has high and just claims upon all mankind. There have been periods in the history of the Christian Church when its claims were unduly exalted. At such times the church was made more conspicuous than Christ. The cry then was: "Cling to the church," which meant, of course, cling to the organization which was called the church. Dissent from priestly claims was not tolerated. Thus the blind led the blind, and the blind leaders rewarded their blind followers by furnishing them with passports to heaven.

That page of church history is both painful and instructive, but, nevertheless, attempts have been made to repeat it. Even now, there are intolerant and blind leaders who insist that rubrics, and thurifers, and oricutation, and a gaudy ceremonialism, and their possessions of miraculous power, are not only necessary adjuncts of true worship, but also that they are the *sine qua non* of the true church. During the dark and middle ages, when the Bible was chained and when, to the most of the clergy, as well as to the masses of the people, it was an unknown book, there was some excuse for such notions. But in this enlightened age, in this last year of the nineteenth century, such unscriptural and irrational teaching admits of no apology. Christ loved the church, but he does not express any love for rites and ceremonies. Indeed his severe condemnation of the rites and ceremonies that were so conspicuous in his day is more than suggestive. As for the apostles they would call such ecclesiastical appendages nothing but "beggarly elements."

Reformation of the Nineteenth Century

NINE DECADES OF HISTORY

THE TURBULENT PERIOD—XI.

Recapitulatory Survey.

W. T. MOORE.

LAW OF DEVELOPMENT.

All normal development is marked by certain well-defined successive steps. There is "first the blade, then the ear; after that the full corn in the ear." This is the course of all nature, whether in matter or mind, in politics or religion.

Our movement has already passed at least two of these periods. The "blade" period embraced the whole time from the beginning of the movement, in 1809, to the breaking out of the Civil War in 1861. As has already been estimated, the war changed nearly everything. It was a great iconoclastic invasion for the American people. It was especially so for the Disciples of Christ. They had been intensely aggressive in their evangelistic and proselyting efforts, though their methods had in them very little of regularity and their organization no compactness or consistency. Our movement seemed to have little or no direction for the first fifty years. Our success seems to have depended upon the potency of the principles we advocated rather than in any wisdom of management or co-operation. It was a huge locomotive, under full steam, let loose upon the track, without engineer or conductor. It was a great power, but it was largely a power without direction, or any competent generalship to guide it to definite and permanent results.

The first year of the sixth decade of the present century was the beginning of the new era for the Disciples of Christ. Extraordinary ends require extraordinary means. The change for which our movement was ready, and which was absolutely essential in order to its full development, required a great social, political and religious upheaval, like that which was produced by the Civil War. The war was, therefore, a sort of forerunner, proclaiming the new and better days for the movement.

These new days were not fully inaugurated until after the death of Mr. Campbell, but the first half of the decade under consideration was full of the seeds of things for later growth. These were the days of sowing for the missionary and literary harvest of the present time. Or, to keep up the figure with which we began this chapter, these were the days of corn formation, while now we have the full corn in the ear.

In looking back over these prolific five years, it is impossible to measure their influence upon subsequent events. It is safe, however, to say that they distinctly mark a turning-point in the history of the Disciples. When the war spirit had somewhat died away, we were no longer belligerent as in ante-bellum times. We had ceased to be insular in our conception of duty, while we immediately began to have cosmopolitan ideas. Out of this broader and more comprehensive spirit the Foreign Missionary Society was born, ten years later.

THE EFFECT OF MR. CAMPBELL'S DEATH.

It is worthy of remark that the death of Mr. Campbell had exactly the opposite effect of what had been predicted by the enemies of the movement. These were constantly saying that the movement was held together mainly by Mr. Campbell's strong personalty and that when he was held together mainly by Mr. Campbell's strong personality, and that when he was gone, rival leaders would arise and the churches would rapidly degenerate into contending factions, and thus the whole movement would soon fall to pieces.

But these critics all proved to be false prophets. Nothing that they predicted has happened. Much of a very different kind began to be manifested almost immediately after the sage of Bethany went to his rest. Indeed, the preparation for this change had been going on through the five years prior to his death. As soon as Mr. Campbell's health gave way, it was recognized everywhere that the movement had no earthly leader. It was impossible for any one to take Mr. Campbell's place. Indeed, there was none able to do it; but even if there had been, no one would have followed the new leader. As a matter of fact the movement never had a leader after 1866. Some have supposed that Isaac Errett did, in a certain sense, become the leader of the movement, under the new conditions. But this is not true. The new conditions made a leader unnecessary. It was precisely this fact that wrought disappointment to the false prophets who had predicted so much evil for the movement when Mr. Campbell was to be no longer a part of it.

It is interesting to notice what this state of things was and how it was brought about. There has been perhaps nothing more important in the history of the Disciples than the conjunction of forces which operated at this particular point. A brief statement will be sufficient to explain everything.

It must not be forgotten that the eyes of the Disciples were already turned toward a more compact organization and a wider field of operations. This all came with the close of the war. Up to the beginning of the war, they had looked mainly to Mr. Campbell for all the leadership which they desired. But their experience demonstrated that even under his leadership, they were not as strong as they ought to be for the great work of saving the world.

But when at last they lost their leader, they began at once to realize that what they needed was not a new leadership, but a more definite co-operation and a more consecrated life. Hence, instead of dividing, as the false prophets had predicted, they were practically driven closer together by the death of Mr. Campbell. They sought in organization and comprehensive work to find compensation for the loss of the great man upon whom they had so long relied for direction.

However, it ought to be stated with considerable emphasis, that Mr. Campbell himself had always repudiated any distinct leadership for himself of the movement; and this view, in theory at least, was strongly held by most of the Disciples. Consequently, on this account, if for no other reason, it was easy for our people generally to accept the new situation, especially in view of the fact that organization, and more comprehensive educational, literary, and missionary enterprises were what was needed rather than the leadership of men.

It is perfectly true that a number of men contributed to the new order of things, and did much to emphasize its importance; and it would perhaps be difficult to determine exactly which one of these men did most to help on the new movement. Isaac Errett, as editor of the Christian Standard, had a distinct advantage over others, and no one admires the work he did more than myself; and yet it would be difficult to trace any of the new enterprises, which followed the year 1961, back to Isaac Errett's initiative. Like as when a planet has been discovered, or some great scientific problem has been solved, the candid historian will find that a number of men were almost equally responsible for the new order of things among the Disciples of Christ; at least they all had their telescopes pointed in the same direction, or were all working at the same problem; nevertheless, these men were themselves, in their thought of progress, largely the creation of the war period. So that, after all, the final result came from a conjunction of planets rather than from any single cause or single man. This, I am persuaded, will be the verdict of history, when the facts are impartially examined.

FINIS.

THE LAW OF RIGHTEOUSNESS.

JAS. O. CARSON.

In his address before the High Court on Mars' Hill, the Apostle Paul discoursed of the great themes of "sin, of righteousness and of judgment," the same themes he discussed with so much power and effect before the Roman Governor, and the same which Jesus said the Holy Spirit would discuss before the world. These are subjects of transcendent moment to man, involving as they do his present relation to God and to his fellowman, as also his eternal destiny for happiness or misery in the world to come, as it will be the office of the Judge who will preside over the court of final adjudication of the lives of men, to examine into and determine by which of these elements or powers the life of each man who ever lived upon the earth has been controlled, and upon this decision fix his eternal destiny in the world to come.

From this condition of sin, this law of righteousness and this tribunal of final adjudication, there is neither exemption nor escape. This, probably, will not be accepted by those who entertain the idea that idolators on account of ignorance will not be judged in the final day by the law of righteousness, as will be those of the more enlightened world. This idea is largely begotten, we fear, by a desire to avoid responsibility for the present and

eternal well-being of these people, and hence entertained by Christian philanthropists who think—

"Where ignorance is bliss
'Tis folly to be wise."

In this address before the High Court of idolators the apostle declared with unmistakable emphasis that idolatry is inexcusable before God, and gave reasons for so declaring, at the same time "calling upon all men everywhere to turn away from these practices, BECAUSE God has appointed a day in the which he will judge the world—these same 'all men everywhere'—respecting righteousness, according to the man whom he appointed;" giving "assurance" to these "all men" of a future state of being and consequent future judgment, in that God had raised this appointed one from the dead, and that the "Prince of this world had been judged."

Thus it was clearly stated by the Apostle Paul that there is to be one final judgment-day for all men; that the subject of inquiry on that day will be "*righteousness according to Jesus Christ*," as this righteousness will have been present or absent in the life of every man who will appear before the Judge on that day.

What, then, it may be asked, is righteousness? The answer is: It is the constitutional principle in the government of God on the earth. It is the acceptance by man and the incorporation by him as an active principle of his life, of the Deity, oneness and sovereignty of God, by virtue of the relation of the universe to him as its Creator and Benefactor, and the same full and cordial acceptance, as a like active principle in his life, of the fact of the oneness of the human race and the consequent obligation of men, one to the other, for the mutual well-being of the whole.

This principle of righteousness expressed in legal form by God's ordained teachers and confirmed by Jesus Christ is this: "Jehovah is one God — thou shalt love Jehovah, thy God, with the whole of thy soul, with the whole of thy heart, with the whole of thy mind and with the whole of thy strength; and thy neighbor as thyself." Concerning the last clause of this law Jesus said, "It is like unto the first." That is, it emanates from the same supreme authority and, like the first, is an element in the constitutional principle upon which the divine government on the earth proceeds, and therefore indispensable.

But notwithstanding this declaration of Jesus, the objection is urged against the law of righteousness, that the second clause is not possible of fulfillment. That while it may be possible in exceptional instances for one man to "love another as himself," it is not possible in the universal application. But why, may I ask, is not the same objection urged against the first clause of the law? Is this clause more easy of fulfillment than the second? Is it easier to love God, whom you have not seen, than your brother, whom you have seen?

These objectors ought to know, however, that their objection is being refuted every day by men and women who, impelled by no other motive than love for God and their fellowman, are fulfilling the whole of this law by feeding the hungry, clothing the naked, caring for the widow and destitute orphan, opening the blind eye of ignorance, the deaf ear of prejudice, and in sending the gospel of the grace of God to the ends of the earth. Moreover, they seem not to realize that their objection is a reflection on the wisdom and justice of God. It is to say that God has put man under a law that it is not possible for him to fulfill, at the same time holding him accountable for his failure.

The objection has no foundation except on the false assumption that God demands perfect obedience of man, as perfection is measured by his own infinite perfection. This is as untrue and objectionable as the objection itself. There *is*, however, a perfection which God demands which is measured and determined, not by infinite perfection, but by the desire, opportunity, ability and effort *to do* on the part of him who is under the law. This is God's standard of perfection for man.

But that we may possess in our minds and hearts a deeper and more serious realization of our obligations and responsibilities under the law of righteousness, we need but consider what God proposes to accomplish *by man through righteousness*. This is no less than to banish sin, and thereby restore the divine sovereignty over the earth.

In contemplating a responsibility of such magnitude and infinite consequences, man ought to stand in awe of himself and tremble in his own presence.

But in the bewildering magnitude of the work committed to them, and the corresponding obligations and responsibilities which attach to it men and women who are willing and anxious to work in the Lord's vineyard become perplexed and bewildered. They see so much to do immediately about them, among their own kindred, friends and neighbors, at the same time have so many and urgent demands for help from larger and far distant fields, that they become confused and hesitate where to expend their energies and their means in the great work. To these we say, follow the divine command and precedent. The command is: "*Go into all the world and preach the gospel to every creature.*" Beginning at Jerusalem, on through Judea, Samaria and still on unto the ends of the world. Tarry not by the way. Tarry not till all the people in these districts accept the gospel. "Since you esteem yourselves unworthy of eternal life, I turn to the Gentiles," said Paul. The command and the duty is to *go into all the world*, and as you go, preach the gospel, *preach it to every creature*. When the obligation has been fulfilled in one field, duty calls to another. In such cases the greater need determines the action. All men stand in the same relation, each to the other and to God. "God has made of one flesh all nations who dwell on the earth," and hence "all ye are brethren;" and the obligation to preach the gospel to all men is the same, but the *duty* is not always the same. The deeper the depth of degradation, the greater need for the elevating influences of the gospel; the more dense the ignorance, the greater need for light; the stronger the fetters of superstition and idolatry, the greater the power needful to break them.

But the means must be adequate for the work to be accomplished, and individual effort, nor yet individual church effort, is not adequate for the work. As an individual member of the human body has certain functions to perform in and for the body, of which it is a member, so also individual members of individual churches have certain duties to perform for the church of which they are members. The same is true of the individual church in its relation to the whole organization. But the church, *in its entirety*, as the body of Christ, is the sole and only power fully organized and equipped for the great work of taking the gospel to the ends of the earth and preaching it to every creature.

And this it will do when Christian men and women awake to the fact that the "*righteousness*" which they profess to live, and by which they expect to be judged in the great day, looks manward as well as Godward.

St. Louis, May, 1899.

Charles E. Garst.

Mr. Garst was a liberal man. He had strong views on many subjects, yet he was always glad to offer even those who held the opposite view opportunity to express themselves.

He was a man of great sympathy. No one was sick or suffering but what received a word of encouragement from him. "He suffers more for me than I suffer for myself." "He seems my peculiar friend." On his trips through the empire he never neglected sending words of greeting to his friends and fellow-workers. They always knew of his success and felt that he was one of the family, as it were.

He was very fond of God's Word. On our last trip he was continually reading his Bible in the Japanese translation. He marked it well and loved to dwell on its beautiful passages. As a consequence his preaching was scriptural. He spoke in the words of the old prophets.

"My waking and my sleeping thoughts have been of righteousness." These are the words which he uttered just before he passed to the other world. If ever a man spent himself for righteousness, that man was Chas. E. Garst. His ideal was righteousness and his "eternal hope" was to "be clothed with the righteousness of God." "My life is my message," were the words which he used in answer to the question whether or not he had anything more to say. A glorious message. One that we are all proud of and one which speaks with great power for the "righteousness of God." To us who are to take up the work which he so nobly began this message speaks words of encouragement and sympathy. To us he leaves the pattern of a victorious life. He strove and succeeded against great odds. We, too, if we follow him wherein he followed Christ, will succeed. To the brethren in America it speaks in words of command. "Turn not back till this glorious conquest is ended." The desire for more missionary graves, expressed some years ago, is fast being gartified. Japan is sealed to Christ by the blood of two martyrs. Mrs. G. T. Smith, who lies at rest in the lonely grave at Akita, and Chas. E. Garst, who pillows his head beneath the sod of "Aoyama."

When I looked in his face for the last time, the first time to receive no welcome smile, I thought on the inscrutable mystery of death. Do we play our little part and pass forever from the stage of existence? Does life end on this "bank and shoal of time?" What means the funeral oration and the lying epitaph if life ends at the grave? We strain to catch the answer of the spirit-world and an angel whispers in our ears, "There is no death!" But oh, how lonely we are without thee, thou friend of all the years. Thou hast gone to join the quire innumerable of the immortal dead who sing in heavenly strains around the "great white throne." We must tread without thee "this lower way" amidst tho tempest and the shine. Torn by the wayside brier and tired from the weary journey, we hope to meet thee on the shores celestial in the better world. H. H. GUY.

Tokyo, Japan, Jan. 1, 1899.

Our Budget.

—Interest in the Jubilee Convention is growing.

—Substantial facts justify our enthusiasm.

—City evangelization is to be one of the leading phases of Home Mission work in the future.

—Our churches cannot afford to be indifferent to the cause of Christian education.

—The many interests of the C. W. B. M. and their wise management commands the admiration of our entire brotherhood.

—Colleges can become self-existing only by being sufficiently endowed. Once endowed they are no longer a financial burden to the church.

—Higher Criticism has stimulated rather than retarded the study of the Holy Scriptures. Not one of the foundations of God has been or can be removed by higher or any other kind of criticism.

—It is with pleasure that we give so much space this week to the interests of the Christian Woman's Board of Missions. We trust the sisters throughout the country will rally to their silver anniversary cry, "Ninety thousand dollars and ninety thousand women for '99." This is not impossible if the sisterhood resolves to make it so.

—The church at Fredericksburg, Va., now has about money enough to finish their new house, but need $300 for furnishings. It has cost them great effort to raise the $1,200 necessary to transform their old church. It has come in small amounts from all over the country and the $300 now needed for furnishings must be raised in the same way. The General Board is assisting in maintaining the pastor, Cephas Shelburne, at this point, and the magnanimous thing is to send in $300 needed for house furnishings. The church will then be equipped for aggressive work in that historic city.

—Last week we gave much space to information pertaining to our Jubilee Convention, to be held in Cincinnati, October 12-20. This week we are almost equally liberal to our C. W. B. M.—so much so that this might well be called a C. W. B. M. number. The literature was furnished by Mrs. Helen E. Moses, the secretary of the C. W. B. M. Bible Chair work; it is on the historic line and will be found instructive and interesting. The leading article briefly recounts their work in the foreign field, while C. A. Young, their field lecturer and institute man, tells of their Bible Chair work at Ann Arbor and other places. Sister Pounds has a short article on Junior work, while others tell of what the C. W. B. M. have done in the home field. Remember that the C. W. B. M. will celebrate their silver anniversary in connection with the Jubilee Anniversary of the A. C. M. S. at the October convention in Cincinnati.

—The annual address at the June meeting of the Victoria Institute, in London, was delivered by the Rt. Hon. Sir Richard Temple, Bart., F. R. S., whose review of the investigations and research now going on in Asia attracted much attention. He described his researches and those of an exploring society of which he was a leading member, in Egypt, Palestine and elsewhere; he had not only identified numerous sites mentioned in the Bible, but had examined them in connection with the events mentioned in that Book, and he had constantly found that the more credit for accuracy one gave to its narrative, the greater was one's success in appreciating the events and localities described. He added that research on the spot was a sure aid to successful investigation. One conclusion he had come to was that with the exception of Christianity, all religions ignored the scientific spirit, and ran dead against it.

—In this C. W. B. M. number of the CHRISTIAN-EVANGELIST we are able to give an excellent half-tone picture of Mrs. O. A. Burgess, the president of this great department of our missionary interests and work. Mrs. Burgess has been connected with the work of the Christian Woman's Board of Missions from its beginning in 1874. Although she was not present at the organization in Cincinnati, she was chosen treasurer of the work, and has remained in its service constantly. In October, 1890, she was chosen president, and in that office has served its interests most faithfully. The trusted counselor and loyal helper of her honored husband, his knowledge of men and affairs gave breadth and depth to her character and convictions, and has enabled her to see closely and plan wisely for the missionary interests committed to her care. Her home in Indianapolis is the home of Christ's messengers as they come and go on his errands, and all she is and has is consecrated to his service.

—About twelve of our papers gave large space to the Jubilee Convention last week. This is certain to increase the enthusiasm which is already very high.

—Brother McCollough, of Hiram College, has been selected as supply pastor for the Richmond St. Church, Cincinnati, and has entered upon his work, that its pastor, Bro. J. N. Green, may give his entire time to thorough preparation for the assignment of the hosts that will soon gather at the great Jubilee.

—Twenty thousand copies of Bulletin No. 1, with information about the Jubilee Convention, have been sent out from Cincinnati, and Bulletin No. 2 will be issued next week.

—In another part of this paper will be found an unusually liberal proposition from Prof. Robt. Graham, of Lexington, Ky., in relation to a large amount of the literature of our people which he has gathered about him during his ministerial life. We trust that such as is offered for the transportation will fall into proper hands and that which is offered for a price on the condition stipulated will not long await a purchaser. Here is an opportunity for doing good, many ways, by the same act.

—We have received announcement of the Kansas Christian College for 1899-1900. Eight professors are announced in the faculty with Aaron Prince Aten, A. M., president. The collegiate year begins on the first Monday in September. Females are admitted to all of the privileges and literary degrees of the college. The location of this institution at Harper, Kan., ought to secure liberal patronage from Oklahoma as well as from Kansas. This is the only institution for higher education of both sexes under the control of our people in all that great territory, and we hope for it a prosperous school year and greatly increased usefulness in its promising future career.

—The Herald and Presbyter says: "Those who think that they are possessed of small incomes and cramped in their living may do well to consider that even in this great rich country of ours most people have comparatively small incomes." If there is any consolation in this advice it must be on the ground that "misery loves company." Certainly, there is nothing inspiring, encouraging or hopeful in the statement. That nine per cent. of the people of the United States own 71 per cent. of its wealth is not a very beautiful figure to contemplate. It is rather calculated to make the spirit of man acrimonious than sweet. It is not that so few people possess so much wealth that hurts, but that 91 per cent. of the families of the United States are reduced to a state of industrial helplessness. This is the appalling feature of the question. But there will be a better industrial system some day, whereby wealth will be more equally and justly distributed in the nation. This is our hope and our consolation.

—The gain of nearly $1,300 in receipts for the American Christian Missionary Society last week indicates the rising tide of interest in our Jubilee offering. The receipts for the week ending July 22nd were $2,076.95. We urge all our churches and Endeavor Societies to have fellowship in this great work. Please remit promptly that others may be encouraged by your example, and thus we may "provoke one another to good works."

—The Ladies' Aid Society of the Broadway Christian Church, Louisville, Ky., will run an excursion to Cincinnati for the convention in October, going by river. The rate will be $1.50 for the round trip, transportation only. Meals and berths extra. Tickets will be good to return any time during the convention, or to remain until the very last session.

—A committee of Bethany ladies are seeking to interest the young ladies of our churches in the refurnishing of Phillips Hall, the ladies' boarding hall of Bethany College. The young ladies of a church are asked to raise $30 to refurnish one room. Smaller sums will also be thankfully received. The committee hopes in this way to have the hall in first-class order by the time the college opens, Sept. 18. A number of contributions have already been received, and some have promised to send gifts in time to have the work done before the college opens. Mrs. L. K. Woolery, Bethany, W. Va., will gladly send particulars to those willing to help.

—We desire to call special attention to "A Call to Prayer" from J. A. Lord, chairman of the American Christian Missionary Society and Benj. L. Smith, corresponding secretary, elsewhere in this paper. Unless we assemble at Cincinnati in the strength of Israel's God our meeting will be in vain. Our own strength alone will avail nothing. Let this call to prayer be heeded and the entire church go down upon its knees in devout supplication for divine guidance, for abounding grace and for results that will glorify his name.

—Our friend and brother, J. S. Huges, has been digging still deeper into the study of the Book of Revelation, and of its author, the Apostle John. He has found it to be so rich a mine that he cannot resist the temptation to go deeper down into its treasures. He has now prepared a little work on "The Visions of Patmos," which is intended to serve as sort of an introduction to his "Mystery of the Golden Cloth," and to give a historic setting for the Book of Revelation. See his advertisement elsewhere. We trust that many of our readers will avail themselves of his special offer.

—It will be seen from a letter in this paper, from the pen of W. P. Aylesworth, that Cotner University is about to step out from under the cloud of debt that has so long threatened its existence. This will be good news to all the friends of Cotner and also of our educational institutions. Deliverance has come to them slowly and in some instances from unexpected quarters, and its board of trustees and president now hope for a complete rescue of the university from debt. Not enough money has yet been received, but according to Bro. Aylsworth's letter a united effort on the part of the brotherhood in Nebraska and elsewhere will raise the required amount, and in this we hope there will be no disappointment. The school year will open as usual, but with increased brightness and courage.

—A special dispatch to the CHRISTIAN-EVANGELIST from Benj. L. Smith, Cor. Sec., Cincinnati, O., informs us that the Margaret Oliver Memorial Fund has given five thousand dollars to the American Christian Missionary Society for Home Missions. This is getting somewhat exciting. Surely we are going to reach the $100,000 mark before the Jubilee Convention. Who will be the next to give the the cause of Home Missions such a lift? There are others able and willing, and now is the day of salvation. Do not harden your hearts.

—The dates October 12-20 for the Jubilee Convention in Cincinnati include a reception at the Central Christian Church on the evening of the 12th and sightseeing on the 20th. The dates of the convention sessions proper are 13-19, but the 12th and 20th must not be overlooked.

—The plans for the Ecumenical Conference on Foreign Missions, to be held in New York City next spring, are being advanced, and everything indicates a most successful conference. The cordial co-operation of the missionary societies of Great Britain has been secured as well as that of societies upon the Continent, and the hearty welcome given in London and Edinburgh to the Rev. Judson Smith, D. D., secretary of the American board, who visited those places in the interest of the conference, indicates that those societies are willing to assume all needful responsibility and assist in every possible way and that there will be a full attendance of delegates. A special committee has been appointed of gentlemen representing the different societies, and including such men as the Rev. R. Wardlaw Thompson, Eugene Stock, Rev. Alexander Connell, A. H. Baynes, Rev. James Buchanan, Rev. John M'Murtrie, Walter B. Sloan and others, who will act in connection with the American committee in securing the best men to take part in the conference. Copies of the prospectus of this conference can be had from Ecumenical Conference secretaries, 156 Fifth Avenue, New York City.

—The male portion of the human family no longer monopolizes the club business. The women now propose to assert rights which, heretofore, were supposed to belong only to the male persuasion. "The Progressive Women of America" is the name of a new woman's club which promises to become a great social factor in their ranks. At present the headquarters of this organization are in Minneapolis, Minn., and Effie W. Merriman, director. This club started one year ago, was first thought of in connection with women living on farms, who were deprived of many of the advantages which fall to the lot of women in the cities, but it was finally so planned as to take in any woman who wished to join. It is composed of circles formed wherever seven interested women happen to live. It now has nineteen circles representing fifteen states and numbering about three hundred members. This club is undenominational, educational and altruistic. All circles are under the direction of one officer, known as the club director, who assigns topics for discussion at the regular monthly meetings. It is proposed to make this club a great help to women along educational and altruistic lines and we see no reason why they may not succeed in this work or why the men should object. Self-culture is not an exclusive privilege.

—The manufacture spends a thousand dollars on his machines keeping them up to the maximum of efficiency, but why should he spend almost nothing on the machinery of labor? At the Paris Exposition in 1900 the U. S. Commission, under the direction of Ferdinand W. Peck, Commissioner General, will exhibit in the department of social economy whatever is done by employers to improve the working staff. The director of the department of education and social economy is Howard J. Rogers; the assistant director is Richard Waterman, Jr. The co-operation of the league for social service has been secured to collect material in the section devoted to "Movements for Improving Industrial and Social Conditions," Dr. Josiah Strong, president of the league, and Dr. W. H. Tolman, secretary, having been appointed special agents in that department. This material will be interpreted by means of monographs, presenting a word-picture of existing industrial conditions, and will show what is being done to improve them. Photographs are particularly desired, because they will be made into lantern slides, and by means of a device will be shown in sets of four, with a fifth slide explaining in French and English the other four. An appeal is made to the national pride of all the employers to co-operate with the department of social economy so that the exhibit from the United States may be worthy of Americe, and show the world that our manufacturers are interested in the well-being of their employees. Any communication may be sent to the League of Social Service, special agent, No. 105 East 22nd Street, New York City, and a form will be sent covering the few points on which the information is desired.

—Christian College, Columbia, Mo., is to have new college buildings added to its present equipment to the amount of $80,000. This great work has been undertaken by two women, Mrs. W. T. Moore and Mrs. L. W. St. Clair, the present principals of Christian College. The buildings in contemplation are to replace the old structures, but will not be completed until 1901, at which time the college will celebrate its fiftieth anniversary. The new dormitory, however, is to be completed by the opening of the fall term. Since the publication of the annual catalogue of this college it has been found necessary to add another teacher to the already large corps of instructors in the department of music, and for this work the services of Prof. Arnold E. Guerne have been secured. The new life imparted to this school by these two women certainly commands our highest admiration and ought to put to shame some of the feeble efforts made to redeem other of our colleges from depletion and death.

—Will W. W. Powell and W. H. Boles each please tell us where to direct a letter so as to reach them? We have a letter for each in our care at this office.

—Jno. Carr, Geo. F. Kern, R. A. Smith and C. C. Dobson are making a canvass of Indiana in the interest of Butler College. They also represent the CHRISTIAN-EVANGELIST and other publications of the Christian Publishing Co. Butler College and the Christian Publishing Co. are two great educational institutions and we trust the brethren of Indiana will take full advantage of the present opportunity to show their appreciation of this fact.

—The receipts for Foreign Missions for the week ending July 19th were $2,873.09; gain, $8,902.08. Last year we received an annuity of $9,690. This year no annuity. Without the annuity we have a gain of $787.92. The receipts to date amount to $123,511.34. We must receive $26,488.66 by Sept. 30th if we reach the $150,000. Remember, we are to send four new missionaries to Cuba in October; four to Japan in September; one to China in September. This will be nine new workers, which will require a large increase in the receipts. *We must reach the* $150.000. We are able to do it. F. M. RAINS, Treas.
Box 884, *Cincinnati, O.*

—We are never disappointed in finding something of interest when we see the name of J. Fraise Richard attached to an article, and our readers will find this especially true in a bit of news and comments from his pen in this paper. We wonder what our Baptist readers will have to say about it.

—We had supposed that defenders of sprinkling for Christian baptism had about tired of quoting Ez. 36:25 in support of their unscriptural position, but it seems not. In the News-Journal, of Newcastle, Wyo., A. Sanders gives the correct interpretation of this Scripture for the sake of truth and the enlightenment of some of the citizens of that mountainous country. It is our opinion, however, that the majority of those who practice sprinkling have little regard for the real meaning of the Scriptures on the subject of baptism. They have simply made up their minds to adhere to the custom of their fathers regardless of sound exegesis, and so are keeping silence, as a rule, on the subject.

—The June meeting of the Disciples of Christ in Prince Edward County, Canada, held at West Lake, June 24, 25, is reported in the Christian Messenger to have been an exceedingly profitable meeting.

—Without controversy great is the mystery of pastoral indifference toward the circulation of church papers.

—We have the following unsigned articles recently received at this office: "Notes from Kingman, Kan.," "To Christian Endeavorers" and "Western Montana." The letter purports to be an account of the Montana Christian convention held at Corvalis.

—Enough money has been raised in Texas to insure the opening of Add-Ran University on the first Wednesday in September. Improvements on the building to the amount of $3,500 have been ordered and other immediate contingencies provided for. The reports show about $8,495 now available and the solicitation will be continued.

—The initial letters, B. N. E. E., in the official title to the name of C. C. Smith, the writer of one of our jubilee articles in our Jubilee number last week were attached thereto in this office and not by the writer, but the error will help to remind the brotherhood of the fact that N. E. E. is still a department of our Home Mission work, though no longer under a separate board. C. C. Smith is now associate corresponding secretary of the American Christian Missionary Society.

—The old mortgaged indebtedness of the church at Joplin, Mo., is paid, and during the first week in August its members and friends expect to hold a jubilee service, burn the mortgage and give a reception to the 70 new members received since Jan. 1.

—Robt. G. Ingersoll's attacks on Christianity were marked by a superficiality of thought and a general ignorance of the Bible. He seems to have possessed some commendable traits of character, being a kind-hearted husband and father, and his sympathies were generally with the unfortunate and the needy, but measured by any rational standard his life must be pronounced in the main a failure, because it was dominated by wrong principles and aims.

—The "Spiritualists" seem to be making a great noise about Robt. G. Ingersoll's death. They seem to be hard pressed for new evidences in support of their claims. Their cause must be getting into desperate straits.

—The CHRISTIAN-EVANGELIST, we observe, is offered to new subhcribers on trial from July 1, 1899, to January 1, 1900, for *fifty cents*, two-thirds the regular rate, and the regular rate is only about one-half the price usually charged for papers of its class. The issues of this six months will contain the letters of Prof. Garrison during his wheeling tour through Europe, in addition to the endless variety of other matters of interest. Such an offer ought to add 20,000 to the subscription list.

—The question before us now is, What can we do to re-establish, or perhaps establish for the first time, civilization in Cuba? Whatever political future the country shall have, it is very certain that it will never again be a Spanish community, and whatever political relations it may have with the United States, it will be finally, in its industrial conditions, in its social order, in its educational structure, American. Cuba will be American, whether it flies our flag or not.

The above words from Lyman Abbott are words of truth and soberness and practically places the future of Cuba at the feet of the Christian people of this nation. We cannot evade the responsibility. Cuba needs relief work, industrial regeneration, schools and the gospel of our Lord and Savior Jesus Christ, and for these blessings she is depending almost solely upon the United States. Not alone through its political offices, but through the missionary and philanthropic spirit of the Christian people of the nation as well.

—In view of an effort about to be made in the state of New York to secure medical treatment for sick people in the hands of Christian Scientists the Observer makes the following pertinent although somewhat severe suggestion:

It is not necessary for Christian Scientists to take the trouble to evade such a law. If they are right they can permit the doctors to do their worst on themselves and their friends. All they will need to do will be to persuade their friends that even if they have to submit to medical treatment it cannot hurt them so long as they believe there is neither matter nor disease. A sick Christian Scientist can get well in spite of the doctors, drugs and devils.

—A correspondent, of Chicago, sends us the following clipping from one of the local suburban papers of that city, with request for its appearance in our columns, because of its correct presentation of the facts:

Rev. E. A. Cantrell, pastor of the Church of Christ since last December, tendered his resignation at last Sunday morning's service, to take effect the first of November. The action of the pastor was unexpected except by the board of officers of the church, who were aware of his intentions. No action is necessary, as Rev. Cantrell resigned unconditionally. The stories current that a division of the church is pending are entirely without foundation. Rev. Cantrell is a very fine Christian gentleman, highly educated, but his views are somewhat too liberal to be strictly in accord with the teachings and views of the Christian Church. He has made many warm friends since his pastorate here, who will be sorry that he cannot continue with them, but no feeling but one of harmony exists in the hearts of the four hundred members of this church. Rev. Cantrell's intention is to continue his search for knowledge by a course at the University of Chicago, later going to Germany to study in the University of Berlin.

—The governor of Texas, Sayers, has displayed commendable moral courage in his negative reply to the Galveston Athletic Association's request for an official permit to pull off a glove contest for the benefit of the Texas flood sufferers. Here is the governor's reply as given by special dispatch to the press of this city:

Without intending to be rude or offensive, I answer your question most emphatically, "No." Such an exhibition would, in my judgment, be a clear violation of the statute and should not receive the countenance of any law-abiding citizen, whatever its purposes. Though governor, the law is as binding upon me as upon the citizen, and my consent, even if I were so unwise as to give it, would not avail you against a criminal prosecution. If such an exhibition should be had, I would feel it my duty to most vigorously prosecute all engaged in it.

—Not a few persons, including some preachers, seem to think that the attitude of all Christian people toward Higher Criticism should be that of uncompromising hostility. And yet these same people are almost daily utilizing the results of Higher Criticism in some form, phase or department. In speaking on this subject recently the Observer, of this city, recently very truthfully said:

It is a fact of which many are unaware that a good proportion of the results of biblical criticism has already become a part of the common knowledge of the people. Many theories have been accepted which twenty years ago were rejected with heat and passion. It is no uncommon thing to encounter, in the most unexpected quarters, the results of Higher Criticism. It is amusing to hear a preacher denounce criticism in one breath and unconsciously use it in the next. We are daily accepting views of science, philosophy and religion which we profess to repudiate. Is it not time for enlightened Christians to stop warring against what they do not understand? We believe that the best interests of religion demand that we should accept the undisputed results of the best scholarship.

—The following words of the Countess of Aberdeen, president of the great Quinquennial Coucil of Women which met in London, June 26, might safely be labeled wise words:

It may be well to have unions of mothers, but do the fathers count so little in the home that their counsel is not needed? The redemption of the race can only be compassed by men and women joining hands and making common cause in every department of life.

"In Union There is Strength."

True strength consists in the union, the harmonious working together, of every part of the human organism. This strength can never be obtained if the blood is impure. Hood's Sarsaparilla is the standard prescription for purifying the blood.

Hood's Sarsaparilla
Never Disappoints

PERSONAL MENTION.

R. H. Waggener seems to be in great demand for convention speeches.

Rumor has it that several of our stronger Missouri churches have designs on B. F. Clay, Kansas City.

O. P. McMahan, Blackwell, Ok., has resigned his work there and will probably take a pastorate in Kentucky.

Geo. H. Combs, of Kansas City, made the opening prayer of the Omaha "Greater America Exposition."

C. R. Neel, formerly of Chicago, Ill., is now supplying the pulpit of the First Christian Church in Rochester, N. Y.

P. V. Pope and wife, of DuQuoin, Ill., have gone to Macatawa Park, Mich., for a month's vacation.

C. C. Redgrave, pastor of the church in Esther ville, Iowa, seems to be making a successful use of the stereopticon in connection with his sermons.

Beginning Aug. 1, G. E. Sellers, of Emporia, will conduct an arbor meeting at Havensville, Kan., where W. M. Mayfield ministers.

F. G. Roberts, territorial evangelist for Indian Territory, desires correspondence with "a good, first-class" singing evangelist. Address him at Vinita, I. T.

J. P. McKnight and wife, of Peoria, Ill., have arrived at Macatawa Park, and have taken "Eidelweis" cottage, which they occupied once before.

J. Z. Tyler requests that all correspondence relating to the Bethany C. E. Reading Courses, or other matters, be addressed to him at Macatawa, Mich., P. O. Box 124.

J. H. Stone will not be able to continue his work for the church at Lyons, O., for financial reasons, and the elders of the church heartily commend him to any church in need of a pastor.

H. C. Patterson writes hopefully of his work in Webb City, Mo. Everything along church lines seem to be on the boom. Crowded houses, good collections and general prosperity.

R. A. Hopper, who has gone from Bernardino to Escondido, Cal., writes that his health has greatly improved and that he hopes to be able to do full work soon, He will try the work at Escondido.

During the closing week of the 13th session of the Kentucky Assembly, Zack Sweeney delivered his lecture on "Bottom Facts." This is Brother Sweeney's second lecture at this session of this Kentucky Chautuaqua.

F. O. Fannon, pastor First Christian Church, this city, has gone to Mackinac, Mich., for a month's rest and recuperation. The church will take advantage of his absence to become acquainted with other of the city preachers.

In the Christian Endeavor World's unique report of the Endeavor Convention at Detroit, the addresses of A. McLean, of Cincinnati, and H. L. Willett, of Chicago, are very highly complimented.

Dr. W. T. Moore, dean of the Bible School, Columbia, will preach special sermons at the annual roll call of the New Franklin Church, of which G. F. Assister is pastor, Aug. 6. The New Franklin brethren are preparing for a great day.

Chas. M. Fillmore, of Peru, Ind., has accepted work in the church at Carthage, O. He has also become editor of the Musical Messenger, which the Fillmore Brothers of Cincinnati, O., have revived.

D. D. Boyle is in a great meeting at Vinton, Iowa; 104 additions to date.

Prof. C. M. Hughes, 192 Spring St., Lexington, Ky., wants to rent a tent with a seating capacity of from twelve to fifteen hundred persons, for a meeting in September. Parties writing him are requested to state price, etc.

R. A. Schell has been continued pastor of the church in Hebron, Neb., for another year. Judging from a report of his work in Hebron the church is in a very prosperous state. Besides meeting salary and current expenses the church debt has been reduced from $1,080 to $500 and 66 members added to the church.

During the year the pastor of West Plains, Mo., A. F. Holden, reports a total collection of money for all purposes amounting to $535.96 and 11 additions to the membership of the church. This is one of the churches that remembered the Christian Orphans' Home, of this city, with an offering of $9.05.

Cephas Shelburne, who has charge of the work at Fredericksburg, Va., preached the union sermon to a crowded house at the Methodist Church, Fredericksburg, last Sunday night. A collection was taken for the new Christian church, now in course of erection. Bro. Shelburne has been accorded the use of the Presbyterian Memorial Chapel while building.

Wm. S. Canfield, a son of J. N. Canneld, of Indianapolis, Ind., called at this office while on a visit to this city last week. His father, J. N. Canfield, once assisted the assistant editor of this paper in a protracted meeting in what is now the Second Christian Church. Wm. S. Canfield is now in the printing and stationery business at 31 Virginia Ave., Indianapolis, Ind.

B. F. Hill, for six years the pastor of the church at California, Mo., has accepted an unsolicited call from the church in Nevada, Mo., and will begin work there Sept. 1st. Bro. Hill was in no way dissatisfied in California and the church will regret his change of field, but the call came in such a way as to persuade Bro. Hill that it was from the Lord.

W. H. Scrivner, pastor of the church at Erie, Kan., was recently visited by his congregation with the result of a refilled larder. He says the former pastor, C. J. Saunders, is highly esteemed for what he was and did while there and that the church securing him will find an effectual worker.

R. B. Briney, of Armarillo, Texas, has been elected president of Armarillo College, to succeed J. D. Hamlin, who has resigned that office. Bro. Briney has also been recalled, for the year 1900, by the Church of Christ in Armarillo. He will serve both the church and the college for the next 18 months at least. Children's Day offering there was $25.

Henry F. Davis and his wife who, soon after the Bible-school convention at Plattsburg, went on an excursion trip to Alaska, have returned and duly reported at headquarters (this office). They went as far as Skagway and were pleased with the trip as a sightseeing investment. They concluded, however, to stake no claims until after the settlement of the Alaskan boundary line with the Canadian Government. They report about one miner per hundred as succeeding in finding gold in paying quantities and saw many returning from the Klondike.

CHANGES.

W. W. Warren, Jr., Golden City to Dexter, Mo.

R. H. Lampkin, Chilesburg to Walnut Hills, Ky.

Geo. T. Smith, Albia, Ia., to 653 Monroe St., Chicago.

J. F. King, Scottville, Ill., to Rush Branch, Ky.

J. P. Knight, Peoria, Ill., to Macatawa, Mich.

Harry G. Howard, Eureka to Mackinaw, Ill.

R. N. Davis, Gilroy to Garfield Park, Santa Cruz, Cal.

The Bunker Hill Military Academy, of which an advertisement appears in our columns, is finely located on high ground at Bunker Hill, Ill., 40 miles northeast of St. Louis, is fully and finely equipped in buildings, grounds and teaching force, and has no superior in home-like surroundings and good influences. While it is prepared to instruct and care for any boy of public school age, looking forward to college or business, yet *its arrangements are such that it can make a specialty of younger and less experienced boys needing parental supervision and training*. The superintendent is a prize and honor graduate of an Eastern college and seminary, and has had 25 years' experience as a teacher.

Twenty-five Beautiful Years.

A bright woman, looking back into a past grown unclouded in the fair light of the days that are no more, has said:

"The years have linings, just as goblets do;
The old year is the lining of the new.
Tinged with the wine of precious memories,
The golden was doth line the silver is."

In this, the silver anniversary of the Christian Woman's Board of Missions, it is but fitting we should glance into the happy past that forms the golden lining of the twenty-five years of our life as an organization.

PIONEERS.

Many of the women who were the pioneers of our movement are still with us. Mrs. C. N. Pearre, then of Iowa City, Ia., whose stirring appeal moved us to united action, is still an inspiration and blessing to the workers in general and to her home auxiliary in Irvington, Ind., in particular. Miss E. J. Dickinson, the pioneer of Illinois, is a tower of strength in both national and state counsels. Mrs. C. E. Gaston, now of Fairhope, Ala., who organized one of the earliest societies, is, although over eighty years of age, still untiring in her devotion to the work she has so long served. Mrs. Charlotte S. King, who first rallied the children to an organized support of the work, from her home in Allegheny City, Pa., still most devotedly assists their present leader, Miss Mattie Pounds.

FIRST OFFICERS.

Our first president, Mrs. Maria Jameson, still lives in Indianapolis, Ind. She is now an invalid, suffers much, and is denied active participation in our work, but in a loving message to the silver anniversary number of the Tidings she voiced her affection for and deep personal interest in it. Mrs. Wm. Wallace, our first recording secretary, now leads the workers of the central auxiliary of Indianapolis, which is the oldest of our societies. Mrs. O. A. Burgess, who was our first treasurer, now serves the work with wisdom, energy and modesty as president.

MEMORIES.

It is one of our golden blessings that these and many others of our early workers are spared to us, but the breadth of a sigh will dim the luster of the gold as we remember those who are gone. Each state has its sacred memories of those who were to it God's own messengers of courage and strength. They are remembered and honored by larger work for him who was their inspiration and example.

ORGANIZATION.

We were organized in the basement of the Richmond Street Church, Cincinnati, O., during the meeting of the national convention, in October, 1874. There were present 75 representatives from nine different states. A constitution was adopted, which was modeled after that of the women of the Congregational Church, and had for its object, as stated in article 2nd,

"To maintain preachers and teachers for religious instruction, to encourage and cultivate a missionary spirit and missionary effort in the churches, to disseminate missionary intelligence, and to secure systematic contributions for such purposes; also to establish and maintain schools and institutions for the education of both sexes."

This work was to be accomplished through auxiliaries to be organized in the churches, which were to be under the direction of the state officers who, with the national officers and five resident members, formed the national executive committee. These auxiliaries were pledged to hold monthly meetings, to disseminate missionary intelligence, to cultivate a missionary spirit in the churches and to secure systematic contributions to missions. Each member was to pay monthly a definite sum into the treasury, which was not to be less than ten cents. This was no light undertaking for women who were inexperienced in organized work, but their growth has kept pace with the growth of the work.

FIRST WORK.

The first effort made by the new organization was for the freedmen of the South. Next, the work in Jamaica, that fairest gem of Victoria's crown, was undertaken. This was in 1876. Through the work in that island we have now 1,700 church members in 19 congregations; there are 1,200 Sunday-school scholars and several hundred day-school scholars who are receiving Christian education from our missionaries and teachers. C. E. Randall, his wife and two sons, G. D. Purdy and wife, Neil MacLeod and sister, A. McHardy and wife, Miss Isabel McHardy, A. W. Meredith, P. M. Robinson, with helpers and teachers, form our force of workers in the island.

INDIA.

In October, 1891, our board decided to cooperate with our younger brother, the Foreign Christian Missionary Society, in opening work in India. We had previously presented to this board the Josephine Smith memorial chapel in Akita, Japan, and assisted somewhat with their work in Paris, France; so to plan with them for an extension of Christ's kingdom was pleasant and easy. In September, 1892, we sen out with their missionaries, as our first offering to India, four young women: Ada Boyd, Mary Graybiel, Mary Kingsbury and Laura Kinsey.

BILASPUR.

These young women went to Bilaspur, and with M. D. Adams and wife, who were a little later sent out by the Foreign Society, opened a mission. In this station orphanage, hospital, school, zenana and evangelistic work are carried on. At various times, in addition to those who were the pioneers, there have labored there Arabella Merrill, Olivia Baldwin, E. C. L. Miller and Lillian B. Miller as physicians, Mrs. Bertha F. Lohr and Miss Kate Lawrence as teachers, Miss Mattie Burgess, who with beautiful and unselfish devotion, substituted in orphanage, school and zenana work; and Mr. and Mrs. C. G. Elsam, who are engaged in evangelistic work among the railroad employees of the lines centering in the town. From the Bilaspur orphanage have gone out native Christian girls to serve as teachers, nurses and valuable assistants in all lines of service in our other stations in India.



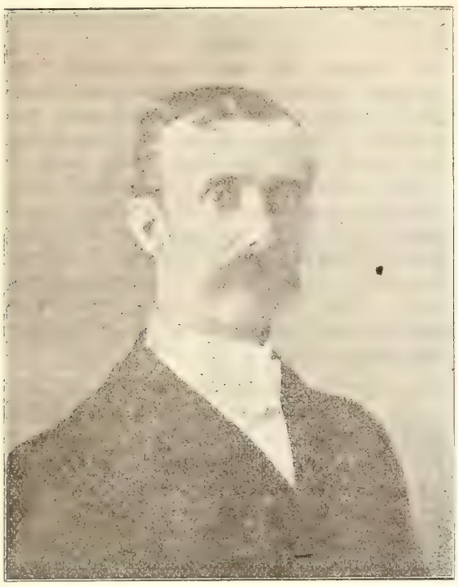
JEU HAWK'S SCHOOL.

BINA.

The mission in Bina was opened in 1892 by Mr. and Mrs. Ben Mitchell, Miss Mattie Burgess and Miss Ida Kinsey. Here has been built our first church home for English-speaking people. School, evangelistic and Bible work are also carried on. Miss Burgess and Miss Kinsey are now in the United States. Dr. Ada McNeil has been added to the force in this station, that medical work may be opened.

MAHOBA.

The work in Mahoba was commenced in 1894 by Miss Mary Graybiel and Miss Adelaide Gail Frost. Miss Elsie Gordon was added to



J. C. B. STIVERS, MISSOULA, MONT.,
a Mission Point of C. W. B. M.

the force in 1895, also a native evangelist and and wife. Dr. Rosa Oxer went to the work in in 1896, and later Mrs. Sarah Egan and a second evangelist and wife were added to the list. Orphanage, school, dispensary, zenana and evangelistic work are successfully carried forward in this station.

DEOGHUR.

The work in Doeghur was opened in 1896 by Miss Jane Wakefield Adam, a Scotch woman of unusual consecration. Going out alone, she sought for the darkest spot in India, and thought she had found it in Deoghur. In 1893 Drs. Merrill and Baldwin met her and the acquaintance led to her placing her work under the care of the Christian Woman's Board of Missions. In 1895 Miss Bessie Farrar and Miss M. Alice Spradlin were sent as helpers. In 1898 Dr. Olivia Baldwin, Miss Annie Agnes Lackey and Miss Dlla M. Maddock were added to this mission's working force. Here are located the 75 famine orphans given us by the English Government. Here, too, are the Leper Homes which Miss Adam established. Evangelistic, zenana and school work are also carried on.

HOME WORK.

While our work was enlarging in India, it was also growing in our homeland, for the C. W. B. M. has not slighted the land of her birth; the land which is to be God's strongest power for the conversion of the world. In 1882 we opened work in Montana, and from that we have assisted in strengthening the churches in all parts of of our country. Beginning with Montana, at various times the work has been helped by us in California, Oregon, Washington, Utah, Colorado, Nebraska, Kansas, Arkansas, Minnesota, Wisconsin, Michigan, Indiana, Kentucky, Virginia, West Virginia, North Carolina, Georgia, Florida, Mississippi, New York and Pennsylvania. At present we are assisting in 19 states and territories.

MOUNTAIN MISSION SCHOOL.

In addition to this general work for the churches through state organizations or local churches, the C. W. B. M., through its Kentucky organization, was the pioneer in Christian educational work among the mountaineers of Eastern Kentucky, and now has a flourishing school for this people with over one hundred pupils in Hazel Green, Ky.

CHINESE MISSION.

In 1892 work was opened among the Chinese in Portland, Oregon, by Jeu Hawk, who has had the joy of seeing 47 of his countrymen come to Christ. The influence of this work is extending across the seas into China, while it is teaching us to better know and help the "stranger within our gates."

OUR BIBLE WORK.

In 1993 was inaugurated a missionary educational work that gives our organization its distinctive characteristic, and marks it as belonging to the people whose plea is for the Bible and its message alone as man's spiritual guide. In this year arrangements were completed whereby courses in Bible study were offered to the students of the University of Michigan. This Bible work was the outgrowth of a Christian Church established by the C. W. B. M. in Ann Arbor, through a bequest made to it by Mrs. Sarah H. Scott, of Detroit, Mich. This movement has gone steadily forward, and this year 183 students of the university took the courses of Bible study provided by us. Similar work has been done by our organization in the Universities of Virginia and Georgia; the work for the University of Virginia being placed on a permanent basis by a gift of $10,000 from the family of Col. John B. Cary, of Richmond, Va.

MEXICO.

Our mission in Mexico was opened in 1895. The first work was done in Juarez. Later Monterey was chosen as a more desirable field.



H. C. BOWEN, WINSTON, N. C.,
a Mission Point of C. W. B. M.

This station is in charge of M. L. Hoblit and wife.

DISTINCTIVE FEATURES.

If asked for the distinctive features of our organization, we would point to our Bible work in the two representative universities of our great nation, Michigan and Virginia, and to our young people's work, under the direction of Miss Mattie Pounds, by which thorough and systematic training in missions is being given the youth of our churches in the Junior and Intermediate Societies of Christian Endeavor and the Mission Bands. Through these two lines of work for the young we are making our best offering for God and home and native land as well as for world-wide evangelization.

OUR PAPERS.

Through our papers, the Missionary Tidings and Junior Builders, we are trying to fulfill the clause of our constitution which binds us to the "dissemination of missionary intelligence and the cultivation of a missionary spirit in the church," with the strong hope that every enterprise of our brotherhood, that has for its object the happiness of humanity and the conquest of the world for Christ, will be strengthened by our efforts.

JOYS OF SERVICE.

Through working for Christ and his church, through learning more for his purpose and Spirit, the look backward through the years of our history is indeed a happy one, but the look forward is incomparably brighter, for over it gleams the light that shines from the opening gates of the Golden City—the city which hath foundations—its glory beckons us forward, its beauty fills our spirits and its promised joy makes us strong for service and for sacrifice.

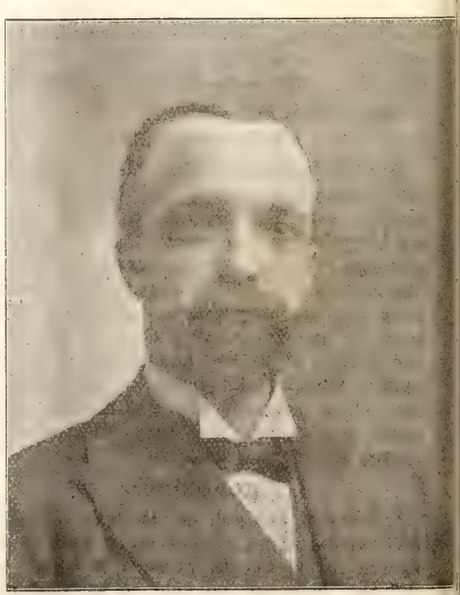
HELEN E. MOSES.

The Young People's Department.

The Young People's Department owes its existence to a happy inspiration which came in the early days of the C. W. B. M. to Joseph King and his accomplished wife. The latter became the efficient superintendent of the departement, and served in that capacity for many years. The children were organized into Mission Bands, and their contributions were made to the Builders' Fund of the C.W.B. M. Mrs. King was succeeded by Mrs. J. C. Black, who brought into line, along with the Mission Bands, a large proportion of our Intermediate and Junior Societies. The work has now broadened out until it includes, not only the building, but also the orphanage work of the C. W. B. M. Last year 901 societies and bands contributed through this department. The total receipts were $12,365.22.

The boys and girls wish to have their part in the efforts and rejoicings of this anniversary year, and they have, therefore, taken as their motto, "Nine thousand for ninety-nine in the Builder's Fund." This will require a gain of more than two thousand dollars over the receipts of last year. This seems like a great deal to ask, when we remember what small sums the children's offerings are gathered; but through the aid and encouragement of leaders and parents, this and more than this can be done. Mite boxes have been sent out, free of charge, to all the bands and societies, and it is hoped that when these are opened it will be found that the amount necessary has been raised. Many of the children are contributing the sum of one dollar each to the silver anniversary offering. To these beautiful illuminated certificates are sent. Each society or band which contributes the full amount of its apportionment will receive a large wall certificate, suitable for framing, and will be entitled to a place on the roll of honor.

The work of the children is of prime importance. It means a helpful training for the young, and an example for those who are older and who might, with hearts as willing as those of the children, give and serve in generous measure. For, evermore, a little child shall lead them. JESSIE BROWN POUNDS.



E E. MANLEY, ALTOONA, PA.,
a Mission Point of C. W. B. M.

Religious Instruction at State Universities.

In the parable of the sower the good seed sown in good soil brought forth thirty, sixty and an hundredfold. The lesson of this parable is beginning to be verified in the Bible Chair movement inaugurated by the Christian Woman's Board of Missions. The substantial growth of this great missionary and educational enterprise, like the seed deep down in the soil, has heretofore been seemingly slow, but like the true seed of the kingdom it is now bringing forth an abundant harvest. The wisdom of the C. W. B. M. in teaching young men and young women the living Word of the living God at the seats of the great state universities of our land is being recognized everywhere. During the past year the widespread demands for the extension of the Bible Chair work has far exceeded our ability to meet those demands. Only last week the Governor of Kansas, in a conference with H. L. Willett, advocated the study of the Bible as a part of the curriculum of the University of Kansas. Inquiries are coming to those of us who have advocated this work for a number of years for information concerning the origin and growth of the movement inaugurated by the Christian Woman's Board of Missions. It seems that even many of our leading men and women desire some clear statements in regard to the work in specific fields, such as Ann Arbor, Michigan, Athens, Georgia, and Charlottesville, Virginia. To meet this demand on the part of our best workers, who are just baginning to realize what a great harvest may be reaped from the seed sowing of the C. W. B. M., the following statements are given at the request of Sister Moses:

THE UNIVERSITY OF MICHIGAN.

Since our state universities have grown to such large proportions nearly all prominent educators have felt the need of religious instruction to supplement the secular teaching. Attempts were made by the Episcopalians under the leadership of Bishop Harris, and the Presbyterians in the state of Michigan, to surround the students of these special communions with religious influences while attending the University of Michigan. Fine buildings in the neighborhood of the university campus have been constructed by the friends of these enterpises. Moreover, the Student's Christian Association of the University of Michigan erected a fine building, costing over fifty thousand dollars, solely for Christian work. The very first practical effort, however, to teach the Bible as the Word of God systematically to university students was undertaken by the C. W. B. M. at Ann Arbor, Michigan. The actual teaching began in October, 1893. The first Bible instructors employed by our board were H. L. Willett and Clinton Lockhart. These men are now filling high and honorable positions in the field of education. It may not be amiss at this point to say that the instructors employed by the C. W. B. M. have always been in demand at other educational institutions. In 1895, at the suggestion of A. McLean, the secretary of our Foreign Missionary Society, I had the pleasure of recommending Prof. G. P. Coler to our board, who followed Dr. Willett in charge of the Ann Arbor Bible Chair work. Mr. Coler was an experienced educator, who had spent several years abroad, and was especially adapted for work among university students. His high moral purpose, his deep convictions of truth, his unwavering integrity and his broad sympathies soon won for him the confidence of both faculty and students in the University of Michigan. The work has steadily grown, both intensively and extensively, since Prof. Coler became responsible for its management, until last year one hundred and eighty-three persons were registered for definite class work; nearly all of whom were students of the university. The church work at Ann Arbor, which is the seat of the Uuiversity of Michigan, is second to none in importance among missions of the C. W. B. M. Our great sisterhood should never forget to honor the name of Sister Scott, who made the Ann Arbor work possible. This noble woman left over twelve thousand dollars to our various missionary boards, the entire amount of which was placed in the treasury of the C. W. B. M. on the condition that our board would assume the entire responsibility of the work, building a house of worship, supporting a pastor, etc. Never was the saying of Carey—

"Attempt great things for God,
Expect great things from God,"

more bravely undertaken and more successfully executed and more bautifully exemplified than in the work of the C. W. B. M. at Ann Arbor. Our beautiful chapel faces the campus where more than three thousand students, representiog every state in the Union and a score of foreign lands, are annually gathered. In connection with the inauguration of this work, not only the saintly woman who made it possible, but the names of Fannie R. Thompson, who as president of the Detroit auxiliary cast the deciding vote in favor of building at Ann Arbor, John S. Gray, who is deeply interested in the loyal teaching of the simple Word of God, and others I have not space to mention, should be gratefully considered. The writer was the first pastor of the church, which was dedicated in 1891, by B. B. Tyler. From a nucleus of seven resident members and a faithful body of students the church has steadily grown, both in numbers and spiritual power. When the writer went into the field, at the request of the board, to supply the financial needs of the enterprise, H. L. Willett and G. P. Coler preached for the church. W. M. Forest succeeded C. A. Young as pastor of the congregation, and has eminently proved himself "the right man in the right place." Besides preaching for the congregation and in every way possible bringing the plea for "Christianity according to Christ" to the attention of thousands of educated young men and young women annually, he assists Mr. Coler in the Bible Chair work, these two important enterprises, the work of the church and the work of the English Bible Chair supplementing each other other. The Ann Arbor mission is undoubtedly the most important and far-reaching single enterprise which our board has ever undertaken. Some years ago A. McLean visited Ann Arbor and made a study of the situation. He said "the results had already more than justified the expenditure." Besides a number of young men who have gone into the ministry through the influence of this work and scores who have become Christians, missionaries have been trained for the foreign field, and hundreds of the brightest and brainiest young people in our country have been reclaimed from skepticism. "This," as the prisident of the Christian Woman's Board of Missions has well said, "is genuine missionary work." In no other mission field is the preaching of the Son of God and the teaching of the Word of God, which is reaching such a large number of persons who are destined to play an important part upon the future of our own land and foreign lands, carried on so successfully and so systematically as at Ann Arbor.

THE UNIVERSITY OF VIRGINIA.

The first steps toward the establishment of the "University of Virginia Bible Lectureship, founded by John B. Cary," were taken in 1895. In the beginning and development of the work of Bible teaching under the auspices of the C. W. B. M., at the University of Virginia, the of influence Col. Cary's noble life has been well exemplified. Col. Cary and the state C. W. B. M. officers, Miss Ellen Kent and Miss Gillie Cary attended the Chicago Convention and became deeply interested in the Bible Chair movement. At the request of these friends of the C. W. B. M. the writer visited Virginia in 1894. Again, in 1895, the writer visited Richmond, Virginia, and at the request of Col. Cary stopped off one night at Charlottesville to have a conference with Dr. Charles W. Kent, of the University of Virginia. Dr. Kent, one of the most genuinely Christian men in our brotherhood, considers this visit providential. That night the faculty of the university were to consider the matter of religious work among the students. Mr. Jefferson, realizing the importance of religion in the realm of higher education, and wishing to avoid sectarianism in the University of Virginia, had arranged that the four leading denominations in the stste at that time should in turn have charge of religious services among the students. This arrangement, called the "ecclesiastical quadrilateral" by Mr. Campbell, limited the chaplaincy to the above-named denominations. It was nearly midnight when Dr. Kent introduced me to the faculty, and at their request I outlined the Bible Chair work of the C. W. B. M., laying special emphasis upon the fact that the work was purely nonsectarian and evangelical. An hour later I left Charlottesville, but Dr. Kent and Col. Cary took a deep interest in the enterprise. Miss Ellen Kent and Miss Gillie Cary loyally supported the English Bible work, and through a special effort raised sufficient to have H. L. Willett employed by the C. W. B. M. to introduce the Bible work



A GROUP OF C. W. B. M. MISSIONARIES IN INDIA.

at the University of Virginia for the session of 1896-'97. Dr. Willett's teaching at the University was an unqualified success. He also visited Richmond, Washington, D. C., and other points; in all of which he made staunch friends for the University of Virginia Bible Lectureship. Col. Cary attended the National Convention, which met in Indianapolis in 1897. His noble bearing and generous offers will long be remembered by those who attended the executive session of the National C. W. B. M. It was then decided to make the work at the University of Virginia one of the permanent enterprises of the C. W. B. M. The writer has been in charge of the Bible teaching since 1898, and the University of Virginia has taken the most advanced steps of any state university in the interest of systematic Bible study. Not only has the work the sympathy and support of the leading members of the faculty, but the board of visitors has appointed the C. W. B. M. English Bible teacher instructor of the Hebrew language. Furthermore, Prof. Humphreys, in charge of the department of Greek language and literature, will offer a thorough course in New Testament Greek, and Dr. Kent and Prof. Noah K. Davis will offer courses in English literature, ethics, etc., which will be of special value to ministerial students. All such students will be admitted to all the privileges of the academical departments of the university free of tuition. In this great work, the noble life of Col. Cary is fulfilling the language of Scripture, "He, being dead, yet speaketh."

ATHENS, GEORGIA.

In the spring of 1897 Bible teaching, under the auspices of the English Bible Chair of the C. W. B. M., was inaugurated at the University of Georgia. The expenses of the work were cheerfuly met by leading women in Georgia, such as Mrs. John A. Perdue, Mrs. Albert Howell, of the First Christian Church in Atlanta, and Mrs. M. A. Lipscomb and Miss Mildred Rutherford, of the First Baptist Church in Athens. Large classes have been conducted each year since then, both among the students of the University of Georgia and the students of the Lucy Cobb Institute, one of the finest young ladies' institutions in the South, of which Mrs. Lipscomb is principal. During the past two years the expenses of the work at Athens, Georgia, has been met by the C. W. B. M., all funds raised by the writer and the workers in Georgia going to the regular Engish Bible Chair fund. The denominations in Georgia are very conservative; but the work proved to be so valuable that after it was thoroughly understood the leaders in various denominations have been generous in their praise of the wisdom of the C. W. B. M. in having the Bible taught to the students of the university, and also generous in their offerings. Mrs. Lipscomb contributed seventy-five dollars to the English Bible Chair Fund this year. In both institutions one hundred and one students pursued systematic Bible study in Athens, Georgia, last year. In the Lucy Cobb Institute sixty-four students made a systematic study of the life of Christ. If Georgia only had a Col. Cary, a great work could be accomplished at Athens. The conditions in Athens are more like those in Ann Arbor so far as the church work is concerned than at any other educational center I have visited. May God prosper the work of our noble women in these educational centers.

CHARLES A. YOUNG.

Missoula, Montana.

Missoula, Montana, is beautiful for situation, surrounded as it is by magnificent mountains; and it is the commercial center of one of the most fertile valleys of the West. Here is located the University of Montana, and an opportunity is given our people for doing a fine work in reaching the students, and it is fondly hoped that some day we may have a Bible Chair in connection with the university. The pastor of the church has given some attention to this matter. One of the students, Bro. W. E. Reavis, took some special Bible work during last year, and also commenced to exercise his talents as a preacher of the gospel, with promise of success.

The church building in Missoula was erected with money that was raised very largely by the Children's Mission Bands, under the superintendency of Mrs. Joseph King, and the work is still carried on by the Christian Woman's Board of Missions. Since March of last year thirty-eight names have been added to the list of members. The especially hopeful features of the work are the interest and growth in the Bible-school and young people's meetings, the well-attended and excellent midweek prayer - meetings — the attendance at these ranging from about thirty to seventy people—the growth in the missionary spirit and the deepening of the spirituality on the part of those interested in these departments of the work.

With proper care and wise leadership, the church in Missoula will become one of our strong churches, able, not only to care for itself, but also to look after the proclamation of the gospel in other fields.

J. C. B. STIVERS.

A New Field.

We have entered Wisconsin this year in an aggressive, enthusiastic manner. This great state is 300 miles long north and south and 260 miles wide east and west at points of its largest dimensions. There are 53,924 square miles of land. Here are more than 1,500,000 inhabitants. There is still much wild forest land. The north part of the state is a veritable frontier region with its dense forests, tangled jungles, Indian tribes, bear, deer, etc.



The bulk of the population is in the south part of the state. So far as developement is concerned, Wisconsin may be said to be the "newest" state east of the Mississippi. Large areas of forest are being cleared annually and converted into farm land. New railroads are being projected and new towns are building up.

Settlers come from all over the world, but chiefly from the German Empire, the Scandinavian Peninsula, the Netherlands and our Eastern states. Seemingly few come from the states where the Disciples of Christ are numerous.

Hence, though there is a rapid growth both of population and arable tracts, there are few of our brethren. Catholic and Lutheran Churches are multiplying while we have but a handful of churches with about 1,000 communicants. Of our 66 counties we have churches in only eight. There are 60 county-seats in which we have no church. Surely, this is missionary territory.

We who live in this state believe it will respond promptly to missionary treatment. Little has been attempted heretofore, yet the success that was achieved compels our belief that effort will be accompanied by larger results.

The chief hindrances to evangelical work are, not climate nor temperament, but the Romanism and languages of the people. Wisconsin is a Catholic stronghold. Her people are largely foreign-born or of foreign extraction, speaking some other language better than English. But these difficulties will be less hereafter. Even now people are drifting away from Romanism and there is scarcely a Protestant church in any of our cities which has not its ex-Catholic converts. Also the younger generation is more and more inclined to attend English services and a few churches have found already the necessity of changing and becoming American churches in language as well as geographically.

Our earliest successes will be in the new settlements and in towns and cities where there is an English-speaking element.

In two new towns on railroads having over 500 population there is no church of any denomination whatever, yet a few Disciples live there. There are other places like them and will be more. Such places we should enter promptly, and there we will succeed. We hope to report to you one good church in one such town before your convention assembles in Cincinnati.

We have faith in God. We believe he will use the Disciples of Christ for great purposes and through them will accomplish great things. We have a destiny to fulfill in Wisconsin which it will be a pleasure to accomplish. "Come over . . . and help us."

C. G. MCNEILL, Cor. Sec.
670 33*rd St., Milwaukee, Wis.*

Huntington, West Virginia.

The work at this place has begun to assume permanency. For a time after the struggle in saving th church many friends interested without the state feared a collapse from the reaction of the prolonged struggle and strain and the almost miraculous deliverance following. But such has not been the case. Even sooner than the most sanguine expected, the zeal of the members loyal has become greatlyintensified, and they are beautifully and harmoniously at work.



The passing through the fiery trial has done what nothing else could have done so successfully, *i.e.*, cleansed the church of all dross. The membership before the crisis was about three hundred and twenty-five in number; now it is about one hundred and fifty. But they are of the "band of Gideon, marching with torch and pitcher in hand, and have already begun the attack."

The greatest need is men, good, honest, Christian men, who can carry on the Lord's work in a systematic and businesslike way. These we anticipate in the near future, because we have asked them of our Lord. The members still feel the effects of the severe financial strain to which they were subjected in the saving of their church property, and we have yet to raise, in addition to our interest on the loan from Church Extension, $400 to pay off the balance of indebtedness assumed by the congregation when the cash could not be raised to secure releases in time to save the church from selling.

These releases were secured by members morally pledging themselves, and now it is properly due, and by God's help and the work of the noble women—our best men—we will borrow the money and pay it off, and thus keep our credit, and take our own time in meeting the note in the bank.

The best feature in our work, to my mind, is the increasing audiences to hear the Word, and the attendance upon our midweek prayer-meeting; the latter at all times most spiritual in tone, and helpful and encouruging to all present. We regard this the pulse of our spiritual man. All departments are doing nicely, and particularly the young people's work. They are doing the best in their history.

The Sunday-school is increasing,and we hope soon to have a school equal in numbers and zeal to any in the city. The noble women, who truly "labor with me in the gospel," deserve the highest praise. They have never lost hope, and even have many times hoped against hope, but the brotherhood owes the saving of the church at Huntington as much to the Christian women as to any other and all other aids.

About fifteen have been added to the faithful since February 1st; one-half by primitive obedience. May God's blesings continue, is our prayer. And may he continue to guide to the salvation of souls, as he has in the past, the Christian Woman's Board of Missions.

A. E. ZEIGLER.

Correspondence.

Jamaica Letter.

At the time I sit down to write this letter I suppose all loyal subjects in the United States are engaged, more or less, in celebrating the "glorious fourth." Many are congratulating themselves and others on the great act which was done a hundred and twenty-three years ago. Of course it is not forgotten by loyal Americans here. Our esteemed half Canadian, half American brother, MacLeod, in his patriotic zeal is taking his King's Gate Sunday-school for their picnic to-day. No doubt they will give cheers for "Old Glory," and will almost fancy themselves American citizens while they disport themselves under the blazing sun. Later in the day I purpose to go out to their rendezous to see if the survive notwithstanding the great heat. Seldom do we have such continuous, scorching sun at this season of the year as we have now. Usually a part of the day is cloudy, and we have occasional showers. This year our season rains have failed, and from day to day there is no rain or sign of it. This is causing anxiety, as the consequences may be serious if rain does not fall soon. In Kingston our water supply is locked off for some hours during the day. We hope the worst may not come; though some of the weather-wise prophesy that we shall not have much rain before the next wet season in October. This would be a sad visitation. To talk or write about the weather is not usually deemed very interesting; but in a case like this it is a matter which is very important in relation to the condition of a people.

The agitation and unrest which prevailed among us in reference to political matters generally, has considerably quited down. It was a notable struggle between the government and the elected members of the legislative council. The government found the revenues running short and the island in debt to the tune of $900,000 and felt that money must be got somehow and from somewhere. At once a new tariff bill was brought in levying heavier duties—in some cases as high as twenty-five per cent. on the value of imported goods. The elected members opposed this, feeling that the country could not stand it. They thought that the first thing to be done was to see to what extent retrenchment in expenditures was possible; and refused to pass the tariff bill until the estimates had been placed before them. The governor resorted to the extreme measure, which he claimed was permitted by the constitution, of appointing four new government members of the council to carry the bill as a matter of "paramount importance." The temper and strength of the elected members had not been truly estimated. They fought every step with determination, and a deadlock occurred. The result was, the governor finally acknowledged his mistake and withdrew the four obnoxious members. Afterward the legislative work went on; but amid shoals and rocks. The very objectionable tariff bill was not passed; though that which we have is found to be a heavy burden upon the people generally—especially upon the poor, because the necessaries of life, such as flour, corn meal, rice, kerosine oil, etc., are heavily taxed. This is not done at all with a view to discriminate against American productions, but because it is on these things that the largest amount of revenue can be realized.

One thing, however, has been made clear, that unless our productions can be increased and a fair price obtained for them our future prospects are gloomy. It has been feared by many that the United States may discriminate against our produce, such as tobacco, fruit, etc., in favor of Cuba and Porto Rico to give them a helping hand. This would be a hard line for us. In order to try to avoid trouble the legislative council has sent a commission to Washington to try to arrange a treaty of commerce with your government. It is reported that they have succeeded well with their mission. The gentlemen composing the commission have proceded to Canada in order to try to open new avenues for trade with the Dominion. Their progress in this direction is said to be favorable. This morning a cablegram appears in our papers stating that efforts that have long been made to establish with England a direct line of fast steamers, have been successful. In due time, therefore, it is expected that we shall be able to forward our fruits and other produce in good condition to the mother country. These things help to give a decided gleam of hopefulness to the future.

One of the things that have received great attention of late in our legislative council is the government system of grants in aid of elementary education. On this department there has recently been expended about $350,000 per annum. By some who were strong on the matter of retrenchment and weak on the matter of giving an education to peasant colored children, it was thought that here was a splendid opportunity to cut down expenditures. It was proposed to reduce by $70,000 and to close 250 schools. This caused great agitation throughout the island. The ministers, teachers and the friends of the people were earnest and united in their opposition, with the result that whilst the subject and importance of education has been discussed and expounned and insisted on as never before; although some schools that are deemed unnecessary will be closed and others amalgamated, the amount allowed for it has scarcely been diminished, and it is probable that good, rather than harm, will result from the attack made on popular education and the consequent agitation.

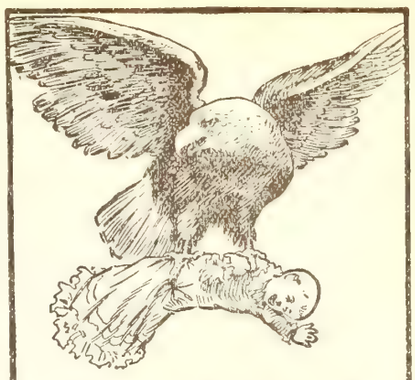
Whilst elementary education has had a rough time, secondary education, as conducted in the higher schools, has been decidedly in the ascendant. The distribution of certificates in connection with the Cambridge local examinations was an interesting function which took place here last week. This examination, as you are aware, is conducted in all parts of the empire. Jamaica students have taken and are keeping the first place. Of the 15,941 candidates who entered for last year's examination at 438 centers, Jamaica supplied 230 boys and 118 girls, making a total of 348 at seven centers. Of this number 231 passed, 66 of them in honors.

The results in Jamaica are rather suprising. The percentages of honors gained at the various examinations compare most favorably with the general results of the examinations as held at all the centers. Thus, for preliminary boys under 14 years of age, whereas the general result is that 18 per cent. passed in honors, in Jamaica the percentage is 25.6. For the junior boys under 16 years of age the general result is 33.6 per cent. honor passes, and for Jamaica alone 44.4; and for the junior girls the general result is 24.8 per cent., but the Jamaican 29.6. Once more, our senior boys under 19 years of age have specially distinguished themselves, the percentage of honors being for all the centers 33.7, and for Jamaica 53, of which 31 were in first-class honors. Of the 32 senior boys under 19 years of age, who were examined, 26 passed, 17 of them in honors. Fifty-nine senior boys in all gained first-class honors, and of these 16 were from colonial centers and 10 from Jamaica alone. The standing of Jamaica candidates in separate subjects is most satisfactory. In the junior examinations one boy stands third in mathematics out of 1,249 candidates and is bracketed sixth in religious knowledge and arithmetic out of over 8,000 candidates. One girl was bracketed fourth in German out of over 1,000 candidates, and another who stood well in the whole examination was distinguished in six subjects, a like distinction being gained by no other girl in any center. One lad gained a great distinction for Jamaica, standing highest in all the centers of the world, and gained the prize offered by the Cambridge syndicate to the highest senior boy. I wish to imform you that these young folks who have done so well are of all shades of color, and the lad last mentioned as highest, is nearly black. All study together in our schools, and stands an equel chance. Since I saw the opposite course adopted in your Southern states I have felt what a great mistake it is. I feel that results will be far better when ability and attainments take their proper place irrespective of color.

Our financial condition is still low, though perhaps slightly improved. It is felt severly by the poor classes, who find it exceedingly difficult to get employment, and what is got is very poorly paid for. Many are unable to attend a place of worship for want of proper clothing, especially for want of boots. I con remember the time when in large congregations there were very few who wore boots, but now all must have them in church, even if they walk miles, as they often do in the country, with bare feet, and do not put on their boots till they come near the chapel. Indeed, you may often meet women on Sunday morning, carrying large bundles on their heads, and dressed in very ordinary attire. The fact is, they are carrying their Sunday-go-to-meeting clothes, and when near the place of worship they will call at a friend's house and dress themselves for church. They then look bright and fresh, which they would not do if they had walked, perspiring, for miles in their best garments.

Many at the present time are stopping from church for want of proper clothes. It is having a bad effect upon our churches. A low religious life seems to be the result. Of course, indifference to spiritual things seems to follow, and all our church work suffers. No body of Christians appears to suffer in this way more than we do, as our people are nearly all of the poorest class. We are, however, pressing on, and are not without some fruit and evidence that the Lord is with us. C. E. RANDALL.

Kingston, Jamaica, July 4th, 1899.



It Has Happened

More than once that a child has been carried off by an eagle. When such a thing does happen the press rings with the story. There's not a line given by the press to the babies carried off daily by disease. It isn't the fact of the child being taken away that is startling or interesting, it's only when the method of taking off is novel that it excites interest. How many children die who might have been saved if the mother who bore them had been able to give them strength and vitality. Dr. Pierce's Favorite Prescription makes healthy mothers and healthy mothers have healthy children, strong enough to resist disease if they are attacked.

Mrs. Axel Kjer, of Gordonville, Cape Girardeau Co., Mo., writes: "When I look at my little boy I feel it my duty to write to you. This is my fifth child and the only one who came to maturity; the others having died from lack of nourishment—so the doctor said. This time I just thought I would try your 'Prescription.' I took nine bottles and to my surprise it carried me through and gave us as fine a little boy as ever was. Weighed ten and one-half pounds. He is now five months old, has never been sick a day, and is so strong that everybody who sees him wonders at him."

Dr. Pierce's Pleasant Pellets keep the bowels healthy and regular.

Letters of Travel.

A month ago, this day, I left the new-born Church of Christ in Haineh, with its 57 members in the care of our Heaveny Father, and returned to Diarbekir to start on my homeward jorney by way of Harpoot, Sevas and Samroon, on the Black Sea. Diarbekir did not leave me idle during the days I spent with them, for they invited their friends to talk with me and hear the preaching of the gospel. The night before I left the city one of them confessed the Savior, whom I baptized on the following morning, and went on my journey, reaching Harpoot on the afternoon of the third day. Soon the brother of our lamented A. Paul came and found me in a khan and took me to his home. He is living in the house Bro. Paul had built, upon which there are several claims, amounting to some $700, for which his brother being security, the creditors demand their money from him, against which he has not a single dollar to pay. Besides this the relatives of the widow of Bro. Paul are claiming the house for the widow and her two children. His brother, though a poor man and receives no support, is still preaching the gospel to the best of his ability, not only in the city of Mozirch, but also in the town of Khokh, some four hours distant from the city. Though on account of the massacres the church is scattered, but in both of the places there are some faithful ones who are continuing to worship God under the preaching of this poor brother. Harpoot is one of the few most promising and large fields where our "anti-society" brethren have commenced a good work, but unfortunately left it unfinished. If they only could see the field and and the work which is open for them there, I am sure they would not leave such a work to perish and become a cause of much disgrace to the cause of the gospel in Turkey. Outsiders testified that Bro. Paul's mission house in Harpoot had been one of the only two houses in each of which were sheltered and saved from four to five hundred men, women and children, who had fled there from the surrounding villages to escape from death from the hands of the infuriated wild Kurds and Turks. Believing that those two houses were under American protection, they had left them alone. If the mission house of Bro. Paul had been built only for this purpose, surely it paid well for the money invested in it. But there is a great work in Harpoot which can be successfully carried on comparatively with little expense if once the house is cleared from all indebtednees and a small salary of $15 or $20 allowed to the poor preacher who is so faithfully doing all he can for the good cause; and unless this is done at once, the house will fall into other hands, and the good work will suffer loss. I do not care what the name may be. I know this, that no Church of Christ knowingly can be indifferent on these things. Hoping that these lines will be read by some of the friends of Bro. Paul, yes the friends of Jesus, I hasten to reach them through the kindnes of the CHRISTIAN-EVANGELIST. Any one desiring further information about the Harpoot field can write to me to my address in Constantinople and I will answer them all I know.

Two days' ride from Harpoot brought me to the desolate city of Arapker. I had seen its large, comfortable houses. I had seen its happy and contented people; but lo! ruin and desolation in its place so great that I could not hold back the tears that flowed without my will. The remnant receiving help from outside Christian people have huts built for themselves to live in. I was invited to preach in the Congregationalist Church; the Baptist Church is burnt and their preacher murdered. From Arapker I went to Malatia, another ruined city. In both of these cities the bloody work was continued for three to four weeks and it is a miracle that Armenians are still found in them and are striving to make a living. In Malatia also I was invited to preach. The large Congregationalist church and two schools being burned, the people had gathered in the yard in the open air, over a thousand people, who most attentively listened to the preaching of the gospel. We had only one brother in Malatia, baptized by Bro. Paul; his brother also desiring to obey Christ, I baptized him before leaving the city. Four days' drive brought me safely te Sevas, and I was glad to meet once more the dear and faithful brethren and sisters in this city. This is the eighth day since I came, and almost every day I have been preaching in our own house of worship, and it pleased the Lord to add three precious souls to his church. They are in need of an able leader and preacher, for there is great work in this city. If we could give them a a faithful man to labor with the church, they would soon grow both in numbers and influence upon the people. On Monday next I leave Sevas on my homeward journey and expect to see my dear Bro. Kevorkian and his work in Tocat. I learned from a letter he had written that he is now preaching without hindrance.

I have hurriedly scribbled these pages, but I have not the time to write it over, so you will please accept it for what it is worth.

Yours in hope,

G. N. SHISHMANIAN.

Sevas, June 9, 1899.

New York Letter.

A number of inquiries have come to us recently concerning the Christian Endeavor trip to London next summer as spoken of at Chattanooga convention last October. It is not possible to announce definite rates as yet, owing to the unwillingness of the steamship companies to bind themselves to any given schedule of prices. They plainly forsee extra heavy travel to Europe next summer on account of the London convention and the Paris Exposition, and expect evidently to make rates to suit themselves, in the main at least. But what I proposed at Chattanooga was this: that the Disciples go to London together on one steamer, and have all the rallies, meetings, etc., they choose aboard the steamer going over. The Cook Agency here are quite certain they can furnish a good passage, second cabin, New York to London and return (30 days), including 10 days in London, all expenses, for $100 and $150 and upward. To many this would be *the trip* of a lifetime, and we are planning to carry out the proposal made at Chattanooga last fall. A number then and there signified their purpose of going. We hope to have the plans so far mature as to make definite announcements at the Cincinnati convention in October. Meantime, we should be pleased to hear from all who would like to make the trip with us. It is not too early to begin to plan for this delightful excursion and the great London Endeavor convention. Drop us a few lines saying you will be one of our party.

***

At this point I recall the all but matchless energy and enterprise of our old classmate and friend, T. E. Cramblet, pastor of the East End Christian Church, Pittsburg, who is doing so many good things that all can not be recorded here. Since taking up his present work he has inspired his people to build a $30,000 house, has launched and edits a spicy, newsy religious weekly for Western Pennsylvania, has invented and set a-going the Sunday-school "Point System," has been one of the leaders in putting a city evangelist in Pittsburg, and now he is planning to make up and lead a select party in a cruise to the Mediterranean and the Orient Feb. 1-April 5, 1900. This cruise can be made for $400, or as much more as you choose to pay. If there are those who would not be satisfied with our modest little sail to London in July, they could not do better than join Bro. Cramblet's cruise in February. Any desired information can be had by addressing him at 351 Spahr St., Pittsburg. The educational and inspirational advantages of such a trip are beyond all calculation. To see the classic old cities and temples of the Orient, to visit the lands and monuments of the earliest civilizations, and to see the lands of the Bible with their wealth of historic associations and suggestive memories —these are among the highest privileges of the Christian student.

***

Dr. William H. Faunce, the new president of Brown University, made an address before the students' conference at Northfield recently on "The Still Hour," which was listened to with great interest and which ought to be heard and heeded by all Christian people. Among other things he said:

Never since the days of Queen Elizabeth have the thoughts of men been so widened as they have been during this nineteenth century. Alfred Russell Wallace, in his book, "The Wonderful Century," shows that thirteen great inventions have been made during the last one hundred years, while in all previous human history only seven inventions have been made of the same rank But one of the strongest delusions is that the widening life can give us happiness or goodness. What is the use of traveling at sixty miles an hour if we are just as discontented at the end of the journey as we were at the beginning. Every living man needs to be sometimes alone in order to get acquainted with himself. Many of you would pass a good examination in law, medicine or theology, but could not answer the simplest question about the quality of your own life. Amid the rushing tides of activity no man can preserve his own sanity and self-respect unless he is in the habit at certain times of going home with himself. We need to be sometimes alone in order to get acquainted with our tasks in life. If we aim at nothing we shall surely hit it. We need the still hour in order to get acquainted with God. We need to get out of the ruts of prayer, the worst ruts in the world when all life is a prayer. Then we can truly pray without ceasing. There devotion will not be a form or a formula, but a continual inflow of God.

Now would it not be a good thing for us to spend much of the present vacation season in quiet meditation and reflection—in getting acquainted with self and getting close to God? This would turn our vacation into a recreation, which in reality it should be.

***

At a largely attended and deeply interesting meeting held recently at the Hotel Waldorf-Astoria, by the Medical and Legal Aid Society, a movement was started looking toward legislative regulation of the practices of Christian Scientists. The following measure was proposed to be presented to the Legislative of New York:

First—A person who advises, persuades or attempts to persuade any other person not to employ medical or surgical aid in a case of illness or physical injury of any person influenced or controlled by him, is guilty of a misdemeanor; it is no defense to a prosecution under this section that the defendant did not believe in the existence of such illness or injury.

A person who:

(1) Advises or persuades any person afflicted with illness or physical injury not to employ medical or surgical aid is, if said afflicted person shall die of said illness or physical injury without receiving medical aid, guilty of manslaughter.

(2) Advises or persuades a person having influence or control over any person afflicted with illness or physical injury not to employ medical or surgical aid for the person so afflicted is, if the person shall die of said illness or surgical aid, guilty of manslaughter.

(3) In a prosecution under the preceding section of this act, proof that the person receiving such advice was the husband, wife, father, mother, brother, sister, master or guardian by appointment or adoption of the deceased is proof that the person bearing such relation to the deceased had influence over him.

What disposition will be made of it in the Assembly is not known, but it is interesting, to say the least, as the Christian Science craze has assumed considerable proportions throughout the country. S. T. WILLIS.

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A Suggestion.

Continued presentation of diverse views with regard to the relation between baptism and the remission of sins may excuse the suggestion of a view-point somewhat different from that occupied by many who express opinions on the subject.

About the fundamental facts of the gospel there is, I presume, little difference of opinion. There is proclamation of the divine love and mercy finding expression in the suffering of the just for the unjust. There is a call to turn from sin unto reconciliation of the human with the divine ideal of life. There is promise to responsive souls, not only of mercy with reference to a misspent past, but of assistance toward a well-spent future in which a living and growing faith shall develop courage and knowledge and love, fruitful of blessing and ministering an abundant entrance into the eternal kingdom of the Savior. But Peter, in his first proclamation of this gospel, used these words, "Repent and be baptized every one of you, in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Spirit."

Discussion has sprung up with reference to the phrase "for the remission of sins." Opinions as to the real idea intended vary according to varying conceptions with regard to sin, remission and the relation expressed by the preposition for. The preposition for, in English, expresses several varying relationships. Among them will be found such uses as these: "I shall go to the city for a new dictionary," and "I paid fifteen dollars for a new dictionary." The relation expressed by "for" in this last sentence is one of exchange, and there was a day when many men, certainly, attached that meaning to the word in the sentence quoted from Acts 2:38. In more modern times the feeling has been quite general that such meaning could not inhere in the expression, and various other view-points have been chosen, some with reference to the meaning of remission, others with reference to the force of for, in order to the better explanation of the apostle's language. The usage in the Greek, "*eis aphesin hamartoon*," is really less ambiguous than the English by which it has been translated. In the Greek New Testament "*eis*," with an abstract noun following a verb in the future tense, and often in the aorist, is a very common equivalent for a clause of purpose. A typical instance is found in Matt. 25:1, where the ten virgins "went forth to meet the bridegroom" (*exeel thon eis hupanteesin tou numphiou*). Instances might be multiplied almost without limit. An excellent illustration is the usage of John 9:39 (*eis krima—eelthon, hina*, etc.), where the idea, first expressed by the preposition and noun, is repeated in the conventional construction of the clause of purpose. Much trouble seems to have resulted from failure to keep prominently in mind this idea of purpose, or, as a recent commentator has put it, an "end in view." It will be fatal to accurate exegesis to drop the last two words of this expression and regard it as an end, and not as an end "in view." In fact, just such lack of logical fidelity must be held responsible for the development of the idea of baptismal regeneration. The acceptance of this expression unreservedly as a clause of purpose will probably modify to some extent the ideistic limits of the other words of the phrase. If it is a clause of purpose it would seem necessary to interpret it of the purpose of the urged repentance as expressed by the symbolic act of baptism. Viewed thus, the remission, or, etymologically, the putting away of sins, is an expression which does not exhaust its meaning in speaking of the divine mercy, but contains a reference as well to the conditions upon which it is extended. These were well understood by the Jews, having had explicit statement by the prophets, as, for example, in the eighteenth chapter of Ezekiel. As matter of fact, would it not be a distinct gain if our idea of the remission of sins should rise above the mechanical conception of escape from punishment to vision of the purification of life through the ministration of the Holy Spirit? In fine, is there anything which runs counter to the general understanding of the elements of the gospel in such exegetical paraphrase of Peter's words as that which follows? Turn from selfish life, expressing by the symbol of death and resurrection your purpose of obtaining the mercy of God upon his proclaimed terms of hearts purified by faith in Jesus Christ, and, to the fulfillment of your purpose now in accord with the divine desire, will God the Father grant the ministry of his Holy Spirit. The force of such interpretation in its bearing upon subsidiary questions, such as "the proper subjects of baptism," etc., is left for the consideration of the thoughtful reader.

A. M. CHAMBERLAIN.

The Overshadowing Issue.

College endowment is the overshadowing issue of the present. There is no church interest confronting the Disciples that can compare with it in importance for one single moment. Are you prepared to receive this statement? If not, I am sure you will be if you will give this matter a little earnest thought. No religious people can live growingly who do not provide in a strong way for the education of their young people. The past history of religious bodies demonstrates the truth of this statement beyond the possibility of a doubt. The religious people that educate the young people will be the church or the churches of the future, as in fact they have been of the past. Furthermore, there is no reliable source for ministerial supply except through the agency of the college. This can not be successfully denied. This being true, the one great question that confronts the Disciples at the present time is the question of college endowment. We have not a single adequately endowed institution! This has been said again and again, but it cannot be repeated too often. If all the money we have put into college endowment were concentrated into one place, it would scarcely be enough to endow one strong institution. After we have reduced the salaries of our teachers to the lowest possible point and have reduced the work to the smallest limit, consistent with the demands of the present in educational lines, we have not a college among us that can run clear of debt, with possibly one or two exceptions. Recent newspaper articles show that one of our strongest colleges had to raise $60,000 to clear it of debts contracted for current expenses; another college has run into debt about $25,000 within the last three or four years; another leading institution has been compelled to accept the resignation of its president and at least one professor, owing to lack of funds to pay them. In other institutions professors receive such meagre salaries that they could not live if they did not supplement their salaries in other ways. Annual deficits confront nearly every institution that we have, after the most rigid economy has been practiced. Things cannot go on in this way much longer without serious disaster to our educational interests.

Furthermore, we are losing many of our best young people every year because our institutions cannot offer the material equipment that is offered by the best institutions of other religious bodies. The number of young people going away to other colleges is increasing every year, and this means that we are losing hold, gradually, upon the rising generation. Our colleges must be adequately endowed, and that immediately. We cannot wait for our institutions to be eddowed by bequests. We must have money AT ONCE. Bequests may be relied upon for the increase in the endowment normally demanded; but until we have our endowment up to the point where our institutions can live, we ought not to think of relying upon this slow process of endowment.

We pride ourselves on our growth along missionary lines, and God knows I would not say one thing to the detriment of this great interest, which I continually labor for and pray for; but I do think college endowment rises supremely above every other interest at the present time. For every dollar we put into other things we ought to put ten dollars into college endowment, at least for the next few years.

OUR JUBILEE.

As has been frequently announced, Hiram College is making a strong effort to add $250,000 to its endowment on the occasion of its fiftieth anniversary in June, 1900. We are calling upon the Disciples everywhere to unite in one supreme effort to endow this old and tried institution. Considering the importance of the movement every Disciples ought to regard it as his duty to join in the work. Dear brother! sister! friend! will you not send us your name at once, and let us enroll you in the Hiram army? There are those who are intending to join this army, but who have not yet sent their names. Do not neglect it another day, we beseech you. Address,

E. V. ZOLLARS.

History Repeats Itself.

The Evening Star of this city, in its issue of July 17th, has a dispatch from Richmond, Va., of the same date, as follows: "Something of a sensation was created in religious circles here yesterday when it was circulated about the city that Rev. Dr. Theodore Woelfkin, one of the most prominent Baptist ministers in the country, and pastor of one of the largest and most influential Baptist churches in Brooklyn, N. Y., had administered the Lord's Supper at the Seventh Street Christian Church.

"Dr. Woelfkin was invited to supply the pulpit, which is now without a pastor. He was invited to remain and witness the celebration of the Lord's Supper, which he agreed to do, and when asked to administer the sacrament many were surprised that he accepted, though there were no unfavorable criticisms. It was the first case of the kind here, and to-day it is much discussed."

What a crime! It reminds one of the days in Virginia when Patrick Henry in journeying through the country stopped at a courthouse where he found an unusual commotion. Inquiring the cause, he learned that the prisoner was a Baptist minister who was arraigned by ecclesiastico-political authority on the charge of "preaching the gospel of Christ." With the true eloquence and dramatic force that only Henry could command, he read the charge deliberately three times—"Charged with preaching the gospel of Christ," "charged with preaching the gospel of Christ," "charged with preaching the gospel of Christ." The man was released without further effort. Then "something of a sensation was created in religious circles."

In a certain narrative written by an eminent physician of the first century is another interesting historic statement showing the hidebound prejudices of the times. Said a prominent teacher to one of the world's great reformers: "Master, we saw one casting out devils in thy name, and we forbade him because he followeth not with us." The great reformer replied: "Forbid him not: for he that is not against us is for us."

A little later, when the people of a certain region neglected to receive this great reformer, his advocates were wrought up, and coming to him, said: "Lord, wilt thou that we command fire to come down from heaven and consume them, even as Elijah did?"

This meek reformer rebuked their bigotry, saying: "Ye know not what manner of spirit ye are of. The Son of Man is not come to destroy men's lives, but to save them."

Truly, history repeats itself, even in the grand Old Dominion! J. FRAISE RICHARD.

Washington, D. C., July 19, 1899.

Cotner Letter.

The absorbing interest attending our great struggle to wholly free our beloved institution from debt has prevented any recent mention of our work. We will stop long enough to say, "Halloo!" from the field of action. A few with increasing numbers have vowed that the shadow that rested upon this grand work shall be lifted or that the responsibility of failure must rest elsewhere. The past two months have been more and more encouraging, and day by day, as some new ray of devotion reaches us, we are more encouraged that in a few weeks we shall have pledges sufficient to meet the claims of those who hold the property, and with the sale of other property, extra of the building and campus, clear the institution of every vestige of debt. When turned over to the brotherhood it is the purpose to have placed in the organic basis a bar against any incumbrance being upon the building and campus in future. While we are still short of complete success by a few hundred dollars, we are sure of victory if there is a strong and united effort made now. Very largely the help has come from our poorer brethren and weaker churches. Our country church has given over twelve hundred dollars.

A young man, a former student, offers his farm, his *all*, if need be, to save his *Alma Mater*. One notable exception is in the action of Brother Horace Morse, of Colorado Springs, who, without solicitation, has offered aid. His gift of fifteen hundred dollars has been an inspiration through all the struggle. God bless Brother Morse. Such men are an honor to our great brotherhood.

It is sometimes asked how we can conduct the school without endowment. Who says we will be compelled to do this? Let it not be forgotten that an effort will be continued to lay strong foundations for the future. We have a great brotherhood who will see the need of endowing our schools, such at least as are by location and history in the line of progress. The next great crusade for our cause, in my judgment, will be educational. Meanwhile, as in the past three years, during which no debt has been incurred, the school will strive to hold a high place, as it has in the past, for thoroughness and standing among the best schools of the West. With better hope and outlook attendance will grow.

We are about to issue our annual catalogue with announcements for the eleventh year. The school will open its doors for students with brighter future than for five years, and an increased attendance is expected.

The closing days of the last session were very interesting. Our annual address, by Brother B. L. Smith, on Alexander Campbell, was a grand inspiration for the occasion. It was greatly appreciated.

May we not ask our brethren everywhere to have fellowship with us in these last days of our struggle, so that we may make fast and sure, in this Jubilee Year, this victory for Christian education? Failure now would be crime. Send pledges or offerings, large or small, to J. W. Hilton, Bethany, Nebraska.

W. P. AYLSWORTH.

Questions.

I wish to ask Bro. A. B. Jones a question or two with regard to "actual and formal remission of sins." I wish you to go a little deeper into the philosophy of your illustration of the prodigal boy.

1. First in order, I wish you to explain the extent of the sin, for the foregiveness must be commensurate with the sin. When you represent the father as saying, "It is all over now," is it actually over before he kisses his mother? Has that boy *actual* forgiveness before he complies with the father's requirements? Let us look at it from another point.

2. If it was all over and the father willing to forgive on the condition that the boy kiss his mother, would the boy have been forgiven had he refused to kiss his mother? While you are at it I should like very much for you to get this question settled. Do you not make a mistake by confounding the God side and the man side of salvation?

3. Is it not true that God is *always* as willing to forgive sins as you represent that father to be willing to forgive his son?

4. If God is willing to forgive sins on certain conditions, can it be truthfully affirmed that sins are forgiven till those conditions are met?

5. I cannot conceive of any business transaction being complete where forms are at all required, until those forms are complied with. And you will confer quite a favor upon me by further explaining this matter.

6. It might be well for you to remember, too, that your illustration of the president is an impertinence, for the reason that the government is an *absolute man-archy* in which God both makes and executes all laws. Therefore it is a literal impossibility to discriminate between sinning against God and his government. H. M. BROOKS.

Paris, Ill.

ANSWERS.

1. As I did not in my illustration referred to, assign any particular "extent" to the sin, I cannot "explain the extent of the sin." Yes, the forgiveness must be as big as the sin in order to cover it. My argument is that the boy is *actually* forgiven in the father's heart before he complies with the father's requirement.

2. Had the boy refused to comply—a supposition quite impossible under the moral conditions supposed—he would not have received *formal* remission, and a *new* case of sin and rebellion would exist.

3. I think God is "always" willing to forgive—actually forgive on the ground of repentance, formally forgive on the ground of baptism.

4. God does not forgive, as I see the matter, until the conditions are met. I speak now with reference to a normal state of things.

5. I can expiain, but I cannot impart to another the power to "conceive" the truth explained.

6. There is a sense in which every wrong that we do is a sin against God; and yet, there is a sense in which "sin is the violation of law." The average man will not find it an "impossibility to discriminate" here.

It is a little surprising that a man who can settle the question of "impertinence" with such facility in my case and *his own as well*, should seek the aid of anybody in answering the foregoing trivial questions and observations. A. B. JONES.

Liberty, Mo.



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"HE THAT ANY GOOD WOULD WIN" should be provided with good health, and every one who would have good health should remember that pure, rich blood is the first requisite. Hood's Sarsaparilla, by giving good health has helped many a man to success.

Notes and News.

Some church desiring a preacher who can be secured for moderate salary, by addressing me can be put into correspondence with a graduate of one of our colleges, an earnest, practical young man. W. W. SNIFF.

Gibson City, Ill.

Any church desiring the services of a pastor or evangelist of five years' experience and good success can be put in correspondence with one by addressing Pastor Christian Church, Stockton, Kansas.

A suitable young preacher who can lead in congregational singing and do pastoral work at a salary of form five to six hundred dollars per year can get a position as assistant pastor in a good church by addressing W. H. McClain, Room 1320, Chemical Bldg. St. Louis, Mo.

Chautauqua (N. Y.) Notes.

The season at Chautauqua is now fully inaugurated. The attendance is the largest in the history of the Assembly for the same date —July.

The "Disciple Headquarters" is much improved by the removal of a partition. By this means our assembly room is much enlarged and beautified. Our indebtedness is much reduced, although further contributions are needed.

Not many of our preachers are yet here, the list being Geo. Anderson, Youngstown, O.; S. L. Darsie, Buffalo, N. Y., and B. Q. Denham, North Tonawanda, N. Y. There are 95 Disciples of Christ registered at headquarters, of whom 28 are from Kentucky and 18 are from New York.

S. L. Darsie preached last Sunday, and Bro. Anderson is announced for next Sunday.

Our prayer-meeting last Wednesday evening was well attended, and was admirably led by Mrs. J. J. Bronaugh, of Lexington, Ky.

Bro. W. J. Ford and wife, of Hiram, O., have charge at headquarters, and nearly all rooms are occupied under their efficient management. B. Q. DENHAM.

Chautauqua, July 20.

Minnesota.

Delightful is the season. Summer resorts are filling up with tired humanity. Minnesota, with its altitude of 1,000 feet, its extensive forests and broad prairies produces a brand of ozone famous the world around. Lake Minnetonka, the chief summer resort, is just beyond the limits of Minneapolis, and with its fleets, woodlands, hotels and cottages is a delightful spot to recreate in.

Business is brisk and the natural advantages bestowed by God Almighty are being exploited as never before. The iron mines of the North, where the ore lies out of doors like so many great hills and plains of sand (and as easily worked, the work being done by steam shovels) is illustrative of the general rush, it being almost impossible to secure sufficient shipping to meet the demand in the East.

And Minneapolis, with her 23 flourmills and as many more sawmills, adds to the volume.

Back of all, however, is that bulwark of prosperity, agriculture, which is pressing to the front by bounds and overshadowing all as should be in every well-balanced state. The past has been taken up with grain raising almost exclusively, as is the case in nearly all newly settled communities; but with reduced liabilities and established credit the farmers have taken to a diversification of crops with a pronounced tendency in the direction of dairying. And it is likely the state in a few years will be among the leaders in this important and paying industry. Already have first honors been carried off for excellence in butter-making at the Omaha Exposition.

F. H. MELLEN.

Minneapolis, Minn.

Extension of the Time of Railroad Tickets to the Jubilee Convention.

A number have written and asked that the time limit of the tickets to the Jubilee Convention be extended to thirty days after the close of the convention. We have taken the matter up with the Central Traffic Association and that association has offered us thirty days extension provided we guarantee the expense of such an extension. The cost will be about $500.00; two railroad men must be employed for fully a month; some printing must be done. books must be kept giving a detailed account of each ticket; an office must be kept open here in Cincinnati for thirty days. To meet these expenses a fee of fifty cents per ticket is asked, and those asking the extension are required to guarantee whatever remains of the cost, as above indicated.

We are anxious to accommodate our brethren in every way possible. There is no fund known to us from which this $500 or any part of it can be drawn. It is uncertain whether a thousand people will want to remain after the close of the convention. Will all those desiring to have their tickets extended please write me of that fact so that we may form some estimate as to how many of our brethren will wish to take advantage of this extension of time and some estimate may be formed as to what action we should take.

PLEASE NOTE:—All those who desire to have their tickets extended beyond the return limit by the payment of 50 cents at the close of the convention, please inform the undersigned.

BENJ. L. SMITH, Cor. Sec.

Y. M. C. A. Bldg., Cincinnati, O.

Boise, Idaho.

There is a noble band of Christian workers here under the pastorate of Bro. G. L. Surber.

This new state of Idaho with its wonderful mineral wealth, its facilities for stock raising and fruit raising certainly has a remarkable future before it. The salubrity of the climate here in Boise is not excelled anywhere in the world.

The winters are mild, the summers cool. The air is pure and dry and the water as pure as mountain reservoirs can make it.

There are all kinds of fruit here and in wonderful abundance.

The skies are as blue as those of Italy and cyclones and tornadoes are unknown.

Boise is the capital of the state and has a population of about 12,900.

They have a very fine system of public schools.

Our church home is a modest building with a seating capacity of about 300 and in a very good location. Unfortunately, the church here has a debt of two thousand dollars.

Bro. Surber has just been granted a vacation of two months. He donates his salary and expects to solicit aid for the church during the time he is absent.

The church has the credit abroad of a much larger membership than she really possesses. One of the members said to me: "We have just about twenty-five working and paying members out of one hundred and twenty-five on the church roll."

My idea is that the Home Mission Board could not do a better or a wiser thing than to come to the rescue of this consecrated and overburdened little band and pay off the $2,000 and let them stand on their feet. This is a field that they can not afford to neglect. The importance of a strong church here must be apparent to every one, and this debt of $2,000 hangs as a millstone about her neck.

I am only here spending a part of my summer vacation, but I can see clearly that unless the church can receive some very substantial aid and that soon, the cause here will practically perish. Fraternally,

C. M. PINKERTON,
Supt. City Schools.

Lead, S. Dak.

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The Kentucky Mountain Mission.

The thirteenth annual session of Hazel Green Academy, the Kentucky Mountain Mission of the C. W. B. M., closed on June 6. Looking back over the year's work we are saying it is equal to the work of any session in the history of the mission, and it far exceeds many of them.

There was an enrollment of 158 pupils, 69 of whom were boarders from many counties throughout the mountains. There were 36 enrolled in the Teachers' Drill Class, while many who were pursuing other courses of study were teachers in the public schools of Eastern Kentucky. There were just 53 public school-teachers enrolled in the school during the session. Many of these will teach during the summer and fall, and will again enter school in the winter.

There were seven graduated—six in the English course and one in the Latin scientific course. The work done by the pupils as a body was good and the deportment and interest manifest were exceptional. We do not think a better school of boys and girls, or young men and women, can be found anywhere. How eager most of them are to learn; and they believe that it takes hard study to acquire things worthy. These young men and women are not only interested in gaining knowledge intellectually, but they are also interested in spiritual things. The majority of them were regular in attendance upon all church services and were deeply concerned.

The mountains of Kentucky furnish one of the best possible fields for missionary work. People who have never visited the mountains can have no conception of the importance of this field. Come over and look in upon the mountain homes with their thousands of boys and girls, eager and anxious to know of the world and of God and his Christ. It behooves us to bestir ourselves and to make every preparation to win this people to the Christ. The people are anxious to hear "our plea," the "simple story of the cross," the "story of Jesus and his love." We must gather the young men and women into our mission school and send them out as heralds of the good news, the glad tidings. Such leaven will eventually leaven the whole lump. We must act while it is to-day. What may to-morrow bring forth! The people from the valley must after awhile turn towards the mountains as a source of supply. This whole country is rich in undeveloped resources; it will in some future day be the El Dorado of the great central part of our Union. Let us continue to occupy it, but upon a larger scale. WM. H. CARD.

A Progressive Institution.

The unusual healthfulness of the climate added to the superior educational advantages makes the Mary Baldwin Seminary for young ladies, Staunton, Virginia, the popular school that it is. During the present summer a building which will add greatly to the comfort and convenience of the students will be erected to the memory of its noble founder, Miss Mary Julia Baldwin. With increased facilities and a generous endowment the Seminary offers greater inducements than ever before to those in search of a classical education. The watch-word of this institution is Progress. Write to Miss E. C. Weimar, Principal, or Mr. W. W. King, Business Manager, for catalogue.

State Mission Notes.

The program committee of the state convention at Jefferson City, Oct. 25, are almost ready with the first rough outline of the program. The speakers are being obtained. D. R. Dungan, of St. Louis, has promised us the convention sermon, and those who know him know that it will be full of good things. This will be the beginning, and we promise you there shall be no let-down till the very end.

A little different division of time will obtain this year from last. At their request the C. W. B. M. will begin their sessions on Wednesday at noon, and will close Thursday at noon. The closing sermon, a sermon of consecration, will be given by D. W. Moore, of Springfield, and you can expect one of the richest feasts of all in that.

I am now in correspondence with the railroads in regard to rates. We will have a rate of one fare for the round trip if it is possible to get it, and we think it is. It will be a shame to us if we do not go to the convention at at Jefferson City with a unanimity and greatness that will be impressive. It is the first time we have ever been to the capital of the state. Our church there is weak, and needs the help which a great convention can give. A weak, poorly attended convention will injure the cause in the whole state, and especially will it be a depressing influence on the church at that place.

Every preacher in the state should make it a matter of *duty* to bring this matter before his people and *insist* that they owe it to the brotherhood at large, to the cause in the state and to the church at Jefferson City to come and be present at that convention. Remember the time and the place. Print it on a placard, write it on your bulletin board, "State Convention Meets at Jefferson City, Oct. 2-5, 1899. You are Expected to Go."

And remember how near the time is at hand, and so many of you have not sent in your contributions to the state work, and it is needing it *now*.

Yours in His name, T. A. ABBOTT.

To the Brethren at Large.

Having arrived at the age when I can no longer use to advantage the paper tracts, reports, sermons, etc., published by our people during the past thirty or forty years, and wishing to put them where they may do some good, I will give them or a portion of them to any one who will pay the cost of transportation. Some of these pamphlets are of little value to busy people of to-day, but some preachers and young Disciples wishing to know the past of our people and to some who may desire to publish items of interest concerning it or to get up addresses for public occasion, they are too useful to be thrown away. Among them are complete files of the CHRISTIAN-EVANGELIST, Standard and Guide for many years past.

It is known to many that for sometime I have been collecting Millennial Harbingers and furnishing them to others making up sets of thin rare and valuable work. This has cost me as immense amount of time, labor and expense, but I found pleasure in it, confident that the day is not far distant when the work will be of great value to many of our successors as a book of reference. A complete set consists of 41 volumes extending from 1830 to 1870 inclusive. Some of these numbers and volumes have been given me by kind brethren, but others I have bought at from $1.00 to $1.50 per vol.

Now I propose to sell well-bound sets at prices ranging from $50 to $90 and to give one-half the proceeds to any of our colleges or missionary societies that the purchasers may designate. It seeme to me that a copy of this valuable work should be placed in some of our public libraries to tell the story of our rise and progress to those who come after us, and from no other source can that story be as easily gathared as from the pages of the Millennial Harbinger.

I have also a large supply of odd numbers and volumes which I will dispose of at reduced rates to such as may be making up sets for themselves or for the use of others. It will not be long before these will be impossible to find; it is even now difficult. For further information address R. GRAHAM.

Lexington, Ky.

New Mexico Camp Meeting.

A camp-meeting will be held on the Gila River between Duncan, Arizona Territory, and Lordsburg, New Mexico, beginning Aug. 5th and embracing two Lord's days. The brethren expect the largest gathering of the kind ever known in that country. The writer has been invited to attend as chief speaker. He hopes to meet the Disciples from Eastern Arizona and Western New Mexico. Come and let us worship together and consult concerning the interests of the Master's kingdom in that region. Conveyance can be secured from Lordsburg if you reach there Aug. 4th by addressing B. B. Ownby.

S. K. HALLAM, Territorial Evangelist.

Chautauqua Notes.

In sending to ask that the CHRISTIAN-EVANGELIST may be placed on the headquarters' table here where visitors have already been inquiring for it, it will not be amiss to note some of the sayings of Dr. A. H. Bradford, of Montclair, N. J., who has all of his ministerial lifetime been pastor of the First Congregational Church there, 29 years in one place. His words have been read, as he is associate editor of the Outlook. This has been called an age of doubt. In comparison with other times *this is* an age of faith, said he, in a sermon in the Amphitheatre on Sunday morning last. The scientific spirit distinguishes our time. Twenty-five years ago Prof. Huxley found in matter the promise and potency of all life. Sir William Crooks, in 1898, speaking from the same position as Huxley, declared that to-day science finds in life the promise and potency of all the material universe; and this statement marks the progress of science during the quarter of a century. George J. Romanes, after long wandering in the deserts of agnosticism, came back to a child's faith. In the British Scientific Association the Christian members maintain a daily prayer-meeting.

Few books have done more to strengthen faith in immortality than the "Unseen Universe," by Profs. Tate and Stewart. Spiritualism, faith-healing, Christian Science, mental science, call them fads, illustrate the universality of faith. All of them rest on evidence entirely in the sphere of the unseen.

Christian Science is *exaggerated* faith. Thinking of this faith, so universal, the writer calls up some grand expressions of our Bro. Harrison Jones, of Alliance, O., who has been preaching 70 years, and is now past 85. He was Gen. Garfield's army chaplain, and in his talk to me a few days since said: "Peter, before he knew the gospel was unto the Gentiles, saw the sheet let down from heaven three times, full of all manner of beasts. As a Jew he strove against the vision, but finally understood it, and said, Now I see that thou art no respecter of persons, and this gospel is for all the world. On the day of Pentecost they were together in one place, and the Spirit descended upon them, and they spake with tongues, every man in his own language. It was to be preached among all nations, beginning at Jerusalem. The Christ was the stone cut out of the mountain, which was to fill the whole earth. No sects, no divisions, no classes of people within this message, but it was to be one gospel, and the same gospel unto the uttermost parts of the earth. It was to give liberty to all nations, and wherever the American flag has gone the gospel has been heard, giving equal rights unto all men. So, when Cervera's ships sailed out into the mælstrom of death in the Carribean Sea, and fearful Union shots swept whole lines of men prostrate upon his decks, our great commander said, "Don't cheer, boys; scores of their men are dying now." And another majestic officer called, "Hats off. Let us thank God for victory." So righteousness prevailed, and the United States sailors cared for the fallen foe, and humanity was to be lifted up. W. J. FORD.

HERE is a medical lecture in a nutshell. The Kidneys drain water and impurities from the blood. The liver makes bile and helps to drive off other waste. If these organs work badly the body becomes a cesspool and disease sets in. You must get them into healthy action or die.

Dr. J. H. Mc Lean's Liver & Kidney Balm

is an old and unsurpassed remedy for Backache, Debility, Sleeplessness, Lost Appetite, Foul Tongue, Palpitations and all other symptoms of disease in those organs. It cures as well as prevents every serious trouble in Kidney, Liver or Bladder. At druggists, $1.00 per bottle.

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Wisconsin News.

W. B. Taylor, of Chicago, and F. W. Mutchler are holding a protracted meeting for Bro. Mutchler's church at Center.

E. M. Norton preached three sermons at Lynxville, and had three additions; one baptism in the Mississippi River.

A. F. Willett got the church at Richland Center into so hopeful a mood and enthusiastic in work that they decided they must have a new house and sent for me to help them in the matter. I secured $1,805 in good pledges. This could not have been done but for Bro. Willett's good start. They went to work on the new building the next morning after I presented my report. They hope to have the new house ready for our state convention. Every dollar for this building was raised within the church membership.

The district convention at Sugar Grove was not largely attended at the start, though there was a better representation later.

J. H. Berkey, of Monroe, recently made a tour into Indiana and Illinois, lecturing. I filled the pulpit for him one Sunday and presented our state work there.

Mr. and Mrs. W. S. Campbell, of Rushville, Ind., are holding a meeting at Kelley Brook and Amanda, under the direction of the state board. Epidemics of diphtheria and measles closed the meetings at Kelly Brook.

H. F. Barstow will move this week from West Lima to Hickory, where he will become pastor. The cause there will continue to prosper under his leadership. During my last visit there I started an auxiliary of nine members.

F. N. Calvin continues to move things at Miwaukee. Additions almost evers Sunday recently, six in last three Sundays. The lot for the new building haa been purchased.

Sugar Grove asked to be released from having the state convention this year and Richland Center invited it there, which invitation the board unanimously accepted. The dates are Sept. 13-17. Let every church be represented by at least one delegate. Let every delegate plan to stay over Sunday. The following speakers from outside the state have been secured: C. C. Smith, of Cincinnati; Mrs. Helen E. Moses, of Indianapolis, Ind.; Pres. J. H. Hardin, of Eureka College, and Mr. Wharton and Miss Burgess, who are missionaries on furlough. This promises to be even a better convention than the last one. Let us make it larger as well as better. Every church should have its apportionment paid in full before convention time.

C. G. MCNEILL, State Missionary.

Evangelistic.

PENNSYLVANIA.

Dunmore (Scranton).—One baptism and another confession July 16.—R. R. BULGIN.

MICHIGAN.

Du Plain, July 17.—Baptized an elderly lady on Tuesday afternoon, July 11.—J. H. LACEY.

ALABAMA.

Birmingham.—Two additions here last Lord's day.—O. P. SPIEGEL.

KENTUCKY.

S. F. Fowter, of Murry, closed an eight days' meeting last week at Berea, with 33 additions. He is now in a meeting with his home church, with Prof. C. M. Hughes as singer.

KANSAS.

Columbus, July 17.—Two baptisims at regular services here since last report. Have also organized a Junior Y. P. S. C. E. of 28 members, and an auxiliary of 15 members to the C. W. B. M.—M. MCFARLAND, pastor.

SOUTH DAKOTA.

We will close our six weeks' meeting here next Sunday night. Bro. Lawrence Wright has done some hard work, preached a painfully plain gospel and reaped a harvest. Thirteen came from the world and one from the Baptists. Twelve of these will take membership with us at South Elrod.—R. D. M.

MINNESOTA.

Madelia, July 20.—Our special meeting here is moving grandly on; large tent is more than full, interest excellent. Bro. Atwood is proclaimlng God's Word in thunder tones. This is Bro. Shellenberger's home, and his labors show advancement to a marked degree.—F. HOWARD SWEETMAN.

TENNESSEE.

Johnson City, July 15.—A. A. Ferguson, of Virginia, began work with the church at this place July 2. Bro. Ferguson is a very able preacher and is getting large audiences. Has had one addition, reclaimed. We confidently expect large results from his ministry.—A. B. CROUCH.

IOWA.

Des Moines, July 17.—Five accessions at our last appointment at Indianapolis (Iowa); four of these by baptism. We will repair the church building there this summer.—CHAS. D. HOUGHAM.

Fort Dodge, July 13.—Nine added to the church in revival services here. People turned away from the tent last night on account of room.—W. J. DODGE.

MISSOURI.

Three baptisms at the Fourth Christian Church, St. Louis, July 23.—E. T. MCFARLAND, pastor.

One baptism here last week, two confessions here last Sunday night, and the largest average attendance in the Bible-school average 213 1-3, for June of any month in the history of the church. Will, God willing, begin at Nevada, Mo., Sept. 1st.—B. F. HILL.

Kansas City, July 16.—Closed my second year's work July 15th. There have been 112 added during the year; 66 baptisms. In the two years' city missionary work there have been 225 added, with 153 by baptism. All of our missions gave this year to Home and Foreign Missions and state Sunday school work. We shall also remember our state work. God is giving us many open doors in this growing city. The outlook for something permanent the coming year is becoming bright day by day. Pray for us.—FRANK L. BOWEN.

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This book contains 62 chapters, 384 large pages of printed matter, and more than 100 portraits and illustrations. The pictures of all the foreign missionaries of the Christian Church, their homes and places of worship, are among the illustrations.

In August, 1895, Secretary McLean, having been granted a leave of absence for one year, started on a visit to all our Foreign Missions, and this volume records in the author's terse, clear style, the impressions he received, the sights he saw, and the needs of our missionaries on the field. It contains a fund of information on the customs of the countries visited, the lives of the people, and the success of our missions. The book is profusely illustrated with pictures taken on the spot. The book is written in a most fascinating manner, enabling the reader to feel as though he had made the trip with the writer. The author set out from Cincinnati, Ohio, crossing the American continent to San Francisco, then across the Pacific Ocean to Japan, stopping at Honolulu, then to China, India, Australia, Egypt, Palestine, Turkey, European countries to London, across the Atlantic to America, and then home. The book gives the social, political and religious phases of the many nations visited by the author. ☞*Cash must accompany the order.*

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Printed in Colors.

This is a Weekly for the Primary Department in the Sunday-school and the Little Ones at Home, full of Charming Little Stories, Sweet Poems, Merry Rhymes and Jingles, Beautiful Pictures and Simple Lesson Talks. It is printed on fine tinted paper, and no pains or expense is spared to make it the prettiest and best of all papers for the very little people.

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This is a Weekly for the Sunday-school and Family, of varied and attractive contents, embracing Serial and Shorter Stories; Sketches; Incidents of Travel; Poetry; Field Notes; Lesson Talks, and Letters from the Children. Printed from clear type, on fine calendered paper, and profusely illustrated with new and beautiful engravings.

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A Large Illustrated Weekly Magazine, devoted to the welfare and work of Our Young People, giving special attention to the Sunday-school and Young People's Society of Christian Endeavor. It contains wood-cuts and biographical sketches of prominent workers, Notes on the Sunday-school Lessons, and Endeavor Prayer-meeting Topics for each week, Outlines of Work, etc. This Magazine has called forth more commendatory notices than any other periodical ever issued by our people. The Sunday-school pupil or teacher who has this publication will need no other lesson help, and will be able to keep fully "abreast of the times" in the Sunday-school and Y. P. S. C. E. work.

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Family Circle.

The Blind Weaver.

The great wheel turns, and through my hands
I feel the swift threads run;
My sightless eyes can never see
In warp and woof of tapestry
The tissue Fate has spun;
I know not what I blindly weave,
And yet I dumbly pray
That when the shadows closer creep
Some bit of beauty I may keep
For all the toiling day.

Sometimes the thread is silken, soft
As thistledown afield:
I tremble—is it Love at last?
A light for vision overcast—
And has my heart a shield?
The wheel waits not, and I toil on
Along the vast design;
From coarse to fine the woof-threads range—
Ah, foolish one, they shall not change
For wish nor prayer of thine!

The night draws near. My tired soul
Is rent with sudden fears;
The wheel is still—the broken thread
That through my weary fingers sped
Is rough, and stained with tears.
My bleeding hands, I know, have grasped
A web of somber hue—
Pass not the sightless weaver by!
O Master, chide me not, for I
Have done as best I knew!

—*Myrtle Reed, in The Outlook.*

Her Siloam.

MINNIE E. HADLEY.

It was a beautiful Sabbath morning in June, and the sun's illuminating rays never shone more beautifully than now, as they poured through the elaborately painted windows of "First Trinity Church," in the city of L, throwing their gorgeous beams of kaleidoscopic colors with equal splendor upon the sombre, threadbare coat of the pious deacon and the gaudy organdie of the typical summer girl.

Marion Clifford, the soloist of the choir, attired in a costume which outrivaled the gayest of the gay, drank in the beauty of the scene about her and felt intoxicated by its richness. The church was a new one and its interior a veritable bower of loveliness, to which the sun this morning was adding extra touches of splendor.

Instead of a "sea of upturned faces" Marion saw in the congregation before her one continuous bed of bright-colored flowers, composed of new spring hats and supported by as many bright and airy figures of female loveliness.

The sweet fragrance of roses and lilies at the altar, blended with little wafts of perfume from various quarters of the congregation, was scenting the whole auditorium.

The great pipe organ was sending forth its most resonant and clearest tones; the soul-stirring chimes from the bowels of the great dome were issuing forth in harmonious peals of welcome — everything and everybody was at its best. Marion Clifford was never more stylishly dressed nor had her beauty shone to better advantage than this morning; and yet in the midst of it all Marion Clifford was very, very sad.

Religiously, she was undergoing a great change. Only in the last few weeks Christ had more than once touched her soul in the plain, outspoken, but earnest words of the new minister, Rev. Barnes.

Marion Clifford was wealthy, beautiful and talented, and during the four preceding solos that she had sung in the Trinity Church choir, the ministers were wont to praise, flatter and fawn on her as servilely as the most cringing admirer of the congregation. Possibly because they knew she liked it; possibly because it was policy to do so.

Rev. Barnes was so different! Never yet had he complimented her singing, and only last Sunday, when one of the girls had told her in his presence that the "solo was grand" and that "she looked too sweet for anything," Marion's quick eye detected a look of mingled pain and disgust which seemed to say, "You poor, foolish, deluded child; you might do first rate for a third-rate opera, but for a real, spiritual minded church soloist you are as far away from it as Dan from Beersheba."

Marion felt it keenly and she did what she had never done before — she prayed long and earnestly that she might be able to put more of Christ into her church singing and less of self.

"How beautiful everything looks this morning!" thought Marion. "How richly beautiful, and yet how much true Christianity is there here? Not so much as there ought to be surely, else the poor sufferers down at the stockyards would receive more attention."

Only the night before, aroused by something that Bro. Barnes had let fall in one of his sermons on reform, she visited that God-forsaken district for the first time, and its wretched pictures of vice and suffering were branded into her very soul, never to be forgotten.

"There is Bro. Barnes," she thought. "Of course, he is religious. Already his sermons are shedding warmth and gospel light into the remotest corners of this cold-storage church, while every ragamuffin in the stockyards seemed to know him as a personal friend."

"No. 2, Sister Morrison—wealthy, stylish, kind-hearted withal, and yet a menial slave to fashion and society."

"That lavender bonnet must have cost at least $20," thought Marion, and blushed when she remembered that her own had cost $15, and that there were people in the stockyards who were actually starving for bread and butter.

No. 3, and her eyes fell upon Miss Prim, a very precise old maid, who sat very erect and looked very dignified. "A slave to her intellect, her Browning philosophy and her club work," Marion was thinking. "How little she really knows or cares of the suffering multitudes all about her."

And thus she might have gone on with her cataloguing to the end of that aisle had not one of the choir girls nudged her. "We are waiting for your solo, Miss Clifford."

"By cool Siloam's shady rill
The lily must decay,
The rose that blooms beneath the hill
Must shortly fade away."

It was the third stanza and the last two words seemed to choke her. A grear lump arose in her throat and for a single moment her tones failed her. Thoughts of the proud and cold congregation on the one hand and of the poor, helpless sufferers on the other were surging through her brain in a very whirlwind of confusion.

Her elegant, fashionable hat seemed burning into her very brain and a fainting weakness seized her. In that trying moment, while all eyes were fixed upon her, a little prayer went up to God—just a word—but oh! how much of her soul went with it, and then she sang, sang with a clear, beautiful, but slightly quivering voice as she had never sang before, so much tenderness and spirit did she put into it.

"Thou, whose infant feet were found
Within thy Father's shrine,
Dependent on thy bounteous breath,
We seek thy grace alone,
In childhood, manhood, age and death,
To keep us all thine own."

Rev. Barnes had turned in his chair and was looking straight at her.

Then the sermon began. And such a sermon Marion had never heard him preach before. His text was the blind man and the Pool of Siloam.

"There's a Siloam in the life of every penitent seeker," he shouted with earnest eloquence, "something that is difficult to do, some sacrifice to make as a test of faith which requires strength and courage, but Christ will always meet us half way. A very little bit of genuine sacrifice in the Christian life is worth a great deal of lazy, idle and mechanical service."

It was a new thought to Marion.

"There yet remains some Siloam in my life, in the waters of which I must bathe before I am truly converted. God help me to find it and give me strength to meet it, no matter how great may be the sacrifice!"

"I never heard you sing like that before, Miss Clifford," said Bro. Barnes, as he shook hands with her at the close of the service; "it gave me inspiration for my sermon."

The next day Madame de Arnant, the most fashionable milliner in L, almost lost her breath when Marion Clifford entered her shop and said:

"I should like to exchange this hat, Mrs. Arnant; I want something cheaper."

"But we never refund money, Miss Clifford, after a sale is once made."

"Of course you do not. But just give me the little dainty sailor there in the window that is marked $2.50, and I shall wear it all summer. That leaves $12.50. I will invest it all in those cheap sailors which lie there on the counter—if you would just as soon."

Marion's hat was not soild a particle, as she had only worn it to church the preceding Sunday, and as the sailors were slightly out of date, Madam de Arnant was only too glad to make the exchange. But what *had* possessed Marion Clifford? She must certainly have lost her senses!

"They are for the stockyards," explained Marion, smiling at the poor woman's look of consternation. "Please have them sent to my home as soon as possible."

Her work of reform had indeed begun. Henceforth she would practice the most rigid economy in every way and give her surplus funds to charity.

"After all this isn't much of a sacrifice," she thought, as she put on the dainty little white sailor and stood before the large mirror of her boudoir. "I am really prettier in this than I was in the more expensive one." And in spite of her trying to force it back, the thought would thrust itself upon her: "I am truly beautiful! Every one says so."

Suddenly she snatched the hat from her head and turned away from the glass.

"I really wish I were plain, very plain, then it would not be so hard for me to be good. My beauty tempts me to vanity."

The next moment she was humming, "By cool Siloam's shady rill," and thinking of Birdie Webb.

Birdie was a poor little cripple girl, who lived in the second story of one of the most miserable tenements of the stockyards, and whose father was a cruel, vicious drunkard.

"What a perfect little saint upon earth she is, to be sure," thought Marion. "I shall take her plenty of good books to read, an invalid chair with wheels and new clothes. Then she can go all about those wretched, sinful holes and teach the people of Christ. Why, that child's face is almost enough to convert one and her presence there shall be a continued benediction."

"Now Birdie, we must become the best of friends," said Marion that evening, as she placed the meek little creature in her new wheeled chair. "You are a very little creature, but you are also very good and very Christlike, and you must be my main help in leading all these wretceed people to the blessed Master that you so dearly love. I have rented the little empty room next to Mike Donnelley's saloon, and there we shall try to hold a Sunday-school and prayer-meeting. You shall be a great help to me in both."

"Me! Me! Miss Clifford?" and Birdie clapped her thin little hands with delight at the thought of making herself really useful in this sinful world.

The next moment she had burst into a flood of tears, but they were tears of joy, and Marion quietly depositing the books and clothes on a dilapidated old stool beside the child hurried down the rickety stairs, for she, too, was weeping. She also left a little hand-bell with which Birdie was to summon an honest old tobacco dryer across the way to help her down the stairs. Marion had already paid him for one month in advance.

It was a hot, windy afternoon in July. The little congregation at Marion's first stockyard prayer-meeting were idly lounging off in various directions.

"They have at least heard of Christ," thought Marion, as she gazed after the motley, hopeless looking array of ragamuffins and dissipated sots that had just been listening to her story of the Savior.

God had blessed her that afternoon with power which she had never dreamed of, and the beautiful story of Christ's death and resurrection she had told very touchingly. Her theme was the beautiful words of the Master: "Greater love than this can no man show than that he lay down his life for his friends," and it kept sounding in her ears after she had dismissed her congregation.

Suddenly an awful cry burst out upon the air. It was caught up by hundreds of voices and Marion's ears were filled with shrieks of excitement and yells of terror. Glancing at the rotten row of tenements across the way, she beheld a black cloud of smoke rolling up from one of the old roofs, while a little tongue of dark-red flame came curling up from the midst, and even as Marion gazed it was caught by the boisterous wind and went sweeping along with mad vengeance over the whole line of dry roofs.

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Birdie Webb sat all alone in her little second-story hovel. Her mother was away at work, and her father as usual in Mike Donnelley's saloon, dead drunk.

Already the rotton timbers of the dingy little room were beginning to crackle in the hissing flames. She thrust her head from the window, ringing the little bell violently and shrieking for help. She felt herself growing hot—she seemed to be choking—then all grew dark around her and she fell fainting to the floor with one poor little arm hanging over the window-sill, as though imploring help.

"Great God, men! will you try to save this rubbish while yonder child burns to death! Carry this ladder to that window! Quick! Quick! or it's too late! That's it, that's it! well done! God bless you!"

It was a woman in black, a sister of charity, who spoke thus to the men in front of Mike Donnelley's saloon, and as she saw her commands executed she drew from her bosom a beautiful gold watch.

"This to the man who rescues yonder child!"

"And this!" cried another voice.

It was Rev. Barnes who had just appeared on the scene and was holding out a purse filled with coin.

No one stirred.

"There's no use a burnin' two lives fer one," said a desperate looking fellow. "Don't yer see! The hull thing's a startin' ter fall now!"

The next moment and the woman in black was scaling the ladder like the wings of the wind. Up, up, she went—higher, ever higher! Now she seizes the child and commences her descent.

There is a cry of applause. A shriek of wild, deafening, mad delight from the spectators below—and then there comes a crash, one awful crash—the old structure has fallen in and the ladder with its precious burden is reeling with the mass. The cry of delight changed to one of horror and the maddening throng dashed forward to save the helpless victims from the burning mass.

Strong arms delivered them, but not before both had been considerably burned, though not fatally.

As they carried the woman in black to a place of safety, her head-gear had fallen off and Rev. Barnes uttered a cry of horror as he recognized the pale face and unconscious form of Marion Clifford, the beautiful curls all charred and burned.

She had taken the nun's dress along to wear as a protection in visiting certain vile quarters of the city and had put it on on this occasion, as its woollen fabric was less liable to catch fire than her thin summer dress.

On hearing Birdie's cry for help she felt that this was to be the great Siloam of her life and that God would give her strength to meet it. It was a partial sacrifice of physical beauty but a gain of spiritual power.

Marion Clifford is now Rev. Mrs. Barnes, and with her husband is accomplishing wonderful work for Christ in the stockyards of L.

Her sacrifice won from them both love and confidence. "For greater love than this has no man shown, that he lay down his life for his friends."

Washingion C. H., Ohio.

THE HOME DEPARTMENT.

Great attention is now being given to the Home Department of the Sunday-school. It is intended for all persons who for any reason cannot attend the regular sessions of the school, yet who desire to study the International Bible Lessons, and keep pace with the great Sunday-school movement.

The Supplies.—The supplies necessary for the Home Department, in addition to the Lesson Annuals, Quarterlies or Papers that may be used in the school, are as follows:

1. *Application Blanks* for membership in the class to be signed by the applicant and filed with the Secretary of the Department.

2. The *Home Register*, containing full explanations for conducting the Department, with ten Test Questions on each lesson of the quarter, followed by blank spaces for writing the answers.

3. *Certificates of Proficiency*, to be given to members at the end of the quarter, signed by the Superintendent and Secretary, based on the written answers to the questions on the lessons of the quarter.

Price List.—The prices of these necessary supplies are as follows: 1. *Application Cards*, 10 cents per dozen; 50 cents per 100. 2. The *Home Register*, 5 cents per copy, or in packages of not less than ten copies, 3 cents each. 3. *Certificates of Proficiency*, 25 cents per dozen, or $1.50 per 100.

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The Two Words.

One day a harsh word, rashly said,
Upon an evil journey sped,
And like a sharp and cruel dart
It pierced a fond and loving heart;
It turned a friend into a foe,
And everywhere brought pain and woe.

A kind word followed it one day,
Flew swiftly on its blessed way.
It healed the wound, it soothed the pain,
And friends of old were friends again;
It made the hate and anger cease,
And everywhere brought joy and peace.

But yet the harsh word left a trace
The kind word could not efface;
And though the heart its love regained,
It bore a scar that long remained;
Friends could forgive, but not forget,
Or lose the sense of keen regret.

Oh! if we would but learn to know
How swift and sure our words can go,
How would we weigh with utmost care
Each thought before it sought the air,
And only speak the words that move
Like white-winged messengers of love!

—*Sunday-school Times.*

Don't Get Discouraged.

HATTRESS H. SHICK.

Don't get discouraged. Whoever gained anything by drawing down the corners of his mouth when a cloud came over the sun or letting his heart drop into his shoes like a lead weight when misfortune comes upon him? Why, man, if the world knocks you down and jostles past you in the race, don't sit whining under people's feet, but get up, rub your elbows and begin again. There are some people who even to look at, is worse than a dose of chamomile tea!

What if you do get a little puzzled on the dollar-and-cent question? Others beside you have stood in exactly the same spot and struggled bravely out of it, and you are neither halt, lame, nor blind that you cannot do likewise. The weather may be dark and rainy; very well, laugh between the drops and think cheerily of the blue sky and sunshine that will surely come to-morrow. Business may be dull; make the best of what you have, and look forward to something more hopeful. If you fall down, don't lament over your bruises, but be thankful that no bones are broken. If you can't afford roast beef and plum pudding, eat your codfish joyfully, and bless your stars for the indigestion and dyspepsia you thereby escape. The moment you begin to groan over your troubles and count up the calamities, you may as well throw yourself over the docks and be done with it! The luckiest fellow in the world might have woes enough, if he would set himself to hunting them up. They are like small particles of dust—you do not see them without close inspection.

Don't get discouraged, wife! Life is not long enough to spend in inflaming your eyes and reddening your nose because the pudding won't bake, and your husband says the shirt you worked over so long "set like a meal bag." Make another pudding, begin the shirt anew. Don't feel "down in the mouth" because dust will settle and clothes will wear out and crockery get broken. Being a woman does not procure you an exemption from care and trouble any more than your husband. Take things as they come, good and bad together, and whenever you feel inclined to cry, just change your mind and laugh. Keep the horrors at arm's length, and never turn a blessing round to see whether it has a dark side to it. Always take it for granted that things are blessings unless they prove false. Preachers, don't get discouraged, even though some one robs you of the honor justly due you; there is One that will give you the honor justly due you—Jesus Christ the Righteous.

Mulkeytown, Ill.

Personal Charm.

The charm of manner consists in its simplicity, its grace and its sincerity. A gracious presence and a well-modulated voice have more power than one can well estimate. Training accomplishes much, and a mother or teacher makes a great mistake in not correcting those faults in children that will make them grow up to be ungraceful and unlovely. Children can be transformed by careful and correct training. One of the most disagreeable and unlovely schoolgirls of my acquaintance became the most charming and popular of young matrons in society. She instinctly felt her lack of power to win friends, and it made her unhappy. She had often spoken of it to me. Her faults were mostly due to overindulgence of parents, she being an only child. She heard an eminent lecturer on the subject, "Beauty in the Home," who argued that it was one's duty to cultivate tact, which he said embraced all the virtues, and to try to overcome the faults which created discord in the home. From being unlovely both in manner and person, she became the most loved and sought after where sympathy and a real friend were needed.

Some of the requisites that are needed to become a well-bred woman are not so hard to practice. A famous French woman was asked how she had acquired such perfect elegance of bearing and ease of manner, and she replied: "By always behaving when alone as if others were present." Ah, there is the true secret of thorough breeding! It consists in the small, sweet courtesies of every-day life. First of all, cultivate a well-modulated voice—a pleasant manner of laughing. Nothing can atone for a high-pitched, loud voice. You may have the face of an angel, but if you talk loudly and laugh boisterously, you can never appear well-bred. I call to mind one instance where a lady came to a city to live in a handsome home. Her husband became a club man; they had handsome traps and horses, were fond of entertaining, and they were rich enough to do so on an elaborate scale; but the people never gained a foothold in good society. The difficulty was that the wife was considered unrefined, and yet those who knew her intimately said it was her loud voice and laughter which stamped her as inelegant and debarred her from the circle she most desired.

Thoughtful attention to a few rules adds greatly to one's personality. We all like appreciation and commendation, even praise and love—they are the spirit-flowers that exhale sweet odors about the souls of every human being.

Let us cultivate them and extend our influence. We hear men and women say: "I don't care what people think." This is a mistake, for we all care something for the estimate that is put on our efforts, our abilities and our characters.—*Sarah A. Henton, in the Sunny South.*

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THE SON OF GIDEON.

In Six Chapters—1.

"Caleb!"

"Here I am, father."

"Hush! not so loud. The air is full of ears!"

"Has anything happened?" asked the boy, drawing near. "But father, how pale you are!"

"I have much to tell you, my son, and but a moment to speak. Yes, something has happened, everything has happened, or is about to happen, that makes the blood run cold!"

Tola passed with rapid strides toward the great stone gateway of Shechem, followed by his perplexed son, a boy of about sixteen years of age. The sun was setting and the watchman was about to close the massive gate. "Whither away?" the watchman inquired.

Tola caught his son's hand and drew him rapidly through the gateway. When they were outside the city walls he called back, "Peace be with you!" The valley that lay below the hill upon which Shechem stood was strewn with great rocks. Tola led Caleb among these as if he wished to escape observation, yet apparently these two were the only living beings in the valley. The sun had set now, and darkness began to settle upon central Palestine.

At last, after looking keenly about him in all directions, Tola dropped behind one of the rocks that rose from the grassy plain to a height of perhaps ten feet; he bade Caleb follow his example.

"Now we are safe for the present," said Tola. "Listen well, my boy. I am about to explain what has happened, and then I shall send you on a most perilous journey. You are not afraid?"

"I will give myself no time to be afraid," returned Caleb. "Perhaps I shall be afraid after it is over. But I wish I had my good steel bow that Gideon gave me just before he died."

"Hush! Do not speak that name, my son."

"And why not? Was not he the best friend we ever had? And his son saved my life, as you know. Israel never had so great a judge as he."

Tola rose cautiously to his feet and then looked around his natural barricade; but the desolate appearance of the valley, now growing quite dark, reassured him. He addressed Caleb: "Then you will be the more ready to risk dangers when I tell you that it is to save the life of that very boy who kept you from drowning."

"What! How can I save Jotham? For how can he be in danger? And if he were, how could you know, being so far away, in another town?"

"I will tell you all I know. When the news came a week ago that Gideon the great judge was dead, the people said, 'Let his sons be judges over us, each in a certain district of the land.' For you know Gideon has many sons, and Jotham is but the youngest. But this very day one of the sons came here to Shechem."

"Yes, I saw him," said Caleb; "it was Abimelech; I never liked him, his eyes are so dark and fierce. I asked him about his half-brother, Jotham. He only scowled and strode away."

"It is that man we are hiding from," said Tola; "it is that same Abimelech who seeks my life. When he came to-day to Shechem, he called a council of the elders of the city. One of them told me of it only half an hour ago. Abimelech addressed them in his smooth, crafty manner: 'Which is better for you?' he said, 'that you should be ruled over by so many different men, or that only one person should rule over you? Remember that my mother was a woman of Shechem; but the other sons of Gideon are children of foreign women. So I am your bone and flesh. Let me be your ruler. Then Shechem shall have a king, and the city shall become mighty in Israel!'

"When the elders heard this, they were moved with a desire for greatness and glory, and they cried out, 'Abimelech is our brother, let him be king!' Then Abimelech told them if they would furnish him money, he would make himself strong against the other sons of Gideon. The elders ran to the temple of Baal and took from the treasury seventy pieces of silver, which they handed over to the wicked son of Gideon. Have you not noticed how busy Abimelech has been all day, hurrying hither and thither, stopping those men who are always ready for violence, and entering into mysterious bargains with them? What was he doing? He was hiring men to go with him this night to Ophrah to murder all of his brothers!"

On hearing these words Caleb sprang to his feet. "And you wish me to go to Ophrah to warn Jotham and the rest?" he cried in great excitement. "Well; I will go!"

"You are Tola's son!" cried the father with beaming pride. "But a few words more: Abimelech, knowing how I loved Gideon, will seek to destroy me. I go to Thebez, where I will take your sister. There you must come, with as many of Gideon's children as escape. I would not send you to Ophrah if I could go myself. But your sister must be cared for and a secret place got ready for the coming of the refugees. Be valiant, my son. Be cautious. No, you do not need your steel bow. You could accomplish nothing against Abimelech's soldiers. You must match his might with cunning. Hide in the shadows, run without noise, watch always!"

"I am ready," said Caleb. "But how are you to get into the city again to my sister? For the gates are all shut."

"The soldiers are yet to come forth. When they do so, I will slip in unnoticed. Now away like a bird, Caleb! Farewell."

They embraced, and when Caleb would have rushed away, Tola still held him in his arms. The boy heard him whisper, "Into thy care, O God!" Then the strong arms relaxed, and Caleb darted from the protection of the rock and sped toward Ophrah.

His way lay between two mountains, on one side Mount Gerizim, upon which Shechem stood, and upon the north the frowning height of Ebal. It was a warm night and presently the rising moon cast a white light down the valley. The air trembled deliciously to the trills of countless nightingales. It was difficult to understand that the spirit of murder was abroad in so fair a world. But Caleb, never pausing to think, ran, ran, till his breath came fast and his feet grew heavy.

He knew the way, although he had never traveled it alone, and everything looked strange in the moonlight. His heart leaped with joy when in the distance he saw the great walls of Ophrah, white and dreamy in the silvery light. At the same moment his ears caught a sound behind him. He paused to listen, and in that instant recognized the thud of many galloping hoofs. Abimelech and his party were coming, riding the swift Syrian mules, for in those days horses were not used in Palestine.

Caleb after that one moment of listening sped on, and as he ran, he looked about him for a place of concealment. But there were no friendly rocks strewn before Shechem. The light of the moon showed a broad, level plain, which stretched away to the very foundation of the city walls. The boy hoped to gain these walls, and hide on one side while the party of Abimelech entered at another. The thunder of the hoofs rang in his ears, and above them arose a shout, for his form had been discovered by the riders. Caleb was near the city now. He had forgotten his weariness. Yet he felt helpless before the men of blood, for since he had been seen, how could he hope to escape by crouching in the shadow of the walls? They would sweep around the city and hunt him out.

Suddenly a low groan escaped his lips. He was close to one of the gates when it swung noiselessly back, and there in the threshold stood a soldier, armed with complete armor, while behind were to be seen the shadowy forms of other soldiers. Caleb recognized the man in the gateway. It was Zebul, a man Shechem and an intimate friend of Abimelech. The boy stood for a moment as if petrified. Abimelech and his company were rapidly sweeping down upon him in the rear, while Abimelech's friend opposed his further flight. In that same moment of cold despair came the sudden remembrance of the danger that hovered over the sons of Gideon. He remembered his mission and his father's proud confidence. The destiny of many men rested upon him.

He dared not throw himself upon the mercy of Zebul, for he knew the soldier to be inflexible in his plan of conduct. Since he had consented to be Abimelech's allay, no mercy was to be expected from him. But even as Caleb remembered this, he ran forward, and paused before the gate.

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HERBERT L. WILLETT.

THE REGENERATED NATION.*

The Prophet Ezekiel is one of the most picturesque figures in Old Testament history, although perhaps less studied than most of the other prophets. At the time Jerusalem was first besieged by Nebuchadrezzar he was taken to Babylon in that group which included King Jehoiachin. The residence of this band, or of that particular part of it to which Ezekiel belonged, was Tel Abib (Corn-Hill), on the banks of the Chebar, probably one of the irrigating canals of Southern Babylonia. Ezekiel was of priestly family and seems to have been familiar with the temple ritual of Jerusalem to an extent which indicates that he was old enough to have served in the priestly capacity before his departure. Some five years after his arrival in Babylonia he received his prophetic call as narrated in the opening chapters of his book, and from that time on discharged the office of pastor or shepherd to his countrymen who were with him in the far land.

The first of the book contains the sermons and tracts of Ezekiel, spoken and issued in the period between his call and the destruction of Jerusalem, which occurred in the year 586 B. C. It was the universal feeling among the Jews both in Judah and in Babylonia that the present distresses were only temporary, and those who had been deported would soon be permitted to return to Jerusalem. Ezekiel in Babylonia, like Jeremiah in Jerusalem, emphasized the approaching destruction of the city, a message which was not only disbelieved by the people, but which brought the prophets themselves into personal disfavor with the people. But time demonstrated the truth of the predictions, and at last there arrived in the circle of the exiles at the Chebar a messenger who brought the fatal tidings that Jerusalem had fallen. This message and its reception are recorded in Ezekiel 33:21. The shock produced was instantaneous and universal. The confident hopes of the people were blasted. They saw that nothing but a long period of exile was before them. Despondency succeeded assurance, and gradually the interest in Jerusalem and the true religion was slackened.

From this time the prophet changed the whole plan of his preaching. When the people were indifferent to their sins and confident of return he had proclaimed deeper calamity. Now that hope seemed gone and the capital itself was in ruins, he preached a gospel of confidence. Israel should return; the nation should be purified of its sin; the land should be cleansed of its enemies; the temple should be rebuilt; a relation such as had never been possible between God and the people should henceforth be realized. Of course, the first element in this reconstruction was the change which must take place in the people themselves. Their sins had brought this calamity upon them. They were not reaping the fruits of their ancestors' guilt, but of their own. One of Ezekiel's greatest doctrines is that of personal responsibility. Therefore a new nature must take the place of the old one. The people must be cleansed. This is the theme of the present lesson.

Upon the nation defiled by contact with idolatry and the superstitions of Babylon there must be sprinkled the water of purgation. This was not so much clean water as cleansing water. The reference is to that custom of the Levitical service described in Numbers 19:9-18, in which water mingled with the ashes of a sacrificial beast was sprinkled upon whatever object or person had contracted defilement.

*Sunday-school Lesson for Aug. 6, 1899—The New Heart (Ezekiel 36:25-36). Golden Text—A new heart will I give you. Lesson Outline—1. A New Nature (25-27); 2. A New Relation with God (28-32); 3. A New Prosperity (33-36).

So the nation is to be cleansed, the prophet declares, from its moral pollution and from its idolatry. Its present indifference to the divine will and carelessness concerning its own religious duty to the world must give place to an enthusiasm for its divine mission. Its heart is now like stone, heavy with despair or indifference; a heart of flesh must take the place of this. By this figure of speech the prophet emphasizes the new nature and purpose which the exiles must receive. Only in a cleansed nature can the Spirit of God take its place, and this change was absolutely essential if Israel's great task was to be accomplished.

The remainder of the lesson is taken up with the prophetic encouragements in the form of promises of return to Canaan, of renewed fertility to the land that has been stripped by the invader, of immunity from further famine, of the rebuilt and reinhabited cities, of the tilled soil, and such beauty in the vision of the repeopled country that men who were formerly astonished at its desolation shall declare that it has become like the garden of Eden. All this the prophet declares is not to be so because the nation is worthy, but because the honor and the love of God demand it. God is pledged to the fulfillment of his purposes. Those purposes can only be realized through Israel, therefore Israel must meet the responsibility.

That which was true of Israel in the days of its exile is equally true of the individual and of the church to-day. No effective work can be done except by a prepared instrument. The man who would serve the Master efficiently must be himself a prepared man, consecrated to the work to which he has set his hand. His heart must be renewed. His past life of sin must be abandoned. His soul must be indwelt by the Spirit of God. Then alone is he clothed upon with power for divine work.

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By Burris A. Jenkins.

TOPIC FOR AUGUST 6.

DRIFTING.

(Eph. 4:14; Jas. 1:1-8.)

It is a poor craft that only drifts. Even a boat propelled by the wind does not drift. It makes head against current and tide and wind itself by tacking. More powerful and dignified still is the steamer that in the very teeth of all storms plows its way. The canalboat, poor, slow thing that it is, does not drift but is drawn by mules. Almost the only craft that merely drifts, in this country, is the shantyboat on our great American rivers, which lazily drops downstream with the current and is owned by some worthless trader, fisherman, or water tramp, many of whom do not stop at thieving and worse.

So the lives of men, the more they are governed and controlled by current, wind and tide, the less are they admirable; and the more they make head against all opposition and shape their own course, the more do they deserve credit. Not your Micawbers, but your Savonarolas! The drifter, Paul says, is a child whose attention is caught for a brief moment by every new bubble of doctrine, sleight of men, craftiness, or wile.

This is not saying that one should run counter to all currents. There are tides in the affairs of men which should be taken and used. There are influences to which we should give ourselves up. Lincoln sought to find what the people wanted, and execute that. He followed popular currents. Yet no one would accuse Lincoln of merely drifting. But there are politicians who, seeking to find the strongest currents, for gain, and not for God, become mere drifters. A current is good so long as it does not lead to a fall. There are those who are not sensitive enough to new movements, and there are those who are too sensitive. These latter, the Savior says, are like rich soil thinly strewn over stony ground, which is a hotbed for every new seed that falls. Do not lock up your heart from every good influence that may sweep over society. Neither open it so wide that all things flow into it and carry it away.

James applies the principle to temptations and doubts. He counts it a joy to fall into temptation. We, most of us, count it a sorrow. A temptation is not necessarily a sign of weakness. It may be a sign of strength. There are some natures so powerful, so tempestuous, that they endure heavier tests than others can understand. Their temptation may be indication of their strength. But yielding to temptation is the weakness. A ship that shivers resolutely through mountain waves may even be all the stronger for the test. Read Kipling's story of the steamer finding herself, in the "Day's Work." It is the ship that goes to pieces in the test—all to pieces—that is worthless. She may sometimes stagger beneath the shock, as tons of water are hurled upon her deck. So may men and women reel under the weight of temptation. Yet to endure such triumphantly, and come off more than conquerors through Christ that strengtheneth, this is "to find one's self." Thou wilt keep him in perfect peace whose mind is stayed on thee.

Intellectual temptation James also deals with. When we are foolish and unwise, let us not drift in our unwisdom. Ask of God. He supplies mind for those who lack. But O, we must believe in him and not be forever questioning. Have we given our hearts to him? Then never for a moment let us doubt the irrevocable character of that gift. Suppose we do not understand all his ways, which are past finding out; suppose we do lose something of the joyful exaltation of our first moments of surrender to the Lord; suppose we do sometimes stagger and fall; nevertheless, let this thought forever abide with us: "I am thine, O Lord. There can be no change in that. All my ways, all my doings, all my affairs are in thy hands. Shape thou my life." This is not drifting. This may be anchoring; or it may be battling; but it is never drifting. "Thou wilt keep him in perfect peace whose heart is stayed on thee." No matter what storms, no matter what pains, temptations, trials, doubts, none of these things shall move us. We shall not drift.

University of Indianapolis.

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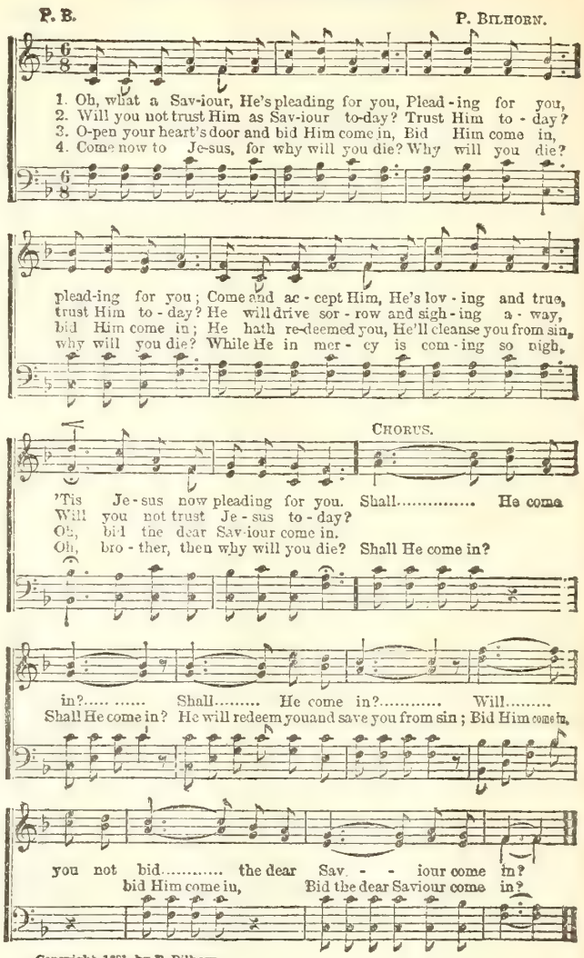


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A man is rich without money and strong without strength if he has God on his side.

A preacher should not hesitate to cast a dart at sin, even if a rich man is hiding behind it. —*Christian Tribune.*

Literature.

SCIENCE AND PEDAGOGY OF ETHICS. By H. W. Everest, A. M., LL. D., Dean of Bible College of Drake University. St. Louis, Christian Publishing Co. $1.50.

The work is just what one would expect from its title, who has read the writings of the author in other books and on other subjects. It is thoughtful, scholarly, crititcal, condensed, clear, careful, conclusive. And I might have added, conscientious, but that is taken for granted. Indeed, the author has a larger conscience than any other writer on moral philosophy. I have found authors troubled to make conscience equal the uses made of it in the Bible, but so far as I now see Bro. H. will succeed with any clear and authentic use of the word.

The work as a whole has two excellencies rarely found together: it is precise and closely critical, and yet will be read with great interest even by those not accustomed to the consideration of such topics. Not for its lightness, but for its clearness and elegance we would recommend it even for summer reading. While it will be a most admirable work for the class room (really the best I have seen) it would be a splendid work for a correspondence course, as one could follow it without the daily presence of a teacher; that is to say, the reader and student will not find difficulties which the book itself does not unlock. I predict for it a large sale and a record of great usefulness.

D. R. DUNGAN.

LITERARY NOTES.

Fredrick A. Stokes Co., 5-7 East 16th St., New York, are soon to issue a book entitled "The Life and Letters of Sir John Everett Millais," late president of the Royal Academy, by his son, J. G. Millais. In these two volumes is contained the authoritative biography of the most distinguished and popular painter of the last half of the century.

"The United States Army and Navy" is the title of a new book of elegant design to appear from the press of the Werner Co., Akron, Ohio, this month. There seems to be a demand for just such a book, and we predict a wide sale for this new, down-to-date, elegant book.

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Marriages.

KNOWLES—BURTON.—At the home of the bride's parents, in Chagrin Falls, O., June 14, 1899, Paul B. Knowles and Nettie M. Burton; T. B. Knowles officiating.

McDONALD—BRIGHT.—At the home of the bride's parents, Highwood, Mont., Mr. F. R. McDonald, of Benton, Mont., and Miss Susie Bright, of Highwood, Mont., were united in marriage; Jno. W. Moody officiating.

PIERSON—WALKER.—In the beautiful new Christian Church, Plantersville, Ala., on the evening of the 12th inst., Dr. L. G. Pierson, of Selina, and Miss Verna Annabelle Walker were united in marriage by O. P. Spiegel, of Birmingham.

Obituaries.

(One hundred words will be inserted free. Above one hundred words, one cent a word. Please send amount with each notice.)

ALLEN.

Mrs. D. M. Allen, of Baldwyn, Miss., recently passed from earth to heaven. Sister Allen was nearly 83 years old. She was a woman rich in faith, a conscientious Christian. She moved to Mississippi from Virginia 62 years ago. She was the mother of a large family. J. H. Allen, of St. Louis, Mo., and John M. Allen, of Mississippi, are her sons well known. The writer, her pastor, was unable, on account of sickness, to attend the call to preach her funeral, but the services were conducted by Bro. G. W. Archer and Rev. J. S. Berry. The remains were interred at the Masonic Cemetery in her home town. Mother in Israel, farewell, till we join thee in "the upper day!" "In that land, surcease of sorrow, we shall spend a bright to-morrow."

JAMES H. BROOKS.

Corinth, Miss., July 14, 1899.

BALDWIN.

Chas. Milton Baldwin "fell asleep in Jesus" June 29, 1899, aged 30 years, one month and 29 days. He was a son of Mr. and Mrs. Samuel Baldwin, of Plevna, Mo. At the age of 15 he became a Christian, and had ever since been a loyal and zealous follower of his Master. Always alert to the advancement of the cause of Christ, the church at Plevna had no member more faithful than he. Besides the saddened father and mother, he leaves two sisters and a large circle of relatives and friends to mourn his death. Funeral conducted by the writer, June 30th.

EDGAR D. JONES.

Newark, Mo.

BULLOCK.

Miss Barbara Bullock died June 30, and was buried at Mulkeytown, Ill., July 2. The writer spoke words of encouragement at the grave.

HATTRESS H. SHICK.

KIRKPATRICK.

Sister Polly Ann Kirkpatrick departed this life July 6, being 57 years old and a member of the Christian Church for over 40 years. Funeral services conducted at the church by the undersigned.

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That the price of "The Exiled Prophet" has been reduced for sixty days from $1.25 to $1.00. This reduction is made in order that the book may go into the hands of as many Sunday-school teachers as possible while they are studying the present quarter's lessons. The first seventy pages of this volume are devoted to an explanation of the Book of Daniel, prepared by Dr. D. R. Dungan, of St. Louis. This part of this Book should be carefully studied by the Sunday-school teachers, and all students of the Bible. The book is sent postpaid on receipt of $1.00.

Books on Bible Characters.

As the Sunday-school lessons for the last half of the year 1899 are taken from the Old Testament the workers in the Sunday-school would be greatly benefited by reading our recent Bible characters. A careful reading of such books as "In the Days of Jehu" and "King Saul," written by Breckenridge Ellis, and "Queen Esther," written by M. M. Davis, will throw much light on a proper understanding of these Bible characters. The interesting features in the lives of these historic characters are given to the readers of these books by men who have long been close students of the Bible. The price of In the Days of Jehu and Queen Esther is 75 cents each, and "King Saul" is $1.00, postpaid.

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T. W. Grafton's late book gives short biographical sketches of Walter Scott, Barton W. Stone, John Smith, Isaac Errett, Barton W. Johnson and O. A. Burgess. This work gives the essence of the lives of these religious heroes, and is the book for the busy man of these busy times. The book contains 291 pages, printed on clear type, bound in neat cloth, and the price is $1.00, postpaid.

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In view of the great importance of the varied interests before the churches in this Jubilee Year, and that the cause of Jesus Christ our Lord might be advanced, the acting board of the American Christian Missionary Society, at its meeting Friday, July 21st, voted to suggest to the brethren that the second Lord's day in [illegible] be set apart as a day for special prayer [illegible] their homes and in the churches for the presence and blessing of God upon our Jubilee Convention; upon the American Christian Missionary Society; its plans and its missionaries that they may be fruitful to the glory of God; upon the Board of Church Extension and its offerings; upon our work of Ministerial Relief and upon the effort to advance our home work by an offering of $100,000 in this the Jubilee Year of the American Christian Missionary Society. As the disciples took their five loaves and two fishes to Jesus and came back with the increase, sufficient to feed the multitude; so we should take our resources to the Lord, and with his blessing we may become an army that cannot be defeated.

We urge our brethren to earnest prayer to the Head of the church for his blessing upon our work this year.

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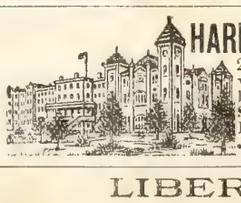
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THE CHRISTIAN-EVANGELIST.

A WEEKLY FAMILY AND RELIGIOUS JOURNAL.

Vol. xxxvi August 3. 1899 No. 31

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J. H. GARRISON, EDITOR.

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THE CHRISTIAN-EVANGELIST

"In faith, Unity; in opinion and methods, Liberty; in all things, Charity."

Vol. xxxvi. St. Louis, Mo., Thursday, August 3, 1899. No. 31

CURRENT EVENTS.

The speech of Sir Wilfred Laurier, Prime Minister of Canada, in the Canadian Parliament, a few days since, in which he declared that nothing but war or arbitration could settle the boundary dispute between the United States and Canada, has created considerable feeling in that country, though there seems to be no excitement in Washington and no expectation of a war. It will be remembered by our readers that the British Government conceded Alaska to Russia in 1825, and that in 1867 Russia sold Alaska to the United States. There was never any boundary question between England and Russia, or between the United States and Canada, until 1884. The maps of Great Britain up to that time indicated the boundary to be accordidg to the present claims of the United States. The disputed territory, according to the statement of the matter now before us, extends in the form of a pan-handle down the Pacific Coast. The Canadians contend that this pan-handle should end at the Behm Canal. The Americans hold that it runs to the Portland Canal. There is some dispute also as to the width of this pan-handle. The discovery of the value of Alaska, it is believed, has led Canada to make its present claim, and this claim has become a political issue in Canada. The motives of the Canadians is to secure an outlet to tidewater, from which they are excluded by the boundary line as it is now recognized. It has been suggested that the United States grant Canada the outlet which they desire without changing the boundary line elsewhere. Great Britain is not supporting Canada very warmly in its contention, and it is believed that a compromise can be reached between the mother country and the United States. If not, then according to the precedent we have set in the case of the Venezuela boundary dispute, we should agree to submit the question to arbitration, and this will be agreed to, of course, before any resort to force. It may be regarded as certain that these two great nations are not going to war over so insignificant a question as this Canada boundary dispute.

The Peace Conference at the Hague is pronunced by those in a position to judge to have been a great success, despite the fact that it failed to accomplish what was specified in the original call, or all that was anticipated by the more sanguine. Commenting on the conference, after an interview with the American delegates, W. T. Stead, of London, says:

The conference achieved a great success—much greater than the delegates anticipated—and the result was achieved largely by the *amour propre* of capable men from all parts of the world, determined to accomplish something worth their assembling. The result surprised all of them and the magnitude of the gains is imperfectly understood even by the conference. The establishment of a permanent court of arbitration on the American principle of revision, plus the French dealaration of the duty of neutrals to recommend disputing powers to resort to the arbitration court rather than to war, represents vast progress in the evolution of human society. The recognition of the duty to represent to disputants the desirabillty of resorting to the arbitration court entails no obligations on the Americans inconsistent with their traditional policy. This is made absolutely clear by the declaration signed by the American delegation, read in full at the conference to-day and entered on the records.

Aside from the substantial progress thus indicated, the very fact that the leading nations of the world have met in council, through representative men, to consider the question of how to avoid war, is an immense gain, and establishes a precedent which is sure to be followed in the future. The United States has a right to congratulate itself upon the part it has played through its able representatives in the results of this conference. It is an event that is destined to hold an important place in the future history of mankind.

From the report of the Bureau of Immigration for the year ending June 30th last, it does not appear that this country is losing its popularity abroad. The report shows that 311,715 immigrants arrived during the year, against a total of 229,299 for 1898, and 230,832 for 1897. This shows an increase of more than 70,000 over the last fiscal year. The causes assigned for this increase are the successful war with Spain and American prosperity. The official figures show that of the total number of arrivals, 195,277 were males, and 116,438 females. In only one case, that of the immigrants from Ireland, does the number of females exceed that of the males. Italy takes the lead in the number of immigrants, having sent us the last year, from both North and South Italy, 78,730. Ireland sends us 32,345. Our Jewish population, representing, of course, different countries, was increased last year 37,415. The Chinese immigration decreased during the year, there being 1,638 arrivals, only 11 of the number being females. Every race of people on the face of the earth furnished immigrants except Wallachian. A glance at the table showing the different countries represented in this immigration affords striking proof of the heterogeneous character of the population that is pouring in upon us. It will require strong influences to mold these various peoples into a homogeneity of sentiment so that they may be helps and not hindrances to our national development.

The Commissioner of Internal Revenue, Mr. Wilson, has completed the tabulation of the returns of the various collecting districts of the United States up to the close of the fiscal year, June 30th, showing the receipts of war taxes. According to this report, says a dispatch from Washington, "the total is $272,876,850.25. The revenues for the preceding year were $169,993,322.18. Tae difference between the two amounts, $102,983,528.07, can be fairly credited as the proceeds derived from the war taxes. Chairman Dingley, of the ways and means committee, estimated that the proceeds from the war measure would average at least $10,000,000 a month, and that it would yield more than $125,000,000 for the year. The Commissioner of Internal Revenue expects Mr. Dingley's prediction to be verified during the coming year. The shortage for this year is explainsd on the ground that the full force of the law was not felt throughout all of 1898-'99. As an instance of this, the tax on the legacies is cited The total amount realized from this source was but $954,000, although something like $10,000,000 was due the government from the amount of money which was involved in legacies last year. Tne great bulk of the estates affected by this part of the law have not yet been settled, and consequently the payment of taxes has been deferred. The receipts from the sale of documentary and proprietary stamps formed nearly one-half of the entire revenues raised by the war taxes, the proceeds from this source being over $40,000,000. Wall Street furnished $11,000,000 of this sum. The increased tax on fermented liquors added $26,000,000 to the treasury. The taxes on theaters yielded $50,000. That bowling is popular in the United States is shown by the fact that the total amount realized from the tax on bowling alleys is more than the amount realized from theaters, being $51,596. The tax imposed upon opium manufactured for smoking purposes has resulted in the discontinuance of the use of opium in smoking supplies.

The Rennes correspondent to the Globe-Democrat, this city, reports a riot in that city at an early hour on July 30th. An anti-Semite meeting was interrupted by Dreyfuards and blood flowed. It is claimed that the anti-Semites intended to march to the apartments of Martre Labori and make a demonstration there. This is an unfortunate affair, coming as it does from the side of the revisionists. Had disorder been precipitated by the anti-Dreyfus men it would not have been so unexpected and so alarming. But as it was the incident reveals the intense feeling that exists on both sides, and the great danger should a conflict occur during the trial. The incident has caused the authorities to in-

crease the military protection of the city, and severe orders for the punishment of misconduct on both sides have been issued. It will take a strong hand to prevent a state of anarchy at Rennes during and succeeding the trial, but the indications at present are that France has that strong hand in her present Minister of War, Gen. Gallifet.

It is now assured by recent elections in Australia, on the subject of the Commonwealth Bill, drafted by the representatives of the Australasian Colonies of Great Britain in 1898, and revised by the premiers last January, that there is to be a federation of the Australian Colonies. Victoria and New South Wales have recently voted large majorities in favor of this bill, and the decision of these colonies assures the union of the Australian States in a Commonwealth of Australia. This question has been under discussion since 1852, when it was proposed to establish a general assembly to legislate on the questions of common interest in the various colonies. This assembly, to which the British Parliament gave its permission, was purely deliberative, but it served as a stepping-stone toward colonial federation. In 1890 there was a conference of delegates from the seven colonies of Australia—New South Wales, Victoria, South Australia, Tasmania, Western Australia, Queensland and New Zealand—which authorized a convention to be held in the following year, to take the necessary steps to effect this union. The work of this convention did not prove to be satisfactory, and in 1895 the premiers of five of the colonies made another effort. Again, in 1897 and in 1898 representatives of all the colonies but one met to draft a federation bill. The legislatures of the colonies passed enabling acts providing for referendums. On the first vote the majority was not sufficient to accomplish the end in view, but a conference of the premiers removed some of the difficulties which kept the colonies apart, with the result that in a more recent vote the bill has been approved. Under this bill the supreme authority will be vested in a governor-general appointed by the Queen. He will be assisted by a federal executive council, and the laws for the entire federation will be made by a parliament of two houses—a senate and a house of representatives. Each original state will have six senators, and a representation in the second chamber in proportion to its population. The capital will be in federal territory within one hundred miles of Sydney in New South Wales.

A few of the papers, especially in the East, have been devoting considerable space for several months in printing letters from soldiers in the Philippines, alleging the most barbaric cruelty on the part of our soldiers in their treatment of Filipino prisoners and noncombatants. Almost everybody, except the editors of these newspapers, knew these reports to be false. Any one who knows Americans, and the character of the American soldier, his bravery and magnanimity, knew that these editors were being supplied with what they wished for their purposes, by a set of conscienceless falsifiers, misnamed soldiers, who were disgracing the American uniform by their slanders on their fellow-soldiers. The chief offender among this class of papers, the New York Evening Post, has been compelled to acknowledge that it has been duped by these reports, for its own correspondent repudiates and disproves these false and slanderous charges. It is known to all the world how our soldiers in Cuba divided their last ration with starving Cubans and Spanish prisoners, the latter of whom testified of their own volition to the generous and humane treatment they had received at the hands of American soldiers and sailors. We have precisely the same kind of men, and many of the very same men, in the Philippines that were in Cuba, and it is not to be believed for a moment that they have been guilty of any barbarism such as has been charged against them by an unscrupulous press. This is not a question of politics: it is a question of veracity and of justice to the men who have hazarded their lives for the American flag and the American honor.

Admiral Dewey has reached Trieste, on his homeward voyage, and was given a hearty reception by the booming of Austrian guns from forts and warships. He is reported as being in good health. In an interview he said he would remain two weeks at Trieste to permit his men to recuperate and go on shore. Pointing to the hills in the distance he said, "I think I shall get among them." He announced his purpose to touch at Naples, Leghorn, Gibraltar and Madeira. The committee in charge of the preparation for his reception in New York has given out the following partial program:

Admiral Dewey is to be met in the lower bay by the mayor and committee, with the guests of the city. The mayor will call on the Admiral on board of the Olympia and will arrange with him the hour and place for his formal reception by the municipality and the formal presentation to him of the freedom of the city, invite him on board the citizens' boat, and sail up to Staten Island to receive the compliments and visits of governors of states and those of the city's guests who may be on board to meet him. Salutes will be fired by the batteries and vessels along the route. The Admiral will return to his ship at Staten Island and the naval parade will begin in the afternoon, proceeding to Riverside Park and One Hundred and Twenty-fifth Street (Grant's tomb) in time to arrive before dark. The night parade and fireworks will commence there and be continued down the North River. On the second day there will be formal presentation of testimonials, and a procession through the city to give the people an opportunity to see the naval hero.

A battle in Northern Mexico between the Yaquis and the Mexican troops is just reported, in which one hundred persons, including several Americans, are said to have been killed. It seems that the Indians of the Yaquis river have revolted and are on the warpath. The latest news from Sonora is that the Mexican troops were surprised by the Yaquis on last Friday and put to flight. In this battle General Torres, the officer in command, was among the killed. The dispatch to the Globe-Democrat, of this city, says:

This outbreak is a surprise to the state and army officials. When the Yaquis at Torin, their capital, signed a perpetual treaty with Gen. Torres, two years ago last May, and surrendered their arms to him, they were given several hundred square miles of magnificent land in the Lower Yaqui River Valley, to be theirs and their children's forever, if they remained at peace. At the same time the General warned them to dig up the hatchet meant not only a confiscation of this land, but a war of extermination. The Yaquis, desperate fighters, are superior in bravery and marksmanship to the average Mexican, and maintain that the territory they inhabit was a legacy from their forefathers long before the present race of Mexicans claimed it. It is probably for their claimed inheritance they are now battling.

A PERVERTED LIFE.

The recent death of the great American agnostic calls for more than a passing notice. No one can deny his splendid powers of imagination and oratory. He had a strong natural endowment. His heart seemed naturally responsive to the finer sentiments and the nobler ideals of life. His love for his wife and children, and their love for him in return, shows that his heart had the capacity both to love and to win affection from others. There were in him, in other words, the elements for a noble manhood and a useful career. Born and reared in a religious family, it would seem that his life should have been turned into the right channel. No one can contemplate his career, in view of these possibilities, without a feeling of sadness.

Robert G. Ingersoll was a notable instance of a perveted life. It would be interesting, and perhaps profitable, to investigate the causes which influenced his life and turned it in the wrong direction. It might not be possible to ascertain what all these influences were, for the forces that control a life, in its beginnings at least, are very subtle. But evidently, at some time, by some means, he formed a false conception of Christianity. His whole public career, so largely devoted to infidelity, showed that he was hostile to the Bible and to the religion which it teaches, through a misconception of the nature of both. He conceived of the Bible as a book containing stories and teaching arbitrary doctrines and making unreasonable demands upon men, and as revealing a God who inflicts arbitrary punishment and whose anger against men can only be be appeased by sacrifice. He thought of Christianity as a system consisting of dogmas and doctrines and rites and ceremonies, which have no necessary relation to life and character. He regarded the church as composed of either deceivers or the deceived, and apparently took comfort in pointing out the superstitions, cruelties, false doctrines and immoral practices which have marked the history of the church in the past instead of looking for the pure and the good, the piety and the devotion, which have never been wanting in the lives of some of those who have professed the faith of Jesus.

With such false conceptions controlling his mind, he became an aggressive infidel. The term agnostic hardly befits one who devoted his life to an attempt to overthrow the faith of others. But all of Mr. Ingersoll's eloquence against Christianity has had no appreciable influence upon its progress. It has gone right on in its majestic course, winning new victories, asserting its claims over an ever-widening domain of of life, and becoming increasingly the regnant power that controls the civilization of the world. Never was Christianity so potent as it is to-day. Never was infidelity so impotent as at the present time.

The Bible which Mr. Ingersoll ridiculed never commanded a wider influence than it does to-day, and was never read and studied by so many people as at the present time. God still reigns. His love and mercy are still extended toward the children of men. Even Mr. Ingersoll basked in the rays of His goodness and lovingkindness. Mr. Ingersoll's life, therefore, so far as it was devoted to opposing the Christian faith, was abortive. It was a failure. It might have been a glorious life, full of Chritian heroism, consecrated to the uplifting of the kingdom of God on earth and a source of public inspiration to thousands of human beings. He might have been remembered by the oncoming generations as one who gave himself for the highest interests of humanity, and lived for the things that are eternal. But how different is the reality!

But whatever responsibility the church may have for such a blasted life she may well tremble. The church has had too many faults. It has been slow to keep up with the progress of the world. It has been devoted too much to the building of creeds, and too little to the building of character. It has often loved superstition more than the truth. It has sometimes been influenced by the partisan spirit and the sectarian pride more than by love for humanity and love for God. The time has come when in must put away these inconsistencies, surrender its superstition, subordinate its denominational zeal to the higher claims of the kingdom of God, lift up a higher ethical standard, and teach a more rational and more vital Christianity, and practice it too. It is sad to think how many lives are being perverted through the unfaithfulness of the church to her sacred trust.

This is the lesson that we would draw from this event for the benefit of the church. The moral which we may draw from such a life for the world is plain enough. We can do nothing against the truth. We cannot cope with the Almighty. We cannot overthrow the foundations of truth and righteousness. Infidelity does not feed the hunger of the human heart. That which does feed it will continue to be in demand as long as the human heart is what it is. Christianity lives because it meets this demand. Christ lives and reigns because he both fills the measure of the highest ideal of manhood and ministers with divine potency to the enduring needs of the human soul. Forms of infidelity may come and go, but Christ and his religion will go on forever, until the world is redeemed and there is a new heaven and a new earth wherein dwells righteousness.

"THE QUESTION OF THE HOUR."

The question of the hour is, Shall the state take over the higher education, or shall the church continue to maintain colleges and universities in order to control public thought?—*The Observer*.

We beg pardon of our able contemporary, but this is not "the question of the hour," as it seems to us. We do not believe there is any question about the state and the church both continuing in the work of higher education. There is not the slightest probability that the state universities will go out of the business of higher education, nor is it less unlikely that the great universities, colleges and seminaries, built and endowed by Christian people, will ever cease to do the work for which they were established. That the state and the church should co-operate in the work of education seems to us entirely proper, seeing that both alike are dependent upon the enlightenment of the people. It may be and is a question as to whether the church is doing its part of this work, and doing it as well as it ought. There is a certain part of higher education—and the most important part—that the state cannot teach. Here the church is without any rival. But this is no reason why the state may not lend its aid in teaching such branches as fall legitimately within its sphere. In this work it should have, not the opposition, but the encouragement of the church, just as the church receives protection and encouragement from the state in its own particular line of education. The question of the hour is whether these two divine agencies, that stand for moral order, shall co-operate to their mutual advantage, or antagonize each other as natural enemies.

SATAN'S THESIS IN JOB.

The devil's thesis in the historic prologue of the book of Job is a popular philosophy and a practical gospel in the kingdom of darkness. It runs thus: Human nature is absolutely and incurably selfish. All attempts to redeem it are useless. The thesis is stated in the form of two propositions supplemented by a challenge. 1. The doctrine of Mephistopheles and Calaban and Napoleon: "Every man has his price." Touch his possessions, take away his property, interfere with his personal ease and individual greed, and he will curse you to your face, is the diabolic proposition. 2. Man is an animal, and being a supremely selfish animal, if physical health, comfort, ease and enjoyment are taken away he will throw off all disguises of religious hypocrisy and renounce God to his face. Selfishness cannot endure reverses and remain faithful, even in pretense, to an unselfish ideal. The historic prologue demonstrates both of these propositions to be lies. Job stands the test, and the higher humanity is vindicated.

The drama that follows the prose introduction is an abstract discussion of the justice and wisdom of God's dealing with Job in the demonstration of the patriarch's integrity. The problem of the book of Job is this: Is God justified in permitting the righteous to suffer, and to what end is such a permission given? The wisdom and goodness of God, no less than the moral integrity and spiritual dignity of man, are at stake. Job opens the drama in the third chapter and openly questions the possbility of vindicating the righteousness of God in the instigation or at least the permission of the calamitous suffering that had befallen him. A pessimistic howl went up from the afflicted man, in which he cursed the day of his birth. This is Oriental pessimism of the gloomiest type, in which life is the curse, existence the calamity and death the blessing.

When Eliphaz comes in with his philosophy of Job's condition, and his justification of God's part in the transaction, God was justified because the suffering of Job was penal. It was retributive justice in the patriarch's experience. Job suffered, therefore he had sinned — the Eastern dogma of penal suffering in a nutshell. All calamity, all misfortune, all suffering, the penalty of sin. Job's friends said many wise and comforting things, but they were wrong in their fundamental philosophy of suffering, because pain is not monopolized by the wicked, who render themselves obnoxious to law by violating its precepts.

The burden of Job's plaint at the beginning was the vindication of himself, the assertion of his innocence. He cried out in the bitterness of his soul against the fearful dispensation of suffering and loss through which he was passing, not seeming to realize that the justification of himself was the condemnation of God. Notwithstanding the divine commendation of Job's perfection as a man, he was doubtless in danger of self-righteousness. He was on the way of becoming so built up in his own excellency of character, and the universal deference paid to his greatness, that God thrust in the hand of discipline to bring the great man to his bearings.

When God speaks, toward the end of the drama, he asserts his sovereign majesty, his absolute prerogative to rule over men. He contrasts his sovereign greatness, his creative energy, with the littleness and insignificance of man. His universal Creatorship gives him the title of universal sovereignty. God does not assert his supremacy as the justification of arbitrariness, tyranny or cruelty in his dealing with men. It is the basis and vindication of his right to rule. His wisdom and goodness enable him to see what is best, and his righteous power brings it to pass. Job began to see, toward the last, that wisdom and goodness might inflict pain for some ulterior good, greater than the suffering necessary to obtain it.

The solution of the problem of the book and the purpose of the Lord is at last apprehended by Job. "I know that thou canst do all things, and that no purpose of thine can be restrained." "I had heard of thee by the hearing of the ear, but now my eyes seeth thee; wherefore I abhor myself and repent in dust and ashes." The book of Job is a twofold vindication: the vindication of God's goodness and grace in the existence and uses of suffering; the vindication of the moral integrity and spirituality of human nature under the power of God. The devil had slandered both God and man. He had asserted, in his brazen impudence, that God was base enough to buy and man was base enough to sell. It is shown in refutation of this slander, so often repeated by the children of Satan, that the suffering of the righteous did not cause them to renounce their righteousness, but was the means of lifting them to a higher and a more enduring righteousness. God is justified in allowing the righteous to suffer, and righteous man is vindicated in showing himself capable of being controlled by the highest motives.

The poem has also a national application in the refutation of the diabolic thesis. Taking prologue and debate together we can see that it was at least one chief object of the book to enlarge men's ideas of God's ways by giving them a new view of suffering, *as a trial of the righteousness of the righteous*, not a chastisement for their sins. The Hebrew poet or thinker

was never merely a poet or thinker, but always also a teacher, one, too, who looked at men in their relations to God, and at the individual not simply as the individual, but as a member of the family of Israel. So it is probable that the main purpose of the book was practical rather than theoretical, and that it is to be recognized as also having a national scope, the particular view, indeed, that was needed to comfort and uphold the heart of the people in the circumstances in which they were placed at the time of their composition.

Hour of Prayer.

THE KINGDOM FIRST.

(Uniform Midweek Prayer-meeting Topic, Aug. 9th.)

(Matt. 6:33; Luke 9:59-62.)

CENTRAL TRUTH: *The supreme interest in this world is the kingdom of God, and to accept its divine sway in our own hearts and lives, and to seek to extend it among men, is the supreme duty of man, to which every other interest, desire or purpose must be subordinated.*

Jesus had much to say of the kingdom of God. Its possession constitutes the first beatitude; its coming, with ever-increasing power, is made the subject of daily prayer; the seeking of it and its righteousness is the first and highest duty of man.

The question, What is the supreme good? which philosophers have discussed in ages past, is here answered by the world's greatest Teacher. It is to "seek first the kingdom of God." Whatever else one may do or not do, this supreme duty is not to be neglected. Our physical life is not to be withheld for a moment if the sacrifice of it is needed to advance the kingdom of God, much less the sacrifice of our time, our talents, our means.

Such is the teaching of Jesus. Does it not commend itself, hard as it may seem at first, to our reason? If our highest well-being, both in this life and in the life to come, is involved in the kingdom of God, should we not subordinate everything else to it? Why should not the lesser be sacrificed for the greater good? The kingdom of God is an everlasting kingdom, and it has to do with the universal and enduring wants of the human soul. Why, then, should not things merely temporal and earthly give way to the demands of the kingdom?

What is the kingdom of God? It is the reign of God, through Christ, over the hearts and lives of men. It is the divine will made regnant in human affairs. Its righteousness is not that which is outward, but that which is inward; it consists, not in the observance of external rites and ceremonies, but in purity of heart, in right motives and purposes, in joy and peace, which flows from right relations with God and with our fellowmen.

The kingdom has to do with all our human relationships, with all our vocations, with all our plans and purposes in life. Whatsoever we do, in word or deed, should be done in the name of the Lord Jesus, and under the inspiration and guidance of the kingdom of God. This is hard for us to understand or remember. We think of religion too often as having to do with holy days and holy places, and, perhaps, with critical moments in our lives, forgetting that it covers all the days, all places, all human activities and callings in life.

Jesus taught his disciples to pray, "Thy kingdom come; Thy will be done on earth as it is in heaven." We may still pray that prayer until the will of God is the rule of life and conduct among men, as it is among the angels of heaven. The kingdom has not yet come in that wide and profound meaning. Has it come to that extent in our lives even? Let this question come home to every heart. The next question, then, is, Are we doing what in us lies to advance the kingdom of God in the earth? Do we regard this as our supreme obligation?

When one came to Jesus and asked to tarry in order to bury his father before following Him, Jesus said, "Leave the dead to bury their own dead; but go thou and publish abroad the kingdom of God." When another one wished to go back to the house and tell his family and friends farewell, He said to him, "No man having put his hand to the plow and looking back is fit for the kingdom of God." These may be considered as extreme cases, cited to show the supreme urgency of the kingdom of God. If one may not tarry or slight the work of the kingdom in order to perform the last office to a deceased father, or to return home to bid an affectionate farewell to those he loves, surely nothing should be permitted to interfere with the work of advancing the kingdom of God among men.

Alas! how few of us feel the weight of this divine obligation pressing upon us as it was felt by Him who came to establish that kingdom! How many there are to-day procrastinating even their acceptance of the kingdom of God or the Lordship of Jesus until some convenient season! How little do they appreciate the momentous issues involved! Many professed Christians, too, have never accepted any definite service for the advancement of that kingdom, and have made little or no sacrifice in order that God's will may be done on earth as it is in heaven. This lesson ought to startle all such out of their lethargy and lead them to consecrate their lives to the service of God and their fellowmen.

PRAYER.

Our Father who art in heaven, hallowed be Thy name. Thy kingdom come. Thy will be done on earth as it is in heaven. Give us this day our daily bread. And forgive us our debts as we forgive our debtors. And lead us not into temptation, but deliver us from evil. For Thine is the kingdom, and the power, and the glory, forever. Amen!

Editor's Easy Chair.

OR

MACATAWA MUSINGS.

One can hardly go amiss in the country, at this season of the year, if he has an eye for the beautiful in nature. There was always to me a charm about the harvest season of the year, when the fields are full of ripened grain, or thick with golden shocks. 'Tis then that—

"One listening, in the clover fields can hear
The mower whet his scythe; and far away,
O'er lowlands odorous with the new-mown hay,
The rattle of the reaper, sharp and clear.
Across the reedy stretches of the mere
The grazing horses send their greeting neigh;
While, 'mid the silences throughout the day,
The locust's sharp staccato stabs the ear.
Dim shimmering in the heat the violet hills
Call to us vaguely from a realm of dreams;
And from the meadow's smooth meandering streams
Come muffled murmers of the distant mills;
From upland wheatfields, as his barns he fills,
We hear the farmer calling to his teams."

A beautiful little stretch of pastoral scenery lies between Macatawa Park and Holland, through which the electric railway winds its course, keeping us, who sojourn at the Park, in touch with country life and the processes of husbandry. One good, old-fashioned whistle of "Bob White" from the summit of a wheat shock calls up more blessed memories to one who was once a farmer's boy than all the modern sonatas and symphonies. If the feeling of envy was one to be cherished we would not envy the pampered youth, reared in the city mansion, but the brown-legged, sun-tanned farmer's boy, who goes afield whistling, with his heart as light as that of the lark that rises, singing, from the meadow and soars toward the blue.

Some one was telling recently of a person who could not bear to look upon the waters, or listen to the music of its waves. There was something in such sights and sounds to give him the blues. He liked the mountains and could rejoice in their majesty and sublimity. It is fortunate that he can do that. Much more so is he who is able to extract pleasure and enjoyment out of all the works of God's hand. I like the valleys and the far-stretching plains or prairies of the West. I like, too, the crystal current of the winding stream that threads its way through hills and vales, with its deep, clear pools and its shallower rapids, where it ripples over sand and stones, making music as it goes. But there is a blending of the beautiful and sublime in ocean or lake, that to me is especially charming. I love the music of its breaking billows when it is driven into fury by the storm-king, and the lullaby of gentler tones when in quieter mood, its waves wash the sandy shore. I love it in the daytime, when the sunlight flashes over its wide surface; in the evening when the setting sun paints a pathway of gold across its bosom, or at night when it is bathed in the soft light of the moon. Its changing moods seem to fit with those of my own life. There is in its varying phases something which appeals to every part of our nature.

Since our last Musings were written, the editorial study referred to, has been finished, and after an informal opening is now being used. A number of the preachers present came up one night this week, held an informal *conversazione* on the subject of Religious Journalism. The brethren gave us their ideas of what a religious journal should be in this age. There was beautiful unanimity in the sentiment that the CHRISTIAN-EVANGELIST was on the right track toward the ideal religious journal. No one claimed, of course, that it had reached the goal, but only that it was pursuing that course which alone can ever hope to attain such goal. The little study, thus consecratnd to religious journalism, sits on the crest of the hill, with two windows looking out over the lake and another to the east, while from the flagstaff above it floats "the banner

of the free." This starry ensign can be seen by those on board the incoming vessels, marking the spot where our sanctum stands. Thank God for the flag under whose folds we can exercise the fullest religious liberty without fear of governmental interference—a flag that carries with it, wherever it goes, the pledge of both civil and religious freedom!

If the editorial department of the CHRISTIAN-EVANGELIST should be lacking in breadth of vision during the summer months, it will not be the fault of this office by the lakeside. It is wonderful what a vision opens before us here through these study windows. Chicago sits out there at the south end of the lake like a queen in her imperial robes, and beyond, fair St. Louis stretches her stately form beside the lordly current, the "Father of Waters!" Still beyond lie the beautiful plantations and the cottonfields and the towns of the fair Southland, stretching to the Gulf of Mexico. Through another window, Milwaukee and the Twin Cities of the great Northwest, St. Paul and Minneapolis, loom up in their magnificence, and beyond, the great wheatfields of the Northwest, and on to the far-away Pacific Coast. Through another window still, New York and Boston, and the great cities and harbors of the East rise to view. So that there is no part of our great country that is lost to our sight, and it only requires a little further stretch of the inner vision to take in other lands and nations. The world is too small, now, for one not to be able to see around it, and know something of the conflicts and struggles that are going on among the various nations that make up the family of God on earth.

Last Lord's day was a good day with us here at the Park. There was a good Sunday-school at 3 P. M. At 4 Brother Richardson, of Kansas City, preached a fine discourse on "The Infidelity of the Heart," based on Psalms 14:1. There was a large audience. Evening service at the beach, conducted by the writer, was one of the largest and best in the history of the Park. This is partly accounted for from the fact that the evening was an ideal one for a beach service. The breeze was balmly, the waves were not large enough to be tumultuous, and the moon was near its full. The theme announced at the afternoon service, no doubt, also attracted many: "Does the Motto of Mr. Sheldon's Book, 'In His Steps; or, What Would Jesus Do?' offer a Practical rule of Conduct?" While the singing was made a prominent feature of the meeting, a number of very interesting speeches were made by such men as Presiding Elder Vaughn, of Missouri; W. F. Richardson, of Kansas City; J. S. Hughes, J. W. Allen and Brother Sorrick, of Grand Rapids. The people listened with most remarkable attention. It afforded further proof that there is no subject which interests the people so much as that of Jesus Christ and his relation to our present life. Brother Hughes sends us his opinion of the meeting to the effect that it was the most profitable one, in his judgment, he had ever attended at the Park. The interpretation given to Mr. Sheldon's question, "What Would Jesus Do?" was, what would Jesus do if he were in our place at the present time, and under our conditions? At the close of the ringing speech by Brother Richardson, the question was put by the leader to the large audience, "Do you believe this practicable?" and a forest of hands were raised in response. It can hardly be doubted that many left the beach that night more resolved than ever to make the example of Jesus and the character of Jesus the rule of their conduct.

The appointment of the second Sunday in August as a special day of prayer in our churches and homes for God's blessing upon our Jubilee Convention, upon the American Christian Missionary Society and its missionaries, and upon all the preparations in progress for a suitable commemoration of the completion of a half century of organized missionary work, is a wise measure and should be responded to universally and heartily. As we have often said, vain will be all our other preparations, if there be no preparation of the heart, no removal of obstacles that hinder our fellowship with God and with each other, and no consecration of ourselves, in a deeper sense, to the advancement of the kingdom of heaven. Let the day mentioned be one of deep heart-searching, of devout thanksgiving, of earnest petition for a special blessing upon our forthcoming convention. We have just cause for thanksgiving in view of the largely increased gifts to our mission work this year, and the new demands that are upon us certainly call us to our knees for new strength to meet these demands. We shall remember the day at Macatawa Park.

Edgewood-on-the-Lake, Macatawa, Mich.

Questions and Answers.

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1. Will you please explain Mark 16:17: "And these signs shall follow them that believe." What signs are referred to?

2. What do you think of Dowie's position on divine healing? Can one believe in that (divine healing) and still be a true member of the Christian Church?

W. J. Dodge.

Ft. Dodge, Ia.

1. The "signs" referred to are those mentioned immediately following the language above quoted, namely: "Casting out demons, speaking with new tongues," etc. They were such signs as did follow in the history of the apostles and in the apostolic churches, their purpose being the confirmation of the gospel which they preached —"the Lord working with them, and confirming the word by the signs that followed" (verse 19).

2. Dowie's doctrine of divine healing is an abnormal, and, as we believe, unscriptural emphasis on the power of prayer to heal diseases. Healing physical diseases was a very subordinate feature of Jesus' work. It seems to be the main feature of Mr. Dowie's. His claims, in that respect, are also extravagant. As to the church he has organized, and his assumption of supreme power in it, both are absurd. It is amazing that intelligent people will submit themselves to a self-appointed pope, who assumes the right to Lord it over them. It is quite possible, we think, for one to be a true member of the Church of Christ and believe in the possibility of divine healing. We prefer to understand that all healing is "divine," taking place under the operation of divine laws, and that prayer has its place in the divine remedial scheme for diseases of the body as well as of the soul.

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1. What Sabbath is referred to in Leviticus 33:3?

2. On what day of the month was the sheaf of the first fruits offered, and what did it typify?

3. Does the word "week" in Acts 20:7 come from the singular or plural word in the Greek? If plural, why is it translated singular?

4. Were any people ever commanded to observe every seventh day for any purpose?

5. What caused the split between the Eastern and Western churches?

6. Does the Greek Church observe any day of the week, month or year as Sabbath or Lord's day, and if so, how do they observe it? *Disciple.*

1. We take it that the weekly sabbath of the Jews is referred to in the passage cited, as it reads: "Six days shall work be done, but on the seventh is a sabbath of solemn rest and holy convocation."

2. The sheaf of the first fruits does not seem to have been offered on any set day of the month, but "on the morrow after the sabbath;" that is, after the seventh sabbath in the Feast of Weeks, which would be the fiftieth day.

3. In the absence of our Greek Testament we can only speak from memory. We think, however, the phrase, "The first day of the week," is the rendering from the Greek numeral for the first, and the Greek word *sabbaton*, the plural form of the Greek word for sabbath, used in the sense of the *week*, a use of the word not uncommon in the New Testament.

4. The Jews were commanded to "remember the sabbath day to keep it holy," and the seventh day was sanctified and set apart as the sabbath day.

5. There were a number of causes that entered into the first great schism in the church, namely, that between the Eastern and Western, or Roman Catholic and Greek Churches. Prominent among these, however, was the claim of supremacy on the part of the bishop of Rome. Ecclesiastical rivalry between Rome and Constantinople was an important factor, but there were doctrinal differences as well. One of these, as we remember, related to the question as to whether the Holy Spirit proceeded from the Father alone, or from the Father and Son.

6. They observe the first day of the week, we believe, as does the Western church, by their public assemblies and regular order of worship, though in a manner less strict, no doubt, than prevails among Christians in Protestant countries.

NO MAN has a right to make a recluse of himself, even for religious purposes. The way to gain sanctity is to trust Christ and do good. Not *via* isolation, but *via* association, are we made better. Man is a social being, and cannot develop his God given powers without service to his fellowmen. To live a selfish, secluded life is to violate one of the fundamental principles of the Christian religion, which bids us love our neighbor as ourselves. Neither the vertical nor the horizontal principle of Christianity ought to be ignored. The time has not gone by for the cup-of-cold-water religion. Go out and help your neighbor and God will love you.

Reformation of the Nineteenth Century

NINE DECADES OF HISTORY

THE FOURTH PERIOD.

T. W. GRAFTON.

I. A General View of the Situation.

The year 1866 was a crucial year in the history of the Disciples. The death of Alexander Campbell in the early spring of that year removed a figure, the charm and magnetism of whose personality had given strength and unity to the cause of restored primitive Christianity. As the unconsecrated bishop of the church all his brethren looked to him with an admiration akin to reverence; and if his views on questions of doctrine and administration were not accepted as final, they at least had great weight, and while he lived no serious disagreements disturbed the counsels of the brotherhood.

It had been confidently predicted by the enemies of the movement that the religious institution built up under the leaderhsip of Mr. Campbell was only held together by the "force of his great name and his powerful personality; so with his death it would speedily disintegrate and come to naught." The fierce controversy inaugurated by ultraconservative leaders about this time did what it could to make such a fate possible; and without doubt the strife and bitterness which continued through the next decade greatly hindered the progress of truth and checked the advancement of the Disciples toward their true place among the forces which are to evangelize the world.

In the early sixties, partly as the heritage of our early failures at religious co-operation and partly as our heritage from the civil war, two questions were beginning to vex the churches. These were regarding plans of missionary co-operation and the use of instrumental music in the churches. In 1866 they took precedence over everything else, filling the columns of our journals, and in many cases engendering such bitterness that had there been any ecclesiastical machinery the church would have been disrupted. As it was the forces of the Disciples were, in reality, two camps—the progressives and the conservatives—the one urging that we go on to perfection, the other that we hold unswervingly to the traditions of the fathers.

The opposition to church co-operation for missionary purposes and to the use of modern expedients in religious worship had its origin much further back than the date with which we begin. To appreciate the situation that confronted those upon whom the mantle of Alexander Campbell had fallen, we need to keep in mind the intense hostility to everything that pertained to the popular religious systems which had characterized the early stages of the movement.

In 1830, when Walter Scott and his colaborers dissolved the Mahoning Association in opposition to the more practical judgment of Alexander Campbell and men like William Hayden, they gave a blow to organized religious co-operation from which we have been slow to rally.

"It was at a juncture," wrote Isaac Errett almost fifty years later, "when the condition of numerous infant churches and the widening fields for missionary work required more than ever the combined wisdom and resources of the churches. But in a moment of rashness this system of co-operation was dissolved. The infant churches were left to struggle through the perils of infancy or to die. The inviting fields of labor that opened on every hand were neglected, or irregularly occupied by any preacher that could spare the time and labor, and the work that had gone so gloriously forward under the association suffered seriously. We have been trying now for over thirty years to recover lost ground; and to this day we reap the unhappy consequences of what I cannot help regarding as the folly of that hour."

The organization of the American Christian Missionary Society in 1849 was the first tardy attempt to undo the mistakes of these early disorganizers and to put the churches once more into touch in their missionary efforts. While its work was carried on under the leadership of Mr. Campbell there had been but little outspoken opposition. The watch-cry against "man-made plans" had not yet been taken up, but the latent hostility was apparent in the widespread indifference which interfered very much with co-operative efforts. In 1851, with Isaac Errett as corresponding secretary, Benj. Franklin, the later champion of anti-missionary effort, urged the claims of the society in the columns of the American Christian Review against the opposers of missionary effort in this characteristic appeal:

"Cannot any man, with the least discrimination, see as clear as sunbeams that on the part of all that class of men who build up nothing, do nothing in any way, have no success in anything, but are simply, as far as they think prudent to risk it, eking out their inharmonious feelings, it is mere cant? Who are the men that encourage the people of God? Who are they that strengthen and inspire the churches with love, zeal and harmony? Who are they that restore peace, order and good will among the saved and increase their numbers? Who are they now that are gethering men into the fold of Christ? Look over the land, brethren, and you can see who they are. They are the men who are doing the work in the churches at home and all around on every side. They are the men who are pushing our state missions, the Foreign Missions, Bible Revisions and every other good work. These are the men to whom we must look for the promotion of the cause."

A series of circumstances now gave strength to the opposition and led to its open and unrelenting conflict against all forms of religious co-operation. These were the final abandonment of the mission in Jerusalem, after an expenditure of thousands of dollars, the passage of resolutions of loyalty by members of the convention during the Civil War, and lastly, the removal of its venerable president by the hand of death.

Parallel with the controversy about plans which now centered in an attack upon all forms of missionary co-operation, though not always dividing on the same lines, was the discussion over the use of expedients in worship, which was ultimately narrowed down to opposition to instrumental music.

With many, whatever has prevailed among the practices of the fathers during the fifty years previous, had all the weight of divine authority. Every change in method or expediency was denounced as apostasy. Instead of going back to Jerusalem men stopped at Bethany, and that which Mr. Campbell had taught in bringing order out of the chaos of 1830 was regarded as equally essential in adjusting the church to its environment at the close of the war.

The question of the use of expedients in worship had occupied no place in the plans of the Disciples during their earlier history. They had learned to be content with the barest necessities, both in their homes and in their churches. Life had been too hard a struggle with most people to allow them to give attention to the cultivation and gratification of refined tastes. Having never enjoyed in their homes they did not miss in the house of worship that which contributed to their comfort and pleasure. But a new spirit of progress and new conditions had followed the war. The old, cheerless cabin gave place to the home of comfort. The bare floors were hidden by cheerful carpets. The hard bottom chair was cast aside and rich upholstery installed in its place. The children were sent to the seminary and college and came back with awakened minds and cultivated tastes. Instruments of music added to the cheer of the home. Everything had suddenly changed—everything but the old, square, unpainted meeting house, with its cheerless walls, uncomfortable seats and uninviting service. An unprogressive, unobserving leadership had accepted these as essential and regarded them almost as indispensable to soundness of faith as belief in the Son of God or obedience to his expressed commands. In 1864 we find the first note of alarm over threatened innovation along this line.

"In the early years of the present reformation," writes a contributor to the Harbinger of that year, "there was entire unanimity in the rejection of instrumental music from our public worship. It was declared unscriptural, inharmonious with Christian institutions and a source of corruption. . . . More recently congregations have been found who are almost if not altogether in favor of instruments, and upon the principle of church independence they have assumed the right to make use of them without regard to the wishes of others."

It thus happened that the beginning of the period with which we are dealing witnessed an outburst of the pent-up spirit of opposition, both as regards our missionary movements and the progressive spirit which characterized many of our growing churches.

There is no better index of the restive spirit of the times than the number of periodicals which suddenly sprang into existence, each to supply a long-felt need and to unerringly solves the problems which were perplexing the churches. Dur-

ing the year 1866 we have at least nine new journals, monthly, semi-monthly and weekly, asking the support of the brotherhood. As given in the Millennial Harbinger they were the Messianic Banner, published in Baltimore; the Northwestern Christian Proclamation, from Waupun, Wis.; the Bible Class Visitor, from Wabash, Ind.; the Young Ladies' Friend, from Buffalo, N. Y.; the Evangelist, from Oskaloosa, Ia.; the Christian Standard, from Cleveland, O.; the Herald of Truth, from De Soto, Ill., and the Little Sower, from Indianapolis, Ind. To adequately appreciate the volume of our periodical literature there must be added the titles of those already established: The Mellennial Harbinger, of Bethany; the Christian Herald, of Eureka, Ill.; the American Christian Review, of Cincinnati, and the Gospel Advocate, of Nashville, Tenn.

Above the smoke of the conflict in which they were then engaged rise the colossal figures of Isaac Errett and Benj. Franklin, the champions respectively of the progressive and the conservative sentiments in the church; the one through the Christian Standard, seeking to rescue the church from the bondage to the unwritten traditions of the elders, the other through the American Christian Review, seeking to restrain the churches from what he regarded as ruinous innovations.

THE CALL OF THE PIERCED HANDS.

BY S. S. LAPPIN.

The evening shadows of the first Lord's day begin to gather in Jerusalem. Ten discouraged apostles are assembled in secret session and for fear of the hostile Jews have locked the doors. Their Lord whom they adored and trusted has fallen victim to the perfidy of the Jewish leaders. It is a solemn gathering; as the twilight settles without the gloom deepens within; what can be said? Who of all that group can lift a voice of comfort to cheer the others? There is no comfort—the Sun of comfort has not yet risen. Suddenly every bowed head is raised and every eye fixed on a common center. That strange thrill that warns us of the approach of some unseen person has roused them all. Alarm, wonder, joy follow each other bewilderingly through their minds. Can that be Jesus standing in their midst? There is no mistaking that face and form—and yet Jesus was crucified—no, this must be a spirit. But see, he stretches forth his hand! Hear, he speaks! "Why are you troubled and why do thoughts arise in your hearts? Behold my hands and my feer that it is I myself; handle me and see, for a spirit hath not flesh and bones as ye see me have. And when he had thus spoken he showed them his hands and his feet." Thus ten of the twelve were convinced that Christ had risen from the dead, and at the gathering the next Lord's day Thomas looked on the Master's wounds and cried, "My Lord and my God!" They had seen the winds and waves obey his voice on Galilee, they had heard the Father from on high own him as divine, they had been present when the widow's son was restored to life at Nain, but no argument was so convincing as a look at the nail-scarred hands held out to them that night. They were willing to believe on him and ready to die for him when once convinced that he had risen from the dead. He might have worked a miracle or argued eloquently, but he wisely chose to let the wounded hands and feet bear testimony that the Son of Man had triumphed over death.

Let the church on earth learn well this lesson of the pierced hands. The world longs for the tender aid of a sympathetic Savior and will gladly welcome him who clears their doubts away and satisfies the hunger of their hearts. Ours is such a Savior and he alone can still the tempest of the soul; to us he leaves the task of bearing witness that he came to save the lost; his hands reached out in answer to enquiring minds point out the course the church must choose before his reign can cover land and sea. Arguments are good in their place for some, though but few will feel their weight; evidences will reach another few, while great unnumbered multitudes sit in doubt, desiring but to see hands scarred by toil for others, and feet made tired by willing sacrifice. How eloquent is such language! How convincing such proof!

Hear, then, the call of the pierced hands; they call to faith. As long ago his wounded hands declared him to be the Son of God, so still the hands that serve the needy in his name bear witness to his church. We point to the past and seek to trace an unbroken chain to the apostolic age or pride ourselves that great reformers or holy men of old held fast the doctrines of our sect; but all the while the world that Jesus came to serve and save goes on in sin, nor cares a whit for all our learned talk. The Church of Christ is not an arsenal for arguments of war, nor a strong castle with unyielding sides—not a batileship with portholes out of which tremendous guns look forth and frown upon the foe. Rather let her be a home with comfort, rest and peace inside, and doors that stand ajar—a lifeboat with heroic crew who work and risk and dare and die to save their fellows from a death of woe. The bewildered world say, "Where is the church?" and we cry out in medley, "Lo here" and "Lo there." The world then cries, "But where is Christ, with the healing touch and sympathetic hand?" and we point in vain to high spires and deep-toned organs. The church that does the work of Christ, to the world and God at least, will be indeed the church of Christ.

Hear again the call of the pierced hands; they call to sacrifice. Foretokens, were they of what the soldiers of the cross would have to bear. Peter, called from peaceful life by sparkling Galilee to live a life of tumult and die head downward on a cross at Rome. James, quiet, faithful, wise, called to serve with faithful loyalty to die by violence a martyr of the cross. John, enlisted in his youth, for years the apostle of love, to spend his closing years alone with God in Patmos' rugged solitudes. Saul of Tarsus, learned and zealous in the Jewish faith, called to learn the truth about the Nazarine and bear the story of his life across the seas and die at Rome in testimony to the truth. "Saved to serve," is the message of the nail-pierced hands to those who own his cause to-day. If he, a prince to heaven's throne, could stoop to save from sin, shall we, poor sinners saved by grace, account ourselves too good to serve? If he, a peasant long ago, could touch the world's great heart and "turn the tide of centuries from its course," shall we, a host with wealth and learning at our beck, plead weakness and refuse to serve? It's the business of the church and every soul within her gates to serve in Jesus' name. When Christ was twelve years old he said, "Wist ye not that I must be about my Father's business?" and at the close his hands and feet bear witness how his task was done. The church is not a colony of past masters nor an asylum for the rescued ones; whatever we have made it out to be, the Master meant it for a working force. And think of it: the world he came to save is yet in sin, the work he left to man is still undone. Can we blame the world for doubting our own faith in the gospel when we move with lagging pace to tell the world that Jesus came to save? The church has no right to say, "Take my yoke upon you" until she is seen to bear the yoke herself.

Hear yet again the call of the pierced hands; they call to penitence. Eloquently as they speak to doubters and loud as they call to faltering saints, the tenderest plea of all is to the penitent soul that seeks to be at peace with God. Peter had denied his Lord and felt, no doubt, unfit to look upon his face; and yet forgiveness shines in every feature as he breathes his benediction, "Peace be unto you." And as those hands so fresh from Calvary's sacrifice are held before the erring one the way of penitents is opened to his view. And long as this gospel shall be preached; yea, long as man shall go astray, so long shall Jesus stand with outstretched hands of mercy. Let no man think himself unfit, because of sin, to call upon the name of God; his very unfitness is a sure guarantee that God will hear his cry. Have the people of God forgotten the call to penitence? Has the sympathy of the Good Shepherd who sought the one lost sheep on the bleak mountain side become a lost virtue? Who made us a crowd of critics that we should set ourselves to judge the penitent and ofttimes make him feel unwelcome in our midst? The Lord said seventy times seven, but we have forgotten the multiplication table of love. Sometimes the ark of salvation is closed to those without because they are drowning in sin. Certain classes of society are tabooed to-day for no other reason than they are sinful. And yet, according to the philosophy of Jesus, the one who gathers his robes of righteous pride about him and passes on the other side is nearer the unpardonable sin than the vilest one that cries to God for mercy. The hand of mercy and pardon extended lovingly to a sinful man is the most powerful incentive to righteousness yet known. Until the church can say, "Neither do I condemn thee," it will be of little use to say, "Go thy way and sin no more."

Hear the call of the pierced hands. Doubter, doubt no more, this is the Son of God, believe it for the very work's sake. Faltering Christian, look upon the inspiring scene; he alone can touch your life with the power of a new impulse and send you forth to bless your kind. Penitent soul, far off from God, return to-day, for still he calls to you. There is no excuse; should these hands and feet send forth their tender plea to careless ears there is no argument, no power, no mercy that can save.

A good way to keep the moths away from your clothes, is to give them to the Lord's poor, and thus lay them up where moth and rust do not corrupt.

FACTS AND FALLACIES OF CHRISTIAN SCIENCE.

W. J. LHAMON.

Text:—Be not rash with thy mouth, and let not thine heart be hasty to utter anything before God. for God is in heaven and thou upon earth; therefore let thy words be few.—*Eccl.* 5:2.

Suppose, friends, I should begin to-night by ruling you all out of existence; suppose I should affirm and prove it that there are no walls around us, no roof over us, no pulpit, no pews, no shoes on your feet, no hats on your heads, no coats on your backs, no bodies to your souls and no souls to your bodies, no brains to fit your "mortal minds" and no "mortal minds" in your nonexistent brains; suppose I convince you that you are nothing but dreams, delusions, nonexistent effects of your nonexistent "mortal minds," nobodies, nonentities, not even will-o'-the-wisps—what then would be a consistent thing for me to do? Why, shut my mouth, of course, and keep it shut. For why should I be talking to bodiless, brainless, soulless nobodies, I myself, according to my own hypothesis, a brother nobody to you all, and just as bodiless, brainless, and soulless as the rest of you. Why should I, who am only a delusive dream of "mortal mind," presuming to exist when really I do not, and presuming to talk from a brainless cranium to folks, not one of whom amount to so much as a respectable nightmare? Would I not be exceedingly rash with my mouth to go on talking after such a disposition of my auditors and of myself? However, I have an example of just that sort of rashness, mouth-rashness, before me in Mrs. Mary Baker Eddy's book entitled "Science and Health." Mouth-rashness it surely must be, for one cannot conceive that such a mass of inaccuracies, incongruities, contradictions, absurdities, tiresome iterations and reiterations, audacities, self-assertions, and blasphemies ever came for a soul gifted with a high degree of reason. Time and again, in turning over the pages of this book, one is compelled to question the sanity of the author, and one must sadly confess that the reading of the book has not improved his opinion of Mrs. Eddy. Either she knows or she does not know that she is constantly affirming contradictory propositions; if she knows it, she is morally unsound; if she does not know it, she is mentally unsound; in either case she is an unsafe guide, and exceedingly rash with her mouth.

Take a few examples of her rash and contradictory statements. I quote from the 110th edition of her book:

"Human experiences show the falsity of all material things." On the contrary, nine hundred and ninety-nine thousand, nine hundred and ninety-nine out of every million of human beings are constantly affirming that their experiences do no such thing. And even Mrs. Eddy, with all her rashness in setting herself up as the one against the million, hasn't convinced us of the inerrancy of her own experiences in this respect, for though she denies the existence of all material things she goes on talking about them all the while just as though they did exist; moreover, we are told that she lives in palatial houses, charges some hundreds of dollars for a course in her school, and sells her fifty-cent book at from three to six dollars.

Again: "Since matter is nonexistent, the human body is, of course, nonexistent." This she affirms positively, that the body is but the effect of "mortal mind." Yet, she goes right on talking about the human body and its organs just as though she had never suspected their nonexistence. Take a quotation selected almost at random: "Because the muscles of the blacksmith's arm are strongly developed, it does not follow that exercise has produced this result, or that the less used arm must be weak." Now that sounds very much as though Mrs. Eddy really believed in real blacksmiths, with real arms and real muscles in them. Or take this bit of information from her: "I was called to visit Mr. Clark in Lynn, confined to his bed six months with hip disease caused by a fall upon a wooden spike when quite a boy." Now that sounds as though there are really such things as beds and hips and wooden spikes and boys and men and cities, Lynn being one of the latter. It is marvelous how many realities crowd themselves into the language of one who stoutly denies their existence.

Again: "Science shows that what is termed matter is but the subjunctive state of what is here termed 'mortal mind.'" But "mortal mind" itself is, says the author on the same page, "a solecism in language, involving an improper use of the word mind. As mind is immortal, the phrase 'mortal mind' implies something untrue, and therefore unreal, and as the phrase is used in teaching Christran Science, it is meant to designate something which has no real existence." Now the phrase "mortal mind," which is confessedly a solecism in language, and a thing which has no real existence, it is one of the essential parts of this whole theory; it is a working factor in Christian Science. We have, therefore, a science built on a solecism, presumable wisdom springing out of acknowledged absurdity, and a something calling itself science asking for our acceptance upon an acknowledged basis of unreality. Still further, since matter is the subjunctive state of mortal mind, it is, therefore, the subjunctive state of a solecism, *i. e.*, of a contradiction, *i. e.*, of an unreality. That is, if we are to be Christian Scientists we are to get it into our nonexistent mortal minds that matter is the subjunctive state of our own nonexistent solecism, the false production of something that is truly nothing!

This reasoning, however, if it may be so dignified, is precisely on a par with much else to be picked up on almost any page of the book. It is said, for instance, "The metaphysics of Christian Science, like the rules of mathematics, prove themselves by inversion. For example: there is no pain in truth, and no truth in pain, no matter in mind, and no mind in matter; no nerves in intelligence, and no intelligence in nerves; no matter in life, and no life in matter; no matter in good, and no good in matter." Now what is all this, aside from its high-sounding tone of scientific dogmatism, but a conglomerate of inconsequential absurdities? They can be easily matched with a whole list of similarly framed statements equally startling and equally meaningless. Let us try: There is no pain in gravitation, and no gravitation in pain; there is no matter in centrifugal force, and no centrifugal force in matter; there is no copper wire in electricity, and no electricity in a copper wire—which latter one might be inclined to doubt if he came in contact with a live specimen, just as one is compelled to doubt some of Mrs. Eddy's inverted propositions. But this inverting of propositions that are put side by side with the exactness of mathematics—isn't it an amusing procedure? Suppose we say of a man just after he has finished his dinner: There is no man in the dinner, and therefore no dinner in the man! How would that work? Such statements have only to be glanced at to see that they must come from an ill-taught or an erratic mind.

Sin, sickness and pain are likewise nonexistent, being the creation of this same solecism, this nonexistent mortal mind. "You say a boil is painful; but that is impossible, for matter without mind is not painful. The boil simply manifests your belief in pain through inflammation and swelling, and you call this belief a boil. Now administer mentally to your patient a high attenuation of truth [*sic!*] on this subject, and it will soon cure the boil. The fact that pain cannot exist where there is no mortal mind to feel it, is a proof that this so-called mind makes its own pain; that is, its own belief in pain." This illustrative boil of Mrs. Eddy's contains the core of her whole system of teaching. You have only to get rid of your nonexistent mortal mind and you shall inevitably be rid of your nonexistent boil and the nonexistent place where it is, and all contiguous nonexistent places and organs where hypothetical boils might seat themselves to your hypothetical and nonexistent discomfiture.

Take as another example your lame foot. Now the lameness is not in your foot, for in reality you have no foot; both your foot and your lameness are in your mind. But neither is it really there, for your morta mind is only a solecism. Get, therefore, your nonexistent lameness out of your nonexistent mortal mind, and then you will walk admirably upon your nonexistent foot which, having been made whole of its nonexistent lameness by the action of your nonexistent mortal mind, is now a mate for your other nonexistent foot, which latter nonexistent foot never gave your nonexistent mortal mind any sort of imaginary trouble!! Now this is orthodox Christian Science and no solecism, unless that science is itself a solecism!

Jubilee Headquarters.

The mail of the Jubilee Headquarters last week contained many applications for homes during the convention, and all wanted to be near headquarters. That's right, brethren; get as near the old Central as you can. I used to live on the hill, but moved down just to be near. Bro. C. A. Freer, of Columbus, O., writes that 14 of his members are coming, and if the same percentage were continued Ohio alone would send 14,660. There are other Ohio churches that expect to send a larger percentage, however. You can address Geo. A. Miller, our secretary, hereafter at Central Christian Church, Ninth Street, near Central Ave., Cincinnati, Ohio. This is headquarters now for all committees. Bulletin No. 2 is already printed. The secular papers at Washington, Penn., have sent, one for the cut of Music Hall and the other of Central Church. Who will be the next?

A. M. HARVUOT, Chairman.

Our Budget.

—Talk up the Jubilee Convention.

—Do not forget Church Extension.

—The first Sunday in September is the day.

—The offerings on that day should reach $15,000.

—Fine conventions reported at the Eureka Assembly last week.

—The Macatawa Assembly next week will be a spiritual feast.

—Outdoor meetings have the lead now, but churches should not forget the importance of holding the fort until the hot season is over.

—The trial of Dreyfus at Rennes, France, to begin next week, will mark a new epoch in the history of France. The nation, and not an individual, is to be tried.

—New light is breaking in upon the Alaskan boundary question, and a settlement will probably be reached between England and the United States independent of Canadian politics.

—England has recently taken a firm stand toward the Transvaal and President Kruger is said to now enjoy the privilege of yielding either before or after war. There is now no other alternative.

—Archbishop Ireland recently landed in New York from a long sojourn in Europe, but he refused to talk to reporters about the Pope's condemnation of certain tendencies in the Catholic Churches of America. He says that those matters have all been amiacably settled. He might have added, "Except the sense in which the Pope used the term 'Americanisms.'"

—The 25th anniversary of the founding of the Chautauqua Assembly will be celebrated August 1st and 2nd, at Chautauqua, N. Y. We are under obligations to the board of trustees for their very kind invitation to be present on that very noted and interesting occasion.

—In this paper will be found the report of the committee appointed by the C. W. B. M. of Missouri to ascertain the cause and merits of the action of the official board of the church at Cameron, Mo., toward Mrs. Alice Williams, one of its members and president of the C. W. B. M. of Missouri. The names of the men who composed that commit.ee are above suspicion on the score of ability and honor, and what they have said will carry weight with the brotherhood of the state. It would be wise, therefore, for the official board of the church at Cameron to reconsider its action and to put itself in harmony with the finding of the committee.

—The Chicago Record of recent date contains correspondence from Wm. E. Curtis, dated "At sea in the South Pacific, July 2nd," calling attention to certain spurious documents relating to the Savior which have been published from time to time. One of these, Mr. Curtis states, was originally published in 1884 by the author, "Rev." W. D. Mahan, of Booneville, Mo., under the title, "Archæological Writings of the Sanhedrim and Talmuds of the Jews." "In 1887," Mr. Curtis states, "a similar volume, from the pen of the same author, appeared from the press of the 'Christian Publishing Company' of St. Louis, now purporting to be translated from manuscripts in Constantinople and records of senatorial documents taken from the archives of the Vatican in Rome, being the official documents made in those courts in the days of Jesus Christ." Mr. Curtis gives an account of the same book under different titles, issuing from different places, until the attention of our Minister at Constantinople was called to the matter, investigation was made, and it was ascertained that no such documents existed in the library there as Mahan claimed to have copied. It is due to the Christian Publishing Company to say that we were not the publishers of this work. We simply did the printing for Mr. Mahan. The book was reviewed in the CHRISTIAN-EVANGELIST at the time, in which it was stated that the work was in all probability a fraud, as we never for a moment doubted that it was, although the author had buttressed his documents with certificates of genuineness which were well calculated to deceive the unwary.

—One of the great addresses of the International Epworth League convention at Indianapolis, Ind., was delivered by "Rev." Chas. A. Crane, pastor Saratoga St. M. E. Church, Boston, Mass., on the evening of July 22nd. It was on "The Saloon in Politics." The practical attitude of Methodism and the official silence of President McKinley were severely condemned and the condemnations were loudly applauded by the large audience. We are glad to see this inexcusable apathy on the part of professed Christian churches exposed and condemned. Perhaps the churches will get ashamed and arouse themselves from this pitiable submission to politicians and to the abominable liquor traffic.

—Last week the Foreign Society received $600 on the Annuity plan. There is a steady gain also in the regular receipts. The receipts to date amount to $126,226.09. We are only $23,773.91 short of the $150,000 mark. Two full months yet to reach that amount.

—At the request of the editor of the Coming Age, one of the leading magazines of the day, published in Boston and in this city, the editor of this paper gave his reasons for being a Disciple, and the same appears as an article in the August number of this magazine. While these reasons might not be new to the readers of this paper, they will doubtless be to many of the readers of the Coming Age, and thus will the knowledge of our plea and people be extended in the world.

—The total attendance of the Nebraska Normal School, last year, was 903. The attendance at this popular educational center has increased rapidly during the last four years. J. A. Beattie is the president of the school, in which he is supported by a strong faculty. The catalogue of this State Normal School, located at Peru, Neb., for 1898-'99, is out, and clearly defines its efficiency and popularity.

—Last week we received a letter from Iowa, enclosing one dollar for Church Extension and signed simply "A Friend." We have forwarded the same to G. W. Muckley, corresponding secretary of the Church Extension Board.

—The catalogue of Kentucky University, Lexington and Louisville, for 1898-1899, has appeard with full announcements of department courses of studies, faculty, matriculates, graduates and explanatory literature. It is evidently not the purpose of the trustees, faculty and friends of this historic institution to permit its splendid record for efficiency in higher education to be in any way impaired in its future career. Nothing is to be lacking in the way of an efficient equipment at the opening of its next collegiate year, September 11, 1899.

—The receipts of the American Christian Missionary Society for the week ending July 29th are $1,992.90. The gain of $1,526.77 is in harmony with the jubilee movement. Christians all over the land are working as never before to bring Home Missions to the front. Two weeks ago it was double, last week almost three times, now it is four times gain over same period last year. Our secretaries tell us that in all their mail so far since the cry for $100,000 in the Jubilee Year has been raised, not one discouraging word has been received. *Everybody says it must be raised.* Do not weary in well doing. Send all offerings to Benj. L. Smith, Cor. Sec., Y. M. C. A. Building, Cincinnati, O.

—The Kentucky State Missionary Convention assembles at Shelbyville Aug. 7-10, and all intending delegates are requested to send their names to Hugh McLellan, Shelbyville, Ky. The church there extends a cordial invitation to all who are interested in the cause of Christ in Kentucky to attend. A fine convention is anticipated.

—Tract number 5 of the Christian Tract Series, published by the Oracle Publishing Co., Chicago, is devoted to music. Tract music strikes us as something novel in the tract line. But why not?

—The size, neatness and illustrations of the catalogue of the Nebraska State Normal, at Peru, strongly reflect the efficacy and popularity of this institution of learning, of which J. A. Beattie is the president.

—The catalogue of Louisville Christian Bible College for 1897-1899, just out, is a strong testimonial of the value of this institution in the work of Negro Education and Evagelization. This catalogue shows that the college, considering the support it has had, has made a splendid record. The fall term of this college will open September 7th.

—The committee on ministerial standing, of the Christian Ministerial Institute of Central Illinois, having been called to investigate certain charges against B. C. Black, late of Winchester, Ill., has sent us a report of its findings. The committee finds the aforesaid Black guilty on several counts, such as maligning members, duplicity and misrepresentation, tattling, etc., and closes by saying: "We regard him as unworthy of fellowship in the church, and of a place in the Christian ministry until cosfession and reformation take place." This report is signed by the members of the committee, R. H. McGinnis, M. P. Hayden and C. B. Dabney.

—Through the entire day of Friday, Oct. 20, the guests at the Jubilee Convention will find the reception committee at their service as guides to visit the various parts of the "Queen City on the Banks of the Beautiful River." Sightseeing, excursions, trolley rides and the like will be the order of the day. In the Christian Endeavor Convention the tide rises as the days go by and the last session is expected to be the best. If the convention thus maintains, as we believe it will, its strength and spiritual power with rising tide to the very last, then the social features of Friday will be a happy conclusion to this never-to-be-forgotten occasion.

—Wherever we have several churches in easy reach of each other they should begin at once to plan for jubilee rallies. Send for a suitable speaker. Send to Miss Mattie Boteler, Cincinnati, O., for a copy of her convention song, "Cincinnati, Ninety-nine." Advertise the meeting from the pulpit, in local papers and by personal letter and have such a meeting that every one present will want to go to Cincinnati in October. Several of these rallies are already planned, but their number should be legion. If preachers will do their duty the Jubilee Convention will enroll 20,000 delegates.

—The article by A. B. Jones, of Liberty, Mo., on "Actual and Formal Remission of Sins," which appeared in our issue of July 6, has called forth a number of replies. As these replies practically apply to the same things in Bro. Jones' article we publish but two of them, which we think will be satisfactory to the others who submitted replies. As Bro. Briney and Bro. Shepherd have presented about all of the objections that can be made to Bro. Jones' article we give them a hearing this week and leave Bro. Jones to reply. These replies to Bro. Jones' article would have appeared sooner but for our two special editions, previously arranged for. In the meantime, give Bro. Chamberlain's article on this subject in last week's issue of the CHRISTIAN-EVANGELIST a careful reading.

Jubilee Rallying Song, Cincinnati, '99.

MATTIE M. BOTELER.

Air: "Banner of the Cross."

[DEDICATED TO THE TEN THOUSAND.]

There's a joyous song that's floating out to-day;
Hear, it echoes o'er and o'er.
Come, my brothers, all, and rally for the Lord
On fair Ohio's shore.

CHORUS.

Ninety-nine! Ninety-nine!
For Cincinnati, '99.
The hosts combine,
And fall in line
For Cincinnati, '99.

Like Zion fair, she is girt about with hills,
Queen City of the West.
Come with joyous hearts and keep the jubilee
In fellowship most blest.

Half a hundred years have swiftly passed away
Since our fathers joined in hand
And purposed here to send the gospel out
Through the borders of the land.

On Ohio's banks, come pitch your moving tents,
Oh! happy hosts, once more,
And praise our God who has grandly led us on,
While we tell our victories o'er.

Ten thousand strong will join us here to lift
Loud the song of jubilee;
While "The World for Christ," our watchword evermore,
Sounds aloud from sea to sea.

—The editor of this paper may congratulate himself that his articles on the "Hour of Prayer" are being reprinted in a religious journal published in Paris entitled, La Cloche d'Alarme.

—The picture on our first page this week is that of Randall Faust, of whose life and work L. L. Carpenter in another place in this paper writes. The missionary labors of this devoted servant of God, especially among the negroes, well deserves fitting tribute to his memory, written by Bro. Carpenter, to which, for further information, we respectfully refer our readers.

—The 33rd annual convention of the Tidewater district, Va., of which a program appears in this paper, will be held with the Independence Church, Hanover county, Aug. 8-11. This convention last year appropriated $250 for preaching and $200 for the new building in Fredericksburg. We are pleased to note in the report to be submitted to the next convention an item of $2,502.35 in cash and notes in the educational fund. A good convention is anticipated.

—John S. Sweeney, who for many years has been the pastor of the Church of Christ in Paris, Ky., has permitted the use of his name for state auditor upon the Republican ticket, and if he concludes to tour the state in the interest of his ticket, inclusively, the chances for his election are by no means "slim." But few men, probably, are better known by the more substantial citizens of Kentucky, and his respect for "divine authority" will be to them a guarantee of the faithful performance of his duty as a servant of the state, regardless of party lines.

—J. B. Briney, of Moberly, Mo., has announced his purpose of launching a religious journal under the name, Briney's Monthly. The apology for the enterprise is the alleged decrease of spirituality in the church and increase of moral evil in the world. Special emphasis is to be given to the defense of the Bible and of New Testament Christianity. If reasonable assurance is guaranteed beforehand that the magazine will be supported, Brother Briney proposes to devote the rest of his life to it. That there is room for the magazine within the scope of the things named in the prospectus will not be questioned, and none will more heartily welcome the presence of such an aid to the cause of truth and righteousness than the CHRISTIAN - EVANGELIST. And yet, we are sure that Brother Briney is shouldering a heavy burden. However, if the brethren rally to his support he will give them a vigorous, emphatic journal. Brother Briney is a man of pronounced views, commands strong language, and will be a strong opponent to all things that to his mind hinders the truth. The time for the appearance of the first number of this monthly is to be announced later.

—The faculty of Christian College are well educated Christian men and women, all members of the Church of Christ, and chosen with special reference to the fitness for the work of the college. This fact, together with the location of the college at Harper, ought to command the most liberal patronage from our people in the Southwest.

—The 40th anniversary of the Equitable Record is celebrated by a special number dated July 26. Aside from the history of the formation and marvelous development of the Equitable Life Insurance Co., the Record is illustrated and highly ornamented by cuts of their fine buildings in the larger cities of the world. The Equitable is among the most substantial life insurance companies of the world.

—I. J. Spencer, pastor of the Central Christian Church at Lexington, Ky., preached a ringing sermon recently, which was reported in the Lexington Leader, in which he calls attention to some dangers ahead in our national political life. He refers in no uncertain terms to some recent legislation in Kentucky, which looks to the perversion of the purity of the ballot box. "What we need," he said, "is heart-felt and thorough repentance on the part of the whole people on the question of politics. Let the word no more signify artful and dishonest management to secure party measures, or advantage, or the spoils of office; but let it mean what it meant to Kossuth, the Hungarian patriot, who defined it as the application of true philosophy to the government of men." This advice is needed not only in Kentucky, but in every state in the United States.

—A. McLean and F. M. Rains, the secretary and treasurer of our Foreign Missionary Society, speak a good word in this paper for St. Louis. And while St. Louis is increasing her offerings for missions abroad, it must be remembered that she is also doing the same for missions at home. The amount stated in Brother McLean's report only states what the St. Louis churches have done for Foreign Missions. Without seeing the report we think the St. Louis churches have done as much for Home Missions, besides attempting to raise twelve or fifteen hundred dollars for our city mission board and work. It must be remembered also that many of the St. Louis churches are under heavy debt, and some are almost dependent mission points. We are not apologizing for any weakness or deficiency, but only giving due credit for our feeble efforts in this city. The St. Louis churches have room to grow, and are growing, but they have also done heroically under their present burdens.

—W. H. McClain, chairman of the Missouri Jubilee Convention committee informs us they expect to close negotiations with two of the largest hotels in Cincinnati in a few days for the thousand or more delegates from this state, and also that two special trains will be provided for their transportation from this city. It is now reasonably assured that the Western Passenger Association will grant a rate of one fare plus two dollars for the round trip. The committee will issue a bulletin soon containing all the information wanted on this subject and will also appoint a Sunday on which all our preachers will be asked to preach on the Jubilee Convention and the fifty years of missionary work for our people. If ministers are wanting data for this sermon we refer them to the facts stated in our Jubilee Convention number of July 20th. And now that things are getting under way, let everybody join hands, hearts and prayers for a great convention. That it will be the greatest in our history is already assured, but let us not stop with that. Let it be great according to our ability to make it great, God being our helper.

—We begin this week the historical articles by T. W. Grafton, covering another interesting and important period of our history. We bespeak for these articles the careful reading which we are sure their character and value will warrant. We are receiving a number of expressions of approval of this historical series by our readers who are making it the occasion of a fresh study of the history of our religious movement.

—A copy of the CHRISTIAN-EVANGELIST was sent to go under the corner stone of the new church building in Corrydon, Ia. The corner stone was laid July 31st. The building is to cost $5,000. To be a frame structure and modern throughout. Auditorium will seat 500 persons. Bible-school room, parlor, dressing rooms and gallery in addition. We are informed that there are 40 members at Corrydon, but no organization. A. B. Cornell, of Arlington, preaches for them and will see that they are set in order in their new house.

—Vernon J. Rose, of Shawnee, Oklahoma, writes us that R. L. Stanley, formerly of Kansas, has no letter of commendation from him, and that if he is exhibiting such a letter it is a forgery. He also states that he sometimes signs his name R. E. L. or R. E. Stanley.

—It is a matter for profound gratitude to every one who recognizes the value of the American Christian Missionary Society, that its receipts have been so materially increased during the current fiscal year. It only requires about $15,000 to complete the $100,000 which we named in the beginning of the year as the mark toward which we would struggle. There are only sixty days in which to raise this amount of money. We sincerely hope that all of our readers who have made no special contribution to this Jubilee Fund, will do so at once. It will be a great stimulus to our home missionary work, and give fresh courage to our faithful workers under its auspices, if this amount can be reached by the first of October. We sincerely hope that no stone will be left unturned that will contribute to this result. The recent gift of Mrs. Oliver, in the form of a memorial fund of $5,000 ought to stimulate a number of others to make a similar offering as an expression of gratitude to God for his great goodness to us in granting us the rapid increase in our numbers, in our resources and activities.

—W. F. Watkins, who has recently accepted the work at Savannah, Ga., says:

While writing let me express my growing appreciation of the CHRISTIAN-EVANGELIST. Its ability, liberality and spirituality command my hearty assent and admiration. The paper is "doing a great work." May God bless editor and publishers.

—Mr. Comstock's time and ability have been for over twenty-seven years devoted to the suppression of obscene books, papers, pictures, etc., and in this work he has been the defender of thousands of homes wherein his name may not even be known. It is needless to say that in this work he has had to endure not only its unpleasant nature, but the distrust of those who could not appreciate his efforts and the open sneers and enmity of the vile elements of society. Yet he has not faltered, but has prosecuted his work until he has become known as the champion of purity and integrity among the young. The law has its officers, it is true, but who does not realize from experience, how poorly laws that make for good morals are enforced unless conscientious men and women use systematic efforts to compel obedience? Mr. Comstock is an example of this kind of man, and he and his coworkers deserve the heartiest support of the Christian public. Remember that parents may be as watchful as possible, yet unclean literature may time and again reach the eyes of the young folks, without the knowledge of their elders. Every boy and girl is in danger while such an evil exists.—*Union Gospel News*.

PERSONAL MENTION.

E. F. Keran, of Kansas, Ill., states that he has baptized more than one hundred persons during the last eighteen months.

J. H. Crutcher has accepted the work at Troy, Mo., for half time, and has already entered upon his labors there.

R. W. Linville, formerly a teacher at Fairfax, Mo., has entered the ministry and arranged to attend Christian University.

Chancellor J. W. Hardy has secured some handsome gifts at Canton for endowment of Christian University.

Geo. F. Hall, pastor Tabernacle Christian Church, Decatur, Ill., was on the program of Big Stone Interstate Chautauqua, July 25-31, for two of his popular lectures.

J. D. Greer, Mexico, Mo. and R. M. Shelton, Auxvasse, Mo., who have both been preaching some years, have secured homes at Canton to enter Christian University.

Brother Gillett, of Des Moines, Ia., preached at Tuxedo, Mo., last Sunday morning and evening. He is visiting at the invitation of the church, and he may become its pastor before the courtship ends.

Gen. Drake is on a visit to California with the editor of the Pacific Christian, F. M. Kirkham. Mrs. K. is a sister to the ex-governor. His health continues to improve.—*Christian Index.*

J. M. Van Horn, of Warren, Ohio, is now at Chautauqua, N. Y. He has spent several vacations at Chautauqua. He says that the entertainment there is of the highest order, interesting and instructive.

President Jenkins, Prof. Ames, Dean Hall, and others are traveling, lecturing and talking in the interests of Butler College, and indications point to a large attendance next year. Mr. Clarence Forsyth has been employed as professor in music for the year 1899-1900.

Samuel Magee, of Nevada, Mo., has a a strongly written letter in the Mississippi Valley Democrat and Journal of Agriculture, published in this city, in which he sharply criticizes some of the men and movements of the day.

B. F. Hill, for four years minister of the church at California, Mo., has been called to Nevada and will begin his work there Sept. 1st. Bro. Hill occomplished a great work for the church and Bible-school at California, and he brethren there regret to lose so good a man. Nevada is to be congratulated.

Prof. H. L. Willett, "Rev." Jas. M. Campbell and Prof. Hiram Van Kirk, are to treat the subject of "Apostolic Christianity" at the Macatawa Park Assembly, August 6-13. Prof. Willett and Prof. Van Kirk will treat the subject historically and Dr. Campbell its spiritual import.

W. H. Matlock, whose letters from Germany and France to the CHRISTIAN-EVANGELIST were read with interest, has returned to the United States. He visited Drake University, from which place he graduated before going to Europe, and is now renewing his friendships in Iowa and Missouri.

A. Martin, who was recently called to Ashland, Ohio, says: "For business reasons I find it will be impracticable for me to move my family here, and hence I will give this work into the hands of another, and in September will re-enter the evangelistic field, with my home at Muncie, Ind. I will go anywhere in the United States or Canada, either with or without a singer. My first meeting will be with P. Baker, at Colfax, Ill., and the second meeting will be at Winchester, Ind. Until September I can be addressed here at Ashland, O. Bro. S. V. Williams, of Fairfield, Ill., has been called to this pulpit."

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All the world admires "staying power." On this quality success depends. The blood is the best friend the heart has. Hood's Sarsaparilla is the best friend the blood ever had; cleanses it of everything, gives perfect health and strength.

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Never Disappoints

C. C. Hill, who for the past six year has ministered to the church at Montgomery City, Mo., has been called and accepted the work at California, and Eldon, Mo., giving three-fourths of the time to California, at which place he will make his home after Sept. 1st. During his ministry at Montgomery the meeting house was rebuilt and the membership doubled.

I. W. Cameron, of Sioux City, Iowa, has a a unique interpretation of the book of Job. Job stands for the Jewish nation; his three friends for the leading Christian nations; Elihu for Christ; Job's affliction for the present time; his repentance the reconciliation of other nations, etc. His lecture on this theme is illustrated with a chart of his own designing.

Chas. E. Taylor tendered his resignation recently as pastor of the Grant Street Christian Church of Omaha. The resignation, it is said, caused great surprise as well as universal regret. Brother Taylor has become widely known in that city for his earnest and faithful ministry, and his departure is widely regretted. He will probably return to Ohio, his old home.

W. Durban, of London, England, our English correspondent, writes that he will sail for this country Sept. 16th on the steamer St. Paul. He is coming to attend the Jubilee Convention, and will probably spend three months in this country. He will be glad to deliver some lectures for our churches during his stay here. He will receive a hearty greeting from those who have read his letters in the CHRISTIAN-EVANGELIST for so many years.

Miss Bertha Marshall, second daughter of A. J. Marshall, city evangelist for St. Louis, has completed her studies at Drake University, passed all required examinations, has been accepted as a missionary to India by our foreign board and will sail for her field of labor about October 1st. Sister Marshall comes of a missionary family, having a grandmother and three aunts in India, who are missionaries. Bro. Marshall, her father, is showing the wisdom of a wise missionary in his work in this city, and we know that the knowledge of his daughter going as a missionary to India will deepen the interest of our churches in St. Louis in his arduous work here.

CHANGES.

F. D. Fillmore, Des Moines to Dows, Iowa.
W. C. Prwitt, Sharon, Pa., to Columbus, Ohio.
J. N. Wiseman, Martin's Ferry to Royalton, Ohio.
Edward Beale, Springerville, Ariz., to Los Angeles, Cal.
A. L. Fillmors, Perryville to Mansfield, Ind.
J. N. Crutcher, St. Louis to Troy, Mo.
J. C. McQuery, Exira to De Soto, Iowa.
J. K. Cornell, Murry to 1122 W. 27th St., Des Moines, Iowa.
S. W. Nay, Fisher, Ill., to Elk City, Kan.
T. C. Howe, Cambridge, Mass., to Irvington, Ind.
W. F. Watkins, Washington, D. C., to 909 Howard St., Savannah, Ga.

Randall Faurot.

Brother Randall Faurot, one of the most godly and self-sacrificing preachers of the Reformation, was born in Hopewell, near Canadaigua, New York, in 1820. He was the seventh son of Randall and Urena—Doolittle—Faurot, who removed to Royalton, Ohio, when young Randall was 12 years old. In early life he found himself possessed of an intense desire to obtain a good education; so he gladly relinquished his share in the prospective fine farms for a few terms in an academy, and for time to study. Afterwards he entered Oberlin College, where he was a hard-working student for several terms. He then entered Bethany College, and remained there until he graduated.

Fortunately, while a mere boy, he heard the "old gospel," as preached by the fathers of the restoration movement. His young heart was attracted with its beauty and simplicity, and at the early age of 14 we find the boy standing in the presence of God and men and angels, confessing his faith in Jesus Christ as the Son of God, and accepting him as his only Savior and Redeemer. The old veteran, Wm. Moody, leads him down into the waters of baptism and buries him with his risen Lord and raises him up to walk and work until the last day of his earth-life, with and for the Master.

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After his graduation at Bethany College he gave himself to the ministry of the Word, and was instrumental in winning many souls to Christ.

While on a visit to Michigan he became acquainted with that natural orator and great evangelist, the sainted Benjamin Alton, whose praise was in all the churches wherever he had labored. Bro. Faurot engaged with him in holding meetings in Stafford, Newville, Caburn's, Cosmas and other points in DeKalb County, Ind. He was also very helpful in building the churches at Waterloo, Newville and Mishawaka, Ind., and at Edgerton, Ohio, besides very many other places through that country, riding on horseback many hundreds of miles, through the woods and new settlements, visiting the sick, comforting the poor and needy, as well as preaching the gospel in private homes, schoolhouses, groves or barns, or wherever he could get the people together. At these meetings many were converted and obeyed Christ, and churches were built up in that new country.

He was always deeply interested in the subject of education, and was largely instrumental in building up the Newville Academy, which flourished for many years.

His memory is held in grateful remembrance by many in different states, who were educated at this academy. He removed from Newville, Ind., to Philadelphia, Pa., where for awhile he was pastor of the Christian Church. While in Philadelphia he wrote a book after the style of Bunyan's "Pilgrim's Progress." In this book he showed the joy and advantage of living a consistent Christian life. The book was exceedingly helpful to all, especially to young Christians. During the war of the rebellion, with his wife, who was ever a worthy and efficient helpmeet to him, he went twice to Tennesee to do what they could to alleviate the sufferings of our brave soldiers. They went first as volunteer nurses, after the battle of Murfreesborough, and again to look after and care for wounded soldiers and friends. Their unselfish work in the hospitals with the sick and the wounded will never be forgotten by those to whom they ministered.

Brother and Sister Faurot were always the friends of the downtrodden and the oppressed. Therefore their great hearts of sympathy went out after the colored people who, by the fortunes of war, were now freedmen. While South they lent so much valuable aid in starting schools for the colored people that he was eventually called to that country to help build up the Southern Christian Institute.

After months of hard work, during which he was engaged in missionary work, he with Dr. W. A. Belding finally located this institution of learning for colored people on an old plantation of eight hundred acres of land, fourteen

miles east of Vicksburg and twenty-six west of Jacksonville, Miss. It will take the great day of eternity to tell all the results of this the last and best work of his useful life.

Here, in the midst of the work he builded, and which was as dear to him as his own family, he was called from the sorrows of earth to the bliss and glory of the better world, to live in that land that is fairer than day.

He died October 10, 1882, the day before he was 62 years old. The disease that carried him off was malarial fever.

He sweetly sleeps in Jesus, awaiting the resurrection of the just. He was married May, 1847, to Letitia Hutchings. They had no children of their own, but raised several adopted ones. Sister Faurot's kind administrations to the sick and oppressed endeared her to the hearts of all who knew her.

Their home was often the home of the widow and the orphan, and the weary and oppressed were always given a resting-place beneath their hospitable roof. The writer of this brief tribute to the memory of one he loved most dearly and respected most highly and admired greatly, remembers how much inspiration he received in the beginning of his ministry from being permitted to be a colaborer with Randall Faurot. Farewell, dear brother, but not forever. L. L. CARPENTER.

Wabash, Ind.

The Quiet Hour.

DEAR BRO. GARRISON:—I have just read your paragraph in the CHRISTIAN-EVANGELIST of July 13th concerning the spiritual qualifications which alone can give greatness to our coming Jubilee Convention in the sight of God. I hope we shall go, every one, in the spirit of worship. I think we might have a "Quiet Hour," so profitably used in the Endeavor Conventions. Our "devotional exercises" are not earnest and single-hearted enough. They are not planned and directed with the study and wisdom, purpose and power, which their importance demands. To feel our need as individuals now of the presence and communion of God in our convention work is an essential step toward its realization. God seeks the worshipers, who seek him "in spirit and in truth." To worship him is to exclude, for the time being, every consideration—however commendable—except that of adoration, praise, prayer, illumination and inspiration, to go aside from business to "rest awhile" in full communion with God—for spiritual recreation, for the replenishing of heart and amplification of thought—should be regarded as a fundamental necessity and inexpressible privilege when pressed and perplexed by the responsibilities and broblems of a great convention. We need in such emergencies the fullest assurance possible of the divine presence and guidance. I trust the Jubilee Convention shall be great in every right direction, and especially great in the spirit of loyalty and devotion to God, in faith, hope and love.

Wishing you a pleasant sojourn in Michigan, and with sincere esteem,

Yours truly,

I. J. SPENCER.

Lexington, Ky., July 18, 1899.

Unification of Missionary Societies.

DEAR BRO. GARRISON:—I want to express my high appreciation of the editorial in the CHRISTIAN-EVANGELIST of the 6th on "Consolidation of Missionary Societies." Whether the time is yet ripe or not, it surely is not far distant when we shall be compelled to take such a step. I speak chiefly from the point of view of the pastor, and from such a point of view I am convinced that the multitude of calls that come from so many boards is seriously affecting many congregations, causing them either to be indifferent to all calls, or to concentrate their efforts upon the support of one board, as upon the Foreign Society. As you say, our missionary enterprises are one, and are of equal importance and should be treated as such. It seems to me that the time has come when the chief business of the missionary secretaries should be to assist the pastors of the churches in educating the membership about all our evangelistic work, and in securing from every member of the churches a regular contribution, monthly or quarterly, for the support of mission work. These contributions could then be sent to the general society to be used as a fund for world-wide evangelization, or the official board of the local congregation could indicate what use they wished made of their contributions. Concentration and systematization should be the watchwords for the new movement in general and in the congregational work as well. Will any action be taken at the Jubilee Convention looking in the direction of your editorial? CARLOS C. ROWLISON.

Indianapolis, Ind.

[There should be appointed at a joint session of the societies, during the Jubilee Convention, a committee of wise brethren, not less than seven in number, to consider this whole problem of the readjustment of our missionary organization to present condition, and report at the next annual convention the result of their year's study and investigation. This much, at least, we hope may be done.—EDITOR.]

The Spiritual Benefits of the Great Jubilee Convention.

The coming meetings in Cincinnati are to mark the high tide of our missionary offerings and work, and of our spiritual development as well. They are not to be a mere aggregation of people, a display of numbers and of material force. God forbid there should be aught of boasting or glorying in our achievements. In the fear of God and in humble thanksgiving for his great grace to us, in the spirit of confession and consecration, in hungering and hoping for larger things, in paayer, in a sense of our deep unworthiness and yet of the unspeakable exaltation to which our Lord has brought us, in devout and heartfelt recognition of the fact that it is "not by power nor by might, but by my Spirit, saith the Lord of Hosts," and in love and loyalty and lowly reliance upon our God for his blessing we should come up to Jerusalem to the feast.

For such a season, then, we should religiously prepare our churches and our hearts. From every pulpit and in every prayer-meeting supplication should be made unto the Lord for his presence and the guidance of his Spirit. Mention should be made of God's goodness to us, of our failures as well as of our successes, and of our sincere desire to be worthy of the great trust imposed in us. Earnest prayer should be offered, not only for our missionaries and their converts, for our givers and helpers, but especially for the multitudes that have no part in this work, for those that oppose themselves, for the many that fail to see clearly their duty to the cause of world-wide evangelization. What a blessed meeting indeed if all our Zion could come up as one man with the prayer: "Thy kingdom come, Thy will be done on earth as it is in heaven!" What a triumph if this Jubilee Year of rejoicing and reconsecration could witness the thorough union and cooperation in every good word and work of all those who are pleading for the union of all God's people on the basis of New Testament Christianity!

Whatever we make of this jubilee gathering, let it be one of spiritual power. Let every preacher and every member see that for him it is the mount of communion and transfiguration. Let prayer be supreme. Let this above all things be our petition: "Father, glorify Thyself!" Standing by the grave of Gossner one said of him: "He prayed up the walls of a hospital and the hearts of the nurses; he prayed mission stations into being and missionaries into faith; he prayed open the hearts of the rich, and gold from the most distant lands." We have not yet learned the relation of prayer and missions. We have not yet heard the significant word of the Master: "Pray ye the Lord of the Harvest!"

Let us, then, to Cincinnati on our knees. The Jewish Passover, the first and greatest of the three annual feasts instituted by Moses, was "a holy convocation." With devout and humble service Israel assembled to glorify God for their deliverance. In the same spirit let us praise him. Let the Jubilee be A HOLY CONVOCATION. With the one great purpose to glorify God let his people prepare themselves and come up to the feast. He has a great blessing for us in these jubilee conventions; let us be ready to appropriate it. F. D. POWER.



Will there be a Skeleton at the Feast?

Our Jubilee Convention is rapidly approaching, and expectancy is running high, thousands will be in attendance, our rejoicing will be great, for without doubt we will celebrate a victory over the god Mammon, we will wrest from him $150,000 for Foreign Missions, $100,000 for Home Missions and $90,000 for the C. W. B. M. We must raise all the above; to do less will belittle us—we must raise it. But while we are laboring so arduously to succeed in these three departments, may it not be possible for us to so far neglect some other interests as to imperil them.

Our Benevolent Association is in a distressing condition. Double expense is upon us this year, and so far but one-half the usual income has been received. Did you read the appeal in the CHRISTIAN-EVANGELIST recently? If not, turn to it and read carefully. See the numbers of June 29 and July 20. Brethren, we must not let this work suffer nor fail. To allow the Benevolent Association to shut the doors of the Orphans' Home at St. Louis to many worthy applications from our own people, as it will be necessary to do, unless we come to their help, will be more than to belittle us; it will be a disgrace—a skeleton at the feast. Let all churches make an offering. The amount asked for is small, but necessary. Send all money to Mrs. J. K. Hansbrough, 5018 Cabanne Avenue, St. Louis. JOEL BROWN,

Field Secretary.

Michigan Disciples, Attention.

Are you going to the Jubelee Convention at Cincinnati, Oct. 13-20? If so, it will be to your advantage to send your name to the undersigned at once. The regular rate on all railroads will be one fare for the round trip, but we hope to do better than this by traveling in parties. For all information address

ALEX. MCMILLAN.

Ann Arbor, Mich.

Correspondence.

English Topics.

A PRIME MINISTER'S INFLUENCE.

I do not think that there would be any exaggeration in saying that at a very recent period Lord Salisbury was the most powerful man in the world. I say this because for several years, up to about a year ago, all those despotic autocrats who wield the mighty militarism of Europe admired this British statesman as being the only kindred spirit with themselves who has in recent times been at the head of affairs in England. Even the Sultan, that chief of incarnate demons, found in Lord Salisbury a friend and helper, and Lord Salisbury was not ashamed. Seasons occur in the history of a nation when it seems to be bewitched by some fiend of perversity. The evil spirit of mediæval reaction has thus for over ten years possessed this British people. The Marquis of Salisbury has been politically omnipotent, even those people who knew that he despised them as mean commoners, groveling in abject admiration under the spell of this reactionary Toryism. But an uneasy awakening has commenced. Lord Salisbury still does what he likes with the House of Commons, through his clever nephew, the Rt. Hon. A. J. Balfour. But the strange thing is that his own barons have turned round upon him in the House of Lords. He has been twice, during the last month, vehemently slapped in the face. The first occasion was when he was trying, in a fit of unexpected liberalism, to correct the House of Commons, who had decided not to allow women to become counselors or aldermen in the new municipalities into which London is shortly to be cut up. Lord Salisbury astonished the peers when this bill came up to the Lords by making a very lively and amusing speech in favor of allowing this kind of honor to women. But he could do nothing with his usually docile followers. His sheep turned round and rent their leader. The women are snubbed. But now comes another peculiar episode. Another bill in favor of privileges of a far more serious nature has come before the Lords. It is called the Shop Seats Bill for Women. The humane object is explained by the title of the measure. The girls in thousands of our shops are white slaves. Many of them are really young ladies whose fathers are professional men or poor gentlemen. They have to stand from twelve to fourteen hours a day at the shop counters, their employers having no kind of mercy on them, and the reports of medical men have moved the heart of the whole nation to indignation. Against this bill the premier hurled a cruelly cynical speech. But he only repelled and disgusted his friends and followers, who voted against his view by a sweeping majority. It is evident that the reign of Salisbury is passing away, and I, for one, cry, Hallelujah! For this nobleman has for the most part used his immense power for evil—social, political and religious. He scorned the cry of the nation to help bleeding Armenia, and actually, at the Lord Mayor's banquet at Mansion House, joked over the appalling crisis caused by the Sultan, raising a laugh at the expense of the humanitarians who were praying for some light on the infernal darkness of that hour.

A NONCONFORMIST CATHEDRAL.

Time and again have I taken American friends to see, amongst other hollowed spots in this great London, the sanctuary known as Wesley's Chapel, in the City Road. This chapel is the headquarters of the world's Methodism. Thither last week flocked hundreds of Methodists from all parts of this country to celebrate the completion of the restoration of the chapel which was built for ministry in London of John Wesley himself. There the great founder lies buried. There also is the house in which he lived, with all its precious relics. This old building has been completely transformed at a cost of £40,000 ($200,000). I went to see the commemoration and to hear the jubilant speeches. I was both interested and disappointed. I came away with the impression that while Methodism is still a magnificent spiritual force, yet already are not wanting signs that its palmy day is over, and that it will fall behind in the progress of the world. I was disappointed because there was nothing in all I heard which seemed really apostolic. There was a want of the pure gospel accent in the talk. Much was said about Methodism, just as Anglican Churchmen talk everlastingly about their church, and Congregationalists never tire of parrot repetitions of the merits of Congregationalism. As for the religion of the Bible and the Bible alone, that seemed be to unthought of. Indeed, Wesleyans seem to reach finality in Wesley. Where Wesley was silent they are dumb; where he speaks they speak, and what he said they go on saying, "world without end; amen!" But the age needs something which Methodists are failing to supply. It is the ancient, hallowed gospel as it burst out on the world at Pentecost. That is what no sectism will give. So I listened, heard much that was eloquent, and went home sorrowing that clever and pious men should confine their hold on truth to a grip of Wesley's coat tails.

A ROMANTIC STORY.

Although what I next allude to is not a religious incident, it is so singular that it may find a place in this letter at the holiday season as a fragment of literary recreative reading for some of my American friends. It is told in the Cornhill Magazine by a clergyman, the Rev. Canon Staveley, who says that years ago a lady friend of his visited the Island of Mauritius. She was introduced to a lady of great beauty and commanding appearance, who ordered everybody about, and whose features were unmistakably Spanish. Who was this lady? An infant picked up on the field of Waterloo from behind a wagon after the great battle. Her parents were known to God alone. She was found by an ensign, Heiliger by name, perhaps an officer in the king's German legion. He placed her under the care of a soldier's wife, paying for her support, and as she grew up, seeing how beautiful and talented she promised to be, had her educated and finally married her, as Dick Swiveller did the marchioness. He held in his latter days an appointment in the Mauritius, and here follows the extraordinary pendant to this romantic tale. The great-granddaughter of this Waterloo "waif and stray" was the wife of Baron Ferdinand de Lesseps, the originator of the Suez and the unfortunate designer of the Panama Canals. At the age of seventeen she fell in love with the Baron, then above seventy, and proposed to him, according to the Mauritius custom, by a floral offering. The old man was so amazed that he declared she must intend the offering for his son, who was with him, but she insisted, "*Non, Monsieur, c'est a vous.*"

THE HOUSE OF COMMONS GHOST.

I pass on to another matter which comes rather under the category of the gay than the grave. But it has a serious side to it, because it relates to the occult, the unknown and the mysterious, and is setting thinking some of the flippant people who are not given to reflection. Remarkable details are being published in the most respectable journals with regard to the "ghost" which is said to haunt the part of the House of Commons in which lives Mr. Milman, the assistant clerk of the House. This "spook" is creating intense interest in all parts of the land. The apparition takes the form of Mrs. Milman, and acts as that lady's double. Strange to say, it is always seen in her absence, and she herself has never seen it. But she says, "The funny thing about the story of this ghost is that it is perfectly true, and that the movements of the phantom have been going on for years People are constantly telling Mrs. Milman that they have seen her in all sorts of places where she has not been. One of her governesses left her just because of meeting this strange sight so often. Here is a strange case. Mrs. Milman is a lady of proved integrity, whose movements are within the knowledge of a number of people, who is living with her husband under the roof of the British House of Commons, and yet she solemly testifies to the repeated manifestation of one of the most extraordinary phenomena ever heard of. Even sceptical people are admitting that they are staggered by this goblin. There are more things in this universe than have hitherto been thought or dreamed of.

THE SUMMER SIESTA.

The lovely English summer has fairly set in. It is just hot enough to make us forget how recently winter was lingering with us. It is cool enough to make July delightful. Dear July! Queen of the months, sandaled with fern, mantled with bracken, girdled with honeysuckle, crowned with roses, tearful with dewdrops, musical with the full signal notes of the cuckoo, the rapturous final anthem of the nightingale and the early matin chant of the lark, echoing in every home the siren call of the gently heaving summer sea—who would not come to old England's shores to feast on the loveliness of our landscape in July? All this Island of Britain is now one paradise. It is God's garden. Americans sometimes repeat to me their dictum that their land is God's country. Then this is his garden. I am proud to read that more American visitors are landing on Albion's Coast than ever before. This is a little island, but still we can make room for such welcome friends in any numbers

W. DURBAN.

43 *Park Road, South Tottenham, London, July* 14, 1899.



Worth Reading.

"You will find enclosed thirty-one one-cent stamps for one of Dr. Pierce's Medical Advisers, cloth bound," writes James E. Crampton, Esq., of Sharpsburg, Washington Co., Md. "This book is for a friend of mine who is using your 'Golden Medical Discovery,' and I cannot praise your medicine too highly. I was in business in Baltimore and had rheumatism for three months; couldn't walk at all. I tried the best doctors I could get, but they did me no good. I took three bottles of Dr. Pierce's Golden Medical Discovery and it cured me sound. I came home to Sharpsburg, and there were three cases of different diseases. I advised the patients to use Dr. Pierce's medicines, which they did, and all were cured."

"Golden Medical Discovery" contains no alcohol, cocaine, nor other narcotic.

Free. Dr Pierce's Common Sense Medical Adviser, 1008 pages, is sent free on receipt of stamps to pay expense of mailing *only*. Send 21 one-cent stamps for the book bound in paper, or 31 stamps for cloth binding, to Dr. R. V. Pierce, Buffalo, N. Y.

Texas Letter.

Our state mission work was never fuller of promise than now. We have in the field for their whole time the following strong men: B. B. Saunders, A. J. Bush, D. A. Leake, Emanuel Dubbs, Tom Smith, Geo. Van Pelt, John Logan and E. W. Douthitt, the last as singing evangelist. Besides these eight strong men we have about as many more for a part of their time. We warn the older and stronger states to look out for their laurels, and to remember that we have only about 30,000 members engaged in this work.

"The Purpose of Baptism" is Vol. 1, No. 5, of the Courier Tract Series, Dallas, Texas. The author is John Logan. And if you have been thinking that this old theme could not be dressed up in a new and becoming garb, you only need to read this tract to find out your mistake. It is in my judgment the best thing on this subject for a long time, if not superior to anything *ever* written on it. The language is simple enough for a primer, and compact enough for a telegram, and the argument rests solely on the Scriptures.

R. F. Carter, our pastor at Orange, has called to his aid an assistant pastor in the person of Miss Nora Lawrence. They were married at Cedar Bayo, July 2. We extend hearty congratulations, and henceforth will look for even better work at Orange than ever before.

The killing of Prof. William Lipscomb in the First Church of this city, on the 10th inst., was one of the saddest things I have ever known. A meeting was in progress at the church, and Prof. Lipscomb, an officer in the church, as was his custom, was on the front seat. The sermon was over, and the invitation song was being sung when John F. Carlisle came into the house through a side door in rear of the pulpit and approached within a foot or two of Prof. Lipscomb, the people thinking he had come to join the church, when, quick as a flash he drew a pistol and shot him. His faithful wife was standing by her husband when he was shot. There was intense excitement, but the assassin was not injured, but was quietly turned over to the officers. Prof. Lipscomb was a nephew of David Lipscomb, of the Gospel Advocate, on excellent gentleman and a successful educator. He had just been elected for the sixth time as a principal of the High School. Mr. Carlisle failed to be re-elected as janitor of this school, and believing Prof. Lipscomb was the cause of his failure, shot him. Bro. Lipscomb made a strong struggle for life, but after a conflict of fifty hours he passed triumphantly up into the presence of God. But for bad whisky this awful murder would never have been, and but for *good* (?) men's influence the bad whisky would not be.

Vol. I, No. 1, of Add-Ran University Bulletin is bright and breezy. The editor, Chancellor Buxton, is full of hope and enthusiasm, and as you read after him you partake of his fullness. If all indications do not fail, the school will be better than ever before. The doubt and delay as to the future of Add-Ran have served as a dam to pile up the waves of influence for a little while, only that they might be the stronger when released. This number contains spledid cuts of the college buildings, one of the finest in the land, of ex-President Clark, and of the new chancellor.

J. B. Boen's great camp meeting, near Graham, is a success. Two thousand people are camped on the ground, and there were 3,000 in the audience the first Sunday and 5,000 the next. Many of our strongest preachers are in attendance. While spiritual good is the great aim of this vast gathering, still creature comforts are not neglected. They have a fine commissary, large eating house, plenty of ice water and a long-distance telephone connecting them with the rest of the world. But best of all, there have been many conversions. This campground is in the cattle region, where the people are not numerous, and many of them travel a hundred miles to attend it. They have few church privileges, and being a warm-hearted and grateful people, with money in their pockets, they thus show their appreciation.

First Assistant Attorney General P. H. Ward has decided that palace car companies cannot sell intoxicating liquors in Texas, and this old prince of demons gets another black eye.

Texas is always doing something big. I am reminded of this by a huge watermelon just sent to the Dallas News, by the Fruit Growers' Association, of Mineola. It weighed 79 pounds; about as much as an eighteen-year old boy.

When the negro porter of the News saw the melon his eyes sparkled and his mouth watered, and he said with much feeling, referring to the Mineola folks, "Dem people's my kind o' people." M. M. DAVIS.

833 *Live Oak St., Dallas, Texas.*

Iowa Letter.

I have written Iowa at the head of this letter, on this 23rd day of July, although I am on the Atlantic Coast, and have not seen Iowa for twenty days. I write in Swampscott, Mass., in the study of pastor E. F. Randall, for whom I preached this morning. Our headquarters are on Prescott St., Cambridge, only a block from the old home of Louis Agassiz. There are ten of us, mostly from the Hickory State. I. N. McCash preached this morning for Pastor Mohorter, in Roxbury. T. W. Grafton, of Rock Island, had an invitation to preach for pastor Flinn, of Arlington, but felt that he could not in justice to himself accept. The ladies of our party, Mrs. Haggard, Mrs. Grafton, Mrs. Rogers, of Oskaloosa, Ia., and Mrs. McCash, have divided, part going to hear Geo. F. Pentecost and part to hear Bro. McCash. Of the two juniors, Allena and Barton, the latter is with me to-day. Enroute to the East, we tarried three or four days with the Endeavorers at Detroit, and spent one day at Niagara Falls, and another in New York City. Our two weeks here will end next Tuesday, when we expect to leave for Mr. Moody's Summer School. After a week there we will turn toward home, journeying by stage. You can easily see that a dozen letters might be written about the persons, places and things seen and heard.

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Pastor McCash and I have been attending the Harvard Summer School, which closed on Friday. This is Harvard's first attempt to hold a summer school of divinity, hence we are charter members. One hundred and four enrolled, which was twice as many as the sanguine ones expected. This state furnished 58, New York 11, Maine 7, New Hampshirer 4 and Iowa and Pennsylvania each 3, the Episcopal rector of Ft. Dodge, Iowa, being the third one of the Iowa group. Denominationally the members are distributed as follows: Congregationalists, 27; Unitarians, 17; Episcopalians, 15; Universalists, 14; Baptists and Methodists each, 5; Presbyterians 3, and Disciples 2. A number did not register their position among the religious bodies.

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Among the dozen men whom we have heard and learned in a measure to know, no one is more widely commented upon at present than Professor McGiffert. I should say he is not far from his 38th year. In stature he is not large; dark hair and beard, which he wears full and neatly trimmed, adorn an earnest, kindly face. He impresses me as a man who had adopted a new theory, which he follows with deep religious earnestness and devotion at all cost—even rejoicing at the sacrifices it demands of him and the persecution it brings upon him. If you are inclined to sympathize with the under dog in a fight, you will certainly fall in love with McGiffert, even though you reject his theories. Some men have met stubborn facts, have wrestled like Jacob with them, have been broken by them and made over. To one with such an experience, I imagine Prof. McGiffert will appear as having made his theories, not to fit facts, but to fit his inner self, no matter what the facts are or may be.

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Comments on the summer school are of all kinds and all more or less true. A careful and thoughtful Disciple, out of a half dozen who visited our lecture hall, noted the absence of Bible study. It was as he saw it philosophizing about man and God, time and eternity. In the eyes of a member it was a gratifying manifestation of unity and relegation of denominational differences. At the closing banquet with its speeches this sentiment was admirably expressed by Prof. Clarke, of Bowdoine, and Prof. Palmer, of Harvard. However, all were not of this type, for Dr. Lindsay, of St. Paul's, N. Y., declared that he enjoyed it greatly because into so much of it he could read an Episcopal interpretation. And Pastor Rose, a Universalist, was carried to a haven of ecstacy because it was a triple demonstration of the final triumph of Universalism. In his ecstacy he eulogized Universalism at the expense of everything else, especially of the Baptists, telling the story of the pup, yesterday a good Baptist pup and to-day a good Universalist pup, because its eyes opened during the night. And as you might expect, the Methodist speaker went out of his way to praise Methodism. I would not so much have blamed him if he had spoken after the Universalist man. I prized the lectures because so large a part of the material was such as I could use. I did not expect so rich a harvest. I account for this on two grounds: first, I have no theological corns, inherited from the church councils and church fathers, hence the temptation was not strong for any one to step on my toes. Secondly, I have for years trained myself on the principle, never reject a known truth from any quarter. I believe the New Testament Christianity is built broad enough to hold all truth—all the Spiritualists have, all that the Papists have, all that the Mormons have, all that any ism or philosophy has. Of course, I heard much that to me is not truth. This was happily expressed by one of the attendants of the school, Mrs. Eastman, of Elmira, N. Y. She said at the banquet, "We were taught that divine omniscience originated revelation to guide the children of men, but since coming here we find none there, but we do find it greatly needed at the other end, so that we can tell by its help which of you professors is right." She added, "We came to find men who knew, but instead we find men who charmingly tell us what they do not know."

"Why did you come to the Harvard Summer School?" So said a good Disciple of Chelsea to me one day last week. Let me answer some of you instead of him. For five years as Iowa secretary I could no keep up the reading and study which was formerly my wont. In these years I had saved up almost one hundred book reviews. Early in last winter I decided to camp this summer close to a great library where I could see these books and prepare to bridge those five years. What better place than Boston for such work? Accidentally I learned of the Harvard Summer School and found that I could devote part time to it; why not? And last, but not least, this region is the cradle of American history; why not kill three birds with one stone? The weather has been delightful, our party is in the best of health and our stay has been more than pen or tongue can tell.

A. M. HAGGARD.

For Dyspepsia

Take Horsford's Acid Phosphate.

Dr. T. H. ANDREWS, late of Jefferson Medical College, Philadelphia, Pa., says: "A wonderful remedy which gave me most gratifying results in the worst forms of dyspepsia."

New York Letter.

In the going of Bro. Lowell C. McPherson to Cuba, the Empire State loses one of its very best pastors. We cannot say that Bro. McPherson should have declined the call to go to Havana, but we shall miss him from the state. Poor old New York is drained of money and men, it seems, to supply the needs of so many places. If our cause in the state were strong we could more readily rejoice in this honor that comes to Bro. McPherson and his most excellent wife, but the fact is, the heathen in New York need the labors of this godly man and hundreds of others like him. The record of his work in Buffalo is a splendid one. When he came to that city the Jefferson St. Church was just out of a mission with 80 members; now it has almost 500. The pastor has been honored by election to the presidency of the City C. E. Union for one term, and pressed to accept it for the second time. Their Sunday-school has the largest Chinese class in the city, which this year gave $85 to the Foreign Christian Missionary Society. Bro. McPherson has been the efficient and tireless secretary of our state missionary board for several years, and his wife is now president of our state C. W. B. M. Their home is blessed with three children, aged eight, five and a half and three years. They both are natives of Illinois, and attended Eureka College and afterward Garfield University. Their labors in Atchison, Kan., were as signally blessed of God as they have been at Buffalo. They are splendidly equipped for their new and arduous duties, both by education and experience, and will, no doubt, do a great work in the redemption of Cuba.

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Dr. Russell H. Conwell, the great Baptist preacher of Philadelphia, in a recent symposium, in the Ladies' Home Journal on the question, "What We Go to Church For," gave expression to these forceful and true words:

We go to church to worship God; and his attributes include all that is noble in life, all that is hopeful in death and all that is beautiful in thought or in nature. What a man worships determines what he is. To sincerely adore and appreciate goodness, wisdom, power, loveliness and intelligence, as exhibited in the character of the Christ of the Bible, is to be inspired with the highest thoughts and become partakers in an increasing measure of that grand divine nature. We go to church to reform evil, to secure strength in our weakness, to revive our hope, to obtain comfort in grief, to elevate our thinking, to purify and intensify our feelings, to preserve and restore our health, to increase our knowledge, to arouse our love for all that is good, to make our home more sweet, to make society more brotherly and peaceful, to get rest from care, to be better fitted for business, to secure enthusiasm for heroic deeds and to find pure, permanent happiness.

Do you, thoughtful reader of these lines, find yourself growing in the things here mentioned? If not, perhaps you do not go to church regularly, or if not this, it may be you do not go with the right motive or make proper preparation for the worship of God before going to the services.

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On Friday last, the 21st, at noon, while sitting in his chair talking with his wife, in their summer home at Dobbs' Ferry-on-the-Hudson, the noted agnostic, Robert G. Ingersoll, suddenly died. Thus went out of life the celebrated blasphemer and infidel without a moment's warning. It is reported that formerly Mr. Ingersoll expressed the wish that he might die slowly and fully conscious of approaching death, that he might tell his feelings, hopes or fears in this struggle; but of late he had often said he hoped he might go suddenly, without a moment's knowledge of death's nearness. Many stories are told of his human sympathies, tenderness of heart, integrity and uprightness of character; but the awful fact remains that Ingersoll's influence on society was bad, wholly bad. He would rob sinning, suffering, perishing men of the only help proffered them, leaving them in hopeless despair. As a result of his teachings—his ribaldry, sarcasm and ridicule—many despairing souls have sought relief in self-destruction, and have gone on before him to the judgment bar of God. It was the fool who said in his heart, There is no God. But some fools bleat it out, and many fools pay a dollar to hear them talk for two hours concerning that about which the speaker professes to know nothing. What fools some mortals be!

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The secular press, every now and then, seems to glory in what it often states as a certain fact, the decadence of the pulpit and the Church of Christ. Though it is not true that the church is dying or the true preacher is losing his power, yet the fact cannot be questioned that much of the so-called preaching of to-day is without power. And why? This, simply this: The pulpit is giving utterance to too much "advanced" thought, and the "new church" and the "new theology" are paraded instead of preaching the old gospel and re-establishing the Church of Christ as in the apostolic times. In the thought of many, Luther, Wesley, Calvin, Lyman Abbott, etc., stand on the same level with writers of the sacred Scriptures; that Shakespeare, Tennyson and Kipling rank with David, Isaiah, Jeremiah and Paul, and that the works of these men as sources of theology are of equal authority with the Word of God. This all comes from leaving the Word of God and serving tables, treating the temporal interests of men as of greater moment than those which are spiritual and eternal; attempting to conciliate men by amusing them, and adopting unauthorized methods to make them so comfortable that they may forget their sins and sorrows, without repentance toward God or faith toward our Lord Jesus Christ. We need more of the preaching that will convict men of sin and lead them to Christ, the only Savior.

S. T. WILLIS.

1281 *Union Ave.*

Kansas City Letter.

The great Christian Endeavor Convention of 1899 is now a matter of history, and will add not a little to the annals of this wonderful movement toward a deeper spirituality and more efficient service on the part of young Christians throughout the world. The high mark set by former conventions was not lowered by this one. While the attendance was not so large as at two or three of the most notable gatherings, such as at Boston and New York, it was much above the average of former conventions. Detroit entertained handsomely, the only complaint being that their accommodation far exceeded the demand. Others will doubtless report the convention in detail. I desire only to make brief mention of a few features of the program that impressed me deeply.

And first I name the Quiet Hour, conducted every morning by Dr. J. Wilbur Chapman. The basis of his talks at these services was the twenty-third Psalm—the "Shepherd Psalm." Those who were permitted to hear his heart-searching addresses and his appeals for a fully surrendered life can never again be utterly indifferent to the claims of the divine Lord, nor content to live a merely professional Christian life. Without a trace of fanaticism, yet with most intense earnestness; disclaiming all pharisaic claims to sinlessness, yet emphasizing the privilege of the Christian to attain to victory over sin through Christ, he stirred our consciences into new activity and made us long for a fuller measure of Christ's Spirit in order to a more complete reproduction of his life.

A new feature of the program this year was the ten minutes of quiet meditation and prayer inserted into the midst of each half-day session. The silent prayer, the humble confession of sin, the tender appeal, the grateful thanksgiving, combined to lift our hearts into closer communion with God. I think I know better what prayer may be made to me, after the wonderful season of meditation and prayer, led by Rev. Floyd W. Thomkins, of Philadelphia. We seemed to stand in the very presence of the mercy seat and were permitted to "handle things unseen." Such power in prayer is a gift to be earnestly coveted, but it can only be acquired by daily travail of soul and constant fellowship with Christ in service.

The third feature of the convention that I wish to mention is the session devoted to Foreign Missions. Three addresses of unusual power were delivered, one of them by our own Bro. McLean. His marshaling of facts concerning the world's great need of Christ was such as is possible only to one whose brain and heart are full of knowledge and sympathy, and whose life is identified with the cause of the world's redemption. But one thing was still more impressive than these missionary addresses, and that was the presence upon the platform of a large number of returned missionaries, many of whom bore the marks of their service and suffering for Christ's sake. Among these were our beloved Bro. G. L. Wharton and wife, and Dr. Jas. Butchart, who have so long and faithfully toiled in the heathen field. Our eyes overflowed with tears of love and sympathy and gratitude, as we looked into the faces of these servants of God, whose abundant labors have made the name of Jesus to be praised and loved in many of the dark abodes of heathendom. Some of these "comrades of the cross" will be at our Jubilee Convention in October, and we ought to be there to greet them, ten thousand strong. Are you planning to go?

I write this letter from Macatawa Park, where I am spending a little time in rest before returning home. Will be again at work by the time this letter is in print.

W. F. RICHARDSON.

Macatawa Park, July 24, 1899.

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"Actual and Formal Remission of Sins."

The CHRISTIAN-EVANGELIST for July 6 contains an article from the pen of A. B. Jones under the above caption. The article is well conceived and well expressed, as one might expect in an article from its gifted author. But it seems to me that some things in it miss the mark, and should not go unchallenged. The article moves largely on the plane of philosophy, and is characterized by the defects that are liable to attach themselves to philosophical reasoning upon matters of divine appointment. Remission of sins does not depend upon human philosophy, but upon the appointment of God; and human duty ends when the nivine appointments are ascertained and complied with.

Bro. Jones' philosophy strangely ignores a very important factor in the forgiveness of sin, namely, the lifting or removal of the penalty. If a boy violates a parental law to the transgression of which the penalty of ten lashes is attached, and his father, seeing that he is penitent, says, "Kiss your mother and all is forgiven," all parties understand that the penalty hangs over the boy till the injunction of the father is complied with. Any forgiveness that does not embrace the removal of incurred penalty is of but little value. To which article of forgiveness does the removai of the penalty belong in Bro. Jones' philosophy—the actual or the formal? A citizen commits a crime for which he is condemned to the penitentiary for a term of years. When he has served a part of the term the governor tells him that if he will sign a bond to be a good citizen in the future he shall be forgiven. This promise of forgiveness means the removal of the penalty, and no one would understand that the penalty is removed before the condition is complied with. The penalty of sin is condemnation, and forgiveness, to be practicable and valuable, must remove the penalty of condemnation. Does Bro. Jones hold that forgiveness in this sense takes place before the obedience to which the promise is attached is rendered? If so, it seems to me that he nulifies much scriptural teaching.

"Contrition in the child's heart as a moral cause produces compassion and forgiveness in the father's heart as a moral effect." An effect is something that follows its cause as a natural and necessary result. It does not involve choice, but is a matter of inexorable law. Where the cause exists the effect follows as a matter of necessity, and not as a matter of grace. I do not see that God is bound to forgive a sinner and remove the penalty due to his sin, even if the sinner repents. If he is so bound he forgives as a matter of debt. If he forgives as a matter of grace, and not as a matter of debt laid upon him by necessity, then Bro. Jones' law of cause and effect fails.

This cause-and-effect philosophy also destroys the reasoning put forth as regards "assurance." A sensible person needs no assurance that an effect will follow its cause, except the assurance which the cause itself produces. If I thrust a dagger into my heart I do not need to be assured from any external source that the effect of death will follow. When a sinner believes and repents he knows it. "Whoever believes in Christ has the witness in himself." That he does believe and repent is a matter of direct aud immediate knowledge on his part. Now, if belief and repentance constitute the cause which produces forgiveness in the mind of God as its effect, the sinner is assured of forgiveness by his knowledge that he is a penitent believer, and no external matter can strengthen his assurance. Thus the philosophy breaks down at another point.

I am unable to see how "actual remission of sins is a psychological fact and involves psychological experience" on the part of a sinner unless actual remission of sins takes place in the mind of the sinner. If pardon is the act of the mind of God it cannot be a matter of psychological experience on the part of a sinner, unless there is some sort of a system of telepathy between the mind of God and the mind of the sinner. It is far better to rise from this plane of psychology to that of simple faith in the Word of God.

Bro. Jones quotes Acts 10:43 and says: "Our present contention is that this latter text declares the actual remission of sins." This leaves no room for baptism and assurance of remission of sins. If God declares that one's sins are actually remitted before baptism, such assurance cannot be strengthened by baptism or anything else. The sinner knows that he believes, and if God declares to him that his sins are actually forgiven, that is an end of the matter, and there is no room for "formal remission" or any further assurance of remission. A plain declaration from God cannot be strengthened. If this passage assures Bro. Jones that sins are actually forgiven before baptism, why may it not give such assurance to every other person? Does the passage mean one thing to Bro. Jones, giving him assurance that sins are pardoned before baptism, and another thing to the penitent sinner, leaving him without such assurance till he is baptized? Thus the bottom again drops out of the philosophy.

The entanglement into which Bro. Jones has involved himself grows out of the scrap-doctor method of handling the Scriptures. One passage is conceded to teach one thing, and another passage a contrary thing; and then comes the tug of reconciliation. In the case before us the task is accomplished by assuming the distinction of formal and actual remission. "To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins," does not teach that "faith alone secures to the sinner the remission of sins," as Bro. Jones quietly assumes. If it does, repentance is excluded, for the passage says not one word about that. This assumption makes the expression "through his name" superfluous. "Whosoever believeth in him shall receive remission of sins," would fully express the idea of remission by faith alone. "Through his name" is certainly not a meaningless appendage to the passage. It involves the whole gospel system, including baptism. It embraces the commission, "He that believeth and is baptized shall be saved." It embraces the command, "Repent and be baptized in the name of Jesus Christ for the remission of sins." The comprehensive and safe method of interpretation collates all passages that bear upon a certain subject and draws a conclusion that embraces the whole scope of the teaching of all the passages. Interpretation that resorts to the special pleading of drawing a conclusion from one passage, and a contrary conclusion from another passage, involves the Scriptures in endless contradiction and is full of mischief. Get all the passages together and let the conclusion be inductive.

I wish to call attention to a Hebraism that characterizes the writings of the New Testament. When a writer is treating of one item as a whole, he treats it as if it were the whole. If the subject is hope, "we are saved by hope." If the subject is faith, "we are justified by faith." If the subject is repentance, it is "repentance unto life." If the subject is the life of Christ, "we are saved by his life." If the subject is confession, "with the mouth confession is made unto salvation." If the subject is baptism, "baptism doth also now save," or "be baptized and wash away your sins." Any one can see that by isolating these passages a variety of contradictory theories may be established. The passages must be brought together and each one allowed a place in the gospel plan of salvation; and when this is done there is perfect harmony.

J. B. BRINEY.

"Two heads are better than one." If the one you have is dull and heavy you need Hood's Sarsaparilla. It will give you prompt relief.

Save the House.

DEAR CHRISTIAN-EVANGELIST:—I have now had an experience of over two weeks in this beautiful city, the capital of this new state. I have talked with all the best members of our church here and a finer class of intelligent Christian men and women would be hard to find. But they are discouraged, *thoroughly discouraged*.

A debt of $2,000 stares them in the face. One of the oldest and most influential members said to me this morning: "We are compelled to let the mortgage take the church property. There is no other way to do." I said: "Thousands of men, like you, have been giving liberally for years to Home Missions, and my idea is for our Home Mission Board to step right in, here and now, and pay off this $2,000 and let you people start anew."

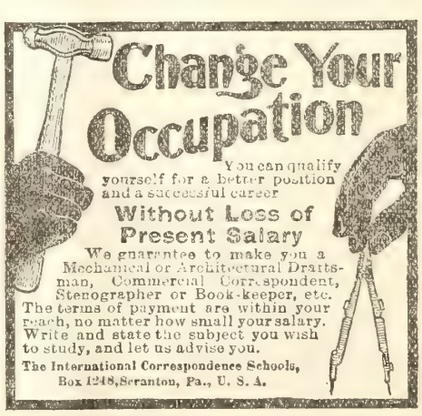
And that is just what ought to be done. No half-way business, but pay the full $2,000, *spot cash*. We lay members respond liberally to the calls of the church, and we do so for the purpose of firmly establishing the cause in just such fields as Boise. I am not a resident either of this city or state, and never expect to be, but I can see the wonderful possibilities of this new capital city. I can clearly see the necessity of a strong church established here. And just now is the time to do it. $2,000 *now* means everything to this people. Will not the home board take the suggestion of this letter and come to the rescue? This city will double its population in the next eight or ten years. The *county* will *more* than double in population. They have the finest climate in the world, and the valley is exceeding beautiful and productive. All kinds of grains and fruits are produced in abundance. Two new railroads are soon to enter the city, and the population will double. Brethren, I believe in Foreign Mission, Home Missions, Jubilee Year and the high grounds of the CHRISTIAN-EVANGELIST and the Christian Standard and all the rest of the grand and noble and enthusiastic glories of the Christian Church. But here is a practical proposition—a practical proposition of $2,000 to save to our brotherhood a fine property in a growing city. Will the home board do it?

This letter is entirely unsolicited by the church here, but I have written the facts just the same.

Fraternally,

C. M. PINKERTON.

Boise, Idaho, July 25, 1899.



FITS! FITS!! FITS!!!

MOST REMARKABLE CURES continue to be effected by OSBORNE'S remedy for EPILEPSY, which has won golden opinions for itself in all parts of the world. Full particulars with testimonials sent free by J. OSBORNE, Medical Pharmacy, Ashbourne, England, or E. FOUGERA & CO., 26 North William Street, New York, U. S. A.

LADIES *Can Easily Make BIG WAGES* by representing us in any locality. Many of our assistants are making $100 per month and any woman with average ability can do as well. The work is honorable, very pleasant, position permanent and will pay handsomely for even your spare time. Address THE WOMAN'S MUTUAL BENEFIT CO., Box 54, JOLIET, ILL.

Mississippi Items.

Our state evangelist has closed a meeting of fifty days at Water Valley. Fifty were added to the Lord. This is a great work for Water Valley. Bro. Stevens led the singing, did the praying, baptizing and preaching. May the Lord spare this man of God to Mississippi for the work whereunto he is called.

W. Graye Harbin and others are making an effort to give "the South a church paper that will not die, and that will fill every one of our 'long-felt' needs, whether the felt be wool or cotton." This would seem to be an enterprise to touch our "bosoms and business." Here is "my hand with heart inside" to the success of this last venture for a Southern religious journal for the Disciples of the Christ.

M. H. Armor is in a meeting at Marietta. He did a similar service for the brethren at M. last year.

Our next state convetion meets at West Point on the second Tuesday in September, D. V. We should go up to West Point this year in large numbers.

Bro. Harbin reports three additions recently at the Leake County mission, at his regular visit.

In our regular work one was baptized in June at Burnsville, one at Booneville, also one came to us at Corinth on Decision Day, from the Missionary Baptists and at Saltitllo one from the Freewill Baptists.

Sister D. M. Allen, of Baldwyn, recently passed away; she was 83 years old. A long journey she had trod, but her life was crowned with good deeds.

There are some things the writer can't do this vacation season. He can't be at Macatawa, he can't have the opportunity of being at any of the great meetings of our ministers, and he can't attend the Chicago University; but there is work we must-stay-at-home may do. An extra amount of evangelizing needs to be done; many under our pastoral care need special attention, and if one don't get too much on his hands and heart of this important work he may have some extra time to spend at home reading, enjoying the pleasures of his own home, and doing for his own household what no other can. Is there a tendency for preachers to neglect their own? The family duties should not be put in danger because of pressing duties in other relations. More than two years ago a Mississippi minister whose good wife had been taken away from her great sufferings, said of her: "My wife was a strong character, always had the courage of her convictions, and impressed herself on all with whom she came in contact. She staid at home and reared and trained our children while I was away preaching the gospel of our blessed Redeemer. I told her on her dying bed that we had been greatly blessed in our children, and that next to the blessing of God, it was mainly due to her care and training. I tell the children that we have the memory of her loving labor, the light of her bright example, and the impress of her strong and original character to help us in the remainder of our toilsome journey to that land of light and love and joy into which she has already entered." Such a wife should every married preacher have. Without such their children would have an unequal race in life, when the father must needs be away from them and home half or most of his time. Such mothers will shine with bright crowns in the "upper day."

From a file of good letters from good men I gather often nuggets of pure gold. In our Southern ministry and pastorates not a few questions arise from time to time that bring confusion and demand adjustment. Study with me this excerpt and gather therefrom the golden nugget: "The chief trouble is this: the brethren are divided over the organ and society, and very few of them are making any spiritual growth. Now if a determined lover of the Christ and his gospel should get into that field and shut his eyes to all things else save the glorious privilege of preaching the unsearchable riches of Christ, I believe he could be well sustained as soon as the brethren could give Jesus room in their hearts, where they now have nothing but strife and division." Do you see the nugget of pure gold? the price that must be paid where schisms exist, in order that all may become of one heart and mind, and of the same judgment, and all speak the same things? "A hint to the wise is sufficient." The minister who fails to love his brethren into unity fails to have them one in Christ.

The Self-interpreting New Testament, compiled and arranged by Pres. Ashley S. Johnson, Kimberlin Heights, Tenn., is a real help to the Bible student. JAMES H. BROOKS.

Corinth, Miss., July 20, 1899.

Wisconsin News.

The Union Church at Waupun, consisting of Baptists, Free Baptists and Disciples who have been working thus together some six years or more, is erecting a new $10,000 building. I assisted in the laying of the corner stone July 7th, preaching on Eph. 2:20: "Christ himself being the chief corner stone." J. J. Hull, of Honey Creek, represented the Free Baptists on the program for the day, and Prof. H. J. Vosburgh, of Beaver Dam Academy, represented the Baptists. The former spoke on "Church Unity the Christian Watchword of the Age;" the latter on "The Value of the Church to the Community." Local ministers of other churches, the mayor of the city and a glee club made up the rest of the program. The formal laying of the stone was conducted by the pastor, F. T. Galpin. A bounteous dinner was served at noon, and supper in the evening, by the ladies of the church.

W. S. Campbell, of Rushville, Ind., is stil preaching to interested audiences at our Oconto County missions.

H. F. Barstow has disposed of his merchandise business at West Line and will give himself entirely to the ministry hereafter. He has just made a farewell visit to Merley, which church he founded, and to Sugar Grove, where he spent his boyhood days and has many friends and relatives. He preached at both places. He started Wednesday, the 19th, to drive through to Hickory where he will locate and have charge of the work there and at Kellybrook and Amanda. It will take about a week to make the drive. This will be a case of a good man and good people, happily united for the work of the Lord.

About a dozen Wisconsin brethren have already signified their intention of going to the Jubilee Convention, Cincinnati, Oct. 13-20. I have been appointed excursion manager for Wisconsin, and it will be important for me to have names and addresses of all who are going. Send me a card at once. Reduced rates on all railroads will be secured. Half rate is already secured from Chicago on. I will try to plan so that Wisconsin delegates may all go on same train. This will be the greatest convention of our history. Let us send the largest delegation.

Our state board held its quarterly meeting at the Avenue Hotel, Madison, July 13th, and made plans for our state convention, heard reports of the work done since the February meeting and planned other work for the future. W. B. Taylor, of Chicago, met with the board and gave us the benefit of his voice in our counsels.

Bro. Taylor has been holding a protracted meeting for Pastor Mutchler, of Center, with splendid interest. They have finally succeeded in getting a hearing from among the German Lutheran population, which is so strong there. At last report there had been eight additions with more prospective. Pastor Mutchler was overcome with the oppressive heat a week or so ago, but will soon be himself again.

Claris Yeuell, of Chavies, Ala., will assist Bro. Mutchler with a meeting at Footville, beginning Aug. 6th, under direction of the state board. A. M. Laird goes to Amanda at the same time.

F. N. Calvin has several candidates awaiting baptism at Milwaukee. There was one confession last Sunday. Bro. and Sister Calvin are taking their vacation of six weeks in Chicago, but he returns and preaches on Sundays. A number of students from Drake University are spending their vacation in Milwaukee.

The program committee is at work on our state convention, which is to be held at Richland Center, Sept. 13-17th. There will be three missionaries from foreign lands on the program and probably four other speakers from outside the state. We are trying to make this in every way the greatest convention we have ever held in the state. There will be full announcement of program, entertainment, etc., in my next letter. Let every church send delegates. Our state board now has a debt of near $300. Many churches have not yet paid their apportionments. Let these be paid in full before the state convention, so that we may come up to Richland Center owing no man anything, and loving one another.

C. G. NEILL, State Missionary.

Milwaukee, July 20, 1899.

Course of Lectures.

THE DISCIPLES' DIVINITY HOUSE

Invites you to attend a course of lectures given under their auspices in the University of Chicago.

Tuesday, August 1, 3:00 P. M. Sacrifice Among the Hebrews. Prof. Geo. A. Peckham, Hiram College, Ohio.

Wednesday, August 2, 3:00 P. M. The Value of Philosophy for the Preacher. Dr. E. S. Ames, Butler College, Indiana.

Thursday, August 3, 3:00 P. M. Some Present Problems in Biblical Criticism. Dr. H. L. Willett, University of Chicago.

Friday, August 4, 3:00 P. M. The Covenant Theology and its relation to Alexander Campbell. Hiram Van Kirk, University of Chicago.

These lectures come in conjunction with a variety of open lectures at the University, many of which it will be possible for you to attend, viz., those of Prof. Harper at 8:30 A. M., of Geo. Adam Smith 11:00 A. M., Prof. Moulton 4:00 P. M., etc.

At the close of the series a party of friends will go to Macatawa Park to attend the assembly there August 6-13.

Your presence at these gatherings is cordially besought. HIRAM VAN KIRK, Sec.

IS IT A TRIFLE?

That Common Trouble, Acid Dyspepsia, or Sour Stomach.

Now Recognized as a Cause of Serious Disease.

Acid dyspepsia, commonly called heartburn or sour stomach, is a form of indigestion resulting from fermentation of the food. The stomach being too weak to promptly digest it, the food remains until fermentation begins, filling the stomach with gas, and a bitter, sour, burning taste in the mouth is often present. This condition soon becomes chronic, and being an every-day occurrence, is given but little attention. Because dyspepsia is not immediately fatal, many people do nothing for the trouble.

Within a recent period a remedy has been discovered, prepared solely to cure dyspepsia and stomach troubles. It is known as Stuart's Dyspepsia Tablets, and is now becoming rapidly used and prescribed as a radical cure for every form of dyspepsia

Stuart's Dyspepsia Tablets have been placed before the public and are now sold by druggists everywhere at 50 cents per package. It is prepared by the F. A. Stuart Co., Marshall, Mich., and while it promptly and effectually restores a vigorous digestion, at the same time is perfectly harmless and will not injure the most delicate stomach, but on the contrary, by giving perfect digestion strengthens the stomach, improves the appetite and makes life worth living.

Send for free book on Stomach Diseases.

A Statement.

At a meeting of the Board of Managers of the C. W. B. M. of Missouri, held in Kansas City, May 10th, 1899, the following letter from Mrs. Alice Williams, president of the board, was read:

CAMERON, MO., May 9, 1899.

To the C. W. B. M. of Missouri:

DEAR SISTERS:—I have been trying for several weeks to have a called meeting of our board, and would myself have called one last Friday, but I was not well enough to attend the meeting, and am not now.

I received notice, a few days ago, that there would be a meeting of the board on the 10th inst. I was not advised by whom this meeting was called, nor of its purpose. I regret very much my inability to be present with you in the meeting, and consider it my duty, as best I can in writing, to place before you some facts which it is important for you to know and to consider at this time—facts which I could present in a much more satisfactory manner, both to you and myself, were I present with you.

The officers of the Cameron church, or a part of them, have formally announced, through printed notices sent through the mail, that they have withdrawn fellowship from me. Their action was taken without the usual forms of procedure in our churches. They gave me no hearing, no opportunity to refute the charges or to meet my accusers. The matter was never presented to the congregation by the officers for its consideration and approval. I have earnestly protested and prayed for a hearing before any competent tribunal, but so far my prayer is unheeded. I stand ready and anxious for an investigation. This unfortunate state of affairs can only embarrass you as the representatives of the C. W. B. M. of Missouri, and embarrass me as the president of your board and of our state convention. I am grieved and pained beyond expression over this humiliating affair, and in my present prostrate and helpless condition I can only turn my eyes to God and to my brethren and sisters in Missouri for consideration and justice. I deem it the part of wisdom in this crisis to tender to you my resignation as president of the Christian Woman's Board of Missions of Missouri, to be disposed of in such manner as you think best.

And now, praying the Father of lights and all wisdom and grace to guide us each and all in the way of truth and duty,

I am sincerely and truly your sister,

ALICE WILLIAMS.

After due consideration of the foregoing letter the following resolutions were unanimously adopted by the board of managers:

Whereas, Information has been received by the board of managers of the C. W. B. M. of Missouri, that the official board of the Christian Church at Cameron, Mo., has declared Sister Alice Williams unworthy of the fellowship of that congregation:

And whereas, Mrs. Williams is the prsident of our board of managers, and also president of our state convention, and the highest representative of our missionary work in Missouri;

And whereas, This board of managers feels impelled by a sense of duty to take proper notice of the foregoing facts and their consequent complications—

Therefore resolved, That in order that we may proceed intelligently and advisedly, a committee be appointed by this board of mangers to visit Cameron, and in such manner and methods as in their wisdom may appear wise and appropriate, ascertain the facts in this case and report the same to this board of managers, together with their suggestions and recommendations.

Resolved further, That said committee be, and is hereby appointed, and shall consist as follows: T. P. Haley, Kansas City, chairman; M. M. Goode, St. Joseph, and D. R. Dungan, St. Louis.

At a subsequent meeting of the board, held in Kansas City on the 25th of July, 1899, the report of the above-named committee, which follows, was presented for consideration:

To the board of managers of the C. W. B. M. of the state of Missouri:

Your committee appointed to visit Cameron and to ascertain the facts in the reported exclusion of Mrs. Alice Williams from the fellowship of the Christian Church, and to report the same to the board of managers, together with their suggestions and recommendations, would respectfully report as follows:

Your committee, through its chairman, advised the pastor at Cameron of their appointment and requested a meeting with the officers of the church. After a correspondence with the pastor and secretary of their official board, as well as a personal interview with the pastor, the said official board declined to receive your committee, or to give it any information on the subject saying, "We recognize the right of *no* committee to sit in judgment upon the actions of our official board and the Cameron church."

2. Your committee must, therefore, make their report upon such information as has been accessible to them. They believe, however, that they are able to report every material fact in the case.

3. Your committee finds that Mrs. Alice Williams was charged by the said official board of the Cameron church as follows:

Whereas, We believe Sister Alice Williams is now, and has been for many years, a frequent, persistent and aggressive disturber of the peace of the Christian Church at Cameron, and by all means in her power has endeavored to control the pastor, official board and church, and when she could not so control the pastor she has not hesitated to use unfair and unchristianlike means to drive him from the pastorate of the church."

They also add:

"And believeing that only harm can result to the church from a continuance of this conduct on her part, and the cooperation in some measure of her husband, R. N. Williams. Therefore be it resolved, That the said Alice Williams and Robert N. Williams be required to make the following pledge to the official board of the church through its special committee as provided in the second resolution.

Resolved further, That a special committee of three members of the official board be appointed, whose duty it shall be to wait upon them and deliver to them a copy of these resolutions and receive their pledge.

A refusal to make the committee a pledge, as provided in the foregoing resolution, shall be considered good and sufficient cause for withdrawing the fellowship of the church from them, and shall be deemed to have been accomplished upon the report of the committee to the president of the board of such refusal. Whereupon, the president and clerk shall cause their names to be stricken from the roll."

The pledge required of Mrs. Alice Williams:

We hereby promise, declare and say that in all the future we will desist from all acts or statements of whatsoever kind that in any manner tend to disturb the peace and harmony of the church, and we specially promise that we will in good faith acquiesce in the judgment, decisions and decrees of the official board of the church upon all questions of church upon all questions of church policy; that we will never by a personal canvass of the members of the church, directly or indirectly, seek to influence them on any question, the determination of which properly belongs to and is vested in the official board. To the faithful observance of the above promise we plege our sacred honor.

The pledge was sent Mrs. Williams with instructions to sign and return to the committee within a given time; failing to comply with this demand she was declared excluded. After the alleged withdrawal of fellowship a printed circular letter was sent to the membership advising them of their action and calling for written objections to same if any.

This is briefly the history of the case from the evidence before us.

Your committee would, in view of the above facts, record the following judgment:

1. That in the New Testament churches the discipline of the members was committed to the elders, and certainly not to any body of men called an official board, for no such body is known in the New Testament Scriptures. The jurisdiction of this official board in the case of Mrs. Alice Williams is therefore denied on this ground.

2. The jurisdiction of the official board in the case of Mrs. Alice Williams is further denied for the reason that, even if the "official board" had been composed of elders exclusively, it was in this case the accuser—no other person appearing. The "official board" was, therefore, a party to the controversy, and thus disqualified to act in the case. In such case where the eldership is involved, or in any case a party to the controversy, other elders or arbitrators should be called in.

3. Your committee further objects to the procedure in this case: Mrs. Williams is charged by the "official board" with disturbing the peace of the church, and by unfair and unchristian means seeking to displace the pastor. Under this general charge no specifications are given. No case is cited in which she did either of these unlawful things. Not a single witness is called to testify to these charges. The charges were denied the accused until she pleged her word of honor she would not show them (a pledge she afterwards retracted when hundreds of the official circular were sent out announcing her exclusion without giving the reasons). The charges were also denied her friends and she was given no opportunity to refute the general charges. Mrs. Williams had secured and was prepared to present letters from the pastors exonerating her from these charges, reaching back to the time of B. U. Watkins, Dr. A. M. Collins, T. J. Williamson, F. G. Tyrrell and J. T. Ogle, vehemently denying the general charge that she had disturbed the peace of the church, or had attempted to effect their removal; that on the contrary she had co-operated faithfully and efficiently with each and every one of them. But she was not given the opportunity to introduce this testimony. Such proceedings is without precedent and cannot be condemned in too strong language.

Your committee further finds that the action of the "official board" was not submitted to the church for ratification, but a printed circular letter, referred to above, was sent to the members stating, "If you would know the reason of such action on the part of the official board, or if you have any personal objections to the above action of said board, you will present such objections individually, in writing, to the official board of the church."

Such a subterfuge cannot be accepted in lieu of the plain statement of the Scriptures that the punishment should be "inflicted by the many."

Your committee, therefore, finds that in the case of Mrs. Williams there were no specific charges, no witnesses to the general charge, no hearing given the accused, no opportunity for defense. There was no trial, and that Mrs. Alice Williams is still a member of the church of Cameron, and from the testimony before us wholly innocent of any charges preferred against her.

It is, therefore, the judgment of your committee that Mrs. Alice Williams is now, and has beed perfectly competent and worthy to act as state president of the C. W. B. M. and president of your state convention.

Kansas City, June 26, 1899.

Committee, { T. P. HALEY, Chairman,
M. M. GOODE,
D. R. DUNGAN.

After the above report of the committee was laid before the board of managers and duly considered, July 25, 1899, the following resolutions were unamiously adopted:

Resolved by the board of managers of the C. W. B. M. of Missouri, That we have undiminished confidence in the Christian character and the competency of Mrs. Alice Williams, president of the C. W. B. M. of Missouri.

Resolved further, That we decline to accept her resignation as president of the C. W. B. M., which she tendered to us at our last meeting, May 10th.

Resolved, That we extend to Sister Williams our sincere Christian sympathy in her afflictions, and earnestly pray our Heavenly Father for her speedy restoration to health, that we may again have her invaluable services in our C. W. B. M. work.

Resolved, That our thanks be extenden to Brothers T. P. Haley, M. M. Goode and D. R. Dungan for their assistance to us in this unique, unprecedented and remarkable case.

Resolved, That a statement of this matter be published in the CHRISTIAN-EVANGELIST, of St. Louis, and the Register-Review, of Kansas City.

MRS. F. M. LOWE, V.-P.,
MRS. ALEX. PROCTER,
MRS. J. K. ROGERS,
MRS. B. F. CLAY,
MRS. FLORENCE GOODE,
MRS. CARRIE JOHNSON,
MRS. A. B. JONES,
MISS. MOLLIE HUGHES,
Board of Managers
C. W. B. M. of Missouri.

DR. J. HARVEY MOORE,

Eye, Ear and Throat.

648-649 Century Building ST. LOUIS.

Notes and News.

The church at Mexico, Mo., has just completed a handsome ten-room parsonage. The church is united, happy and prosperous in every department of its work. S. D. D.

Just closed a revival institute at Mt. Sterling, Ill., which I think was very successful. The church has been without a pastor several months, but called A. D. Veach last Sunday.

I. H. HEDGES.

La Grange, Mo., July 20, 1899.

The Audrain county meeting convenes at Laddonia, Aug. 16th, and it is desired that each church in the county be represented. We invite all who can to come, as we desire to make it the best meeting we ever had.

J. D. GREER.

Mexico, Mo., July 27.

A special dispatch to the St. Louis Republic, July 26th, says that the old Christian church building at Sullivan, Ill., which has served 48 years of usefulness, and which is one of the old landmarks of Sullivan, is being torn down and moved away. An elegant and beautiful brick and stone church building will take its place. Work will begin August 1. Until the new building is completed the congregation of over 300 members will hold services in the courthouse.

E. W. Thornton writes from Kansas City, Mo., that the South Prospect Church is keeping up all regular services during the hot weather; that up to the fourth Lord's day there had been fourteen additions—eight by confession; that the Bible-school average is right at 900; that Miss Effie Keller, whom the the foreign board recently elected to go to China, is a member of that church; that the Endeavor Society will contribute $30 per year toward Miss Keller's support, and that the preacher's family are rejoicing over the arrival of a new boy!

Last evening the Junior C. E. gave a delightful entertainment in our church and realized $18.50, which will go into the Bungalo fund for India. Mrs. Louise Rahrig is the best Junior Endeavor superintendent I ever saw. Our Sunday audiences, especially at night, fill our large auditorium, notwithstanding the hot weather. Several of the churches have closed their evening services because so few attend, while our problem is to get seating room for all who wish to come. Baptisms are frequent and the debt on the church is being gradually reduced. W. S. PRIEST.

Atchison, Kan., July 22, 1899.

Church Extension.

On the first Sunday in September will be taken the last general offering for missionary purposes by our people before the Jubilee Convention, and that will be for Church Extension. At the last convention it was recommended that $100,000 be raised for Home Missions this year and the Church Extension Fund raised to a quarter-million dollars before the close of the year 1900. It is a grert pleasure to us to be able to announce that both of these recommendations are in a fair way to be realized. The Home Mission offerings are now nearing the $100,000 mark and at the beginning of this month there was $192,000 in the Church Extension Fund. But to reach the mark set it will be necessary to raise this fund to $210,000 by the time of the Jubilee Convention. That means that the offering in September must not fall below $15,000 still leaving $40,000 to be raised in 1900. But in view of what has been done by this society and the gains realized by the home and foreign boards there will certainly be no difficulty in raising the $15,000 in September. It will require energetic work to do this, of course, but that ought to characterize all that we undertake to do.

Church Extension has already helped 450 churches since the beginning and 125 of these have paid back their loans in full. Over $108,000 has been returned to the board in loans and interest since this good work began. But the work is only begun. We have 2,700 homeless missions, 1,800 of which have applied to the Church Extension Board for help in the last ten years. All of these could have raised from two-thirds to three-fourths of the money needed on the ground if they could have gotten a loan from the Church Extension Board to have helped them out. Here, then, is a great loss of funds to the church just for want of a larger Church Extension fund.

There have been 950 churches organized in the last two years; 400 of these were able to build homes without outside help, but 450 were not. And yet of these the board could help but 100. The rest had to go without help, and without homes. A larger fund in the hands of the Board of Church Extension would greatly relieve this condition of things. The board has already made 50 loans this year, aggregating over $38,000, and have promised over 50 other churches loans conditioned on the September offering. Shall they be disappointed?

Remember that we have 127 home missionary societies, district, state and national, sending out evangelists to organize churches and only one Church Extension fund. The gain in this fund over last year up to August 1st has been over $13,000. This is a fine increase, but it should be more than doubled by the September offering one month hence. The time is short and will require active work to make this offering what it should be. Let preachers and churches take hold of this at once and roll up a grand report for Church Extension at the Jubilee Convention.

Gethsemane Gleanings.

Children's Day contribution amounted to about $92.

The Ninth Annual Convention of the Baptist Young People's Union assembled in Richmond last week. About 4,000 delegates were present and a choir of some 800 singers occupied the platform of Convention Hall. In welcoming the delegates to the historical convention of the Confederacy, Mr. J. G. Pollard, a Richmond attorney, said:

It is said of Virginians that they live in the past. . . . We of Virginia have some excuse for living in the past. Every man, woman and child that you meet in our midst is a direct descendant, not only of Washington, but of Jefferson, Monroe, Madison, Marshall and Henry. If you could trace yourselves back to men who were better than you are, you, too, would live in the past. As I stand here this morning to welcome this vast army of Baptists, and turn to greet you of the North, I am reminded of the Confederate version of the description given in Luke of the great heavenly gathering: And they shall come from the East, and from the West, and from the South, and some few from the North, and sit down in the kingdom of God.

From the following list of themes which were discussed by able speakers, a person could imagine he had strayed into one of our meetings: "Disciples Indeed," "The Work of the Disciples," "The Disciple and the Church," "Literature as an Aid to the Disciple," "The Disciple's Power," "The Life of the Disciple—Presented, Yielded, Furnished, Used," "The Disciple's Position."

Sunday morning, Cornelius Woelfkin, of Brooklyn, N. Y., a leading Baptist minister, preached at the Seventh St. Christian Church, presided at the Lord's table and partook of the broken emblems. This beautiful act was much appreciated and will have its influence in breaking down the wall which separates two mighty religious bodies.

The Dover Baptist Association met in Richmond this week in its 116th session. This Association made itself famous in the early days of the "Current Reformation" by its promulgation of the "Dover Decrees." It is still a conservative body, but is steadily (if slowly) advancing toward New Testament conceptions.

ALFRED BRUNK.

Newmans, Va., July 21, 1889.

Missouri Bible-school Notes.

After a month's happy, restful recreation, we are now ready for a great year's work for Christ and the children in all sections of the state.

Will the county superintendents see that there is a good Bible-school rally held in connection with their county meetings and normal work interspersed?

Mt. Zion, Marion County, was not at the Plattsburg convention, but no matter, say C. S. Brooks pastor, and L. C. Hendren, superintendent; we will do just the same by and for the work. Their school was so much better than when I last looked in on them that it seemed as if new life must surely have come to all departments of the church, and at the morning service a house full of people demonstrated that it was so, while the patient hearing given your servant and the ready co-operation of the Hendrens, Whaleys, Hillers and my good friend, Creighton Brooks, sent me away happy, but it has always been so with those friends of God.

By the way, F. M. Rains, who always comes to our help, sends good word of the Missouri schools and their giving on Children's Day, but many have not yet sent in any word as to their offering on that day. Let no Missouri school fail in it.

At Ocean Wave, on short notice, we had an audience that gave the best of attention to the Word. This is a hard work and it takes patience and perseverance to make the work succeed, but R. D. Chinn is doing the best he can for the faithful, and may God bless him in it. The school is friendly to us in their want.

John Giddens at the Powell Schoolhouse has seen that the brethren have a house of worship, and they will be in it before winter. Tell your schools of it, brethren, for it will do them good. Henry County will have another church building for the Master's service, and this began with an insignificant Bible-school in a district schoolhouse, resulting just as it should, a house of God.

So, with our evangelist, M. H. Woods, at Clark's Creek, in Wright, where the brethren will soon have a good and creditable house for worship and work. That is what results from the Bible-schools organized, then followed up with meetings by such faithful men as now work for us.

Bro. W. D. Cree was hindered in attendance at Plattsburg by his dear wife's sickness, but sends in the Beulah school pledge of $12 for the work, while schools like Marshall, Plattsburg, Antioch, Clay, Missouri City, Mrs. Georgie Clark, Mrs. Nannie Krauss, Auxvasse, did not wait for the notice, but have remitted us in advance, all of which are good indications for this year's promptness in the offerings to our work.

By the way, watch these Notes; we mean to bring you some good news shortly, hoping thereby to increase the efficiency of all the Missouri Bible-schools. Will you please see that your county meetings continue the old or appoint new county Bible-school superintendents? In most instances hold the old, if possible, but if any changes are made, please notify this office as soon as done.

Miss Nora Kiernan, one of our most efficient county superintendents, has sent in $5 from her class for this year. It was she that carried home one of the county awards, and one of her pupils that received a gold medal. Pretty good.

W. S. St. Clair is not often at our convention, but he never fails in the offering, and has just sent in the Olivet (Boone County) apportionment in full, and it will be so from all his other congregations.

Must tell you that W. F. Mayhall, busy as can be, never forsakes this work and this year

by an error did not get the Bowling Green $25 in time for the Plattsburg convention, but it was not his fault.

The Jubilee Convention is arousing such interest as never known before, and now it seems as if all were going. But are you going to help the work before doing so? Surely, all our Missouri Bible-schools will. "Children's Day for America" is to be as the great day of the feast, and the sooner your school begins its preparation the greater will be the day. Are you going to keep it? Of course.

H. F. DAVIS.

Commercial Building.

A Profitable Beach Meeting.

I think the beach meeting last Sunday evening at (Macatawa Park) was the most effective for good I have witnessed in the years I have been here. Near the close of the meeting I stood between two Jews who were intensely interested even to the point of enthusiasm. One of them remarked to me that that kind of Christianity was pleasing to him and a kind that all can accept.

It seems to me the great lesson of that meeting was that walking "In His Steps" is the most interesting, profitable and inexhaustible theme ever offered for editorials, and for lectures, and most of all for experience meetings. It would be a magnificent triumph if at the beginning Christians would face each other and honestly profess the sincere motive that governs their actions in daily life.

What a revelation and what a surprise it would be to hear Christians profess their real motives and experiences with their fellowmen!

J. S. HUGHES.

Macatawa Park, July 24th.

A Reunion.

A word to all who have worked and to all who are working under the direction of the F. C. M. S. in the English field.

I have had correspondence with several of the above described with reference to a reunion of all who at any time have been actively interested in the work in England, to be held at the time of the great convention in Cincinnati next October.

Such a reunion would be of interest to all such, I think, and of special inspiration to many. Those who have written me about it have expressed themselves most emphatically in favor of it.

The reminiscences which could be given by those who were first in the field would be greatly enjoyed by those who are now in it, and the account of the work now going on by those who are now at it would be greatly appreciated by the older evangelists.

Our purpose is to have a meeting at some time and place—to be announced through the papers and in the convention—in which a good many short speeches may be made and to have refreshments served if possible in a manner to remind us of the social English tea. Now will all who are specially interested in such a reunion kindly write me at once what they think and give the writer any suggestions that may occur to them, so that the meeting may be made most helpful and enjoyable?

J. M. VAN HORN.

Warren, O.

Kentucky State Convention.

The 59th annual meeting of our brethren will be held at Shelbyville, Ky., Aug. 9th and 10th. Beginning on the evening of the 7th the annual convention of the Kentucky C. W. B. M. will be held. Their meeting continues through the night session of the 8th. The Shelbyville church extends a cordial invitation to the brethren to be with us in these gatherings. If you expect to go send your name at once to Hugh McLellan, Shelbyville, Ky., if you have not done so already. A home will be provided for you during your stay at the convention, free of cost to you. If you go be sure to get a certificate when you buy your railroad ticket. This signed by me will entitle you to return at one-third fare. Remember, no certificate no reduced fare.

A large attendance is hoped for. Many ought to go for the following reasons:

(1) We will have the best report we have had for seven years. This refers to our finances as well as to the work in the field.

(2) We need the counsel and wisdom of the brethren for the plans for the year we are about to enter upon.

(3) Our vigorous president, W. R. Lloyd, has been actively at work selecting his committees before we go to the convention and these brethren will doubtless have reports to make that are well-matured and we need many of our brethren to consider these reports and to decide with reference to them.

This is new in our state work and let us hope that it is a harbinger of larger and better things in our Kentucky state work.

(4) We need you there to rejoice with us, especially if your church has helped us to do this work. If it has not yet helped us we need you to come and bring a generous offering to aid in carrying the gospel to the destitute fields of our own state.

Do not send any money here after the 5th of August. Send to me at Shelbyville, Ky.

H. W. ELLIOTT, Agent.

Sulphur, Ky., July 27, '99.

Hiram College Jubilee Endowment

It is the plan to have this great endowment movement culminate during the commencement week in June, 1900. Special arrangements are being made to make this jubilee commencement week the crowing occasion in the history of Hiram College. Elaborate preparations have already been commenced. We hope and expect that thousands of people will come to Hiram and celebrate with us this momentous occasion. We publish the arrangements that are already planned for.

COMMITTEES APPOINTED TO TAKE CHARGE OF ALL MATTERS PERTAINING TO THE JUBILEE COMMENCEMENT WEEK OF HIRAM COLLEGE IN JUNE, 1900.

General jubilee commencement committee. Faculty members: G. H. Colton, H. M. Page, A. C. Pierson, E. L. Hall, C. Bancroft, E. B. Wakefield, G. A. Peckham. Board members: Charles Fillius, Alanson Wilcox, Frank Robbins. General chairman: E. V. Zollars; secretary, B. S. Dean.

Special days appointed and persons having the days in their charge: Undergraduate day, Tuesday, June 19th, 1900, A. C. Pierson, E. L. Hall. alumni day, Wednesday, June 20th, 1900, G. H. Colton and H. M. Page. Graduation and reunion day, Thursday, June 21st, 1900, C. Bancroft and E. B. Wakefield. Eclectic and Pioneer day, Friday, June 22nd, 1900, G. A. Peckham, B. S. Dean.

On the night of July 19th a joint meeting of the faculty and board members of the committee was held in Hiram, and it was decided to carry out the days as the faculty had planned and secure distinguished speakers of national reputation for each day; also speakers that would represent in a strong way the various periods of the Hiram history. It was also decided to make the occasion attractive by different kinds of music, banquets and other features. The following committees were appointed by the joint committee:

1. Committee on speakers. Duties: (1) To secure popular speakers of national reputation. (2) To secure representative speakers from the alumni and old students. E. V. Zollars, Chas. Fillius, W. G. Deitz, Alanson Wilcox, F. A. Henry.

2. Committee on jubilee endowment. E. V. Zollars, O. G. Kent, Chas. Fillius, H. E. McMillan, W. G. Deitz, Albert Teachout. Duties: (1) To see that the largest possible success in the Jubilee Endowment work is achieved. (2) To arrange for properly celebrating the culmination of the endowment movement.

3. Committee on entertainment. O. G. Hertzog, Mrs. Churchill, Mr. W. J. Ford, presidend of Y. M. C. A., president of Y. W. C. A., B. S. Dean, G. H. Colton, James Ellis, Mrs. James Ellis. Duties: (1) To send out invitations. (2) To secure lodging and make assignments. (3) To arrange for eating facilities.

4. Committee on transportation. O. G. Hertzog, assisted by such person or persons as he may choose. Duties: (1) To secure railroad rates. (2) To arrange for stopping of trains. (3) To arrange hacks, etc. (3) To secure rates on electric car, if the road should be built and in running order.

5. Music committee. H. M. Page, Mrs. H. M. Page, Eugene Feuchtinger, George Young, H. E. McMillan, B. S. Dean, Allie Dean, Mrs. James Ellis. Duties: (1) To secure brass band. (2) To secure orchestra. (3) To arrange for special vocal and instrumental pieces.

6. Program committee. E. B. Wakefield, G. H Colton, A. C. Pierson, Cora Clark, E. L. Hall. Duties: (1) To prepare a souvenir program containing the special program of all the exercises of the week on the various days, the names of all speakers, the Hiram songs and the popular pieces of vocal music to be sung by the audiences, and if possible, some Hiram pictures. (2) To prepare plain invitations and circular programs to be sent out with the invitations in large numbers.

7. Committee on decoration. E. L. Hall, E. E. Snoddy, Marcia Henry, Kate Parmly, Allie Dean. Duties: (1) To arrange for the decoration of the buildings. (2) To arrange for flags, banners, etc.

8. Committee of arrangements for accommodating large audiences. O. G. Hertzog, Frank Robbins, G. A. Peckham. Duties: (1) To see whether or not the tabernacle can be utilized for that purpose. (2) If this cannot be done, to secure a large tent that will hold several thousand.

9. Committee on finance. B. H. Hayden, H. E. McMillan, F. A. Henry. Duties: (1) To arrange for money to cover expenses of jubilee week. (2) To pay all bills.

10. Committee on necrology. C. Bancroft, G. A. Peckham, E. B. Wakefield, Mrs. Arner, Capt. Henry, F. M. Green. Duties: (1) To secure a complete list of the alumni that have died. (2) To prepare a list of the prominent Hiram students and people who have died. (3) To prepare a list of the most distinguished donors that have died. (4) To write up a report suitable for the occasion to be distributed during the jubilee week.

11. Press committee. E. V. Zollars, E. B. Wakefield, H. B. Hazzard, F. M. Green. Duties: (1) To see that the jubilee commencement week is properly advertised in church and secular papers. (2) To see that all the exercises of the jubilee week are properly reported to the papers.

In order that this Jubilee Commencement week may be really a time of rejoicing, the great endowment movement must be carried forward to success. If $250,000 shall have been added to our endowment, it will indeed be a season of rejoicing, and Hiram College will enter upon its new second half century with boundless possibilities for good. Send your name at once as a volunteer in the great Hiram Jubilee Endowment Army, to

E. V. ZOLLARS.

Hiram, Ohio.

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Evangelistic.

OHIO.

Dayton, July 24.—One young man from a denomination took membership with us yesterday.—I. J. Cahill.

INDIANA.

Preached at Danville on 23rd. Had large audiences and five additions to the church in the evening.—H. H. PETERS.

ALABAMA.

Birmingham.—Have just closed a good meeting of short duration, but large attendance, at Union, where D. R. Piper ministers. There were seven baptisms.—O. P. SPIEGEL.

MISSOURI.

Joplin, July 25.—We have had seven additions since last report; one confession, four by by statement and two by letter. Over 50 in our last prayer-meeting and 198 in the Bible-school last Lord's day.—W. F. TURNER.

CALIFORNIA.

Irvington, July 20.—Bro. McCollough baptized three young ladies last Sunday. I baptized a gentleman and his wife during my last visit to Acampo. The lady had been rantized by the Episcopals and also the M. E. Church South.—J. DURHAM.

TENNESSEE.

Springfield, July 22.—I closed a meeting at Dozier's Schoolhouse, in Robertson Co., with four additions. Two years ago I began work there with but three members in the neighborhood; now we have a strong congregation of 30 members. Have had two additions at our regular services in Springfield recently.—LOUIS D. RIDDELL.

IOWA.

Vinton, July 24.—One hundred and four to date in our tabernacle meeting here. Great interest.—D. D. BOYLE, evangelist.

C. L. Pickett reports 21 additions in a 29 days' meeting at Woodbine; 17 were by baptism. Alice M. Smith led the singing. Bro. Pickett, the pastor of this church, did the preaching.

SOUTH DAKOTA.

Brookings, July 24.—Our tent meeting here is two weeks old, with a deep interest. One lady will be baptized in the Big Sioux River tomorrow, who came without an invitation being extended. This starts us off well. Attendance excellent. Miss Wiley's solos and leadership of the singing is an attraction.—MILO G. CUMMINGS.

KENTUCKY.

Walnut Hill, July 24.—Report one addition by confession and three by letter at Athens. I go to Harrisonville, Shelby county, to assist R. B. Givens in a meeting, beginning the 24th inst.—R. H. LAMPKIN.

Lexington, July 24.—During this month we have had eight additions at Berea, Fayette county; six confessions and two by letter. Work in prosperous condition.—GEO. W. KEMPER, minister.

TEXAS.

Abilene, July 25.—Have just closed a meeting at Brownwood with 17 additions. This was good considering our surroundings. Our house will now be completed. It will be a neat church home, built of brick and stone. They have set Oct., 2nd Sunday, to dedicate. I will be in a meeting at DeLeon, Tex., when this is read; hope to plant a church there. It's hot in Texas now, but the Lord's work must go on to success.—A. I. BUSH.

MISSISSIPPI.

Corinth, July 14.—At Barnsville a splendid railroad man was baptized, in June. Made the confession and was baptized almost immediately, at his own request. Also a young lady at Booneville. The widow of one of our departed brethren came to us from the Msisionary Baptists for fellowship, on Decision Day, in June. At Saltillo, in June, one from the Free-will Baptists came out for primitive Christianity, having learned the way of the Lord more clearly.—JAMES H. BROOKS.

KANSAS.

Kansas City, July 24.—Notwithstanding the heat of the day we had a most excellent service. Our morning audience was above par and Bro. B. F. Clay preached for us, telling us, the need of missionary work, the plans and the assurance of success. All were pleased. At the evening services audience was large, splendid interest with seven additions; four by relation and three confessions. Thursday of this week I go to Northwest Iowa, visiting my old home at Creston; from thence to Webster City to begin evangelistic work.—C. M. WICKHAM.

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NEBRASKA.

R. M. Dungan reports one addition to the church at Plattsmouth, making five baptisms during July, and one added from the Baptists.

ILLINOIS.

Longview, July 26.—Just home from Camargo, Douglas Co., where we once had a congregation of Disciples, but for several years have been disbanded. I began a meeting there on the 11th of July and continued until the 25th; results, 38 additions from all sources, and splendid interest. Organized a fine Sunday-school. I will preach for them the remainder of this year one-quarter time.—B. N. ANDERSON.

Williamsville.—Two additions since last report; work moving along nicely. July 9th, at morning service, Bro. James P. Turley was ordained as elder and Bro. A. B. Constant as deacon.—W. W. WEEDON.

Shelbyville, July 26.—There were two baptisms at Palmyra, Sunday; both were members of the Sunday-school.—A. M. COLLINS.

Windsor.—I preached eight sermons, visited 43 families and received five to fellowship at Ash Grove, Shelby Co., last week; one by baptism, one by commendation and three restored. The house was well filled each evening. Eld. Mark Saxson ministers to them twice per month. The church is doing well.—A. H. HARRELL.

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Family Circle.

Remembered in Prayer.

BY ADA M. ESTES.

(Dedicated to Mrs. A. S. Younkin, Beatrice, Nebraska.)

Rom. 1:19.

Our nights may be dark and worried,
Our days heavy-laden with care—
Some friend will tell Jesus about it
At the evening hour of prayer.

We kneel in the garden shadows,
Without a hope or friend,
But loved ones out in the sunlight
Plead—and their prayers ascend.

To the faith that never faileth
Jehovah's ear shall bend;
To the prayer that "much availeth"
From the lips of a "righteous" friend.

Trust then. Where'er we wander,
God's blessing still attends,
Called down in benediction
Through the prayers of thoughtful friends.

The Missionary Spirit of the Waldenes.

BY JAMES MAIR.

There was nothing more remarkable about the early Waldenses than their missionary spirit. This, we have just said, characterized in a peculiar degree the followers of Peter Waldo, but the same spirit pervaded all the people of the same faith, wherever they lived in those dark ages, and by whatever names they were called, Vadois, Paulicians, Patarins, Cathari, Leonists, Lollards, Albigenses, poor men of Lyons, etc. It was by sending out missionaries, two by two on foot, to visit their brethren dispersed in France, the north of Spain, Flanders, England, Germany, Poland, Bohemia, Hungary, Crotia, Dalmatia and Italy that they kept alive the little piety which existed in the world at that day. These missionaries knew where to find their brethren; they went to their houses, held little meetings, administered the ordinances, appointed deacons and sustained the faith and hopes of the tempted and persecuted ones. It is said that these missionaries could go at one period from Cologne to Florence and stay every night at the houses of brethren. It is on account of the great number of missionaries which those little and poor churches in the valleys sustained that we read of there being sometimes one hundred and forty or one hundred and fifty ministers at the meeting of their synods. But few of them were needed at home, they were mostly engaged in the foreign work. It is also remarkable that all the men whom God raised up from time to time in France and other countries for more than six hundred years before the Reformation seem to have more or less to do with the Waldenses, such as Peter Waldo, Peter Bruys, Henry of Lousanna, Lollard, who labored with such zeal to dispense the truth in England, and who was burned at Cologne.

But not only did preachers go out from the valleys to proclaim the gospel, but humble, pious pedlars, of whom there were many in the middle ages, scattered the truth by carrying some leaves of the Word of life, or some manuscript tracts beneath their merchandise, which they engaged those whom they found to be favorably disposed to secure and read.

The following beautiful verses, descriptive of this traffic of the Waldensian pedlars, were published in the London Christian Observer a few years ago:

THE VANDOIS MISSIONARY.

O, lady fair; these silks of mine
Are beautiful and rare—
The richest web of the Indian loom,
Which beauty's self might wear.
And these pearls are pure and mild to behold,
And with radient light they vie.
I have brought them with me a weary way;
Will my gentle lady buy?

And the lady smiled on the worn old man,
Through the dark and clustering curls
Which veiled her brow as he bent to view
His silk and glittering pearls,
And she placed their price in the old man's hand
And lightly turned away;
But she paused at the wanderer's earnest call—
My gentle lady, stay.

O, lady fair, I have yet a gem
Which a purer lustre flings
Than the diamond flash of the jeweled crown
On the lofty brow of kings;
A wonderful pearl of exceeding price,
Whose virtue shall not decay—
Whose light shall be as a spell to thee,
And a blessing on thy way.

The lady glanced at the mirroring steel,
Where her youthful form was seen,
Where her eyes shone clear and her dark locks waved,
Their clasping pearls between.
Bring forth thy pearl of exceeding worth,
Thou traveler gray and old;
And name the price of thy precious gem,
And my pages shall count thy gold.

The cloud went off from the pilgrim's brow,
As a small and meagre book,
Unchased with gold or diamond gem,
From his folding robe he took.
There, lady fair, is the pearl of price—
May it prove as such to thee;
Nay, keep thy gold—I ask it not—
For the Word of God is free.

The hoary traveler went his way,
But the gift he left behind
Hath had its pure and perfect work
On that high-born maiden's mind;
And she hath turned from her pride of sin
To the lowliness of truth,
And given her human heart to God,
In its beautiful hour of youth.

And she hath left the old, gray walls
Where an evil faith hath power,
The courtly knights of her father's train,
And the maidens of her bower;
And she hath gone to the Vandois Vale,
By lordly feet untrod,
Where the poor and needy of earth are rich
In the perfect love of God.

The above extracts and poem are taken from Robert Baird's (D. D., New York) "Protestantism in Italy, and the History, Present State and Prospects of the Waldenses," published by W. Collins, Glasgow and London, in 1847. When we read of the sufferings and persecutions of these followers of Christ and their zeal to maintain the truth and spread it through Europe, their example may well be a lesson to us when we contrast our condition to them.

Montello, Wis.

"You May Bend the Sapling, but not the tree." When disease has become chronic and deep-seated it is often difficult to cure it. That is the reason why it is best to take Hood's Sarsaparilla when disease first shows itself.
Hood's Pills are the favorite family cathartic.

Letters of Washington.

The following letter will, we trust, be of interest to our readers as giving some insight into the private life of Washington. It is a letter from George Washington to his nephew, George Steptoe Washington, at the period when that young man was just entering college. It not only contains advice that might be profitable to any young man at that time of life, but gives a better idea of the simple and unassuming character of the greatest American and his careful attention to the small affairs of life than could be gotten in any other way.—*The Southern Collegian.*

MT. VERNON, 23d March, 1789.

DEAR GEORGE:—As it is probable I shall soon be under the necessity of quitting this place and entering once more into the bustle of public life, in conformity to the voice of my country — and the earnest entreaties of my friends — however contrary it is to my own desires or inclinations, I think it incumbent on me as your uncle and friend to give you some advising hints which, if properly attended to, will, I conceive, be found very useful to you in regulating your conduct and giving you respectability, not only at present, but through every period of life. You have now arrived at that age when you must quit the trifling amusements of a boy, and assume the more dignified manners of a man. At this crisis your conduct will attract the notice of those who are about you, and as the first impressions are generally the most lasting, your doings now may mark the leading traits of your character through life. It is, therefore, absolutely necessary, if you mean to make any figure upon the stage of life, that you should take the first steps right. What these steps are and what general line is to be pursued to lay the foundation of an honorable and happy progress, is the part of age and experience to point out. This I shall do as far as in my power with the utmost cheerfulness, and I trust that your good sense will show you the necessity of following it. The first and great object with you at present is to acquire by industry and application such knowledge as your situation enables you to obtain, and as will be useful to you in life. In doing this two other important objects will be gained besides the acquirement of knowledge, namely, a habit of industry and disrelish of that profusion of money and dissipation of time, which are ever attendant upon idleness. I do not mean close application to your studies — that you should never enter into those amusements which are suited to your age and station. They may be made to go hand in hand with each other, and used in their proper seasons will be found to be a mutual assistance to each other. But what amusements are to be taken, and what is the great matter to be attended to? Your own judgment, with the advice of your real friends, who may have an opportunity of a personal intercourse with you, can point out the particular manner in which you may best spend your moments of relaxation much better than I can at a distance. One thing, however, I would strongly impress upon you, namely, that when you have leisure to go into company, it always should be of the best kind that the place you are in will afford. By this means you will be constantly improving your manners and cultivating your mind while you are relaxing from your books, and good company will always be found less expensive than bad. You cannot offer as an excuse that you cannot gain admission there, or that you have not a proper attention paid you in it. This is an apology made only by those whose manners are disgusting, or whose character is exceptional, neither of which I hope will ever be said of you. I cannot enjoin too strongly upon you a due observance of economy and frugality. As you well know yourself the present state of your finances will not admit of any unnecessary expense. The article of clothing is now one of the chief expenses you will

incur, and in this I fear you are not so economical as you should be. Decency and cleanliness will always be the first objects in dress of a judicious and sensible man. A conformity to the prevailing fashion in a certain degree is necessary, but it does not follow from thence that a man should always get a new coat or other clothes upon every trifling change in the mode, when perhaps he has two or three very good ones by him. A person who is anxious to be the leader of fashion, or one of the first to follow it, will certainly appear in the eyes of judicious men to have nothing better than a frequent change of clothes to recommend him to notice. I would wish you to appear sufficiently decent to entitle you to admission into any company where you may be. I cannot too strongly enjoin it upon you, and your own knowledge must convince you of the truth of it, that you should be as little expensive in this respect as you properly can. You should always keep some clothes to wear to church or on particular occasions, which should not be worn every day. This can be done without additional expense, for whenever it is necessary to get new clothes, those which have been kept for particular occasions will then come in as every-day clothes, unless they should be of a superior quality to the new. What I have said with respect to clothes will apply perhaps more pointedly to Laurence than to you. As you are much older than he is, and more capable of judging of the propriety of what I have observed, you must pay attention to him in this respect and see that he does not wear his clothes improperly or extravagantly.

Much more might be said to you as a young man upon the necessity of paying a due attention to the moral virtues, but this may perhaps more properly be the subject of a future letter when you are about to enter into the world. If you comply with the advice herein given to pay a diligent attention to your studies and employ your time of relaxation in proper company while you continue at an academy you will not enter those scenes of vice and dissipation which too often present themselves to youth, and particularly in towns. If you are determined to neglect your books and plunge into extravagance and dissipation, nothing that I could now say would prevent it, for you must be employed, and if it is not in pursuit of those things which are profitable, it must be in pursuit of those which are destructive. Your affec. friend and uncle,

(Signed) GEO. WASHINGTON.

To Mr. George S. Washington.

"The Dangers of a Great City."

In article number II in the New York Observer on "The Dangers of a Great City," by Augustus, we find the following paragraph which we respectfully commend to the consideration of all parents who contemplate rearing their children in a large city:

"Allied to this evil influence of crowded city life is the reckless and disrespectful life of the young. This is by no means confined to the city, but it develops faster and more viciously there. There are thousands of boys and girls, growing up in such a city as New York, who have no respect for parents, no care for the rights of others in the community, and only that regard for law which fears arrest and the prison cell. They seek a liberty which is vicious license, and which ends in vice and licentiousness. They lie, and steal, and fight, and wantonly destroy property, and if they are forced to spend days in school or labor, their nights are spent in recklessness, which they think pleasure. Among such characters, sometimes in school and shop with them, other youth from decent and respectable homes are growing up, and the dangers which confront their moral and religious natures are great and dreadful. I have known boys come from school with words upon their tongues and girls with behavior which grieved and affronted kind and careful parents beyond expression, and the influences of the streets, and the theatres, and public entertainments upon morals in a great city are only evil continually. I have said before, and say again, that where sin abounds grace does, in some quarters, much more abound; that there are Young People's Christian Associations, and Societies of Christian Endeavor, and Sunday-schools, and Guilds, and Bands, and Brotherhoods, and many other helps to virtue and goodness, but the dangers are multiplied and fearful, and must not be underrated."

Recompense.

NELLIE MCGARVICK.

A few there are so greatly blessed
That they, through speech or song, can find
Expression meet for each emotion
Of joy or grief that fills the breast;
And, sailing on o'er life's great ocean,
Their words, or words and song combined,
Win ready love from all mankind.

Others there are whose souls have long
Thrilled to rare joys, with great griefs striven,
Who, powerless to give expression
In fair, clear speech or faultless song,
Lose human love by self-repression:
But to such souls as these 'tis given
To win the gracious love of heaven.

Nevada, Iowa.

Facts About Pearls.

Although pearls, next to diamonds, rank highest in the estimation of most gem-loving women, there are but comparatively few persons who know much about them. At least 90 per cent. of those fortunate enough to possess good pearls believe them to be hollow crystal globes, breaking with the least grip of the fingers; but it is not so, for pearls are as hard as a piece of granite, and it is an impossibility to break them with the teeth. The reason of this is that they are formed like an onion, skin upon skin, so that when one pearl is larger than another the difference in the size is counted by how many more skins cover the larger gem. These skins, it may be said, are so minute that as many as thirty cover a gem with a depth of an eighth of an inch.

As many people are aware, when a good pearl has been in constant use for many yeary—in a ring, for instance—the incessant usage discolors the gem, and it becomes a dirty yellow that is not prepossessing; but it need not remain so, for nearly every large firm of ring-makers employ one or more pearl "peelers," whose livelihood is gained by taking outer skins off discolored pearls and making them to all appearance quite new, the fresh surface having all the lustrousness of a pearl just probed out of an oyster.

The process is an expensive one, for it involves many hours of careful workmanship, the slightest chip perhaps necessitating the removal of another skin, and lessening the value of the gem; and it is only large pearls of really good value that are ever brought to be "peeled," as the heavy amount charged would be more than purchasing a new pearl, unless the gem is really valuable, and one will not be affected by the removal from off its surface of a two-hundredth part of an inch. — *The Catholic News.*

SOUPS
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Typographical Errors.

The intelligent compositor is something of a humorist, and not always an unconscious humorist, either. Some of his greatest feats have occurred in Philadelphia, where the great editors write a very execrably bad manuscript. In one case a correspondent, who was describing a tarring and feathering scene, at which he was present only in a professional capacity, was made to say "getting the feathers ready for us," instead of "ready for use." The same newspaper office had a printer who turned the expression "from alpha to omega" into "from apples to oranges," and coveyed the impression that somebody had set the Delaware River on fire by calling ferry boats "fiery hosts."

A cooking school called the "New Century" was cruelly made to appear as the "New Cemetery," and doubtless the same pessimistic typo changed the "Masque of Pandora" into the "Morgue of Pandora." A diver who had found two old bells in the Delaware went before the public as a "driver" who had found "two old bills." The Scripture allusion to the leaven that "leavened the whole lump" was perverted into the startling agricultural announcement that the leaven had "leavened the whole turnip."

A foreign editor who wrote that the British lion was "shaking his mane" was edified the next morning with the announcement on his authority that the national animal was "skating in Maine." A more natural error was that which called "a member of the legislature," a "member of the liquorstore."

One of the Philadelphia morning papers, which formely gave close attention to marine news, informed its readers on one occasion that the bark "Betsy Jane" had arrived at Honolulu "with an oil-well on board." Investigation proved that there was nothing in the report except "all well on board." An old-time inn named the "Star and Garter Hotel" was once re-christened by a printer as the "Shoe and Gaiter Hotel." A foreign dispatch about the war between Russia and Turkey contained an allusion to transports convoyed by gunboats, which was turned into the novel announcement that the transports were "conveyed by goats."—*Harper's Round Table.*

Thank God.

Thank God for joy!
For glad, sweet thoughts that flood the soul
and spring,
Larklike, into the sky to soar and sing;
For kindly airs that woo to bud and flower,
Thy dormant being, and awake new power
With each new morn; new purposes that bring
To heart and soul their full and just employ.
Thank God for joy!

And oh, thank him for pain!
That shuts thee in in silence! wait and know
The rain that breaks the blossom, and lays low
The fair green stalk, doth nourish e'en in grief
The being's root, of future bud and leaf
The guaranty; so shalt thou surely grow
To fairer heights; to nobler powers attain.
Thank God for pain!

—*C. W. Bronson, in the New York Observer.*

A Local Romance.

[The following article was clipped from a Des Moines, Iowa, paper, sent to us and vouched for by the hero of the story. It is sufficiently romantic for a place in this department of our paper.—EDITOR.]

A few people in East Des Moines and Highland Park have knowledge of the engagement of Rev. T. W. McDonald, formerly pastor of the Highland Park Christian church, but now located at Jefferson, Iowa, and Miss Julia Dicks, living three miles north of Capital Park, and are now quietly relating a pretty little romance in connection with the courtship which will be consummated by marriage in a few weeks. Evangelist James Small figures prominently in the story. It happened this way: While Rev. Small was yet pastor of the East Side Christian Church he one day, in company with a few of the sportsmen of the East Side, quipped himself to capture some of the small game to be found in the woods to the north and east of Des Moines. After a few hours of more or less successful hunting he became separated from the others and was playing havoc with a flock of quail which he had discovered when a farmer made his appearance and ordered him to get off his preserves in short order. The farmer was mad. He did not know who the trespasser was and didn't care. His language was more emphatic than polite. Rev. Small attempted to apologize, but the land owner would not hear him. The divine managed at last to say that he was not aware that his attempt to bag a little game would be objected to by any one and that he had no desire to trespass. As he turned to go he informed the irate owner that he was the pastor of the East Side Christian Church and would gladly make good any damage that had been done. When the identity of the intruder was made known to the farmer his attitude toward the minister underwent a change. He explained that it was the practice of hunters from the city to visit his farm and to shoot so badly that his cattle and other animals suffered more than did the game. The conversation was continued, growing more friendly all the while, and ended in Mr. Small extending to the farmer a cordial invitation to attend the series of meetings he was then holding. The pastor was not a little surprised to have the offer accepted, and a few evenings later the farmer and his family put in an appearance at the East Side Christian Church. The result was that in a few weeks Rev. Small had the pleasure of receiving the daughter of the farmer into the church. Rev. Small made many visits to the farm from which he had been peremptorily ordered and a fast friendship grew up between the Small and Dicks families. This is chapter No. 1. Rev. T. W. McDonald was sometime ago the popular pastor of the Highland Park Christian Church. Although he had reached the age when pastors are supposed to take unto themselves a helpmate, Rev. McDonald had for some reason remained single. He was a close friend of Rev. Small, and one day the latter asked him why he did not get married. He smilingly replied that he had not yet met the young lady whom he thought would fill the bill, and asked Rev. Small if he knew of one that he could especially recommend. Rev. Small is always prepared to do good in the world and never allows an opportunity to pass. "Come with me to-day," he said in a bantering manner, "and I will introduce you to a young lady so fair, so good and so engaging that you will shortly discover that your life thus far has been a dismal failure." The offer was accepted and that day noon found the Dicks family entertaining Rev. Small and his friend at dinner in their beautiful country home. What had been started partly as a joke soon grew into something more serious, for a warm attachment sprang up between the young minister and the farmer's handsome daughter, and that Rev. Small's predictions are to be literally fulfilled is proved by the announcement that the couple are to be married on the 9th of August. And what is still better, Rev. Small has been asked and has consented to perform the ceremony, although to do so he will be required to leave his church work in a far distant town and come to Des Moines.

Cigarettes and Crime.

The relation of the cigarette to crime was the subject of some startling statistics presented before the National Conference of Charities and Corrections at Cincinnati. Of the boys in the Illinois State Reformatory, between the ages of ten and fifteen, ninety-two per cent. were confirmed cigarette smokers, and eighty-five per cent. so addicted to the habit, at the time of their conviction, as to be termed "cigarette fiends" by the court.

The superintendent who compiled these figures asserts that the cigarette works tenfold more injury to the boy under fifteen than do intoxicating liquors, and more than any other one factor starts him on the road to criminal life.

While it is true that not every cigarette fiend becomes a criminal, the fact remains that the habit is acquired through evil associations; it involves demoralizing deception on the part of the boy at home; and by enfeebling health and will makes the lad an easy prey to temptation.

Professor De Motte, of Bryn Mawr, visiting a tobacco house in Brazil, noticed a black fluid trickling slowly into the vat of tobacco about to be made into cigarettes. Upon asking what it was he was told, "Rum, molasses and opium; to give spice to the cigarette." These are specific facts, which admit of no controversy. Deductions thereupon can be easily made by every reader.—*The Youth's Companion.*

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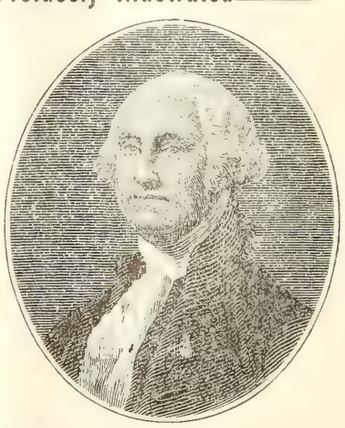
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THE SON OF GIDEON.

In Six Chapters—II.

"Stay!" cried Zebul, drawing his bow, and pointing his arrow at Caleb's breast. "Why do you flee from Abimelech?"

"Sanctuary!" panted Claleb. "Stay me not!"

There were six cities of refuge in Palestine, and if a person could escape to one of these, he could not be harmed, even if he had killed a man by accident. Ophrah was not a city of refuge, but Shechem, the native city of Zebul, was such a place. Caleb hoped that in the excitement of the moment, the trained soldier would forget this fact. Accordiningly, he ran on, paying no regard to the drawn bow.

Now when Zebul heard the familiar cry, "Sanctuary!" which was often heard at the gates of Shechem, he forgot for a moment that the law did not exist in this distant town. Still holding the string of the bow taut, he suffered Caleb to pass through the gate. At the same time one of his soldiers cried:

"This is no city of refuge!"

"True!" cried Zebul, as if awakened from a dream. "Stop him! Shoot him down!"

"Kill him not!" cried Abimelech, thundering up to the gate. "I must question him concerning his father, Tola."

"Do not shoot!" ordered Zebul, at this command from his superior. By this time all the riders had drawn up before the gate.

"But where is the boy?" demanded Abimelech.

"Why, he is gone, in truth," said Zebul. "You told us not to kill him."

"I thought you had him safe!" stormed Abimelech. "Did you let him walk through your ranks, as if he had been a breath of air that could not be laid hold on?"

"Not so," returned Zebul. "He passed as a hare. The only way to stop a hare is to lay him on his back. When I wish to stop a running man I kill him. When you said, 'Kill him not,' I thought you did not want the lad."

Abimelech's eyes blazed with fury. "He will warn the sons of Gideon. Haste to the house. Let not one of my brothers escape. But take them alive. Forward!" The troop galloped down the stone street, while the foot soldiers ran behind them.

In the meantime Caleb had reached the street upon which the great house of Gideon stood. He had almost come to the door when he heard the soldiers advancing. They were at the turning of the corner. With an exclamation of despair the boy fled down a side passage, and came out upon another square. It was a bare possibility that Jotham, the youngest, and his friend, was not in the house of his brothers, for Jotham often passed the night at the home of his old nurse.

As Caleb fled to this small dwelling he was terrified by the sudden screams of alarm that rang upon the night air. The city began to stir. Doors were cautiously opened. Heads were thrust out of windows. Shadowy forms appeared at the parapets of the flat roofs, where the Jews spent the night in warm weather. Now he had reached the door. He beat upon it frantically with his fist, nor did he pause till it was opened.

"Who are you?" demanded a boy's voice from the darkness of the room. "Why do you disturb us?"

"Jotham! Thanks to the God of Israel! Come forth—there is not a moment to linger. All your house is doomed to destruction. This night all the sons of Gideon are to be slain, save the one who leads the infamous conspiracy."

"Is it you, Caleb? Then I know you speak the truth, though what you say is very strange. It must be my half-brother."

"Yes, Abimelech has planned all. But come!"

"A moment. While we talk I finish dressing. Now. But whither shall we go? And I cannot leave my dear nurse to their vengeance."

"Nay, she is not in danger. Abimelech only seeks the lives of his kindred. We go to Thebez. There my father and sister await us."

"Thebez!" repeated Jotham, as he left the house, and they crept cautiously down the street. "Why, that is but half a mile from Shechem, the home of Abimelech's mother."

"True. Hence he will not think of looking for you there. Man overlooks the chance that is under his nose, in trying to see one that is beyond his vision."

The night was becoming horrible with dreadful screams. "O, my dear brothers!" exclaimed Jotham, clasping his hands—"they have always been kind to me, they have shared with me the hunt—we went together to Jerusalem to the feasts. All except Abimelech, who worships the idol of Baal. To think that I can do nothing for them—"

"But you can still do something for yourself!" cried Caleb. "If you stand thus in the street, you are lost."

"I care not!" said Jotham. "Since all of them are to be murdered, let me die also. For why should I, the youngest, the least worthy, escape?"

"Nay," returned Caleb, "and is all my night's journey to go for nothing? And will you have me murdered as well? For if they capture you, I shall be by your side."

"It is true. I will do all you say."

"Then cease thinking of your brothers, and let your legs run a race with each other!"

The city was now in an uproar. All the gates had been thrown open. Men with torches ran here and there, the screams of women mingling with the clanging of spears against shields. Caleb, leading the way, chose a different gate from the one he entered. As these two left the city walls, they saw a great throng rushing toward a stone altar built to Baal. They were soldiers carrying the brothers of Jotham. Abimelech stood beside the altar, surrounded by flaming torches, while behind him was ranked his bodyguard of Shechem. Abimelech held in his mighty hand a sword crimson with blood. As the crowd passed up to him one of his brothers, the arms bound behind the helpless form, the ferocious man siezed the victim, held the head down upon the altar, and with one stroke of the blade, severed it from the body. Then another son of Gideon was pushed forward to meet a similar fate. Then a third. Jotham stared for a moment upon the fearful scene, with fixed eyes, then fell upon the earth at the feet of Caleb, insensible from horror and grief.

Caleb was himself almost overcome by the scene, but the fainting of Jotham caused him to put forth all his efforts for self-control. He looked wildly about him. Behind was the city; in front, the idol of Baal. As yet no one had discovered them, but occasionally an excited form sped by, sword in hand. Every instant they were in danger of discovery. The smooth, level plain offered no hiding-places. One thing was to their advantage. The moon had set.

Caleb threw himself upon his knees and began to rub Jotham's limbs, hoping to revive him. At last a sigh burst from Jotham's lips. At the same time Abimelech uttered a furious shout. Caleb could not hear his words, but they were taken up by the throng, and the cry came nearer. "Jotham has escaped! Twenty pieces of silver for the youngest son of Gideon, dead or alive!"



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A Kentucky Prodigy.

Sallie Marvine Demaree is a little miss of Shelbyville, Ky., who at the age of four years found herself able to read and enjoy the productions of our best writers. Before she was nine years old she had read all of Dickens' novels, as well as Scott, Thackeray, Bulwer, Lytton, George Eliot, and the two works of Jane Porter, to say nothing of current literature as found in the best newspapers and magazines She says those that impressed her mos were "David Copperfield," "Oliver Twist,' "Daniel Deronda," "Ivanhoe," and "The Monastery." The only work of Thackeray she likes is "Vanity Fair." Of the latter-day American writers she is very fond of Marion Crawford, Frank R. Stockton, and Thomas Nelson Page. James Lane Allen is her favorite Kentucky writer. She says that she enjoys with all her mind and soul a good play, good music and good books. Her friends predict that she will become a literary star of the first magnitude. She is now a student at that famous school, Science Hill, at Shelbyville, Ky., made famous by the fifty years or more of service of that consecrated teacher, Mrs. Julia A. Tevis.—*Leslie's Weekly.*

Sunday School.

HERBERT L. WILLETT.

THE VALLEY OF DEATH.*

It will be remembered that the second part of Ezekiel's ministry in the province of Babylon was the reviving of Israel's hopes in its future and the kindling of a new enthusiasm for the return to Jerusalem. So disastrous had been the effect of the news that Jerusalem had fallen in 586 B. C. that when the shock of its reception among the exiles at Tel-Abib on the Chebar had passed away, Ezekiel found that the people who were so confident hitherto of an immediate return to Jerusalem were now absolutely despondent, and set about the work of adjusting themselves to Babylonian conditions to such an extent that the home country and the obligations of their religion were in danger of being absolutely lost sight of. It was his business to arouse them from this despairing indifference with the promise of certain return to their homeland.

In carrying out this program, Ezekiel assured them that Judah was to be purged of its foreign and hostile inhabitants, especially the Edomites, who had gloried in the downfall of Zion, and that such prosperity would return to the country as would astonish those who beheld. But the central point in this series of encouragements was that Israel herself would return from Babylonia to Judah. Of course, the word "Israel" as used by the prophets signifies, not the northern tribes, which had lost their personality, both by reason of the transportation of many of their people to the far east, and also by the admixture of foreign elements in the homeland; but the reference is to the surviving tribe of Judah, which now is recognized as inheriting all the traditions and obligations of the united nation, so that even the words, "Ephraim" and "Israel" as applied to the Jews have their broader significance. The prophets always believed in the restoration of the nation to its ideal unity, and frequently speak of the Twelve Tribes as united and prosperous in the future, as is the case of Ezekiel's great reconstruction of the camp of Israel, which is recorded in chapter 40.

But the serious problem of Ezekiel's ministry was to convince these scattered exiles that there was a possibility of national restoration. All references to this hope fell at first upon deaf ears. They had been in Babylon long enough to understand the policy of the Eastern monarchs towards the conquered. That policy had scattered and wasted nations without number, so that they had absolutely lost their identity. Was Judah to prove an exception to this rule? Already the people were scattered in little groups over widely stretched territory, so that it seemed impossible to hold communication one with another outside these little bands or cantonments. They were saying to each other: "Our bones are dried up, and our hope is lost" (verse 11). It was to such a state of mind that the great vision of this lesson was addressed.

The question as to whether Ezekiel's visions were actual occurrences in his own experience, or whether it was his method to describe to his countrymen as visions those subjective pictures which arose in his mind as a great artist studying deeply the problems of his nation and his period, has been repeatedly discussed. Be that as it may, the pictorial, figurative and illustrative, not to say apocalyptic elements in Ezekiel far exceed those of any previous prophet and approach far on the way towards that masterful use of imagery and apocalyptic machinery which appears in the book of Daniel.

In the lesson the prophet is described as going forth into the valley or plain which stretched beyond Tel-Abib and there seeing masses of dry bones covering the whole face of the ground. They were not bodies recently fallen, in which there might still be breath or the possibility of resuscitation. They were no longer even joined to one another, but scattered, bleached and hopeless, so far as human forms could be. To the divine question as to whether they could live again the prophet, impelled by every consideration to reply, "No," and still hindered from this answer by the very fact that the question implied possibility, could only say, "Thou knowest." The command came to him to prophesy over these same dry bones. It will be recalled that in the Scriptures the word "prophesy" means much more than "predict." It refers usually to that function of preaching, of proclaiming the divine truth, which was the first business of every prophet. It was not a mere prediction that these bones would live that the prophet was to utter, but it was an actual word of urgency to them that they *should* live. It was the business of the prophet to preach to these same scattered fragments and encourage them with the thought that they were to live again. Thus commanded, he preached; and suddenly there was a noise of rushing fragments, a shock as of an earthquake, and the bones came together, each in its place, while flesh and sinews covered these bony forms and the likenesses of men stood forth, but still inanimate. Once more the divine command came to prophesy—to preach, to exhort. The work was half done, but still the life was not there. So the wind, which is also spirit in the meaning of the Hebrew, was invoked, and presently life came into these forms and a great host of living men was the result.

Then came the application. There was no value in the figure apart from the actual life of the people. They were constantly saying that their condition was just that of dry bones. They had no hope. They were broken and ruined fragments. It was the business of the prophet to encourage them with the assurance that there was yet hope of their return to national life and power. Here the figure changes and the actual promise is made, not that bones scattered on the plain will be reclothed, refleshed and reanimated, but that those buried in their graves shall come forth to new life. Of course, these promises move entirely in the realm of national affairs. The prophet had no thought that the Israelites, the Jews who died in Babylon, would be restored to life. He thought only of the fact that the nation as such, now seemingly hopeless in its distress and weakness, would be revived and return to its homeland. The hope of a personal immortality and resurrection finds but scanty foothold until late in the Old Testament period, where it comes out with something like clearness. Here it is not the thought that occupies the prophet's mind. He is thinking alone of the people who were to live again in a restored national life and in the persons of their descendants. That kind of immortality was the only one which concerned the Hebrew of this and earlier periods. It was enough for him that he lived a long life with God and continued to live in his children after his own personal life had ceased to be.

The figure of the lesson, however, is applicable in many ways to the experiences of to-day. It is possible, by the power of the preached gospel, to revive a life long useless and seemingly extinct. This is the marvelous miracle which is wrought in thousands of human experiences where there seemed no longer hope of any moral or spiritual life. It is true also of nations. They come to their regeneration, their resurrection. Nations are born in a day by the power of missionary work. These are the living wonders of our gospel, as great, as miraculous as would have been the resuscitation of dry bones on the plain of the Chebar twenty-five centuries ago.

The University of Chicago.

*Sunday-school Lesson for August. 13, 1899—Ezekiel's Great Vision (Ezekiel 37:1-14). Golden Text—I will put my Spirit within you (Ezekiel 36:27). Lesson Outline—1. The Valley of Dry Bones (1-6); 2. The Dead Nation Revived (7-11); 3. The Promise of Judah's Future (12-14).



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Christian Endeavor.

By Burris A. Jenkins.

TOPIC FOR AUGUST 13.

A SERVICE OF PROMISES.

(John 14:1-14.)

There are seven promises in these fourteen verses. They are—

1. *The House of Mansions.* Many in this world are homeless. Many who have so-called homes do not have real homes. Such cannot but look forward, if they are Christians, to a future consolation. Indeed, all of us, out of the strife, sorrow, temptation of the Now are involuntarily or voluntarily looking forward to peace in the Then. Whether we care for the good old millennial, literal sermon or not we look forward. Jesus, may we ever look to thee! Something thou hast reserved for us and it will console!

2. *The Lord's Return.* "I will come again," he said. How grieved they were! So have we often lost him for a time. But if we grieve for him he will return. Few of us, Christians at least, can lose him forever or lose him for long, if we desire his return. And certain it is that the actual, literal reunion with his people will come. It cannot be otherwise.

3. *The Lord's Reception of Us.* "I will receive you unto myself."

"Love for all, and can it be?
Can I hope it is for me?
* * * * * *
See, my Father waiting stands;
See, he reaches out his hands.
God is love, I know, I see;
Love for me, yes, even me!"

Never was man so sinful, so doubting, so poor and worthless in his own or the world's eyes but he can be received if he wishes to be—received by the Lord Jesus. Take us, Lord; we give thee ourselves; receive us, use us, keep us forever by thee.

4. *Companionship with Jesus.* "Where I am, there ye may be also," No man need lack for his presence who seeks for it. He has promised to be with us even to the end of the world. At some future time he'll be with us? No, to-day, if ye will. Even so, come, Lord Jesus, Spirit of the Christ, mind of the Master, be in us and abide.

5. *The Way to the Father.* "No one cometh unto the Father but by me. I am the way." There is no other way, poor wanderers that we are, save through that Person. Theologically, he solves our problems. Ethically, thinking on him cleanses our lives. Spiritually, he lifts our hearts up in worship. In no way can the life be so fully lived as in him. Jesus, teach us to walk with thee all the way to our glad Emmaus of deliverance.

6. *The Doing of the Works.* "Greater works than these shall he do." That is a large promise to believe, and yet it is only by believing that it can be fulfilled. It is the will to do that shall understand, and how it has been fulfilled already in the works that have been done in his name! Greater works than his short ministry saw. Greater deeds on Pentecost, greater journeys in Africa in the nineteenth century.

7. *The hearing of Prayers.* Is prayer heard? is the common question. Real prayers always are heard. Whatever a chastened soul does ask for it never has failed to receive. Let us but learn to pray aright. Lord, teach us how to pray!

These promises of Jesus were not made to the apostles alone. They are made to us. Not so much that they are speaking directly to us as that their very character makes them universal. Because they are such promises they are ours.

In the Days of Jehu, by J. B. Ellis, is a well-written and intensely interesting Bible narrative. The lesson taught is that idolatry is ruin and the worship of God is life and peace. 189 pages. Cloth, 75 cents. Christian Publishing Co.

THE C. E. READING COURSES.

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By H. L. Willett, *Director*.

The interest in the study of the Bible is on the increase. Among all Christian people witness to this fact is borne by the larger emphasis Bible study is receiving at the hands of the denominations in the work of young people's organizations. It is also true that at public gatherings for religious purposes the study of the Bible is coming to be an accepted and expected feature. The multitude of helps placed at the disposal of the student in these days renders it easy to obtain a fair knowledge of the Scriptures. One of the prime purposes of the Bethany C. E. Reading Courses from the start has been to meet and foster these demands for Bible study, and the work of the readers in our Bible Course has been marked by care and application, as the examination papers fully prove. It is worth noting also that the number of readers who make report of their work by the examination method is increasing. This has been a matter of no small satisfaction to the directors during the past year.

The work for the coming year offers a real opportunity for careful Bible study and the gathering of results that will be of the greatest value to our readers. The third-year readers will begin October 1st, taking up the study of Prophecy, that interesting theme which has to do with the foreshadowings of the Christ, and which is also the explanation of that unique national life exhibited in the history of Israel and Judah. The basis of this course will be a handbook on the Prophets of Israel, which will contain a summary of the leading features of prophetic work and literature, together with a rapid survey of the history of prophecy. This history is presented in the records of these men of God, whose lives are set forth in the pages of the Old Testament. Such a year of study ought to place one in possession of the most valuable portions of the Old Testament, and will be certain to throw light on every phase of biblical study.

Those readers who did not begin until last year will start this autumn with the second year's work, that on the life of Christ. This plan will fall in admirably with the International Lesson Series for 1900, which follows the life of Christ as it appears in all four Gospels. There is no theme of such importance as this, and it matters not how often one recurs to it, there is always abundance of new and interesting material, to say nothing of that vast treasury of spiritual power which is opened freely to all who enter through the gates of such a line of study.

Those who begin the Bethany Reading Courses for the first time this year will, of course, have the option of taking the first year's work, which is preferable, or of starting with either the second or third year's work. It is, however, natural to take the work in the order in which it is projected. The first year consists of a review of the entire Bible, based on the handbook of Bible study, and is intended to give readers a general conception of the character and purpose of the Scriptures.

These lessons, it need not be said, do not contemplate merely a reading of the handbook, but rather a careful examination, day by day, of the prescribed sections of the Bible, under the guidance both of the handbook and of the directions published quarterly in the Bulletin. It is quite possible for any person to merely purchase the handbooks and read them, but this process will result in only a small fraction of that knowledge which comes from the careful use of the whole plan of work as outlined in these courses.

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Literature.

AUGUST MAGAZINES.

Demorest's Family Magazine for August catches the eye of the popular magazine reader at once with its strikingly attractive table of contents. It seems to name just the things about which you want to read.

The Patent Record, published at Baltimore, Md., is an up-to-date scientific journal. The illustrations are the finest of the art. The double page illustration of Dewey's farewell to Manila is full of animation and life. The information of the newest inventions and on scientific problems is full and authentic. The inventor or mechanical student who reads this journal will not get behind the times on the scientific news of the day.

The Ledger Monthly for August has on its cover a picture in colors of a rollicking urchin in a blue bathing suit, up to his waist in gentle surf, with a grin of enjoyment on his face which radiates the fun of the situation. It is entitled "Ecstasy," suggesting the cool sea and the freedom of a loose bathing suit for the sultry days of August. This number of the Ledger Monthly has a delightful atmosphere of summer recreation.

"Fortune's Vassals," by Sarah Barnwell Elliott, the complete novel in Lippincott's New Magazine for August, is probably the strongest novel to date from a pen which has already producad "The Durket Sperritt" and "An Incident and Other Happenings." In conception it is original, and in execution it is romantic and realistic. The life is that of to-day in a small American town anywhere you please. The controlling motives are the old—yet ever new—ones of our common nature.

The Treasury of Religious Thought for August, 1899, though a vacation number, shows perhaps more than the usual number of attractive articles and sermons. The leading preacher, whose portrait and church are displayed, is Rev. Sydney Herbert Cox, pastor of the Lee Avenue Congregational Church, Brooklyn, known under the pastorate of Edward Eggleston as the "Church of the Christian Endeavor." Mr. Cox is a young man, but has already had a somewhat remarkable history in Australia and in this country. His sermon shows something of his winning and successful quality.

In a recent discussion of the monetary question the query, "Is gold more stable than silver?" has played an important role. In the July number of the Annals of the American Academy of Political and Social Science, Dr. E. S. Mead has an authoritative discussion of this important quesion. His treatment is a unique and masterly analysis of the statistics of prices. Other articles of interest are written by Professor Zorn, of Konigsberg, on "The Constitutional Position of the German Emperor," by Dr. W. J. Branson on the "Nominating System in Philadelphia" and by Mr. C. E. Prevey on the "Economic Function of Charity Organization." Philadelphia. $1.00.

Professor Jean du Buy closes his series of papers on "The Teachings of Jesus" in the August number of the Coming Age by a discussion entitled "The Kingdom of God." Dr. James Hedley, the well-known lecturer, treats of the subject, "How Shall the Church Triumph," from the standpoint of the orthodox Christian. J. H. Garrison, editor of the CHRISTIAN-EVANGELIST, writes on "Why I Am a Disciple." Rev. Edward Everett Hale contrasts the Boston of 1828 with the Boston of to-day. He is of the opinion that there has been a decided advance in a religious way during the past three generations. Among other contributors to this number are James A. Herne, Professor A. E. Dolbear, Charles Malloy, Lillian Whiting and Nina K. Darlington. The latter discusses "Kindergarten Music Building" in a very suggestive conversation.

The present Fiction Number (August) is remarkable for its color printing, its brilliant pictures by young artists and the high excellence of the short stories. In addition to its fiction this number also contains the conclusion of Senator Hoar's article on Daniel Webster; more letters written by Stevenson from Bournemouth, many of them to William Archer, the dramatic critic; a short paper on "Japanese Flower Arrangement," by Theodore Wores, illustrated from paintings by Mr. Wores; poems by E. S. Martin and J. Russell Taylor; also a brief article by the eminent painter, John La Farge.

The August special summer number of the Pall Mall Magazine is probably one of the handsomest and most interesting numbers of this magazine yet issued. Abounding in beautiful illustrations and having for its contributors many of the foremost writers of the day, it cannot but appeal strongly to the reader of taste and refinement. The frontispiece to the August number is after a drawing by G. Denholm Armour, entitled "The Boar Hunt," and the other illustrations in the number are remarkably rich and include an exquisite series, from special photographs, of Shelborne, the home of Gilbert White.

While the Atlantic Monthly is especially attractive as a fiction number, of which Miss Johnson's "To Have and to Hold" easily takes the lead, there are other articles for the student of nature, of the social orders and of history. Of these we mention in particular "The Yosemite National Park," by John Muir; "The Tenant." by Jacob A. Riis;" "The Vitality of Lord Macauley," by H. D. Ledgwick, Jr.; "In the Block-up of China and our Interest in it;" "The Indian Question," by Henry L. Dawes; "The Prospects of Universal Peace," by W. Cunningham, and other equally interesting themes and writers.

The famous lighthouse on Minot's Ledge, off Cohasset, Mass., is the subject of the frontispiece of the August St. Nicholas, and of a brief description and historical sketch by Gustave Kobbe. In "Colored Suns," Dorothy Leonard tells of other suns than ours—blue suns and red ones and green ones—that bathe their planets in lights that would make a visiting stranger from this world feel very strange indeed. The serials jog along interestingly—Mrs. Barr's "Trinity Bells," Miss Wells' "Story of Betty" and Mrs. Richards' "Quicksilver Sue;" and there is a "full line" of pretty or amusing verses, and graceful or comical pictures, including Gelett Burgess' "Goops."

The Century for August is a midsummer and travel number. "The Present Situation in Cuba" is graphically stated in a brief article by Major-Gen. Wood. Jacob Riis writes of "Feast Days in Little Italy." John Burroughs gives a fascinating glimpse of the wild life about his slab-sided cabin near the Hudson River at West Park. In "The River of Tea," Miss E. R. Scidmore writes of the Yangtszekiang, and especially of the city of Hankow. In a learned paper on "The Churches of Auvergne" Mrs. Van Renselaer introduces effectively, in her illustrated paper describing "The Churches of Auvergne," the picturesque episode of Peter the Hermit's preaching of the first crusade; and the story of the second continues its course in Mr. Crawford's romance, "Via Crucis." "Old, unhappy, far-off days and battles long ago" are the theme of Prof. Wheeler's "Alexander in India," with its graphic account of the great and decisive victory that marked the conqueror's crossing of the River Hydaspes. There are articles of a milder character, but not without interest and intellectual stimulus.

Hamlin Garland, Anthony Hope, John Kendrick Bangs, Harold Richard Vynne, Anna Robeson Brown, "Josiah Allen's Wife," Clara Morris, Kate Whiting Patch and Anna Farquhar are among the half-score of writers of fiction who contribute stories to the August Ladies' Home Journal. The midsummer fiction number of the Journal is in many respects a notable magazine. It has brought together in a single issue some of the most popular story-writers, and the most capable black-and-white artists to illustrate their work. Fiction, of course, predominates, but there is an abundance of timely, practical articles, especially appealing to home and family interests and tending to lighten and brighten women's work.

Summer tourists in search of reading should not overlook the August Woman's Home Companion, with its wealth of fiction, attractive illustrations and wide range of reading matter. The initial story, by Robert C. V. Meyers, certainly is unique, telling how an English lord had his opinion of the American girl revolutionized seeing her on her native heath; another story, "An American Specimen," by Elizabeth Rolf, presents the reverse of the shield, being the romance of a typical American girl abroad. There are, besides, a dozen ether attractive stories, both short and long, with the continuation of Julia Magruder's serial, "A Sunny Southerner," which interweaves into a charming love story a momentous social problem in a way that has never before been presented in fiction.

Some important articles appear in the Missionary Review of the World for August. Among these is one by Dr. Pierson, the editor-in-chief, on "The World's Missionary Conference of 1900," which contains some valuable hints for all interested in this great meeting as to how to make the best use of the opportunities and responsibilities. An unusually graphic and powerful history of "John Huss, the Preacher of Prague," is contributed by Rev. Geo. H. Giddins, of London. Robert E. Spear gives "A Roman Catholic View of China and Missions in China," in a manner which many will doubtless think overcharitable, but which gives almost the only fair presentation of the subject which has appeared in modern journals. Over against this is the story of "Evangelical Missions in Spain," which pictures Romanism at home.

Frank Leslie's Popular Monthly for August is brilliant and entertaining in its literary contents, and sumptuous pictorially, as may be judged from the fact that among its writers are included W. D. Howells, Ruth McEnery Stuart, Joel Chandler Harris, Egerton Castle, Van Tassel Sutphen, Edgar Fawcett, Etta W. Pierce, C. F. Carter, Theodosia Pickering Garrison, Perriton Maxwell, Larkin G. Mead, Eben E. Rexford and R. K. Munkittrick; these illustrated by such well-known artists as Albert B. Wenzell, Howard Chandler Christie, F. Luis Mora, W. Granville Smith. F. Hopkinson Smith, Hugh M. Eaton, Clifford Carleton, Charles Grunwald, H. C. Edwards, Frank Adams and George R. Brill. Moreover, the single article upon "Weddings in Art" is illustrated with sixteen beautiful reproductions of paintings by celebrated European and American masters, including Teniers, Erdmann, Vautier, Riefsthal, Hovenden, Moran, Turner, Leighton, Mosier and Luke Fildes.

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Obituaries.

[One hundred words will be inserted free. Above one hundred words, one cent a word. Please send amount with each notice.]

EARL.

We are overwhelmed with sorrow by the death of our beloved son, Percy, but "we sorrow not as those who have no hope." He lived "a life of faith on the Son of God." "For him to live was Christ, and to die was gain." Ours the loss, his the gain; ours the sorrow, his the joy. His happy and redeemed spirit is now with the Savior he loved so well while here. This is our consolation and comfort. Percy Howard Coop Earl was born in Southampton, England, May 17, 1884 and "fell asleep in Jesus" on Lord's day, July 9th, 1899, at Macatawa Park, Mich. He was a dutiful, loving and faithful child, a noble, pure and genial companion—a favorite of old and young. We cannot understand God's dealings with us in nipping a bud of so much promise and cutting short a life so full of hope, but we humbly and trustfully say, "Thy will, O Father, not ours, be done." "The Lord hath given, the Lord hath taken away, blessed be the name of the Lord."

"Dearest Percy thou has left us,
And thy loss we deeply feel,
But 'tis God who hath bereft us;
He will all our sorrows heal."

H. S. E.

[We are sure our readers will share our brother's sorrow with him, and the more so that his wife now lies very ill with the same disease that carried away the son.—EDITOR.]

LINVILLE.

Bro. W. D. Linville fell asleep in Jesus at his home in Benton County, the 19th of July, in his 81st year. He was an earnest, faithful Christian and died in the triumphs of faith. He was the father of James Allen Linville, of Kansas City, Kan., Thos. F., of Sedalia, and Mrs. Sam Berry, of Ionia. Funeral service by the writer. G. L. BUSH.

Windsor, Mo., July 20, 1899.

MABRY.

Randolph P. Mabry was born April 4, 1835, in Murry County, Tenn., died July 1, 1899, at Big Flat, Ark. He moved to this state with his father at the age of 15 years and had been a member of the Church of Christ at this place for the last 30 years and was one of the most earnest and consistent Christians I ever knew. He always was found at his post—was prompt in his attendance upon the Sunday-school, prayer-meetings and all other church worship. He believed and insisted upon carrying out the practical points as well as theoretical ones of the church. He was loved and esteemed by all who knew him and his life was that of a true Christian indeed. He leaves a heart-broken wife and four grown children.

A. S. KELLEY.

Big Flat, Ark.

RICHARDSON.

Louida M., wife of Ernest L. Richardson and daughter of W. W. and Lottie M. Pew, died at our home in Baker City, Oregon, July 16, 1899. A great though patient sufferer, death was to her a sweet release. Having entered the Christian life in her fifteenth year, she rejoiced in the precious promise of the gospel and died in the blessed assurance of that hope which is an anchor to the soul. While we sorrow her departure and the sudden cutting off of her young life, we are comforted by the word of him who is the God of all comfort.

W. W. PEW.

Baker City, Oregon.

WOODS.

On Monday, June 26, 1899, Hiram Woods, one of our elders, fell asleep, and at sunset on the Thursday following we laid him away to rest. For over 30 years he had been a preacher of the gospel, and no man was ever truer to that divine message. For many years he served the Danville church as elder, and his pure, manly life was a benediction to us all. A truer yokefellow no pator ever had, and the loss to me, as well as to the church, is great. The cause of missions, of Christian education and of Christian Endeavor have all lost a staunch friend. In fact, there was nothing that pertained to the ennobling of man but found an advocate in this good man. At his funeral was grief, but on no face was there despair. Through all the services there was a note of victory, and we all felt, as we stood by the river, that we could almost hear him shout back, "'Tis well!" The Ministerial Association of the city and the trustees of the County Hospital Association, of which he was the honored secretary, attended the funeral in a body, thus showing the esteem in which our brother was held by the leaders in moral, religious and benevolent work. Thank God for such men. S. S. JONES.

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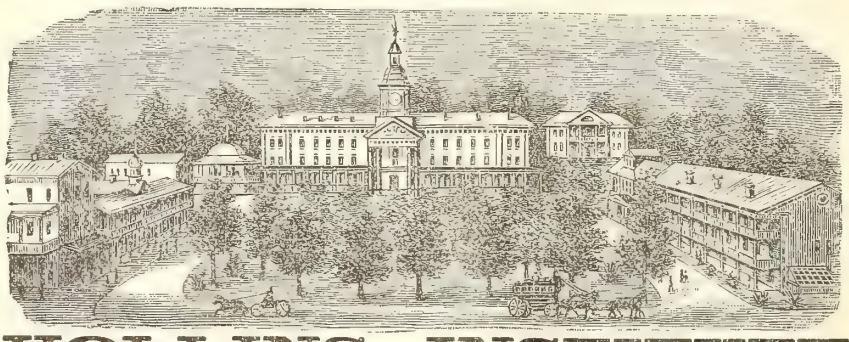
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THE CHRISTIAN-EVANGELIST

"In faith, Unity; in opinion and methods, Liberty; in all things, Charity."

Vol. xxxvi. St. Louis, Mo., Thursday, August 10, 1899. No. 32

CURRENT EVENTS.

The recent assassination of President Heureaux, of San Domingo, and the revolution which is said to be under way has given rise to considerable talk of the annexation of that island to the United States. This subject received considerable attention during the administration of General Grant, only an adverse vote of the Senate preventing its annexation. The assassination of the President of the republic is said not to have been a part of the original program of the revolutionists. The plan was to capture him in connection with Moka, the capital of the island, but his preparation for departure from the capital made it necessary, in the opinion of the revolutionists, to assassinate him. The trouble with all these republics is not in their form of government, or constitution, for they are patterned much after the United States, but it is in the lack of training in the art of self-government. The main body of the people has not advanced to sufficient understanding of the principles of a free government as to enable them to establish are public on a permanent basis. Talk of annexation is pure newspaper talk. It is not at all probable that the representatives of our government in Congress or the President would seriously entertain a proposition of this kind at the present time. The United States has its hands full at present to manage the islands which have recently come under its jurisdiction, and for whose good order it is responsible. It is to be hoped that the assassins, who have been caught, will be brought to justice so promptly as to constitute a warning to others against the repetition of this crime.

The breaking out of yellow fever in the Soldiers' Home near Hampton, Va., has caused intense excitement among the people in that part of the state. Experts pronounce the disease genuine yellow fever, and it is supposed to have come from an old soldier who came from Santiago and sought refuge in the Soldiers' Home. The total number of cases, at this writing, is given at thirty-three. A strong effort is being made to confine the disease to the Home. Newport News has quarantined against Hampton and Elizabeth City and county, and Warrick County. The street railway has prohibited the running of cars between Hampton and Newport News. Hundreds of persons have left the city, and the hotels at Old Point Comfort have been practically deserted. Hampton is only seventy-five miles from Richmond, and the latter city has taken active steps against the spread of the disease there. Baltimore has also established a quarantine against the towns of Newport News, Hampton and Old Point Comfort. Washington City, which is only one hundred and fifty miles from the seat of the disease, is also excited over the Southern contagion, and an order has been issued directing the abandonment of Fortress Monroe by the regular garrison, This is a precautionary measure, but it has impressed many people with the seriousness of the situation.

A reported remark of Admiral Dewey, while at Trieste, that "the next war of the United States would be with Germany," has created no little comment in both the German and American press. It has been denied by many that the Admiral ever made any such remark. The New York Herald, however, whose correspondent cabled the remark to that paper, claims that the Admiral, in the course of a conversation, "spoke with sailor-like candor," and of course said many things not intended for the press. The Herald adds that "it is regrettable that a friendly conversation should have found its way into print." It is certainly a matter of regret that Admiral Dewey cannot exercise the privilege which other people indulge in, of expressing his opinion in a free, unguarded way without stirring up international commotion. But such is the penalty of that high degree of fame and influence to which Admiral Dewey has attained. He will find it to be quite necessary to restrict his utterances to such statements as he would he willing to have appear in the public press. The observation in question is scarcely credible, not less on account of the improbability of such a war than on account of the impropriety of such a prediction from such a source. If it comes to a question of veracity between the correspondent and Admiral Dewey, the people will no doubt accept the Admiral's statement of the matter.

The first Sunday in August was a day of fearful accidents, in which almost fourscore people lost their lives. One occurred at Bar Harbor, Maine, where a train load of excursionists were boarding a steamer to visit Admiral Sampson's fleet. The slip to the steamer collapsed and about two hundred passengers were dropped into the water, twenty-two of whom were drowned. The excitement caused by the accident was intense. There were many narrow escapes. The second frightful accident occurred near Bridgeport, Conn., and in it thirty persons were reported killed. A trolley car, well filled with people, while crossing a three-pier bridge across Peck's Pond left the bridge and fell a distance of fifty feet to the bed of the pond. The car turned over in falling, so that the trucks and heavier timbers came down upon the people. There were expressions heard in which the company is blamed for the accident. It is claimed that the road was opened for traffic before it was properly finished. The line was opened in great haste on last Thursday and the accident followed on Sunday. An investigation of the matter will be made, however, by the coroner, and the facts will be given to the public. Lists of the drowned at Bar Harbor and of the killed at Bridgeport were published in the press dispatch reports in the Monday morning papers. A third accident of frightful proportions occurred on Saturday night at Juvisy, a suburb of Paris, France. During a terrific thunderstorm a train moving at the rate of fifty miles an hour crushed into the rear end of a passenger train that was at full stop. Three coaches of the motionless train, filled with passengers, were telescoped and seventeen persons killed outright and seventy-three injured. The moving train was not injured. Heart-rending screams and cries filled the air, but the passengers were so massed in the debris that they were extricated only with the greatest difficulty. There were also a number of minor accidents in various parts of the world reported.

Our neighboring Republic of Mexico is having something of the same experience with the Indians within its borders that our own government has had with some of the tribes under our jurisdiction. The Yaqui Indians in the state of Sonora, which is just across the international boundary from Arizona, are at present on the warpath. The cause for dissatisfaction on the part of the Indians is said by some to be that in a former treaty with the government it had agreed to give to each of the tribes a certain amount of land, and for a given length of time a certain amount of provisions as well. The time during which the government was to furnish provisions has expired, and the Indians refused to cultivate their lands in order to produce their own support. The object of the rebellion is presumably to force the Mexican Government to continue its donation of provisions. This is one version of the trouble, while another is that the outbreak of the Yaquis is caused by the encroachment of the whites, among whom are many Americans. If the latter be the true cause, it is to be hoped that the Mexican Government will see to it that the tresspassers are duly punished and the Indians protected in their treaty rights. The Mexican Government has taken active steps to suppress the insurrection, and when this is accomplished we hope it will look closely into the *cause* of the trouble.

Whatever the people in other sections of the country may think of the late Secretary of War, Russell A. Alger, there can be no question as to his popularity in his own state. This, while known to the people of Michigan all the while, was made manifest to all the world in the hearty reception which he received on his return to Detroit. A vast concourse of people, representing

different parts of the state, were present at his homecoming to emphasize their appreciation of him in spite of the criticisms he has received from the public press. He received an ovation from the people whenever he appeared. In his address of welcome the mayor of Detroit said, "It will go forth to the world, sir, that where you are best known, there you are best beloved and best appreciated; that the standard built up by patience and perseverance, honesty and uprightness, cannot be thrown down by slander." Governor Pingree was warm in his eulogy of the retiring Secretary and bitter in his criticism of those responsible for his retirement. Especially did he condemn the action of what he called "the venal press." In his brief response General Alger thanked the people for his hearty welcome home, reaffirmed the position that he has discharged his duties in the public service in such a manner as he felt sure the country would endorse when it comes to know all the facts. He had come home, he said, "without a grievance." He was glad to be a private citizen again, and he proposed, for the balance of his life, to stay at home and enjoy social intercourse with the people whose confidence and respect he had won.

The new Secretary of War, Elihu Root, has entered vigorously upon the duties of his office and has been acquainting himself with the situation in the Philippines and its needs. He is inclined to give credence to the view held by the generals subordinate to General Otis, that a greater force is needed on those islands in order to speedily and thoroughly put down the insurrection and restore order. He is in thorough accord with the President as to the method decided upon for augumenting the army, and with his purpose to make a vigorous fall campaign. There has been considerable criticism, outside of the newspaper correspondents, upon the policy of General Otis, but the President, with his characteristic inclination to deal fairly with men, has determined, it is said, to furnish him ample resources for crushing the insurrection in an autumn campaign, and if he does not do it, he will be given to understand that some other officer will be assigned to that duty. No one who is acquainted with the situation there can fail to see that General Otis has a tremendous responsibility resting upon him in discharging the duties of military commander and civil governor of the islands. That he should have made some mistakes was to have been expected. He is likely, however, to profit by these mistakes, and is probably better prepared by reason of his experience for completing the work of the pacification of these islands than a new man would be, with even greater capacity.

Startling as was the Czar's call for a peace conference by the ruling powers of the world, the news of his desire to abdicate the throne of Russia is still more startling. It is reported that his disappointment in an heir to the throne and in the results of the Peace Conference at the Hague, together with the death of the Czarowitz, has excited his superstitious feelings, and that he has become tired of the throne. It is said that he connects himself with a Russian legend according to which an heirless czar is to be succeeded by a Czar Michael, predestined to occupy Constantinople. It is strange that a young ruler of such a nation should take such a gloomy view of affairs at such a time as this. It is true that these are only rumors, but they seem to have had weight enough to call M. Delcasse, the present foreign minister of France, to Russia, to dissuade the young ruler from such rashness at this time. The abdication of Russia's emperor at this time would cause no small commotion in Europe. It will have a strong bearing upon the present attitude of the leading European nations toward each other, the result of which no man at this time would attempt to forecast.

What has the promise of being the greatest trial of the century, and one of the greatest of history, was opened Monday morning in Rennes, France, under intense but suppressed popular excitement. The prisoner, Capt. Dreyfus, was safely landed in the trial room before 6 o'clock and at 7 A. M., while the audience stood with uncovered heads, the judges of the court filed slowly in and the huisier declared the the court opened. The audience room in which the trial is being held is a vast hall, well lighted by five enormous windows opening on the street and five opening on the courtyards. On the large platform are seated the judges and attorneys for the government and for the prisoner. Behind the judges hangs a picture of Christ crucified and of President Loubet. The witnesses have special seats assigned them in the center of the hall, but will not be permitted to hear each other's testimony. The public is limited to a special number of places. The press reporters, also limited in number, occupy the sides of the hall. The trial was opened by the reading of the decision of the Court of Cassation granting a revision of the trial by the recorder. This the prisoner did not hear. His presence by order of the president at the close of the reading was the sensational moment of the first day of the trial. After his identification the witnesses were then invited by the court to retire and Maj. Carrieres presented the things whereof the prisoner is accused.

After the reading of the accusations against the prisoner, Capt. Dreyfus, he was then severely questioned by Col. Jouaust, the president of the court, on the things whereof he is accused. But to all of the incriminating charges Capt. Dreyfus entered a most emphatic denial. The emotion put into some of his negative answers is said to have been of the most intense nature at times and was felt by the entire audience. When handed the bordereau and asked if he recognized it he replied, "No, my Colonel, I am innocent. I declare it here as I declared it in 1894, I am a victim. Five years in the galleys! My wife, my children! My God, I am innocent!" The latter part of this reply was broken with sobs and is said to have resembled the cry of a wounded animal. He will next be examined on this bordereau which will occupy about four days. The division of sentiment in France over the trial is beginning to manifest itself in the most bitter accusations on the one side and in the strongest hopes of acquittal on the other. If he is acquitted his enemies take the most pessimistic view of the effect upon the nation. If he is not acquitted his friends are equally solicitous as to the future of France. But there are those who have perfect confidence in the present government of France and who believe that she will rule with a strong arm and remove the dark shadow thrown over her proud name by this affair whatever the finding of the present court, and this seems to be the wiser view to take of the matter.

HOW TO OBTAIN THE SPIRIT'S FULLNESS.

The following extract from a personal letter to the editor concerning the late editorial entitled "The Crowning Feature of a Great Movement" seems to us of sufficiet importance to justify the prominence we give it here, and some editorial comment. We doubt not that this brother expresses both the sentiment and the religious experience of thousands of others of our readers. It is for this reason that we print the chief portion of his letter here with comment instead of answering it privately:

"I am much pleased with the article in the CHRISTIAN-EVANGELIST of July 13th on 'The Crowning Feature of a Great Movement.' I am fully convinced that this is our great need. But how to get the fullness of the Spirit is what perplexes me. I have long felt that my success as a preacher depended largely on the power of the Spirit working in and with me. I have earnestly prayed for a number of years for more of the divine Spirit, and yet I am conscious of the lack of its power. There are times when I have thought that there was some power given me to speak and act with greater effect, but only for a short time. I know not how to possess a greater degree or measure of this blessed Spirit, and so far as I have failed in securing the promise of the Spirit, so far have I failed in my ministry. I hope you will give us more of your thought, and tell us what course you would advise for a longing soul to attain to a greater fullness of this promised Spirit. There is no subject about which I am so deeply interested as this 'crowning feature' of our movement. Receive my hearty thanks for this timely article, with the assurance that it has done me a world of good, and a hope that much more may be said in the CHRISTIAN-EVANGELIST on this supremely important subject."

A few preliminary statements concerning this subject may help to clear the way for an answer to our brother's question.

1. There can be no question but that the New Testament teaches that an effective ministry or an effective service of any kind is dependent upon the presence and power of the Holy Spirit. Even when men were selected to serve tables, or to oversee the distribution of supplies among the needy in the early church, men who were "filled with the Holy Spirit" were selected for that service. The apostles spoke with great power because they were filled with the Spirit. Barnabas, a companion and fellow-laborer with Paul, was "a good man, full of faith and of the Holy Spirit." These two things go together—faith and the Holy Spirit—and unless one be full of the former he will not be filled with the latter.

2. The aid of the Holy Spirit in Christian service was not limited to the apostolic age. It is a perpetual and abiding power in the church, and in each individual Christian, who devotes himself with singleheartedness to Christ's service. There is no way of accounting for the difference

in the effectiveness of the ministry of men of to-day, except that some possess the Holy Spirit in larger measure than others. How otherwise could men of limited culture, and with few of the gifts of oratory, accomplish so much more in their ministry than many others far more highly gifted by nature, and with a much better equipment in the way of special training and general information than they?

3. It must not be forgotten, however, that there are many kinds of service to be rendered to God, and that there are many different manifestations of the Spirit as there are special gifts, special duties and special kinds of service. As in the early church all were not qualified to speak with tongues or to prophesy, so in the modern church, all have not the same gifts by nature, nor do they receive the same form and manifestation of the Spirit. There was only one Paul in the apostolic church, though there were doubtless many Aquilas and Priscillas who, in their private capacities, filled the measure of their responsibility through the aid of the Spirit.

These things premised, we may mention a few general directions, in the light of New Testament teaching, as to how we may obtain the fullness of the Spirit. Only general directions can be given, because specific advice can only be given in specific cases, where all the conditions are known. As to the brother who makes this inquiry, and who is an entire strager to us, we feel safe in saying that, his words being sincere, as we believe them to be, his life does manifest, in a good measure, the Spirit of God. We should say that men who know him intimately think and speak of him as a sincere, consecrated man, who is earnestly striving to live the Christian life, and whose influence is for good upon his neighbors and friends. It is not inconsistent with this fact that he feels the need of a greater power for effective service, and realizes his lack of the divine indwelling.

As already indicated, faith, which is the supreme condition of salvation, is also an essential condition of receiving the Holy Spirit, with the richest and best things belonging to the Christian life. Faith is the power of spiritual perception, the power that perceives and lays hold of spiritual realities. Without this quality, in a high degree, there can be no great advancement in spiritual power. Faith is the soil in which grace must grow.

Along with this, and as a condition of attaining to the highest faith, there must be the subjugation of the body to the spirit, of the lower to the higher nature. There must, in other words, be unity, or a sincere struggle after unity, between the inner and the outward life. There must be the putting away from the heart and from the life every known sin, and every habit or practice which hinders spiritual growth, or prevents the fullest communion with God. Even doubtful practices and customs must be sacrificed upon the altar of the higher Christian life.

The preparation for the Spirit consists, not merely in surrendering the things which are evil and doubtful, and abstaining from fleshly lusts, but in a positive offerihg up of ourselves and all we have to the active service of God and our fellowmen. Nothing short of this complete self-surrender to God, with the willingness to be what He would have us be, and do what He would have us do, and go where He would have us go, and suffer what He would have us suffer, is an adequate preparation for receiving the fullness of the Spirit.

In connection with what we have mentioned—for we do not place these things in chronological order, as they cannot be separated—there must, of course, be prayer—earnest, unceasing communion with God, abounding in thanksgiving for blessings received, and with a distinct petition for such measure and manifestation of the Holy Spirit as will fit us for that particular service which God desires us to render. There must be the praying that goes beyond the precincts of our own selfhood, and seeks the glory of God and the salvation of the world. There must be prayer that couples with its petitions the solemn purpose and pledge to yield up everything, if need be, even life itself, that we may do the will of God on earth and fulfill the measure of our obligation.

It is not, then, so strange, after all, that so many of us have not yet attained to the fullness of the Spirit. Not many of us are willing to pay the price for this royal gift, or meet the conditions on which alone it is possible for us to be filled with the fullness of God. And yet, could we know the ineffable sweetness of His love, and the peace which passeth understanding, which come to him who yields himself wholly to God, we should indeed wonder that there are so many Christians groveling in the dust, or walking in murky shadows and miasms of the swamp Dismal, when they might be treading the high tablelands where the light of God's countenance is more radiant than the moon or sun.

If any ask, in skepticism, how can these things be? we answer, the possibilities of it come through the sacrifice and mediation of Jesus Christ, in whom dwells all the fullness of God, and whose mission to earth it was to communicate that divine fullness to men.

FORWARD! VICTORY!!

There were those who feared that the standard had been placed too high when, in Chattanooga, last October, it was resolved that the Christian Woman's Board of Missions would raise $90,000 for missions in 1899, that the American Christian Missionary Society would collect $100,000, and that the Foreign Christian Missionary Society would secure $150,000, for the preaching of the gospel to the unsaved in this year of grace. Such fears were groundless. Facts now before us show that there was no real ground for fear. The money will be raised; of this there is now no reasonable doubt. Let those who talk of "the good old times" note what is now being done by the Disciples of Christ to evangelize our own and other lands, and call to mind the small amount in the aggregate that was given for this purpose only a few years ago. The Disciples are progressing. They represent a *movement*. Some were inclined, in the not distant past, to object to the word *movement* in connection with the Disciples of Christ. There is no doubt now that WE are a *movement!* The Disciples are moving, and that, too, in the right direction. It begins to look as if they mean what they say when they speak of obedience to the Christ. There are grounds to warrant the suspicion that they are beginning to be in real earnest in their effort to do the will of the Master when he said: "Preach the gospel to the whole creation."

But the greatest progress has been made during this Jubilee Year by the American Christian Missionary Society. The Foreign Society needed to make a gain of only $15,000 to raise $150,000. The Christian Woman's Board of Missions needed an increase of only $22,000 in order to realize $90,000 for missions in 1899. The home board was under the necessity of making an advance of $60,000 in order to reach the $100,000 mark. The latest information contains the assurance that more than $70,000 have been raised. There must be $30,000 more collected for home missions before the Cincinnati convention. The time is short. B. L. Smith and C. C. Smith, our secretaries, are working day and night to this end; BUT *they cannot succeed without our co-operation.* The preachers must come to the front in aid of this great work as never before. They must think about home missions, pray for home missions, preach in behalf of home missions, talk of home missions, and encourage the people to sing about missions as never before. This Jubilee Year is a crisis in our history. It begins to look as if we are at the beginning of a new era in our experience. Expansion is now *the* word. We have been great in the past; *we are destined to be much greater in the future.* The raising of $100,000 for home missions means far more to us, in the days that are before us, than it is possible to now realize.

One of our preachers, in an informal conversation with a group of brethren recently, so stirred their hearts that $20 were at once contributed to the $100,000 Jubilee fund. Do not wait to preach a sermon on home missions—talk of the work privately as well as preach in public in the interest of missions. Let there be the enthusiasm of a campaign thrown into this work. During a presidential campaign everybody talks politics. Why not campaign for the Christ in the same spirit of enthusiasm?

The preaching and the talking must be of larger things than in the past. At the Chattanooga convention Gov. Drake, of Iowa, sounded the right note when he handed in his check for $5,000. Recently another gift of $5,000 has been received for home missions. We are not to despise the pennies, nickels, dimes, quarters and single dollars, but we must work for and expect larger gifts to the best of enterprises. Ours is a great cause. To its furtherance let there be great gifts.

In every direction the indications are full of good cheer. The fifteenth of July showed that the receipts of the home board were $1,200 in advance of the receipts for the entire month of July last year.

This is not a time to slacken our efforts; it is the time to increase them. Let no one say, "There is no need for my offering." The offering of every one is needed now. It is in this way that the $100,000 will be secured for home missions.

As soon as you shall have finished reading these lines, go to work to assist, in some way, this good cause. Pray, preach, talk, sing, solicit, *give!*

THAT $100,000 JUBILEE OFFERING.

The CHRISTIAN-EVANGELIST recently published an article from one of our secretaries setting forth the wonderful gain, the ever-increasing gain, made by the Home Society in its Jubilee Year. Since then has come the announcement of "The Margaret Oliver Named Gift" of $5,000. This brings the present receipts of the society to $70,000. This is truly astonishing and most gratifying. It now really looks as though the consummation of that, thought by many to be an idle dream, would become a realization in our Jubilee Year. It is so near. In order for full jubilation it must be reached. This can be done and the CHRISTIAN-EVANGELIST is confident that all our brethren will welcome our agents when they make necessary appeals in order to accomplish it.

We have been calling the attention of our readers to the spiritual side of our Jubilee Celebration; that we should not forget the agency of prayer and that our blessings and our victories alike "come from above," and that we need a more complete surrender to God and a fuller and sweeter communion with Him. Yet we must not forget that great sacrifice and liberal giving never stands in the way of the deepest and truest and sweetest spirituality. It is only when we have "brought our gift to the altar," that we find the completest communion with Him who *gave*.

When we gather in multitudes in October at Cincinnati and with bared heads stand before God to praise and magnify and bless Him for His loving kindness and His mercies and marvelous guidings and for all our victories of the fifty years, will it in any way hinder the glad anthems of praise because it is announced that we have placed $100,000 on the altar for our country's redemption? Will the man or woman, the child of God, be less devout, less spiritual, because he or she has taken part, a large or small part as ability may have been, in thus placing the gift? Will we sing the song, "My Country, 'Tis of Thee," with less unction because we have given in order that the pure Word of God may be sent to every part of our beloved land? In proportion as we take part with our God in His work in the world will our worship of Him be sweet and our fellowship close. In proportion to our sacrifice will be our joy in every victory of the cross, and when we reach our Father's home to celebrate the great Jubilee and hear the footsteps of the redeemed sounding along the courts of heaven *our* joy, *our* wealth, will be in proportion to the part we have taken in bringing them there—in proportion as we have treasure in them. Then new meaning will be found in His words, "Inasmuch as ye did it unto the least of these, ye did unto me." Let all who wish to rejoice in the Juiblee victory take part in the Jubilee gift.

The joy resulting from the diffusion of blessings to all around us is the purest and sublimest that can ever enter the human mind, and can be conceived only by those who have experienced it. Next to the consolations of Divine grace, it is the most sovereign balm to the miseries of life, both in him who is the object of it, and in him who exercises it; and it will not only soothe and tranquilize a troubled spirit, but inspire a constant flow of good humor, content and gayety of heart.—*Porteous.*

Hour of Prayer.

THORNS THAT CHOKE.

(Uniform Midweek Prayer-meeting Topic, Aug. 16.)

(Luke 8:5-15; Psalms 1:1-6.)

CENTRAL TRUTH: *Even the good seed of the kingdom of God may be so choked by thorns, which infest the soil of the human heart, as to prevent any fruit from being brought to perfection.*

In no parable spoken by the Master does he manifest a more perfect knowledge of human nature than in this Parable of the Sower. A careful study of it is of the greatest value to those who would win others from the service of sin to the service of righteousness. The divine Agent, the great Sower, the divine Instrumentality, the Word of God, the different kinds of soil, representing the different types of human nature, the different results—all these are presented in the inimitable method of the great Teacher.

We are to deal in this lesson with one of these classes of hearers, namely, those in whose hearts the good seed is choked by the thorns, so that no fruit is produced. Of this class the Savior says, "And other [good seed] fell amidst the thorns; and the thorns grew with it and choked it" (v. 7). In His explanation of this part of His parable He says, "And that which fell among the thorns, these are they that have heard, and as they go on their way they are choked with cares and riches and pleasures of this life, and bring no fruit to perfection" (v. 14).

Here are three kinds of thorns that choke the good seed out of the hearts of professed Christians: (1) "Cares; "(2) "riches," and (3) "pleasures of this life." We have all met the anxious or care-burdened Christian, who is troubled with such questions as "What shall we eat?" "What shall we drink?" or "Wherewithal shall we be clothed?" These are generally the poorer class of people who are troubled with these cares, though sometimes people of ample means are troubled with the same questions. The Savior deals with this class of people in his Sermon on the Mount, where he teaches his disciples not to be anxious about these things, referring them to the birds of the air, and the lilies of the field as illustrations of God's providence. Few things are better calculated to destroy one's moral and physical health than these nseless anxieties which spring from a lack of confidence in God's providence. This is one of the respects in which we are to be like children, trusting our Heavenly Father as perfectly as our children trust us for their temporal needs.

Riches are also mentioned by the Savior as choking out the Word and preventing it from bringing forth fruit unto perfection. How true this is we know by observation if not by experience. It is not necessary for one to be very rich in order to realize the truth of this. How easily men's affections are turned in the direction of increasing their riches! How soon the heart, when it is once fixed on this object, becomes indifferent to all the great objects for which the Savior lived and labored among men. There is, perhaps, no greater peril threatening this country to-day than the rapid increase of wealth, and members of churches are subject to this peril as well as others. Comparatively few people can stand prosperity without moral damage. Strange that an increase in material possessions, through the blessing of God, should tend to decrease one's love for and service to God! And yet, this is the history of wealth. The only way to combat it successfully is to see that our gifts to the cause of Christ increase in the same proportion as our wealth increases. When this is not the case the soul is in infinite peril. Nothing is more needed, perhaps, in the church to-day than the recognition of the obligation which wealth imposes, and the Christian use of wealth. "How hardly shall they who have riches enter into the kingdom of God!"

"The pleasures of this life"—these are thorns, too, which choke out the Word. When men become "lovers of pleasure more than lovers of God;" when their purpose in life seems to be nothing higher than to "have a good time;" when their hearts are enamored with the idle pleasures or sinful indulgences of the world, there is no room left for the Word of God to grow and flourish. The religion of Christ gives the highest and purest joy and the most abiding happiness which any mortal may know, but it does not make pleasure the end of life, even the innocent kind, much less does it sanction those sinful indulgences which are at war with men's physical, mental and moral health.

To these three kinds of thorns, which choke, the psalmist adds the fourth, namely, evil association.

"Blessed is the man that walketh not in the
counsel of the wicked,
Nor standeth in the way of sinners,
Nor sitteth in the seat of the scoffiing."

There is a sort of progress in evil companionship here marked by the words, "walketh," "standeth," sitteth." When one comes to the point where he can deliberately take his seat with the scorners and scoffers of religion, he is far on the way to moral ship wreck. Many a young Christian has been robbed of his cross and allured to destruction by associating with ungodly persons. Seek the compainionship, rather, of those whose "delight is in the law of the Lord" and who meditate on His law day and night. Such association will be as water and sunshine to the good seed, to cause it to grow and bring forth fruit. Let each one of us here to-night ask himself, Is my life barren or unfruitful in the knowledge and service of God? "If so, what thorns are choking out the Word from my heart?"

PRAYER.

O Thou who art the Lord of the harvest, and who hast sown Thy precious seed of truth broadcast through the world, we thank Thee that some of it at least has fallen upon our hearts. We must confess, however, with sincere sorrow, that we have too often allowed it to be choked by thorns which infest our hearts. We have not been sufficiently diligent in guarding our hearts from evil influences. We bemoan the barrenness of our lives and humbly implore Thy forgiveness and Thy assisting grace, that we may be able to so cultivate our hearts that Thy Word may grow within us and bring forth fruit to perfection, to the praise of Thy name and to the salvation of our own souls. May we receive with meekness Thy ingrafted Word into our hearts and allow it to work out its regenerative influence in our lives. For Thy name's sake. Amen!

Editor's Easy Chair.

OR

MACATAWA MUSINGS.

The spectacle of a great religious movement on its knees before God, seeking guidance and strength for its future work, is one well calculated to inspire confidence in the future of such a movement. The individual, the nation or the religious body that seeks, with singleness of heart, to know the will of God, and to do it, or that kneels before Jehovah for direction and blessing, has found out the true law of success. Reading several chapters, successively, in the Book of Chronicles, a few mornings since, we were struck with the formula observed by the Chronicler in the history of the kings of Israel and Judah. It is said of this and that king, that he began to reign at such an age, reigned so many years in Jerusalem or in Samaria, and "he did that which was right in the eyes of Jehovah," or, "he did *not* that which was right in the eyes of Jehovah." This was the test by which kings and rulers were measured by the inspired Chronicler. In every instance, when the king "did that which was right in the eyes Jehovah," he was prospered in his reign, while trouble invariably came to those who ignored the Divine will. This is the test by which the kings, queens, emperors, czars, sultans and presidents of our day must stand or fall. The effort being revived, in these last days, to have Christians do "whatever Christ would like to have them do," is, after all, but a return to the old divine standard. This pausing, in the midst of the hurry and bustle of preparation for a great Jubilee Convention, to seek the divine guidance and blessing, is a scene upon which the very angels will look with deepest interest. Let us hope that the churches and the ministry throughout the whole country will enter most heartily into the spirit of this day of prayer, the second Lord's day in August. If this is done, we may safely anticipate a great stimulus to our missionary activities, and to the whole religious life of our people.

We are fond of reading the Book of Job, and often turn to that sublime poem for its lofty conceptions of Jehovah and His dealings with men. In a recent morning study we were impressed, as never before, with a statement at the close of this poem. Job had listened as Jehovah had spoken to him out of the whirlwind, and at the close of the marvelous description of His power and majesty Job exclaimed:

"I had heard of thee by the hearing of the ear;
But now mine eye seeth thee,
Wherefore I abhor myself, and repent
In dust and ashes."

Here is a new and deeper religious experience than Job had ever known before. He, at last, through his afflicton and through this instruction and rebuke, comes to a truer knowledge of God's character and power than he had ever attained before. He had heard a great deal about God, and perhaps had read something of His dealings with the nations, and particularly with Israel, but now he is able to see, that is, to understand, to have a clearer mental vision of the divine Being than had ever come to to him by hearsay. What was the result of this better knowledge of God and of His character? He abhorred himself and repented in dust and ashes.

Is it not always so? The clearer our vision of God and of his righteousness, the less we esteem our own righteousness. Job had been vindicating his integrity and his many excellent qualities against the false philosophy of his three comforters, and seemed to be quite well satisfied with his moral attainments. He argued his case with them against Jehovah to show that his suffering was not deserved. But when once he caught a vision of God, in the glory and majesty of His divine character, then he abhorred himself and his pretensions to righteousness, and repented in dust and ashes. It follows from this that there is no study so prolific of spiritual results as the study of God. O, that we could know Him better! Blessed, indeed, are the "pure in heart," who are able to "see God." We can only know ourselves truly as we come to know God as He has revealed Himself in Jesus Christ. "And this is life eternal, that they should know thee, the only true God, and Him whom thou didst send, even Jesus Christ." Job regained his material prosperity, but his outward wealth was not to be compared with the truer knowledge of God which he had gained through his experiences. No doubt he was ever afterward a wiser, humbler and a better man, because of his clearer vision of God.

Speaking of the Book of Job, the expression, "Canst thou draw out leviathan with a fishhook?" shows that the art of angling was not unknown to the patriarch, and that it is an ancient and honorable calling. But the lesson is deeper. He would be a very foolish and inexperienced fisherman who would attempt to draw out a whale or crocodile with a fishhook. Different means must be employed for capturing this larger game. If Job could not capture leviathan with hook or with "fish spears," how could he stand before Jehovah, who created the leviathan, and contend with Him? When a heathen king demanded of the missionary that he show him his God that he might look upon him, the missionary replied that "no mortal could look upon the glory of the true God and live." "Show him to me," said the king, "I can gaze upon him." The missionary, pretty soon, took him out of his tent and, pointing to the sun, asked him to gaze upon its burning disc. The king looked for a moment and said "he could not gaze into the sun." "How much less, then," said the missionary, "could you gaze into the face of God, who created that and millions of other suns?" We find fault with God and grumble at His providences, and in our folly we sometimes assume to know all His ways; and yet there are creatures of His hand which we cannot understand, and with which we are unable to cope. The object of Jehovah was to teach Job humility by pointing out the greatness of His works, in the mountains, the seas and whatsoever dwelleth therein, and the starry hosts of heaven. Sometime when we feel puffed up with a little knowledge, or a little power, if we could only sit under the starry heavens, gaze out into the vast stellar spaces and remember that God created all these, and upholds them by the word of his power, we could but feel our littleness and our unworthiness in His sight. When I look out over the wide-stretching lake, bounded by the far distant horizon, and sending in shoreward its foam-crested billows, as it is doing today, and listen to the deep anthem of the waves, I can but feel how puny a thing is man, and how dependent he is upon Him who holds the seas in the hollow of His hand, and who raises and stills its mighty billows. The lesson of it all is that we can do no better than to submit to the ways of God, commit ourselves to Him, and know that He who reared the mountains, scooped out the ocean beds, who guides the stars in their courses, who stills the tumult of the waves, is our Father, on whose bosom of love we can pillow our weary heads and rest.

It is Jesus' idea of God that is revolutionizing the religion, the morals and the life of mankind, as that idea was embodied and revealed in Him who was "God manifest in the flesh." When an inspired writer would express his highest conception of God, he could do no better than to call Him "the God and Father of our Lord Jesus Christ." This is the God that is winning the homage of mankind, and the literature that reveals and embodies this conception of God is the living and vitalizing literature of the world, and will control the thoughts and lives of men long after its enemies sleep in forgotten graves. Let us study God in nature, in history, in the religious experiences and revelations of His inspired servants, but especially as He was embodied in Jesus Christ, if we would have our lives and our religion right.

Edgewood-on-the-Lake,
Macatawa, Mich.

Questions and Answers.

1. Is it right to recognize those as brethren in Christ who call themselves Methodists, Quakers, Presbyterians or any other human name?

2. If we call them brethren, do we not acknowledge in a sense that their rules of practice according to their disciplines are true?

3. Knowing that their teachings are contrary to the apostles, and are misleading thousands of souls, do we not err before God and men in even intimating that such are brethren? *A. C. Cox.*

Danville, Ind.

1. It is right to recognize as brethren in Christ all who acknowledge Christ as Lord, and who manifest in their lives the spirit and character of Christ. Deeper and more important than human designations are the Christian life and character.

2. No; in recognizing them as brethren we do not necessarily endorse their rules of discipline. These are something apart from their Christian character.

3. If we wait until we find a people whose teaching and practice are in entire accord with the teaching and practice of Jesus Christ and his apostles before we agree to call them brethren, we should probably have to withhold that fraternal name from any mortal. We must, of course, seek to correct the teaching where we believe it to be wrong, but we must not fail to recognize as Christ's disciples and brethren all who love him and are seeking earnestly and sincerely to follow him. To fail to do this would be far more harmful to the cause of Christ than any seeming endorsement of people's errors by the recognition of their Christian character.

Reformation of the Nineteenth Century

NINE DECADES OF HISTORY

THE FOURTH PERIOD.

T. W. GRAFTON.

II. The Music Controversy.

There are some chapters in our history that might well be forgotten, were it not for their wholesome, constraining influence upon our growing self-esteem, and their timely warning against being wise above what is written. Among these is the chapter which records the controversy over the use of expedients in worship. The discussion of this issue filled the columns of our papers and disturbed the counsels of our churches for a decade or more, crippling the progress of a great cause at a critical period, when its strength should have been centered upon our rapidly growing cities and the newly settled territory of the West.

Thomas Campbell had unwittingly planted the seeds of this controversy in giving utterance to the now famous declaration: "Where the Scriptures speak, we speak; where the Scriptures are silent, we are silent." When applied to the essentials of revealed religion it was a splendid maxim. As a confession of the authority of the Word of God it has never been surpassed. But it was capable of being wrested from its intended meaning in such a way as to stifle all growth and progress. In the organization and development of religious society after the New Testament model the question was asked, What shall be our attitude toward modern expedients about which the Scriptures are silent? Shall the past customs of the church govern us in these untaught questions, or shall we make wise use of means which, in the very nature of the case, were unknown and unused by former generations?

This was not a new situation. The old Puritans, a generation before, had argued against the introduction of the newly invented stove into meeting houses as an unscriptural and unrighteous innovation. In some quarters the early followers of Mr. Campbell had objected to the building of houses for worship as without apostolic example and hence unscriptural, since the early disciples met from house to house. The singing of more than one part to a hymn was declared by others contrary to apostolic practice, since "the Scriptures expressly state that the house of God is a house of order; confusion must not reign there; two parts are two tunes—you must sing the same tune the rest are singing." On the same ground good brethren now wrote volumes to prove the use of instruments of music in churches to be a violation of the gospel, or at least of the respect we should have for the silence of the gospel.

We must not conclude that the question was confined to the followers of Alexander Campbell in the Current Reformation. The whole Puritan sentiment of Christendom had at one time or another opposed the use of the organ, regarding it as an adjunct of popery, to be classed along with images and crucifixes and relics and other inventions of the Mother of Harlots. But the older denominations had, for the most part, adjusted themselves to the new conditions before the question of instrumental music entered as a disturbing element among the churches of the Disciples. A contributor to the New York Herald of 1868, in summing up the situation from a Baptist point of view, writes:

"It will be impossible to expunge the excess of music from religious worship at present. Presbyterians, doctrinally orthodox, have fallen into it; Methodists exhort in musical notes and semibreves; Epicopalians cantillate everything, even prayers and responses, and Catholics, always grand and copious in this respect, are becoming more and more so, in consonance with the general spirit of religious worship in the metropolis. The Baptists only, as a great body, have held aloof and kept to the letter of their original simplicity, and these will no doubt gradually soften and mingle with the general pulp."

The question became a real issue among the Disciples with the introduction of a melodeon at Midway, Kentucky. In reply to strictures in the American Christian Review in the spring of 1860 Dr. L. L. Pinkerton, the pastor, wrote: "So far as known to me I am the only preacher in Kentucky, of our brotherhood, who has publicly advocated the propriety of employing instrumental music in *some* churches, and the Church of God in Midway is the only church that has yet made a decided effort to introduce it." Other churches of progressive spirit soon followed the example. The new era of prosperity and progress that followed the war contributed to the rapid spread of this spirit. Our editors and leaders took alarm. We were in danger, they urged, of surrendering our plea for the restoration of primitive Christianity.

It is in no spirit of criticism that we record the protest of leading brethren. Strong, able, fair-minded men became fearful of the effect of departure from early simplicity and counseled the churches against being carried away by the spirit of the times. "We cannot by any possibility," wrote one of our leading brethren in the Harbinger of 1865, "know that a certain element of worship is acceptable to God in the Christian dispensation, when the Scriptures are silent in reference to it. To introduce any such element is unscriptural and presumptuous. It is will-worship, if any such thing as will-worship can exist."

To this, in the columns of the same journal, the sweet singer, A. S. Hayden, replied, "Whether it would be wise to use the instrument in any case may be safely left to the brethren locally interested in the question. The assumption of the right to decide for them, to dictate to them, in questions clearly relating to their own peace, harmony and edification, and to visit upon them the penalty of the greater or lesser excommunication, is to re-enact the persecutions of the Star Chamber of the reign of Charles the First, or to employ the *excathedra* tyranny of the papacy."

In the next few years the question had taken a broad range, and the conflict between the progressive and conservative elements of the church, in many places, became bitter and unchristian. The great truths of the gospel, which it had been the mission of the Disciples to proclaim, were consigned to the rear, while brethren quarreled and sometimes divided over the means to be employed as aids to the worship of God.

It was urged by the enemies of the organ that it was "neutralizing," "formalizing," "secularizing" and "carnalizing" our worship; that those who countenanced its introduction had become the champions of that which actually "superseded an ordinance of God;" that its use was as bad as the Romish invention of affusion. It was insisted that God would not accept it as worship at all, because he had not commanded it to be done. It was held that as a matter of conscience God's elect must refuse to worship where a musical instrument was used. Scripture or the silence of Scripture was used in defense of the methods of obstruction employed. Logic, or what passed for logic, was brought into play in defense of the champions of "soundness." The following is an example of the reasoning of the times:

"Whatever destroys the ordinance of God is sinful and belongs consequently to the catagory of principle and not of expediency.

"Instrumental music destroys congregational singing, which is an ordinance of God.

"Therefore, instrumental music is SINFUL and belongs to the category of principle, and not of expediency."

From its first appearance, in 1866, the Christian Standard became the champion of a broad and liberal policy, and gathered around it a group of men who shared with its editor the conviction that the new era upon which we had entered demanded the employment of new methods if the churches were to keep pace with the progress of the times. Mr. Errett urged the wisdom of using expedients which had already proved helpful to the work of the church where employed. Arrayed against all progressive measures were the Gospel Advocate and the American Christian Review; but they had now taken such a decided stand against all co-operative missionary effort as to alienate many who shared their opposition to innovations in worship. The tide was certainly setting toward a more liberal policy. Something must be done. The Apostolic Times was consequently founded in 1869. It was issued under the joint editorship of five of our strongest men: Moses E. Lard, Robert Graham, Winthrop H. Hopson, Lanceford B. Wilkes and John W. McGarvey. "To the primitive faith and the primitive practice," the prospectus states, "without enlargement or diminution, without innovation or modification, the editors here and now commit their paper and themselves with a will and purpose inflexible as the cause in whose interest they propose to write." It at once opened a broadside upon the growing sentiment favorable to the organ.

In reply to its attack upon the use of modern expedients as innovations Mr. Errett wrote:

"Our editorial brethren of the Times are, with us, guilty of a great innovation in publishing a weekly religious newspaper; and if they do this as children of God, and it would be great injustice to indulge a contrary supposition, they are doing what they well know has neither a 'divine command' nor an 'approved precedent' to support it. When they preach they go into a meeting house, which is an innovation, and take up a hymn book, which is an innovation, and give out a hymn, which is an innovation and this hymn is sung to a tune, which is an innovation, by a choir, which is an innovation, by the aid of a tune-book and tuning-fork, which are innovations. They also read from a printed Bible, which is an innovation. Yet who dreams, in all this, of any innovation on the law of God or the authority of the Lord Jesus Christ?"

Where the sentiment was unanimous, either in favor of or in opposition to the the organ, peace and harmony, of course, prevailed in the local congregations. But where sentiment was divided, the influence of the church was often neutralized and its life even imperiled. In many places the public witnessed the spectacle of a church whose leading tenet was the union of all Christians going to pieces over the use of a mere expedient.

The situation was critical. The anti-organ element, though usually in the minority, were for refusing all fellowship with their more progressive brethren. Mr. Franklin's advice, while leading to mutual division in many places, was somewhat temperate. "Declare non-fellowship with no one," he wrote; "say nothing about refusing fellowship, or leaving the church, or withdrawing from it. But deliberately and quietly meet in another place and worship regularly according to the Scriptures. Attend to the breaking of the loaf, the apostles' teaching, prayers, praise and contribution. Worship in spirit, and in truth. Talk of no new church, second church, nor anything of the kind."

Mr. Errett, while claiming for himself and those who saw with him the broadest liberty, now counseled the exercise of charity. "Our own course," he wrote in the Standard of 1870, "is clear. We shall advise our brethren everywhere, for the the sake of peace and from a reverentlal regard to one of the noblest lessons of Christian brotherhood,to discard the use of instruments in the churches. At the same time, we set ourselves most decidedly against all attempts to create divisions in churches on the ground of differences in regard to an expedient. The law which binds it on us to please our neighbor for his good is not more imparative than that which forbids us to judge our brother in regard to such matters. Let a sacred regard to the rights of others and an equally sacred regard to the conscience of others possess us, and we shall master the difficulties of this question."

The controvery was never settled by the scribes. A long-suffering public at last grew weary of a discussion that was fruitless of spiritual results and it was dropped. But by the exercise of charity and wisdom the problem has solved itself, and with few exceptions the churches have become progressive and aggressive, ready to employ any expedient that will contribute to one sublime purpose—the conquest of the world to the cross of Christ, holding that the silence of the Scriptures gives us liberty in the use of means that are not out of harmony with its spirit.

WHAT IS INSPIRATION?

JAMES H. BROOKS.

(*a*) Inspiration in its highest sense is the immediate communication of knowledge to the human mind by the Spirit of God; but it is commonly used by divines, in a less strict and proper sense, to denote such a degree of divine influence, assistance or guidance as enabled the authors of the Scriptures to communicate knowledge to others without error or mistake, whether the subjects of such communications were things then immediately revealed to those who declared them, or things with which they were before acquainted. Hence it is usually divided into three kinds—revelation, suggestion and superintendence.—*Bible Encyclopædia, edited by Edward Robinson, D. D., LL. D.*

(*b*) Inspiration is the gift of infallibility in teaching moral and religious truth.—*Joseph Cook.*

(*c*) When the apostles were filled with the Holy Spirit, and began to speak as the Spirit gave them utterance, the promise of a baptism in the Holy Spirit and of power from on high was fulfilled. The power took effect on their minds, and its presence was manifested outwardly in their speaking in languages which they had never learned. The inner and mental miracle was demonstrated by the outward and physical. The promise, "It shall not be ye that speak, but the Spirit of my Father that speaketh in you," was fulfilled in its most literal sense; for the very words which they uttered were supplied to them immediately by the Spirit. They are not anxious how or what they should say, neither did they premeditate. It was literally given them in that hour what they should speak.—*New Commentary on Acts, pp.* 22, 23.

(*d*) No prophecy ever came by the will of man; but men spoke from God, being moved by the Holy Spirit.—2 *Pet.* 1:21 *cf.*; 1 *Cor.* 2:11-13.

(*e*) Every Scripture inspired of God is also profitable for teaching, for reproof, for correction, for instruction [or discipline] which is righteousness.—2 *Tim.* 3:16, *R. V.*

(*f*) I have never expressed, nor do I have any doubts whatever as to the inspiration of the Bible, or that its contents—or is, if you prefer that expression—a revelation from God. In spite of this fact, however, I am not ready to give a definition of inspiration. It is much easier to observe what inspiration does than to tell what it is. It is a process, and not merely a fact; a mode of operation, and not a result simply.—*Prof. O. T. Morgan, quoted in the Christian Standard, June* 17, 1899.

(*g*) No definition of inspiration that we now remember has been found entirely satisfactory. In a general way what we mean by inspiration of the Scriptures is that the men who wrote them were so influenced and guided by the Spirit of God as to make their writings a safe guide as to what is essential truth and what is the will of God.—CHRISTIAN-EVANGELIST, *June* 15, 1899.

(*h*) What is the Bible? It is the aggregation of sixty-six books written by thirty-six men *under the inspiration of God.—Ashley S. Johnson, in Tennessee Evangelist, p.* 18.

(*i*) The following is taken from the Introduction of Moses E. Lard's Commentary on Romans. It is here quoted in the hope of giving some light on the live issue, "What *is* inspiration in the biblical sense of that term?"

As it is impossible to study Paul for a moment, or indeed any other apostle [prophet or sacred writer] or to attempt any proper estimate of him, either as a speaker or writer, without the subject of inspiration constantly obtruding itself upon our notice, this seems a suitable place to pause a little on that curious topic. . . . What, then, is inspiration? I answer that in its fullness it conprehends five things: 1. The personal presence in the inspired of the Holy Spirit; 2. The communication to his mind of ideas; 3. Selecting the words in which those ideas shall be spoken or written; 4. Endowing him with power of speech; 5. Conferring upon him power to work miracles in order to confirm whatever message he delivers. On each of these items I think it well to add a few reflections:

1. *The personal presence in the inspired of the Holy Spirit.* If I am asked how the Holy Spirit can personally dwell in the human being I reply, I do not know. Neither do I know or understand how the human spirit can dwell in a human body; but I profoundly believe the fact. . . . The Savior, in speaking to the apostles, said: "He dwells with you and *is in you*" (John 14:17, *revised Greek text*). [See R. V.] . . . But the mere indwelling of the Holy Spirit is not inspiration, although it is the antecedent to it and necessary condition of it. . . . Something more, then, than mere indwelling is essential to inspiration.

2. *The communication to his mind of ideas.* No matter whether these ideas be original or revived, whether they be of things in heaven or things in earth, the communication of them to the mind is essential to inspiration. . . . Another step is necessary.

3. *Selecting the words in which the idea communicated shall be spoken or written.* Were the ideas simply communicated and the endowed then left to select the words in which to impart them, we can readily see how great blunders might be committed and disastrous results follow. The Holy Spirit selects the words. See 1 Cor. 2:13.

4. *Endowing with the power of speech.* The language which would have to be used in conveying the ideas might be unknown to the endowed. In that case it would certainly be necessary to invest him with the power to use it. ["Back to Pentecost!"]

5. *Conferring power to work miracles in order to confirm whatever message is delivered.* . . . . [Please read in this connection McGarvey on Acts 2:1-32]. When, now, I speak of Paul as inspired, no one can misunderstand me; nor, which is far more important, provided what has just been said is correct, can any one misunderstand what inspiration itself is. It is proper to add that only when acting as an apostle or when preaching the gospel or writing for Christ can Paul or any one else properly be said to be under the influence of inspiration. . . . . But whenever his acts concerned Christ or involved the welfare of human beings; whenever, in other words, he acted officially, then even a fault was not allowable. Confessedly this places the matter of revelation on high ground, but not on ground too high to be pertectly safe.

As Mr. Campbell would say, "For the special benefit of the more uneducated," of whom I am the chief, have I compiled the foregoing. I thought perhaps the laymen, "the common people," would hear gladly a few things of "revelation on high ground." I presume as to Mr. Lard's position his would be styled "the plenary," "the verbal" theory of inspiration. To my mind I see little that would lead one to speak of it as "gradation" or "partial degrees of inspiration." I've not written for the "adverse critics." I seek the "inner light." For the benefit of "the more uneducated" I may write up another batch of excerpts on "theories of inspiration."

Corinth, Miss., July 19, 1899.

FACTS AND FALLACIES OF CHRISTIAN SCIENCE.

W. J. LHAMON.

(CONCLUDED.)

Text:—Be not rash with thy mouth, and let not thine heart be hasty to utter anything before God. for God is in heaven and thou upon earth; therefore let thy words be few.—*Eccl.* 5:2.

Christian Science is fundamentally pantheistic. There are passages in "Science and Health" in which an attempt is made to defend the personality of God, but inevitably the author relapses into her normal way of thinking, namely, that God is a principle rather than a person. Her definition of God is given in the following list of words, quite loosely proposed by her as synonyms: "Principle, life, truth, love, soul, spirit, mind." The student will note that the word person is not in this list. Man is defined as "God's universal idea, individual, perfect, eternal." Idea is defined as "an image in mind; the immediate object of understanding." Thus God is reduced to a sort of vague spirit, or mind-principle, and man is reduced to an image in the mind of this principle. Quite consistently with this pantheistic conception of God the terms *souls* and *spirits* are rejected as plurals, being as improper as the term gods. "Soul or spirit," it is said, "signifies Deity, and nothing else." Thus all material things are reduced to nothingness, and all souls and minds and spirits are resolved into the one Soul, the absolute and eternal Principle, what Spinoza called "the one and universal Substance." Practically thus one resolves himself into Deity, and then says, since Deity cannot be sick or sinful, so neither can I. In keeping with this rash mouth-talk, this theoretical definition of one's self, Mrs. Eddy rises at times, we charitably trust unconsciously to herself, to a repulsive egotism. No other than the following paragraph need be cited as exemplifying the superhuman character she attributes to herself. She says, "The author subscribed to an orthodox creed in early youth, and tried to adhere to it until she caught the first gleam of that which interprets God as above mortal view. This sense rebuked human beliefs, and gave the spiritual import of all things from the divine Mind, expressed through science. Since then her highest creed has been divine science, which, reduced to human apprehension, she has named Christian Science. This science teaches man that God is the only life, and this life is truth and love; that God is to be understood, adored and demonstrated; that divine truth casts out human error and heals the sick." Who is this that gets "gleams" of God that are "above mortal view?" Who is this that rebukes human beliefs and "gives the spiritual import of all things from the divine mind?" She must be more than human who reduces divine science to human apprehension! All along we have been thinking that it was Jesus who was to make God known to us, and that he was the only mediator between God and man, and we have worshiped him accordingly. But here is another one who steps in to reduce divine things to apprehension! What shall we do with her? Take other expressions of similar import. On page 28 she says, "The true Logos is demonstrably Christian Science." On page 3 may be found the boldest claim to revelation outside the puerilities of a seance room or the ravings of a maniac's cell; she says, "I won my way to absolute conclusions through divine revelation, reason and experiment. The revelation of truth in the understanding came to me gradually, and apparantly through divine power. When a new spiritual idea is borne to earth, the prophetic Scripture of Isaiah is renewedly fulfilled: "Unto us a child is born, . . . and his name shall be called Wonderful."

In view of these astonishing claims we were not surprised upon reading, recently, that there is a species of worship incipient among Mrs. Eddy's followers, a sort of "Mary-Eddyolatry," as it has aptly been called. One of these idolators indulges in the following strain: "O Father-love and Mother-love and Christ-love, trinity; God's womanhood has brought all his true divinity." Such blasphemous claims, on the one hand springing from a teaching distinctively pantheistic, and inviting, on the other hand, such an incipient idolatry, should give us pause.

This pantheistic conception dominates several other phases of Christian Science teaching, such as sin, repentance, prayer, forgiveness, and Christ and Satan. Sin is not the transgression of law, and is not sinful, and is not to be forgiven; it is an illusion to be corrected. Prayer is not a petition to a personal God and Father by a trusting child, but rather a mediation on the divine Principle, or a working out of our own destiny upon the inflexible planes of the divine Principle. This is a cardinal question, and a quotation must be given. Here it is: "Who would stand before a blackboard and pray to the principle of mathematics to work out the problem? The rule is already established, and it is our task to work out the solution. Shall we ask the divine Principle of all goodness to do his own work? That work was finished long ago; and we have only to avail ourselves of God's rule, in order to receive the blessing."

The Christ of Christian Science is the ancient heretical Christ of the Gnostics, denying the real union of the divine and human in the person of our Savior. He is a dual personality, consisting of Christ the invisible and incorporeal, and of Jesus the corporeal or bodily existence. This dual conception continued till the ascension when Jesus disappeared, and Christ continued to exist "in the eternal order of Divine Science, taking away the sins of the world as the Christ had always done, even before the human Jesus was incarnate to mortal eyes."

The Satan of Christian Science is, like sin and suffering, only an illusion. In short, there is nothing but Mind, with a big M, and Mind is nothing but Principle with a big P.

Here is an interesting if not an exhaustive summary of Mrs. Eddy's denials. They are—

1. The denial of the personality of God.
2. Of the personality of man or the Ego.
3. Of the proper personality and mediatorship of Christ.
4. Of the efficacy of prayer.
5. Of the sinfulness of sin.
6. Of the forgiveness of sin.
7. Of the reality of matter.
8. Of the reality of sickness, disease and death.
9. There is the denial of truthful functions to our eyes and ears and toes and fingertips.

Christian Science would have us discard the evidence of our five senses regarding the whole outer world, and accept instead a metaphysical dogma upon the *ipse dixit* of Mrs. Eddy, that stultifies sense and common sense. If the outer world be not real our eyes and ears and fingers are continually lying to us; and are not the lies real? If Mrs. Eddy is right the lies are real lies; and if so, then there is something real besides her hypothetical principle, and if that be so, her god Pan does not stand alone after all. If all material things are but illusions, the illusions themselves must be real illusions; but how can real illusions appeal to unreal beings. The illusion appeals to me, and I take note of it; what, then, must I be? For Mrs. Eddy's own sake I argue her back into a reality, to whom this illusive outer would make its appeal. But if she is a reality, why may not the rest of us be likewise realities? And if we are real, why may not the earth on which we stand be also real?

But dismissing all this, it should be noted that Christian Science makes its appeal, not to well-trained minds by virtue of its philosophical consistency; if so, it would have taken the whole world captive many centuries ago, for idealism and pantheism are not new. It appeals, on the contrary, to people who have sick bodies and who are minus philosophical and scientific and even literary training. It is one of the incongruities of this system that it wins its way through the medium of the sickness, the sores and the diseases that it denies. That instances of healing are to be credited to this and the other adherents of Christian Science we are quick to concede, but that such cases of healing are done by virtue of their philosophical theory we flatly deny. Any other theory of mental therapeutics would work just as well. Indeed, there are others working side by side with this presumable science constantly rivaling its wonders. Spiritualism and hypnotism may be ranked with Christian Science in therapeutics, and faith-healing must be ranked above it by those who believe in prayer and a personal God. Many cases of healing in answer to prayer are just as well authenticated as any of those of Christian Science. Other cases of healing by hypnotic suggestion are reported and accredited. In addition to all else many people get well without any doctor of any sort. That people get well under Christian Science treatment is no proof of the truthfulness of this teaching, for they also die under it. If it were true, they should never die; they should simply get death out of their "mortal minds" and then live forever. The whole virtue of their system lies, let it be repeated, not in their theory, but in their emphasis upon mental suggestion. The power of the mind over the body is far greater than has been supposed, and preachers and physicians have not given enough heed to it. It is a great field for study, and one dares to predict that it will be better understood in the future than it has been in the past. When it has been thoroughly explored there will be no field left for Christian Science. Some physicians already understand it and occasionaly act upon it. It is reported that recently one such in Chicago had a patient

who would not try to get out of bed, though he knew she could. At a certain hour he arranged to have every member of the family away from the house and an incipient fire started in one of the rooms. The plan worked admiraly. The patient was found in the back yard crying lustily for the fire department!

One step further: We may go so far as to suppose that there are psychic healers among Christian Scientists, just as we think there are such who have never heard of that doctrine. Surely, at least we hear of strange things done in the way of healing by people who are outside as well as inside of that school.

What, then, may be the legitimate conclusions about it? First, that it is anti-biblical, and therefore anti-Christian; secondly, that it is anti-rational and therefore unphilosophical; thirdly, that its cases of healing may as well be explained, or even better, by other theories; fourthly, that its cases of failure, which are numerous and sad as those of any school of medicine, mark it at the very highest as among the fallible and experimental methods of men; fifthly, Christian Science is very rash with its mouth-talk, and has been entirely too hasty to utter many things before God, and would have been far more highly accredited had its words been fewer upon the higher themes it has attempted in vain.

A TRUE DISCIPLESHIP.

J. M. LOWE.

The age calls loudly for a nobler discipleship, not only "more men and women, but more man and woman." Temptations are greater than ever before. Evil men and seducers are waxing worse and worse. Where the light is brightest the shadows are deepest. Hence we have to-day the best men and the worst men the world has ever seen. Our immense material wealth threatens to cast our spiritual life into the background. So, too, there is danger that we may be so charmed by the brilliance of invention that we will forget the calls of conscience and the cross of Christ. We must remember that all the splendid achievements of the nineteenth century cannot change the *quality* of our life. "It is a fatal delusion to imagine that the arts of life which only enlarge its resources have any necessary tendency to improve its spirit, or that the completest acquaintance with science affords any guarantee of higher goodness. No laboratory can neutralize the poison of the passions or find a crucible to make the hard necleus of the heart flow down. No observatory can show us a new constellation of the virtues or correct the aberration of life's true light." All the electric and calicium lights upon earth cannot drive a single shadow from the human heart. All the water in all the seas cannot wash away a single human sin. There is not enough power in all the engines in the world to overcome one temptation, nor enough wisdom in science to give a new moral precept. Steam, electricity and compressed air combined cannot lift the burden of responsibility from the human soul. There will never be a substitute for righteousness. Sin will never cease to be sinful.

It takes no moral or spiritual qualification to live in a modern palace, ride on an electric car, talk through a telphone, operate a projectiscope or travel in a moving palace. Both sin and righteousness have a longer leverage by reason of modern improvements. It is an even race between good and evil so far as these things are concerned. The demand is for a true discipleship. No half-hearted Christianity can tell in an age like ours.

What is a true discipleship? First, it is not a belief in the doctrine of Christ, nor an attempt to reproduce the apostolic forms of worship. It is not a belief in the miraculous conception and birth of Christ, nor in the resurrection and ascension. Nor is it a belief that Jesus is the Son of God. All these may be included, but they come far from exhausting the idea of a discipleship. Second, a true discipleship consists in a life like that of Christ; or better—the Christ-life. I mean to say that a Christian life does not consist in following Christ simply, or in living a life like his, but in living the *same* life he lived. It must be composed of the same material of which his life was composed. The life of the branch is not like that of the vine, it is the same life.

The largest word in life is the word *motive*. No other word so nearly stands for the whole of life. "As a man thinketh in his heart, so is he." Jesus' motive was his Father's will. This was his meat and his drink. To be moved by this motive is to live the Christ-life.

The great question is—are we willing to do the Father's will? It is well enough to follow our own wills if we can, but we cannot. We are called upon to pass through trials far from our own choosing. We would fain escape the shadows. We would prefer gladness to grief, smiles to tears. If we could mark out our own pathway it would wind through shady glens, it would loiter by murmuring streamlets, it would wander among thornless roses of pleasure and over the sunny slopes of peace. We would close our ears to the discords of a grief-stricken world and revel in the summerland of song. Who follows his own will? No one. Was it your own will that led you to that open grave in which you buried the remains of departed love? Is it your will by which the thorns are under your feet and the storm clouds over your head? Is it your will that is leading you into the valley of the shadow of death?

"In golden youth when seems the earth
A summerland of singing mirth,
When souls are glad and hearts are light,
And not a shadow lurks in sight,
We do not know it, but there lies
Somewhere, veiled 'neath evening skies,
A garden which we all must see,
The garden of Gethsemane.

"Down shadowy lanes, across strange streams,
Bridged over by our broken dreams,
Behind the misty cap of years,
Beyond the great salt fount of tears,
The garden lies. Strive as you may,
You cannot miss it in your way.
All paths that have been or shall be,
Pass somewhere through Gethsemane."

It is evident that no one can do his own will. There are many times when our wills must stand aside while another's will is done. It is well, then, to bury our wills at once in the divine will and live a "surrendered life." Then, when the time comes that another will must be done, there will be no sudden sad surprise.

Herein lies the secret of a happy life. There is no conflict in the life of him who does God's will. To him all things work together for good. He is never disappointed. The victory is won. He has already entered heaven's gate and is speeding on his way toward the river beyond which there rise the evergreen hills. Eternal life has begun.

With the Christian as with his Lord there is but one question—what is the Father's will? This question sincerely asked and honestly answered, will correct many a crooked life. It may deprive of some pleasures, but it gives instead a higher pleasure, a diviner joy. Here the soul mounts to its sublimest satisfactions, its holiest delights. This life, so sweet, so serene, filled and thrilled with the will of God, will not tremble upon the brink of any earthly woe. There is no height beyond this. There is no altitude beyond that on which man walks with God. A constant companionship with the divine is the highest privilege of men or angels.

"Still, still with Thee when purple morning breaketh;
When the bird waketh and the shadows flee,
Fairer than morning, lovlier than daylight,
Dawns the sweet consciousness—I am with Thee."

Des Moines, Ia.

The New York Observer, in speaking of the success of the church in her mission in the world, a few weeks ago, said:

The church will be successful in her holy and world-wide mission, in proportion as her preachers and teachers are faithful in proclaiming boldly and fearlessly the truths of the gospel. This world will never be converted to Christ by a half-hearted and cowardly ministry. It is better to probe the wounds of sinners deeply than to heal them sligthly. The apostles felt this, and so did the reformers, and so did the Puritans. The Puritans are open to criticism, but they loved Christ and his gospel. They knew whom they believed and what they believed; they had the courage of their convictions. They did not profess one thing and preach another. They believed that holy living is much better than holy talking. They believed that religious teachers have no more right to violate their religious pledges than business men have to violate their business pledges. They believed that when a minister changed his creed, he ought, at the same time, to change his church relations. Those old worthies were not over æsthetic. They were not so æsthetic in the pulpit as to administer an anæsthetic to the pew. Their successors, however, were æsthetic enough. They were, with some noble exceptions, little more than a band of dilettanti essayists. Their critics tell us that they aped Epictetus and Addison. They seemed to be more in love with the smooth sayings of Seneca, than with the inspired writings of St. Paul. The all-important question: "What must I do to be saved?" was left unanswered. They were more anxious about the style of their sentences than about the salvation of their hearers. They would rather avoid a solecism, than to secure the salvation of a soul. They would permit a sinner to perish ignominiously rather than save him roughly.

Not thus did Christ and his apostles preach. Not thus did the church fathers, and the great reformers preach. Not thus should any one who holds Christ's commission preach. In godly sincerity and with simplicity the apostles preached and prayed, and labored; and, notwithstanding the strongest opposition, they were successful. They did not wrestle with shadows, nor did they engage in hot debates over misty metaphysics. They did not get excited, and call each other ugly names over the subject of auricular confession, nor did they waste their precious time in trying to prove to intelligent Christians that the evidence of their senses is not trustworthy. The irrational and unscriptural doctrine of transubstantiation was not then invented, and hence it did not trouble them; nor did they once mention the subject of a "reserved sacrament." They had other and better business to which they devoted all their energy. Their business was to preach the gospel, to save sinners and edify the church, and their example is worthy of imitation until the end of time.

Our Budget.

—Church Extension offering Sept. 3rd.

—Church Extension preparation now.

—Church Extension facts in this paper.

—Church Extension resources in the churches.

—The Jubilee Convention is to be a crown of rejoicing.

—Less than two months yet remain of the missionary year.

—The indications are that this will be another year of bountiful harvests throughout the land.

—Another year of material prosperity ought to have a wonderful influence upon the products of the Lord's vineyard.

—As the new century approaches our efforts to bring about the best possible conditions for its introduction ought to be greatly augmented.

—In our Personal Mention column last week, in quoting from the program of the Macatawa Park Assembly, the quotation mark, instead of including only the title, Rev., before Rev. J. M. Campbell's name, should have included the entire sentence, thus: "Prof. H. L. Willett, Rev. Jas. M. Campbell and Hiram Van Kirk are to treat the subject of Apostolic Christianity." Also the name, Faurot, in our Budget mention, appeared as "Faust." The name, as elsewhere issued in the same paper, is correct.

—It was proposed at Chattanoogo that the Foreign Society come to the next convention with $150,000 from the churches, the Home Society with $100,000, the C. W. B. M. with $90,000 and the Church Extension Fund raised to at least $210,000, and it now looks as if these highwater marks will all be touched ere the Jubilee Convention convenes. A little energy all along the line will easily raise these sums this year. Ought not this to touch our pride as well as our missionary spirit, so that there shall be nothing lacking at any point? Brethren, let us come to the rescue with willing hands and open hearts.

—Church Extension has already helped 450 churches since the beginning and 125 of these have paid back their loans in full. Over $108,000 has been returned to the board in loans and interest since this good work began. But the work is only begun. We have 2,700 homeless missions, 1,800 of which have applied to the Church Extension Board for help in the last ten years. All of these could have raised from two-thirds to three-fourths of the money needed on the ground if they could have gotten a loan from the Church Extension Board to have helped them out. Here, then, is a great loss of funds to the church just for want of a larger Church Extension fund.

—The eleventh annual convention of the Churches of Christ of Southern California will be held at Long Beach, Aug. 10-20. For this convention a beautiful souvenir program in the finest of the printer's art has been published. It is in beautifully tinted cover, illustrated with half-tone pictures of Long Beach scenes and attractions. The program of the convention is a good one, showing that the Beach pleasures will be but side issues to the great spiritual and intellectual feast in store for those who shall be so fortunate as to attend.

—An obituary of J. W. Coggins, who died at the residence of his son, J. C. Coggins, Independence, Kan., July 31st, will appear in our next issue. This is the father of J. C., J. W. and L. B. Coggins, all preachers of the gospel, and to all of whom we extend our sympathy.

—We publish in this issue the leading parts of a sermon recently preached in Des Moines, Ia., by J. M. Lowe on "True Discipleship," to which we invite your special attention. It is truly a sermon for the times. Such a view of the world can be had only from one of the highest of the pinnacles of the temple of God.

—The rates for lodging and breakfast in Cincinnati during the convention will be from 50 cents to 75 cents in the homes. Engage your places NOW.

—Two entire hotels and many homes have already been engaged by delegates for the Jubilee Convention at Cincinnati Oct. 13-20.

—Bulletin No. 2, with information about the Jubilee Convention, is just out and reproduced in this paper for the benefit of our readers. The cut of the Central Christian Church which appears in the Bulletin is not reproduced. For copies of this Bulletin for distribution in your community, school, church or Endeavor Society send to Geo. A. Miller, Central Christian Church, Cincinnati, Ohio.

—The same spirit that has moved the offering for Home Missions to the front put into our Church Extension campaign will bring its offering in September up alongside our other missionary interests, where it belongs. The more spirit in the work the lighter the burdens and the greater the results. What we do should be done willingly and with our might. But this the churches will not do unless aroused to it by the preachers. The success or failure of an offering for Church Extension rests in a great degree upon the pastors and evangelists. Will they do their whole duty in arousing the churches everywhere to a glorious offering on the first Lord's day in September?

—A copy of Business and Christianity for March and April ought to be in the hand of every Disciple of Christ in the land. It is devoted largely to the interest of the offering for Church Extension on the first Sunday in September, and contains so many inspiring facts that if read will guarantee a greatly increased offering next month. Preachers should send for copies of this magazine for material for sermons on Church Extension and for distribution in their churches. The editorial statements are strong and terse, and clearly reveal the importance of this branch of our missionary work. The article on the Annuity plan is especially worthy of a careful reading and should not be overlooked by our preachers. Also the article on "How to Enlist Preachers and Churches in Church Extension." Send for the magazine and study these articles. Address G. W. Muckley, Cor. Sec., Waterworks Bldg., Kansas City, Mo.

—By mistake our editorial notice of Church Extension Day got in the wrong part of our paper last week. We hope, however, that it was not missed by any of our readers. Remember that the first Sunday in September is the day for an offering for Church Extension and the $15,000 are needed in order to reach the mark set by the last convention. We want a quarter of a million dollars by the close of the year 1900. There were $192,000 in this fund Aug. 1st, and $210,000 should be reached by the time of the Jubilee Convention in order to reach the $250,000 by the end of 1900. All of the other societies have greatly exceeded their past records and there is no reason why church extension should not go grandly forward in its next annual offering. Remember the day and the cause.

—There have been 950 churches organized in the last two years; 400 of these were able to build homes without outside help, but 450 were not. And yet of these the board could help but 100. The rest had to go without help, and without homes. A larger fund in the hands of the Board of Church Extension would greatly relieve this condition of things. The board has already made 50 loans this year, aggregating over $38,000, and have promised over 50 other churches loans conditioned on the September offering. Shall they be disappointed?

—The article by Bro. Shepherd in reply to A. B. Jones' article on Formal and Actual Remission, referred to in Our Budget last week, had to be left over to this week because of the pressure for space.

—We publish the Foreign Christian Missionary Society's provisional program for the Jubille Convention at Cincinnati in October, in another part of this paper. Read it and see some of the great things in store for the convention from the foreign society and field.

—The last general offering for missions before the Jubilee Convention is the offering for Church Extension.

—The Church Extension funds of the Protestant churches of the United States have builded 30,000 church buildings during the last forty years.—*Business in Christianity.*

—On July 30th the church at Davenport, Iowa, celebrated its 60th anniversary, and entered upon its 7th decade free from debt. Instead of the usual custom of burning the old mortgage, however, it was given to Leslie League—Ladies' Aid Society—for preservatson. In presenting the mortgage to the league the pastor, C. C. Davis, said that the ladies of the church were to blame for paying it off and that it belonged to them as a trophy of their achievement. The occasion was as a natural consequence one of rejoicing and we congratulate the ladies, the pastor and the church on their happy deliverance from the cruel bonds of a church debt. May peace and prosperity now abound as never before is our sincere prayer.

—The program of the Mississippi Christian Missionary Convention, to be held at West Point, September 12-15, will appear in our next issue.

—Perhaps the following short paragraph from a recent number of the St. Louis Christian Advocate may be helpful to some of our preachers by way of suggestion:

A clergyman of Chicago, noticing what every other clergyman must have observed from time to time, the preponderance of women over men in his congregation, determined to investigate the reasons which keep men from the church, therefore addressed about 1,000 letters to as many men, inquiring the cause. He received, among other plain answers, many such as these: "I can worship alone." "Can be better entertained elsewhere." "No confidence in the churches." "I do not need the church, and I guess it does not need me." "The church is a hospital, and I am not sick." "Indifference." "Lack of religious feeling."

—A new journal has just reached our table from Honolulu, named Austin's Hawaiian Weekly. Its appearance indicates that it might be a first-class journal from some of our larger Eastern cities. The paper, printing, half-tones and literature are all of the first-class order, and some names therein have a familiar sound to our ears. Theologically it leans upon the CHRISTIAN EVANGELIST. Austin's Weekly is devoted to the progress of the Pacific and of this its subscription price—$4.00 per year, $5 00 in the United States and Canada and $6.00 in other countries—would indicate that that country was enjoying a great wave. Two dollars per annum is now generally regarded as an exorbitant price for a first-class weekly journal in this country, especially for a church paper.

—A large number of Missouri's strong preachers are on the program for sermons and addresses at the Nodaway district convention, to be held in King City, August 20-31. It will be good to be there.

—Can a religious daily be supported? is a question now coming to the front in the religious world. That such a paper is needed is generally conceded; but it is feared that the lack of interest on the part of professed Christians in such an enterprise would defeat it. The ability to compete with the secular dailies, however, seems to be a greater obstacle. People generally clamor for the cheapest article. But there ought to be enough of the self-sacrificing spirit and appreciation of good morals in journalism to make such an enterprise a brilliant success. A great religious daily has been one of the predictions of the coming century, which we have thought will be realized.

—We appreciate the compliment which the Christian Index pays us by reprinting in its issue of July 12th a large portion of our editorial on "Harmony Among Disciples," in our issue of June 29th. Such efforts to extend the truth not only reveals a liberal spirit but shows an interest in the welfare of the brotherhood.

—Remember that we have 127 home missionary societies, district, state and national, sending out evangelists to organize churches and only one Church Extension fund. The gain in this fund over last year up to August 1st has been over $13,000. This is a fine increase, but it should be more than doubled by the September offering one month hence. The time is short and will require active work to make this offering what it should be. Let preachers and churches take hold of this at once and roll up a grand report for Church Extension at the Jubilee Convention.

—The Presbyterian Church in the United States, according to the Herald and Presbyter, has grown from 446,561 in 1870 to 983,907 in 1899. Their baptisms, so called, last year were adults, 17,682; infants, 24,998. Last year this church gave $1,095,311 for Home Missions, $764,976 for Foreign Missions and $101,597 for Church Erection. Their total giving for all purposes last year is placed at $13,777,717, or an average of about $14 per member for the entire membership. The baptisms, so called, in the Presbyterian Church, both infant and adult, were considerably below those of last year. The figures for last year are "adult baptisms, 21,574;" "infant, 27,768." On this point the Herald and Presbyter says "there should be no more retrogression."

—Commerce with mediums or spirits is forbidden by the church. Catholics are barred from any such intercourse under pain of mortal sin. This, of course, has always been the Catholic doctrine and discipline. Protestants have no such wholesome guidance. They are at liberty to consult with mediums, and are constantly duped and led astray by them.

The above is from the Church Progress, of this city, an organ of the Roman Catholic Church, and shows that that great religious body is not without some good qualities. But how about the worshiping of saints, the adoration of images and the healing virtue of dry bones, relics, beads, etc. Protestants are barred from such customs by their better knowledge of the true worship, while the Catholics have no such wholesome spiritual influence. They are at liberty to worship before images and are constantly duped and led astray by them.

—Church Extension goes upon the divine principle of helping those who help themselves. The board helps churches in such a way as to develop self-help. Churches are often encouraged by a loan from this fund to begin their chapel enterprise and go on to the completion of their building by their own resources, when they never would have begun had it not been for the promised loan from this fund.—*Business in Christianity.*

—On our first page this week appears the likeness of our Church Extension corresponding secretary, of whose life we present the following brief statement. G. W. Muckley was born Feb. 1st, 1861, in Tuscarawas Co., O. When 13 years old his parents moved to a farm near Canton, O.; when 18 years old he began teaching school, receiving the highest grade of certificate in the county. He entered Bethany College in 1882 and graduated in the classical course in 1886, delivering the valedictory address. In 1893 he received the degree of Master of Arts from his almamater. Upon leaving Bethany his purpose was to go to Johns Hopkins University and study for a professor of languages, but was dissuaded from that course by his friends and urged to enter the ministry. He graduated on the 18th of June, 1886, and the 4th of July took charge of the Fergus Street Church, Cincinnati, Ohio, to which he ministered for four years and four months. During this time the membership was increased from 40 to 300; missionary contributions run up into the hundreds, each year receiving an increase in his salary, thus proving that preaching, *giving* and getting collections for missions do not diminish a man's influence with his people. In October, 1890, F. M. Rains resigned the secretaryship of the Church Extension Fund and the board elected G. W. Muckley, who has served the board as corresponding secretary for now nearly nine years. When he took the work there was $33,000 in the fund. There is now over $194-000. He was married to Miss Hartman, daughter of Dr. Robt. L. Hartman and wife, of Independence, Pa., in August, 1888. They have a family of three bright, healthy children. Mr. Muckley's father and his wife's father were born in Germany. In Bro. Muckley's work he is compelled to be away from his family much of the time, to go out among the churches, addressing them from night to night. It is no small sacrifice for a wife to thus give up her husband. Mrs. Muckley has done it uncomplainingly and is a constant source of encouragement to her husband in his work. Bro. Muckley is now deeply engaged in the Church Extension campaign for the Church Extension offering on the first Sunday in September and will not be satisfied until everything has been done that can be done to arouse the churches and preachers to the greatest liberality possible in that offering.

—The followiug is from the Pittsburg Commercial Gazette and shows that the churches of that city are awake to the importance of the Jubilee Convention; also the convention for 1900:

Robert Latimer is chairman of the committee on transportation of the Pittsburg delegalion, and it is said that about 200 will go from this city and Allegheny. Rev. John A. Jayne, of the Observatory Hill Christian Church, Allegheny, is chairman of the committee on hotels, and has assured himself that the Pitsburg delegates will be well cared for.

The delegation from Pittsburg and Allegheny will go to the convention determined to secure it for Pittsburg for next year. There will be plenty of convention boomers and the city that takes the honor away from Pittsburg will be compelled to work very hard indeed. The committee which will look after the interests of Pittsburg is composed of Rev. T. E. Cramblet, pastor of the East End Church; Rev. W. J. Lhamon, of Allegheny; Rev. C. W. Iams, of Hazelwood, Rev. C. L. Thurgood, of Central Church, and Rev. O. H Phillips, of Braddock. This committee has organized and is ready for effective work in securing the convention. Pittsburg is now well equipped for holding such a convention. The sessions would of course be held in Duquesne Garden.

It is likely that the convention committee will issue in a short time a prospectus of Pittsburg showing what it is able to do with this convention, which is worthy of the name of a great convention. The average attendance is 15,000 and it is one of the largest religious gatherings of the year.

—The twelfth annual educational number of the Outlook has a group of articles on educational topics of decided timeliness and of equally decided general interest. The illustrations are numerous and excellent. Among the illustrated articles are "American Education at the Paris Exposition," by the American director of education and social economy for the exposition, Mr. Howard J. Rogers; an exceptionally scholarly and comprehensive paper on "The Educational Progress of the Year," by Professor Nicholas Murray Butler, and many other strong, interesting and timely articles. The cover design of this number is very attractive.

—Arrangements are on foot to run a special train from Springfield, Ill., to the Jubilee Convention. J. E. Lynn is the manager. Write him for particulars at Springfield, Ill.

—Recently a poor widow in Nebraska sent a hundred dollars to Church Extension. The woman who sent the money for her wrote as follows: "This is about the widow's mite, but it has long been her heart's desire to do this and feel that it is in memory of her daughter Martha and herself. I am glad I have been able to help her to do this and trust this money will do the good she has faith to believe it will." Also a widow in Virginia sent $100 on the Annuity plan. When poor widows give at the rate as the two cases jusst cited what ought the richer and abler men and women do for Church Extension? These widows doubtless feel that by these offerings to Church Extension the influence of their lives for Christ and the church will be greatly augmented and prolonged, and they think right about it. Such sacrifices are an inspiration and ought to be extremely contagious. We shall hope to hear of many more such examples of noble giving in the offering for Church Extension, now at hand.

PERSONAL MENTION.

A. C. McKeever has resigned the work at Nevada, Mo.

J. P. Rowlison, of Perry, Ia., has been selected as district evangelist.

J. E. Lynn, Springfield, has returned from Chicago, where he has been attending a course of lectures.

Charles E. Wells, of Mt. Ayr, has accepted a unaminous call to serve the church at Stuart, Ia., and will move this week.

J. L. Parsons is spending a few days in this city. He was at one time the pastor of the First Christian Church, of St. Louis.

James Small, of Des Moines, is in a gospel assembly meeting for the Storm Lake congregation. Two thousand people attended the services last Sunday.

W. F. Cowden, superintendent of our missions in the Northwest, was in Cincinnati last week and arranged a convention home for himself and Mrs. Cowden.

W. E. Harlow and Dr. Jno. Tinder, of Parsons, Kan., called at this office on last Monday morning. They are expecting to spend a few days in the city.

Pres. J. W. McGarvey, while in Cincinnati recently, arranged for room and board for the entire College of the Bible for the Jubilee Convention in October.

W. A. Harp, pastor at Portsmouth, Ohio, visited Cincinnati lately in the interest of his delegation. His wide-awake church will send from 50 to 100 delegates.

A. M. Harvuot visited Bethany Assembly, Ind., in the interest of the Jubilee Convention and now believes that many more than 1,000 will come from that state.

J. G. M. Luttenberger, of Dorchester, Ill., called at this office on his way to Princeton, Minnesota, where he is to hold a protracted meeting. If no preventing circumstances he may hold two or three meetings in that state before returning.

F. M. Rogers, of Edina, Mo., would be glad to correspond with any minister or church desiring pulpit supply during the month of August for one or more Sundays.

Jas. H. Brooks is doing some very energetic and telling work in Mississippi. He began a week's meeting at Guntown, July 30th, and follows with another at Baldwyn, Aug. 6th.

J. R. Mowry, pastor of the church in Maxwell, Iowa, has our sympathy in the recent loss of his wife. An obituary will be sent to appear in our columns.

R. A. Omer completed his summer engagement at Winchester last Lord's day and will begin evangelistic work with a meeting at Northboro, Iowa, commencing the second Sunday in this month.

The sermon preached by J. S. Myers, pastor of the First Christian Church, Philadelphia, Pa., on "The Good That Ingersol Has Done the Churches," was published in the Times of that city of July 31st.

S. W. Crutcher, of Pine Bluff, Ark., who has been "resting by preaching some as a change of work" at Morrell and Dumas, Ark., is now at home again. He has been doing some good work for the CHRISTIAN EVANGELIST on his trip.

H. W. Cies has resigned his pastorate at Craig, Missouri, and will evangelize the remainder of the year. Churches desiring meetings address him at Rockport, Mo. The church at Craig, Mo., is now without a pastor. Applicants will please address W. S. Thompson, Craig, Mo.

W. A. Green, evangelist, assisted by G. B. Williamson, singer, is holding a meeting at Hopewell Church, near Dorchester, Ill. Bro. Green has been appointed evangelist for Macoupin Co., Ill., and is highly commended as a young man of promise in the ministry.

Judging from a list of topics just received, Clark Braden, president Christian College, Alma, Ill., seems to have an address or lecture upon about every phase of infidelity and modern issues. He has debated these themes "in over 100 debates" and delivered "more than 5,000 lectures in the United States and Canada" during the last 40 years, besides his writings there on.

A. O. Swartwood, pastor Christian Church and E. Aston, pastor Presbyterian Church, Waterloo, Neb., will hold union services alternately in the two churches each Lord's day eve during the month of August. Elder Swartwood will preach the first sermon of the series Sunday evening, August 6th. Rev. Aston August 13. A splendid feeling is said to exist between the two churches.

Wm. H. Matlock, who has been spending three years traveling and studying in Europe, and who, during that period, has written frequent letters of foreign correspondence for the CHRISTIAN-EVANGELIST, has returned to his native land, a more intense American, he says, than ever. He is at present at Kahoka, Mo., with his parents, but expects to resume work in Iowa soon.

The new president of Bethany College has closed his work with the church at Washington, Pa. The church presented him with a purse and gave him on the evening of July 31st a farewell reception which was attended by about four hundred people. He is now established with his family at Pendleton Heights. He will devote his whole time to the affairs of the college, and will be glad to hear from those desiring catalogues or having anything of interest to communicate concerning the college. He should be addressed at Bethany, W. Va.

MACATAWA PARK PERSONALS.

Misses Metta Dowling and Martha E. Boyle have returned to St. Louis, leaving a void in "Edgewood-on-the-Lake."

J. J. Haley, after spending two weeks with his family here, has returned to Cynthiana for a time, but will resume his vacation later on. His congregation is engaged in building an elegant new church.

F. G. Tyrrell, of the First Church, Chicago, whose family has been at Macatawa Park during the summer, is spending a few weeks vacation with them. He reports his work in Chicago as making encouraging progress.

Wm. A. Bellamy, of Grand Rapids, Mich., a graduate of Hiram College, has been called to serve the church at Evansville, Ind., and will enter upon his work there the first Lord's day in September. He is spending the summer with his parents at the Park.

Levi Marshall, of Hannibal, and J. E. Lynn, of Springfield, Ill., passed through Macatawa Park and spent a day or two on their return from their summer outing. A note from J. E. Lynn to the editor says, "My two days at Macatawa Park has persuaded me to mark it down for my summering place next season."

J. H. Gilliland and family, of Bloomington, Ill., have arrived at the park and taken a handsome cottage on Cedar Walk, "Hastings on the Hill," just east of "Old Kaintuck" and "Ole Virginny," the names, respectively, of the cottages of J. J. Haley and J. Z. Tyler. Bro. Gilliland will remain until Sept. 1.

A. M. Atkinson and wife, with their daughter, Mrs. Howe, who have been spending a few weeks here for the daughter's health, have returned to Wabash. With characteristic foresight he has presented the editor a large and ornamental wastebasket for the new editorial sanctum by the lakeside. He asks us to remind the brethren that the Ministerial Relief Fund stands in need of means with which to meet the September allowance to its beneficiaries.

"Better Be Wise Than Rich."

Wise people are also rich when they know a perfect remedy for all annoying diseases of the blood, kidneys, liver and bowels. It is Hood's Sarsaparilla, which is perfect in its action—so regulates the entire system as to bring vigorous health.

Hood's Sarsaparilla
Never Disappoints

C. B. and A. A. Garrett and their wives, of Camp Point, Ill., have taken "The Bungalow" near Edgewood-on-the-Lake and will spend August here. P. V. Pope and wife, of Du Quoin, Ill., are quartered at Bro. Bellamy's cottage.

W. F. Richardson, of Kansas City, left us last week, after a two weeks' visit. His sorrow at parting was assuaged by his capture of a muskellunge, nearly six pounds weight, just before starting. We saw him do it, for he was fishing in our boat and he did it with "neatness and dispatch."

J. Z. Tyler, who has been absent from Macatawa Park for several days preaching and lecturing at Bethany Park Assembly, has returned and resumed his vacation. He reports the best assembly this year which has been held in many years, with a new and better outlook for the future. This will be good news for the friends of Bethany Assembly.

J. P. McKnight, pastor Christian Church at Peoria, Ill., occupied the platform of the auditorium at Macatawa Park last Sunday afternoon, preaching most acceptably to a large audience. J. S. Hughes conducted the beach service in the evening on the characteristics of "The Blessed Man." The attendance was large, as usual, and the interest good.

Prof. Graham Taylor, of the Chicago Theological Seminary and of "Chicago Commons," is about completing one of the handsomest cottages on the lake front, and is also engaged in erecting a building in "Chicago Commons" adapted to the needs of that social settlement. We have seen the plans of this building and the purposes to which it is to be devoted and we can but earnestly hope the Professor will be successful in raising the additional funds necessary to complete this building, as it will be a most useful adjunct in carrying forward the great work he is doing in that district of Chicago.

CHANGES.

W. A. Hopkins, Kansas City, Mo., to Elwood, Ind.
C. J. F. Musgrove, Ashland, Ill., to Washington C. H., Ohio.
A. M. Haggard, Cambridge, Mass., to Des Moines, Ia.
T. M. Myers, Jeffersonville, Ind., to Asheville, N. C.
W. E. Adams, Ft. Wayne, Ind., to Ada, Ohio.
Frank G. Tyrrell, Chicago, to Macatawa, Mich.
J. T. Alsup, Washington to Pekin, Ill.
Geo. B. Mathews, Goodland to Concordia, Kan.
A. C. McKeever, Nevada, Mo., to Garden City, Kan.
T. H. B. Teeple, Mt. Gilead, O., to Ft. Wayne, Ind.
Geo. B. Evans Kimberlin Heights, Tenn., to Omaha, Neb.
H. C. Shropshire, Ukiah to Brentwood, Cal.
Bruce Brown Chicago to Macatawa Mich.

St. Louis and Foreign Missions.

We have eleven churches in St. Louis. Eight of these churches observed the March offering for Foreign Missions, as follows:

Beulah, $4.26; Central, $428.56; Compton Heights, $10; First, $26.30; Fourth, $6; Fifth, $11.50; Mt. Cabanne, $141.28; West End, $20. Total, $647.90.

And of the eleven Sunday-schools in St. Louis, eight observed Children's Day for Heathen Missions, the first Sunday in June, as follows:

Beulah, $2.07; Central, $50; Fourth, $16.55 Fifth, $9.09; Mt. Cabanne, $1; Carendelet, $3.70; Second, $6.81; West End, $5. Total, $94.21.

The Christian Endeavor Societies of St. Louis have sent offerings for Foreign Missions as follows:

Mt. Cabanne, $15; Second, $5. Total, $20. Making a grand total for St. Louis of $762.11.

The time will no doubt come when the churches in St. Louis will average $1 per member for world-wide missions. The offerings from St. Louis have increased encouragingly in the past few years.

A. McLEAN,
F. M. RAINS.

LESSONS IN SOUL-WINNING, by E. H. Kellar, is a work containing many valuable suggestions in soul winning, and will be very helpful to those who wish to aid the pastor in personal work. 184 pages. Cloth, 75 cents. Christian Publishing Co.

THE RECOMMENDATION OF THE NATIONAL CONVENTION

The National Convention at Indianapolis recommended that our churches commit themselves to the lifting of our Church Extension Fund to $250,000 by the close of 1900, and the Chattanooga Convention of last October enforced that resolution in the following language:

"We recommend that the members of this convention commit themselves without reserve to a systematic and enthusiastic effort to raise, during the ensuing year, $100,000 for Home Missions, and to swell the Extension Fund to a quarter of a million by the close of 1900."

There is no question in the minds of those who voted for the recommendation as to the great importance of doing our duty to the Church Extension Fund in the Jubilee Year. We are urged to swell the Extension Fund to a quarter of a million by the close of the year 1900. To raise the proper portion of it this year is as imperative as to seek to raise $100,000 for Home Missions, or we cannot reach the goal next year.

On July 1 our Extension Fund was $187,635.45. This means that we must have a clear gain of $15,000 in round numbers by September 30 in order to do our part of the work this year. That would make $200,000 to report to the Jubilee Convention. And what would the Jubilee Convention be with all the other missionary funds reporting great gains unless our Extension Fund reports itself well on the road to the $250,000? Thus far, during the missionary year, the receipts are, to July 1, $20,641.29, a net gain over the same period of last year of $8,404.06. These are the receipts from the field. The interest will bring the new receipts up to something over $25,000. This is very encouraging, and we must keep it going. The September offering must tell for great things. July and August will yield but small amounts. During these months the churches are looking forward to the approaching September offering. It is the church, not asleep, but resting on its arms, recuperating and preparing for the annual collection. The people will be aroused and will do their duty when the captains of the congregations, the preachers, make the call.

It is a most gratifying fact that so many of our ministers are taking their vacation in July, after Educational Day, in order that they may be at home during the middle and latter part of August to prepare their people for the September offering. There can be no question as to our people having a Church Extension Fund as respectable and as adequate to our needs as have other religious bodies, when our preachers are once thoroughly aroused. If the preachers open the church door and let Church Extension come in with its great and sensible plea, there can be no doubt as to the results. Let us remember that it is our duty, this Jubilee Year, to work for "$250,000 by the close of 1900," as certainly as to reach $100,000 for Home Missions, $150.000 for Foreign Missions and $90,000 for the C. W. B. M. Let the word go forth from all our missionary pulpits that we shall do our part to raise this year's portion of the $250,000. In order that there may be no failure, the the Board of Church Extension will mail a just apportionment to each missionary congregation in the brotherhood, and it is hoped and believed that the reasonable amount asked will be forthcoming in September.

Send to G. W. Muckley, Cor. Sec., for supplies of literature and collection envelopes. Address him 600 Waterworks Building, and they will be sent free.

"That New Dictionary of the Bible."

In the Christian Standard of July 1 I find an article from the critical pen of Prof. J. W. McGarvey which, to me, is very disappointing. Usually the Professor's criticisms are read with both pleasure and profit. Under the above caption Bro. McGarvey quotes from a writer in the Outlook, as follows:

"In the account of the genealogy of Jesus Christ this dictionary states, with equal frankness, that the attempt to vindicate the accuracy of the two genealogies given respectively by Matthew and Luke has been abandoned by nearly all writers of authority as a violation of the text or of historical credibility, and declares that there is only one way of saving the accuracy of either account: 'By thus throwing all the burden of inaccuracy on Matthew we may rescue at least a possibility of accuracy for Luke.'"

The question involved in the above excerpt has been a fruitful source of great perplexity to the writer's mind, as it doubtless has been to that of many other close students of the Bible. From my acquaintance with Prof. McGarvey as a thorough, bold and independent Bible critic I had reason to expect at least a reasonable effort to harmonize the discrepancies, real or supposed, which are found to exist between the statements of Matthew and Luke respecting the genealogical line of descent of Jesus Christ from Abraham. For years the writer had sought information upon this vexed question, but to very little purpose. But when Bro. McGarvey took up his pen, usually so clear and convincing, we had reason to expect some additional light on this grave question. Imagine my surprise and disappointment when, after quoting the passage cited, instead of undertaking to clear up the mystery in which this question is involved, he lightly waves it aside with a single stroke of the pen. "Infidels," said he, "have been telling us these things for a long time. Are they less untrue now than when infidels alone believed them?"

Now, seriously, why should Bro. McGarvey, after raising the question himself, put it lightly aside with a mere wave of the hand, without even so much as attempting a single word of explanation? The fact that "infidels have been telling us these things for a long time" explains nothing. The question is left right where it was before, and affords us no relief whatever. Why is it thus? If the question is worth the raising it is certainly worthy of serious consideration.

Besides this, Bro. McGarvey has raised a question in the minds of his readers as to where he stands on this genealogical question. The writers of the new dictionary in question seem to be of the opinion that the accuracy of Luke's account may possibly be rescued by "throwing all the burden of inaccuracy" upon Matthew, but as far as any statement from the Professor is concerned we are left in the dark as to where he stands relative to this point. Does Bro. McGarvey wish us to infer from his silence that he is in favor of "throwing all the burden of accuracy" upon Matthew? Or does he wish us to understand that both accounts are correct in spite of the conflict between them? Adcording to the authorities quoted there seems to be an opinion largely prevalent among scholars that an irreconcilable disagreement exists between Matthew and Luke on the question of genealogy. If this view is erroneous, then it seems imperative that the greater light should be turned on that the error may be dispelled.

While the writer has little patience and less sympathy with the extreme, and, we think, dangerous views of the higher critics, yet there are grave questions which we cannot afford to ignore; and the question under consideration, to the writer at least, seems to be one of them. With a sincere desire for the truth, the whole truth, and nothing but the truth, Bro. McGarvey is hereby respectfully requested to give us his views upon the following questions:

1. Do you believe in the old theological dogma of the plenary or verbal inspiration of the Scriptures? If not, why not?

2. How do yon harmonize the seeming disagreement between Matthew and Luke respecting the genealogy of Christ with the doctrine of plenary inspiration?

3. If you regard the two genealogies as being in practical agreement, then how do you harmonize the doctrine of the literal descent of Christ from Abraham through the loins of Joseph as taught by both Matthew and Luke with the doctrine of the immaculate conception as taught by the same writers?

As these are question that have sorely troubled me in the past, and upon which I am still not very clear, any additional light will be gratefully received by the writer, and will doubtless be hailed with joy by many earnest students of the Word of God.

D. H. Bays.

Battle Creek, Mich.

Attention, Jubilee Convention!

It may be of great assistance to us in securing better railroad rates if every man and woman who intends to go to the Jubilee Convention will send me their name and address. This only refers to those *west* of the Mississippi River. It will cost a cent to buy a postal card a moment to write it and send to me, and you don't know how much good it will do. Don't delay; get the postal *now* and send in the next mail. I want it immediately.

Yours in His name,

T. A. Abbott, Cor. R. R. Sec.

1123 *Oak St., Kansas City, Mo.*

A $100,000 Jubilee.

We are approaching the red-letter day of our remarkable history as a peole. In fifty years from 200,000 to over a million reads like a romance. Let that day indeed be a jubilee. Let our gifts be in proportion. We have a wonderful advantage—no creed trials, no heresies, no courts—but only to send his name to every part of this glorious land. "America for Christ" does much toward "the world for Christ." We hold to a large extent the key to the situation. God is testing us; are we worthy of greater honor? Let our jubilee prove it.

A. M. Growden.

Missouri Headquarters at Jubilee Convention.

The Palace Hotel and Hotel Emery will be headquarters of Missouri delegates during the Jubilee Convention, Oct. 13 to 20, 1899.

These hotels are centrally located, in a good part of the city and convenient to Music Hall, where the sessions of the great convention will be held.

The hotels will be profusely decorated in national colors, reminding us of the patriotism that burned high in the hearts of our fathers, when *fifty* years ago they assembled in that city and organized the American Christian Missionary Society, for the purpose of winning America for Christ. A beautiful banner will float across the street from the hotels. This banner will be made up in national colors, reminding one of "home and native land," in the center of which will appear in letters of gold the words, "Headquarters of Missouri Delegates," reminding us of the golden anniversary of the American Christian Missionary Society. Bro. W. H. McClain, who never does things after a halfway fashion, has made ample arrangements for our 1,000 delegates from Missouri, by securing these two good hotels at the following low rate of $1 a day for a room in either of the hotels or room and meals at the Palace Hotel $2 a day.

Every preacher in Missouri should attend this convention. Let us commence now and call frequent attention to the convention.

PURE GRAPE CREAM OF TARTAR POWDER

DR. PRICE'S CREAM BAKING POWDER

Highest Honors, World's Fair
Gold Medal, Midwinter Fair

Avoid Baking Powders containing alum. They are injurious to health

Preach a sermon on the "Profitableness of Conventions." Urge the people to attend and attend ourselves. More to follow.

S. D. Dutcher.

Mexico, Mo., August 3, 1899.

Our Jubilee.

Nothing has ever so stirred my heart as our prospective jubilee at our American Jerusalem in October. Our plea is a dawning light that will ever shine more and more unto the world's perfect day. Everywhere the people are beginning to hear of us, and they will know us better after October, Anno Domini 1899. Garfield's elevation to the Presidency in 1880 called universal attention to us, and the Jubilee Convention will renew and intensify that attention. Let the giant arouse and know and show the world his strength. If a people, a million in number, can go to Cincinnati in October, represented by twenty thousand delegates, it will do more to advance the kingdom of Christ than has been done in any one year since the days of the apostles. It will be the greatest religious convention and the largest communion service in the history of the human race. This thought should send a thrill through the entire body of Christ. And this convention will give us an impetus that will quicken into a run, and we will come, not with John Ruskin's, but with Jesus Christ's message to the *twentieth century*.

A. Martin.

For Foreign Missions.

Comparing the receipts for *Foreign Missions* for the month of July with the corresponding month, 1898, shows the following:

	1898	1899	Gain
Contributing Churches,	58	65	7
Sunday-schools,	750	726	Loss 24
C. E. Societies,	16	13	" 3
Individual Offerings,	30	24	" 6
Amount,	$19,261.08	$13,104.25	Loss $6,156.83

Comparing the receipts from different sources shows the following:

	1898	1899	Gain
Churches,	$ 884.98	$1,427.32	$ 542.34
Sunday-schools,	8,390.64	9,178.23	787.59
C. E. Societies,	110.36	112.79	2.43
Individual Offerings,	137.75	352.90	215.15
Miscellaneous,	47.35	42.01	Loss 5.34
Annuities,	9,690.00	1,600.00	" 8,090.00
Bequests,		391.00	391.00

Last year we received an Annuity of $9,690. We received very little on the Annuity plan this year. The receipts to date amount to $126.835.86. We must receive $23,164.14 by Sept. 30th, if we reach the $150,000. There is yet time to reach the $150,000. Send to

F. M. Rains, Treas.

Box 884, *Cincinnati, Ohio.*

Rosa Emerson, or, A Young Woman's Influence, by John Augustus Williams, is a story of the Lodge, the Church and the School. It portrays the wonderful influence for good that a noble woman may exert on her community. 373 pages. Cloth, $1.00. Christian Publishing Co., St. Louis.

Correspondence.

Wheeling Through Europe—I.

ON TRAVELING FOR PLEASURE.

Damon and I are starting on a summer tour through Central Europe with wheel and camera. The outward voyage is nearly at an end and our ship is moving up the English Channel, bound for Rotterdam. The much-maligned channel is as peaceful as a sleepy kitten, and the purr of distant engines is the only sound that breaks the stillness. The decks are deserted, for all sensible people sleep until eight o'clock on shipboard, and the really wise until nine. Sunrise at sea is very grand, but a sunset is just as good and more convenient to observe. But this particular morning I am up early to catch a glimpse of the Isle of Wight as we pass it. There it lies now, close on the port bow, blue with the haze of early morning, in the midst of the sparkling green of the channel, like a turquoise set about with emeralds. The little town of Ventnor, a mere village in reality, though it passes for a metropolis in tiny Wight, lies close by the sea at the foot of a cliff. I can see the road, a road over which I wheeled last summer, edging its way down the cliff, and, by that same token, I can almost identify the spot where an awkward puncture detained me half an afternoon.

But now the cliffs of England fade from view. Our arrival at the Dutch port is imminent and it is only fair that, before asking any one to follow the narrative of this rambling tour, a declaration of principles should be laid before the reader—assuming, merely as a working hypothesis, that there will be a reader, at least thus far. I would not care to have a confiding public place its hand in mine and follow my wanderings under a misapprehension as to the nature of the journey, or with a vain hope of acquiring much useful information about history, politics, art, or the present condition of theological thought in Europe. It will be seen almost at a glance that the casual papers which are to follow this are ill adapted for use as a text-book in schools and colleges, and candidates for the civil service will find them of little or no value in preparing for their examinations. In fact, let it be confessed at the outset that we are traveling for pleasure. This does not mean that we are in search of the gaieties of the social "season" at Scheveningen, or Wiesbaden, or any place else where they have a season, but that we are out for rest and a vacation. Any agreeable person, who feels the need of vacation and rest, and who will promise not to worry or complain under any circumstances and not to work too hard at sight-seeing, is invited to join us. The other member of the party is L. W. Morgan, late pastor of the Christian Church at Atlanta, Ill.

It is a curious and almost universal characteristic of the human mind that the prospect of a vacation at once raises the question, "Where shall I go?" Of course, there are people who spend their vacations at home; some even habitually do so; but few can pursue this course without a definite consciousness that their procedure is abnormal. No one feels called upon to explain why he spends his vacation in travel, but the man who stays at home when he might just as well go somewhere is liable to be curiously questioned. The normal man travels when he gets a chance.

But the motives to travel are many, though the impulse is universal. Setting aside business and study, which are entirely outside of the present question, one may travel for health, sight-seeing, fashion or pleasure (*i. e.*, recreation). The curious fact about it is that so few travelers really know why they travel. A sober professional man goes off to a summer gathering of men of his profession. He thinks he goes for the conferences and the interchange of new ideas, but perhaps the real motive lies in the recollection of a big trout which he took one afternoon last year when he had strayed away from a dull session, and in the hope of finding its mate this season. Probably, too, he needs the angling more than the conferences. Or, a conscientious sight-seer takes a misnamed "vacation" trip to Europe to see it all in three months. It is a worthy enterprise, but it is hard work and ought not to be called traveling for pleasure or recreation.

Of all the crowds who annually profess to travel for pleasure, whether a little visit to your aunt's up in the country or the grand tour of Europe, there are few who have learned to put away the cares and worries of every-day life without making for themselves other troubles far more dangerous to health and disposition. The present trip is to be made strictly as a vacation tour, and it appeals for moral support to those who have learned the



A LAZY DAY IN MID-OCEAN.

gentle art of traveling for pleasure, or who feel an interest in learning it.

Perhaps there is no mistake which would-be travelers for pleasure commit more persistently and uniformly than that of making too elaborate and too rigid plans in advance. This is especially apt to be the case if the contemplated journey be a long one, as, for example, a European tour. Not that the plans are likely to be carried out with any sort of accuracy, except by the unfortunate few who love to order their whole careers with the exactness of trigonometric formulæ. But, when plans have once been formed, the conscientious traveler becomes a slave to this creation of his fancy, and his tour degenerates into a hopeless struggle on the part of his actual self to keep up with the imaginary self which he pictures as proceeding serenely according to the plan. For myself, I do not fancy the idea of being preceded by my own ghost in any such fashion. I would rather not promise myself to reach such a point at such a time and stay there just so long. That will do well enough for the sight-seer who must cover a certain space in a certain time. But when one travels for pleasure the seeing of sights is purely incidental and the covering of ground is a consideration of no importance.

For my own part, I know of no sensation more pleasing than that of finding one's self in a foreign land and under no particular obligation to go either north, south, east or west. Let fancy have free rein and, for a vacation trip, one cannot go far wrong. This does not mean ignorant travel, for it really requires more knowledge of a country to ramble through it freely than to follow a prearranged route. Neither does it mean lazy travel, for fancy may direct you to proceed at times at a lively pace and through difficult situations. It means simply free, easy travel, unburdened by the cares of close railway connections and lost baggage, and untroubled by the necessity of rushing to see great sights in which you are not interested.

So far as I know, these conditions are met nowhere so perfectly as in a bicycle tour. You have no timetables to conform to, and, with your baggage all on your wheel, you can change your plans at a moment's notice. You can go where the tourists seldom go and stop where they never stop. You can be as active or as lazy as you like. In fact, you can ramble and roam more easily on a bicycle than by any other conveyance.

Next to traveling by wheel, the most peaceful and pleasurable method is by steamer. The ocean greyhounds, which make the trip in six days from Sandy Hook to Queenstown, do not give one time to lose his interest in the affairs of the world before he is back in their midst. One scarcely learns how to do without the morning papers until he finds himself again in possession of them. But on a slow boat like ours, which takes twelve days from New York to Rotterdam, one has a full week of happy and restful existence after he has learned not to care for the news of the day, has gotten acquainted with all his fellow-passengers and has found his place in the little world which the steamer constitutes. The perfecting of wireless telegraphy, which will make it possible to publish a daily paper with Associated Press dispatches on every steamer, will destroy the greatest charm of ocean travel. A bicycle tour in a foreign land has, in addition to the general pleasures of bicycle touring, the extra advantage of being opened and closed with an ocean voyage.

The chronicle of these ramblings through Holland, Germany, Switzerland, perhaps Northern Italy, possibly the Austrian Tyrol and Bohemia, and perchance a corner of France, will appear weekly under the general title, "Wheeling Through Europe," and if the reader cares to travel according to the principles here set forth, we shall be glad of his company.

WINFRED ERNEST GARRISON.

S. S. "Amsterdam."

New York Letter.

It has been reported with some degree of certainty that Dr. Charles Cuthbert Hall, president of Union Theological Seminary, has been appointed to the Haskell Lectureship on Comparative Religion in the University of Chicago. The position, which is one of the highest in the gift of that institution, requires that all lectures shall be given in India. Dr. Hall will be asked to lecture on the claims of Christianity throughout the principal cities of India in order to show the superiority of the Christian religion over all others. The position was held first by Dr. John Henry Barrows, whose course was received in that land with deep interest, and which did much good. His successor, Prof. A. M. Fairbairn, of England, only recently completed a tour of the East, lecturing to eager audiences. It is understood that Dr. Hall will make the trip within the next two years.

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Another lecture course of interest to many Americans is that to be given by the Very Rev. Dr. C. W. Stubbs, Dean of Ely Cathedral, (beginning of which dates back to 1081), who will give 100 lectures in the principal cities of the United States. His subjects will be "Shakespeare as a Religious Teacher," "James Russell Lowell," "Poetry and Life," "Milton and the Puritans," "Shelley," "Charles Kingsley and Christian Socialism," "Frederick Maurice," "Florence Nightingale" and a course of thirteen illustrated lectures on "Ely Cathedral." These all are interesting and instructive topics, varied and inspirational, and will be presented in a most interesting manner.

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We often go into a community where we find no church, but a few scattered Disciples, who

appear anxious to start in an effort looking to and hoping for the establishment of a church. But in most instances like this they are not only few, but weak and timid. Many in these circumstances think they must have a great meeting to start the work agoing. Beloved, this is a serious mistake. These few weak, timid Disciples *should go to work together and at once*, in the best way possible to them. Have cottage prayer-meetings, start a Bible-school in your private houses, come together to break bread in memory of the broken body of Calvary, and if you are faithful and united God will soon open the way. Such are the very best beginnings for strong and prosperous churches. There are scores and scores of places in our beloved Empire State where such work ought to begin immediately, and so should it in many other states.

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We are hoping and planning for a large delegation from the metropolitan district to the Jubilee Convention in October. Up to the present we have not been able to get the Trunk Association to give us half rates, but they have promised one and one-third rates on the certificate plan. If the C. & O. will give us a half rate from Washington, the railroad fare will be about $21 round trip from New York. We desire a sufficient number of delegates from this city to secure a "special car" to Washington, and from Washington we hope to have a "special convention train" to Cincinnati. We would be pleased to have the brethren from the New England states join our party at New York, and also those from the Hudson River district. Our car will pick up the Philadelphia delegates, and also the Baltimore brethren, on the way. At Washington we will allow Brethren Power, Bagby and Wright to come into our party with their people, and our hearts are large enough to include every Disciple in "Ole Virginny" too. Quite a number have signified their intention to go with the New York City delegation, and if others expecting to do so will drop us a line to that effect it will help toward securing better accommodations on the way. We expect to have a royal good time together on the journey and a glorious jubilation when we reach the city whither the tribes are going up. But let us strive to reach that $100,000 home mission mark. S. T. WILLIS.

1281 *Union Ave.*

"The Two Extremes and the Remedy."

Under the above caption in the CHRISTIAN-EVANGELIST of June 29th, '99, our editor has said some wise things. Speaking of the conservative element he says, "They have been opposed to every enlargement of the work, on the ground that it was breaking with the past, and was without scriptural warrant." This language expresses most fully the attitude of this element, and one is forced to the conclusion that they do not believe in progress or advancement in religious work. If it be true that we should not depart from the customs of the apostles, then we should dress in the garb of the Jewish peasant, and wear sandals, and our preachers should leave their families and travel on foot from town to town, and city to city, preaching the Word. We must also go without scrip or money and have no definite support for our families. The work of our Bible-schools would also be without scriptural warrant. What would be the result if our churches were to return to primitive customs and manners? It is safe to say the church would very largely lose its influence and power over the masses, for the signs of the times indicate that all conservative bodies of our day that do not keep abreast with the age are slowly dying. It is passing strange that this element cannot see these things and work in harmony with the laws of progress, like the great body of the church is doing. The eternal principles of truth are immutable, and for these we stand with the same firmness and fealty of the fathers of the Reformation, and lifting a thousand voices in all this land we are crying in the ears of the church universal, "Back to Christ," back to apostolic teachings and ordinances, but in methods of work no definite rules are given, and it is left as an open question to the wisdom of the church, and she must adjust herself to the needs and demands of every age. The conservative element is opposed to our missionary societies and in places even to the Bible-schools and C. E. Societies, because, forsooth, there is no scriptural authority for these. Is there wisdom in this? No, for if this class have on the gospel harness they are pulling the wrong way, pulling against the tide of progress. It is by organized effort that we are moving and winning the world for Christ, and these auxiliaries are potent factors for good as experience proves, for through them we are training a great host for more effective work in the church of the future. In the old methods of work too much material was allowed to lie idle in the church and become atrophied, and these conditions always bring the church into reproach, but now in modern methods we are harnessing all the forces for work, and the man of the pulpit is strongly urging the obligations and responsibilities of the individual Christian. When we add to these the office or work of the Holy Spirit in the world's salvation, and a deeper and richer spirituality within the church, we are helping to hasten the day of victory, when the army of white banners shall possess the gates of all empires and kingdoms, and from the continents and islands shall be lifted the voice of triumph, "Christ for the world, and the world for Christ!"

A. L. FERGUSON.

Augusta, Ill., July 27, 1899.

Hawaii Letter.

The cluster of eight Hawaiian Islands have a population of 132,140, divided about as follows: Natives, 39,000; Japanese, 37,200; Chinese, 27,000; white, 19,000; Portuguese, 12,000; the remainder of other nationalities, Honolulu, on Oahu Island, has a population of 30,000, only about 4,400 of whom are white; 7,600 are Chinese.

The first missionary arrived here in 1820; his son, born here, now seventy-five years old, and his grandson, a recent graduate from Yale College, are each living here and doing missionary work. The sons each bear the name of the first missionary, Hiram Bingham.

The house built by Mr. Bingham was the first white man's residence on the islands. It was brought from Boston, around the Horn, and now stands where originally built, and is occupied by Brother H. V. Morgan and his father-in-law, Bro. Rhodes. As it was the home of many missionaries, it is the birthplace of several of the most prominent citizens of this city, some of whom are multi-millionaires.

In 1819, one year before the missionaries came, the Tabu system of idol worship was abolished, and following it there was a general burning of idols and temples throughout the whole group of islands. The missionaries found the natives an amiable and highly receptive race, eager for knowledge and easily influenced for good or evil.

As the late Congress made no laws for Hawaii we are under the same laws, with the same men to execute them, that were here before annexation took place. We must pay duty on all dutiable articles sent us, whether by mail or freight. If our friends on the mainland send us a letter weighing less than a half ounce and put but two cents postage on it, we must pay six cents to take it out of the office; if it weighs more than a half ounce we must pay double what the sender failed to pay. It recently cost me twenty-two cents to take from the office a letter from Bethany, W. Va., containing some useless circulars.

The Central Union (Congregational) Church of Honolulu has about 600 members, fifteen of whom are millionaires. Its members are educated, cultured, sociable and liberal. This church is the dominant power religiously, and some say financially, in these islands. One of its members recently gave $50,000 for missions and $50,000 for Oahu College. On the twenty-first of last month the church made its annual offering for home missions, which amounted to $10,268. The following Sunday it made its offering for foreign missions, amounting to $10,500; during the following $3,000 more were added, making a grand total of $73,768 as the annual offering for missions. Large as that sum seems, it was not as much, according to the ability of the church, as the $75 given by the Christian Church at the March and May offerings.

The Catholics and Episcopalians each have several churches on the islands, the Methodists one and the Christians one, with a prospect of another being organized in the near future on the Island of Hawaii, 200 miles from this city, where Miss Alice Beard has been conducting a mission for some years at her own expense.

The Christian Church in this city was organized in August, 1894, by Bro. T. D. Garvin. Its present membership is 118, about 75 of whom are active, resident members. We have a very comfortable house of worship, capable of seating 150. The house is built upon a leased lot, the lease on which will soon expire, when we shall be compelled to ask for aid from the churches on the mainland to buy the lot. The church has had some very serious trials, which have greatly interfered with its growth and usefulness, but the future now seems bright. Twenty have been added since I came here last January. This little congregation of Disciples planted by the Lord at the great crossroads of the nations is destined to wield a mighty influence in the evangelization of the world. WM. A. GARDNER.

Honolulu, H. I., June 30, 1899.

BURDENED WOMEN.

We look in amazement at the burdens some women carry upon their heads. Yet how light they are compared with the burdens some women carry upon their hearts. There are childless women whose hearts ache ceaselessly because of the childless home. That burden of childlessness has been lifted from the heart of many a woman by the use of Dr. Pierce's Favorite Prescription. Many of the obstacles to maternity are removable. Such obstacles are entirely removed by "Favorite Prescription." It contains no alcohol nor narcotic.



Married Six Years and Childless.

"I have never written you how grateful I am to you for your help in securing good health and one of the sweetest, dearest, thirteen pound girls that ever came into a home," writes Mrs. M. Vastine, of 647 South Liberty Street, Galesburg, Ill. "I took six bottles of Dr. Pierce's Favorite Prescription, four of the 'Golden Medical Discovery' and four vials of Dr. Pierce's Pleasant Pellets. Before I had taken four bottles of the 'Favorite Prescription' I was a new woman. I cannot make pen describe my heartfelt gratitude, so will close by saying if any one disputes the value of Dr. Pierce's medicines I will be pleased to confirm the truth of all I say if they will enclose stamped envelope for reply."

Dr. Pierce's Pleasant Pellets are a ladies' laxative. No medicine equals them for gentleness and thoroughness.

An Iowa Letter from Harvard.

Before leaving this delightful region I must jot down a few impressions which may interest the readers of the CHRISTIAN-EVANGELIST.

I will soon take a parting look at the statue of the founder of this great university—John Harvard. I was surprised to find that the face and figure of this bronze is ideal, for no picture of John Harvard is known to exist. Like the Nazarene, also, his burial place is unknown. It is supposed to be in a certain spot once a cemetery, but now covered by buildings. But when hundreds of costly monuments have crumbled above known graves this man, John Harvard, will be remembered by a grateful people. A useful life is the best of all monuments—it will outlast marble or bronze or granite.

We have visited Plymouth and have seen with our eyes and handled with our hands the famous Rock. From 1620 A. D. to 1899 seems long to most men, and to children very, very long. It is almost 280 years, or nine generations and ten years to spare. And yet the time is short when measured another way. Three lives carry us back to the *Mayflower*. At Plymouth are letters from these three. Peregrine White, the first white child born in New England is the first of these links. The second is from a Pilgrim deacon who lived to the age of 106 years and testifies that he knew Peregrine White. The last is from a woman now living at the age of 93 or '4 who remembers the aged deacon. How short time must have seemed to Peter, James and John when they stood face to face with Moses and Elias! What wonderful characters have been wrought with short threads and bits of time!

A few blocks from where I write is Brattle Street, called "Tory Row." At the outbreak of the Revolutionary War the dwellers on this street retreated to Boston within the British lines. And after the war many of them went to England. For it is well known that from Boston alone over 2,000 persons, including 700 leading citizens and 140 graduates of Harvard left this country. Why? They had no faith in its future. They saw its disadvantages, its dangers and its weaknesses. They did not see its possibilities, its destiny or its God. They walked by sight not by faith. We pity them as the angels pity men without eyes of faith.

Our memory of the news of Robert Ingersoll's death will always be associated with our stay in Cambridge. A letter received from a scholarly Des Moines woman says: "Is it not interesting that Mr. Ingersoll did not have a chance to expound how he felt when dying? By this time he has found out whether he was mistaken or not." His attacks upon the goodness of the God of the Bible plunged me years ago into the heat of a long battle. It was fearful and hard-fought, but the victory was glorious and nothing in my spiritual horizon looms so high or shines more brightly than this great truth: "*God is love.*"

In my last letter I mentioned a number of our New England preachers whom I have met. There is another who took great interest in us, R. H. Bolton, of Chelsea. He is the editor of the New England Messenger. He is striving to do for the 2,200 Disciples of these states what so many heroic men have done in the West during our days of early growth. We owe a great debt to the founders of Christian journalism.

We stood a short time ago looking up at the window of "The Den" where Louisa M. Alcott did much of her writing. There were two generations of us who had read "Little Men" or "Little Women" from one to a dozen times. It did my heart good to see the enthusiasm of the juniors over the old apple tree, a limb of which served Jo for a horse. Many of my readers will be sorry to know that Jo's horse is gone, all save a few inches of his body to tell where the riders had so much fun.

There are about 75 buildings of all kinds owned and controlled by Harvard University. I cannot describe them here. Two of them were built from the proceeds of lotteries in days when such things were not condemned by good public sentiment. And some were built with money from English donors, but most of them by liberal givers in our own land. The alumni have been great givers in building up this school. An Iowa man cannot see these things without wondering what good men and women will do for Drake University in the next fifty years. A. M. HAGGARD.

"Actual and Formal Remission of Sins."

Such is the caption of an article in the CHRISTIAN-EVANGELIST of July 6th, by Bro. A. B. Jones. The contention of our brother is that baptism is for the *formal* remission of sins which were *actually* forgiven when the sinner truly purposed in his heart to return to the Father. So he says, "There is an actual and a formal confession of Christ; an actual and a formal living the Christian life." Thus he would have the actual and the formal in everything.

Now if man is forgiven when he purposes in his heart to obey—and before and without baptism—is he not accepted when he purposes to accept Christ, to confess Christ before men; when he purposes to go to God in prayer; when he purposes to live the Christian life? And if this be true, why these *externals at all?* If God actually forgives the sinner upon his purpose to obey, will he not actually accept the Christian in his purpose to comply with the conditions as laid down in the Scriptures, which constitute the Christian life? He certainly would do so, Bro. Jones himself being the judge.

But suppose the sinner or the Christian purposes to do the things commanded, but fails to carry out that purpose—what then? We do not always carry out that which we truly and fully purpose in our hearts to do. Then do God's judgments fail? He has already judged our moral attitude towards himself to be all right and has given the blessing, according to Bro. J. Will he now go back on what he has done? Oh, no, says our venerable brother, "Every emotion, every intention, every desire of man is known to the Heavenly Father before it finds expression in words or deeds." Be it so. Then, if the actual forgiveness and acceptance depended upon the *unerring knowledge of God* that the person *would do the things* required, would these things be any the less *necessary* to the desired end than if God had not so foreseen? In either case the sinner's acceptance is made to depend upon the compliance with the conditions laid down. Then, I ask again, What the use of these *externals?* and what the use of *formal* forgiveness at all? Why, to convey to the *sinner* a knowledge of such acceptance, says Bro. J. But how can it convey to the sinner the knowledge of such acceptance? What is there in baptism more than in faith, the confession, fruits of repentance, etc., to convince one of *previous pardon?* According to Bro. J. these are *all formal*, while the *actual* has existence antedating each and all and upon *this* the blessing is given! But if the sinner could not know of such acceptance while acting in his own behalf, and before and without baptism, how could Bro. Jones know of such previous acceptance? Was what the sinner did before baptism stronger evidence to a third party, than to the acting sinner? And how could baptism reveal the previous mind of God toward the sinner? It is easy to see how it might reveal to the sinner something of his own mind, but not the act or state of God's mind! A little more light on this point would greatly assist us.

"Considerations like these,"—mentioned in his article—concludes Bro. J., led Campbell, Errett and others to teach the distinction between actual and formal remission of sins, and caused them to speak of baptism as the "*assurance* of remission." But could not baptism be the assurance of *actual* remission the same as of *formal* remission? What assurance have we, apart from baptism, that our sins are formally remitted? Granted that baptism is for (in order to) remission to the man who is now baptized, could not his baptism be the assurance of *present* or *prospective* remission the same as of *past* remission? With a proper definition before one, with its uses, I think that we would readily come to the conclusion that such could be the case.

"*Assurance* is a self-possession of mind arising from the conviction that all in ourselves is right."—*Johnson.*

"To posterity I consecrated my works, in the *assurance* that they will meet that reward from time which the partiality of my contemporaries refused to bestow."—*Æschylus.*

"The act of assuring; a declaration tending to inspire credit; a pledge furnishing any ground of full confidence."—*Webster.*

J. M. SHEPHERD.

A Great Work.

Our Virginia brotherhood have been anxious to start a work at Fredericksburg, an important manufacturing city midway between the cities of Richmond and Washington, and the center of a great and rich scope of country in which we have no organized representation. The place is most favorably situated to become the center of operations for our people in Northern Virginia.

A most serious problem, however, had to be faced and worked out—that of a building. One year ago I made this proposition to our people: that if the brotherhood of Disciples outside of Fredericksburg would give me $1,000 I would put a good house of worship here. Architectural plans have been made, the contract let and a good brick house is now in course of erection which, when completed will give us a church property valued at $5,000. This was a bold undertaking, as we had nothing to start with but an old building erected in 1832, unoccupied since 1860, war-wrecked and time-wrecked, and a dozen members who were not able to give anything toward a new building. To-day work on the building is being rapidly pushed forward toward completion. But the "brotherhood outside of Fredericksburg" have not given me the amount asked for by $200. What I now ask of our general brotherhood of Disciples of Christ is that they will help us furnish our church. I have sent out circulars and personal letters to a few of our stronger churches and individual brethren asking them to contribute each a small amount, a sum they will not feel, but will be a great help to us, and will be a great help to us, and that will enable us to complete the work and dedicate our new church in September. Brethren, this is a great work—a new building at a mission point in one year's time. Will you show your appreciation of it in a small amount to help furnish the new church? CEPHAS SHELBURNE.

Fredericksburg, Va.

An Important Food Law.

HEAVY PENALTIES FOR SELLING ARTICLES OF FOOD CONTAINING UNHEALTHY INGREDIENTS.

The following law, introduced by Senator W. F. Lyons, passed at the last session of the Missouri Legislature, takes effect August 20, 1899:

SECTION 1. That it shall be unlawful for any person or corporation doing business in this state to manufacture, sell or offer to sell any article, compound or preparation for the purpose of being used or which is intended to be used in the preparation of food, in which article, compound or preparation there is any *arsenic, calomel, bismuth, ammonia or alum.*

SEC. 2. Any person or corporation violating the provisions of this act shall be deemed guilty of a misdemeanor and shall, upon conviction, be fined not less than one hundred dollars, which shall be paid into and become a part of the road fund of the county in which such fine is collected.

The operation of this law will be mainly against alum baking powders. But the manufacture or sale of any article of food or article intended to be used in food which contains any of the substances classed by the law as unhealthful—from Arsenic or Alum—is absolutely prohibited.

The Chicago Letter.

This letter will be chiefly biographical. I desire the reader to visit in imagination the campus of the Uuiversity of Chicago. We are midway between two great parks. On the shore of Lake Michigan, east of us, is Jackson Park, west of us is Washington Park. The southern boundary of the campus is the Midway Plaisance of the World's Fair fame. North of us is the "Marshall Field" or athletic grounds of the the university. The campus is a large quadrangle inclosing four smaller quadrangles. On it scores of magnificent stone structures—uniform in architecture and symmetrically built—have been reared. The summer quarter of the university has already become very popular. This is due to several causes: (1) Physical. Surrounded by over one thousand acres of grassy lawn and shady trees in parks and boulevards and daily refreshed by the delightfully cool breezes from Lake Michigan, the vicinity of the University of Chicago is an ideal summer resort. (2) The social and religious life at the University of Chicago, *during the summer quarter*, is far superior to any university in America. This statement is made with due deliberation, after having visited or given Bible lectures at nearly a score of our leading state and endowed universities. One of the most vigorous clubs in the universrty is the Southern Club. The recent lecture on R. E. Lee, the ideal soldier, scholar and Christian gentleman, was under the auspices of this club. Sixty persons, most of them teachers and preachers, came from Georgia to attend the summer quarter in one body. The deep religious spirit of the fifteen hundred or more students in the university manifests itself at the vesper services, the daily chapel hour and the numerous meetings of tbe Y. M. C. A. and Y. W. C. A. (3) The principal cause of the popularity of this summer school, however, is the fact that the university is both able and willing to meet *the special needs* of thousands of teachers, preachers and graduate students all over the land. To illustrate, there is a high-school teacher, from Kansas City—a wide-awake, progressive young man. For several years he was a student at the University of Michigan. His special department of knowledge is Biology. Among the biological sciences he is specializing in botany. In botany he wishes to do special field work in ecology. He learns that a woman, Miss Culver, has given one million dollars to endow the biological department of the university. He gets the best that a specialist in ecology can give him during the summer quarter and returns to his high-school students with a zeal born of knowledge which he otherwise would not have. His name is Porter Graves. * * * Here is a successful Christian preacher whose charge is at the seat of a great state university. He realizes that a broad, comprehensive view of philosophy would be helpful to him, both in his studies and in his preaching. He comes to the university and studies Greek philosophy under Noah K. Davis, the Nestor of the University of Virginia. He realizes as never before the purity and the power of the gospel of the Son of God, which has assimilated the idealism of Plato and the realism of Aristotle. C. H. Winders will go back to his congregation a humbler, deeper, larger thinker than ever. * * * Here is the dean of one of our best Bible coleges. He desires physical rest where he can listen to specialists lecture on the great masterpieces of literature, Paradise Lost, the Divine Comedy, Job, etc. So even the well-stored mind of Jabez Hall finds food for thought listening to George Adam Smith, R. G. Moulton, W. R. Harper and others.

***

Let us interview some of these practical workers among the Disciples of Christ as they pass from the Cobb Divinity Hall to the Haskell Oriental Museum on the campus of the university. Dr. H. L. Willett is too busy reading the proof-sheets of "The Teachings of the Books"—a work of collaboration by himself and Dr. J. M. Campbell—to be interviewed. It is a handbook designd to furnish something more than an introduction to the books of the New Testament.

Jabez Hall was born and spent his early boyhood in England. He came with his father and other members of the family to the United States in 1852, and was that year apprenticed to a druggist in Cleveland, O. In 1861 he became a member of the Christian Church in Georgetown, Ky., under the preaching of the renowned John Smith, and was induced by him and certain other brethren, prominent in that region at the time, to enter Bethany College and study in preparation for the ministry of the Word of God. Before graduating he was engaged to become the evangelist for Pennsylvania and entered upon that work one month after graduation. A few months after this he was selected by a committee, appointed for the purpose (consisting of Alexander Campbell, W. K. Pendleton, C. L. Loos and Dr. R. Richardson), to go as an evangelist to Australia, but failed to go. He became the first pastor of the church at Wheeling, W. Va., where he remained until 1871, when he became pastor of the Euclid Ave. Church of Christ, Cleveland, O., where he remained until May 1, 1888. He then became pastor of the Seventh St. Church of Christ, Richmond, Va., where he continued until September, 1896, when he became dean of the Butler Bible College, at Irvington, Ind., which position he now occupies. Bro. Hall does not accept everything he hears, but is very much pleased with the comprehensiveness of the work at the University of Chicago, of which Butler College is one of the affiliated schools.

Wallace C. Payne, who is now in the prime of vigorous manhood, like Jabez Hall, was educated at Bethany (the Alma Mater of many of our truest and best preachers and teachers), taking both the A. B. and A. M. degrees. He afterwards took his B. D. degree from Yale. Most of a ten years' ministry has been spent in large cities—Cincinnati, Philadelphia and New York. His simple, direct, practical preaching has brought more than seven hundren people to Christ. * * * Here is F. N. Calvin, of Milwaukee, a sturdy and typical Christian preacher, who was educated at Eureka, Ill., Canton, Mo., and Kentucky University. He has held positions in New Albany, Ind., Worcester, Mass., Quincy, Ill., Kansas City, Mo., and Waco, Texas. Bro. Calvin is pleased with the enthusiasm of the university spirit, but takes some of the lectures with a grain of salt. * * * P. T. Martin, Butler, '91, A. B.; Wabash '94, B. S. Preached three years at Brazil, Ind. * * * Henry Ward Hoover graduated at Bethany in 1891. Preached at Tonawanda, N. Y., and recently took the B.D. degree form the University of Chicago. His thesis was "George Fox and the English Quakers." He has charge of the Ashland Ave. Christian Church, and is preparing to take his Ph. D. degree. * * * C. H. Winders was educated at Canton, Mo. Before becoming pastor of the church in Columbia, Mo., he preached in Kansas City and Palmyra. He says there were fully one thousand students in Columbia last year. He thinks it strange that more of our preachers do not avail themselves of the advantages the university offers special students. * * * P. J. Rice graduated from Hiram in 1891 (A. B.), and preached at Findlay, O., one year. Since 1893 he has been pastor of the West Jefferson St. Church, Ft. Wayne, Ind. His work is united and prosperous, and he expects to take a large delegation to the Jubilee Convention. * * * John McKee was a student at Bethany from '75 to '77, took A. B. from Butler in 1884. Spent three years at Yale, securing B. D. in 1889, and has preached in Wisconsin, Iowa and Indiana. He will take his doctorate in University of Chicago. Can teach either Hebrew or New Testament Greek. * * * William Herbert Hanna graduated at Bethany in 1892 (A. B.), and preached five years at Carnegie. He has just returned from England. He gives promise of great usefulness to our cause, and I hope he will not remain in the university too long. * * * Space will not suffice to mention such excellent men and faithful workers as E. P. Wise, O. P. Shrout and nearly a score of others who are in the university this quarter.

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I cannot close this letter without mentioning the significant editorial upon the death of Col. Ingersoll, by the Times-Herald, one of the greatest secular papers in America. I shall let the editorial speak for itself:

"As we look back upon the life of this singularly gifted man the shadow of his unbelief seems to have turned all his talents and golden opportunities to ashes. In early manhood he yielded to the temptation to ask questions which a child can ask and the wisest cannot answer. Then he refused to believe anything incapable of logical demonstration, and unlike the majority of his peers in study, observation and knowlenge, never arrived at the conclusion that the faith that works miracles is greater than the unbelief whose end is stagnation and death. The mistake of Ingersoll's life was the adoption of agnosticism as his mission, from which it degenerated into a mercenary profession. It was an unworthy use of great talents, and as time went on dear was the penalty. He steadily retrograded into a professional scoffer. The lesson of the career of this strong, able man is, that it is better to cheerish faith and hope than to preach doubt and unbelief. A glowworm sheds more light upon the world than an agnostic."

C. A. YOUNG.

438, 57*th Street.*

Your Grip on Life

Is by no means dependent on a stalwart frame and brawny iron muscles.

There are thousands now enjoying a green and vigorous age who never could boast of either.

This result depends most on a sound, active HEART, strong, orderly NERVES, and a serene and cheerful MIND.

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It stimulates the heart action so as to maintain organic soundness and promote a healthful circulation of the blood. It nourishes the nerves and invigorates nerve centers, thus giving regularity to the digestive and other functions. By causing good appetite, sweet sleep and tranquil nerves, it adds to the enjoyment of life and brightens the mental horizon. It cures as well as resists disease.

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The Genuineness of the Book of Daniel.

I desire to kindly call attention to some positions taken by Prof. Willett in his notes on the Sunday-school lesson for July 9. He speaks of the date and authorship of the Book of Daniel and the latter part of Isaiah as if there were no question but that the former was written about 166 B. C. and the latter after the Exile. The assumption made by the "critics" is by no means generally conceded by the learned, and it is stoutly called in question by many. When, therefore, Prof. Willett makes the impression upon the students of Sunday-school lessons that his statements are unquestioned, he commits a wrong that is not altogether of a literary character. I do not believe that these questions ought to be foisted upon our Sunday-school literature. But few if any Sunday-school people have either time or facilities for examining such questions fully or accurately enough to form an intelligent judgment of their own. But if a writer feels called upon to inject such matters into Sunday-school literature, fairness requires that he should state that there are differences of opinion among scholars on these points; and for one I most seriously protest against this lop-sided method of training young minds. There is room here for the exercise of some "intellectual honesty."

When a susceptible young mind gets the idea that the Book of Daniel was not written by the prophet of that name, such an idea is liable to generate the notion that the whole thing is a fraud. Nor is such liability confined to young and tender minds. So weighty and distinguished a work as the Schaff Herzog Encyclopedia says: "The work is either by Daniel or else an imposture. The justice of this dilemma is denied by many criticis; but on the very face of it the work seems to shut us up to one of these two views." This position is sustained by many cogent reasons in the work just referred to. In chapters 7-12 the writer repeatedly refers to himself as Daniel in such expressions as "when I, even I, Daniel, had seen the vision;" "I heard a man's voice between the banks of Ulai;" "I fell into a deep sleep;" "I, Daniel, understood by the books;" "I set my face unto the Lord God;" "I, Daniel, was mourning three whole weeks;" "I was by the side of the great river;" "I, Daniel, alone saw the vision," etc. Times almost without number do expressions similar to the foregoing occur in which the writer declares himself to be Daniel, Daniel the prophet. If the book was not written by Daniel the prophet such statements are wholly untrue and the book is an imposture. Renan, an ardent destructive critic, is candid and consistent enough to speak of books of the Bible that pass under the names of men, alleged not to have written them, as fabrications and charges "duplicity" upon the compilers of such books. This is certainly a just and deserved sentence on the hypothesis that those to whom the authorship of such books is attributed never saw the documents that they are said to have written.

Even Dr. Delitzsch, although holding the opinion of the late origin of the Book of Daniel, is fair and candid enough to state the other side of the question thus: "But it must be granted that savants in Assyriology are more conservative in their judgment on this point than others. Lenormant says he is more and more impressed with the genuineness each time he peruses the book. Oppert thinks he has found the very pedestal on which the image of Dura rested. Talbot illustrates the punishment of the fiery furnace from inscriptions. These investigators find confirmative testimony of Nebuchadnezzar's insanity in Berosus, Abydanus and Josephus." Dr. D. S. Schaff says: "Too much stress cannot be laid upon the fact that the great Assyriologists do not grant the conclusions reached by critics unfavorable to the genuineness. Monumental evidence is always decisive as against arguments based upon induction. Discoveries in Babylon have already confirmed statements of Daniel which were denied by the critics."

The theory held by the critics, upon which Prof. Willett writes his notes, is that the Book of Daniel is a religious romance, written to encourage the Jews who were impressed by Antiochus Epiphanes. This view of the book Prof. Willett avows. Over against this view I place the conclusion reached by the author of the introduction to the Book of Daniel in the Pulpit Commentary, which is as follows: "With the facts before us, which we have just presented to our readers, it seems impossible to resist the conclusion that the case against the authenticity has broken down. If we take the first portion of the critical contention, that the Book of Daniel is a religious novel, we find that it presents none of the characteristics that are present in successful productions of this class. The fact that one portion of it is written in one language, while another portion is written in another, is strongly against this view. Further, the incidents narrated do not suit the alleged purpose of the book, viz., to encourage the Jews in their armed opposition to Epiphanes; they would prompt to passive, not active resistance. It can not be maintained that Nebuchadnezzar is a portrait of Epiphanes. [This is Prof. Willett's contention.—B.] The character ascribed to Nebuchadnezzar is utterly unlike that ascribed to Epiphanes in the book itself. The feelings caused by the character and conduct of Nebuchadnezzar are utterly unlike those occasioned by the deeds of Antiochus. The assertion that the badness ascribed to Nebuchadnezzar is due to the alleged nickname given to Antiochus Epiphanes is disproved, as it is shown that there is no evidence that this nickname was ever given to Antiochus Epiphanes. As little are Belshazzar or Darius the Mede portraits of Antiochus. If we now consider the date ascribed to this book by the critical school we think their cause has broken down here too. If we take the argument from language we find that the Hebrew of the Book of Daniel, when compared with that of Siracides, is much older. We know that Ecclesiasticus was written at least a dozen years earlier than the critical date of Daniel. We have seen that the words whose presence is regarded as proof of the recency of Daniel are either not recent or have no right to be in the text. We thus see that the critical case, so far as the argument from Hebrew is concerned, has failed. . . "

In view of the foregoing matter and much more like it I verily believe that the critical theory is demolished, and I again stoutly protest against forcing onesided views upon our Sunday-school literature, as if the evidence were all one way. Not only is the testimony of scholars not all one way, but the Savior himself is against the critics. He says: "When, therefore, ye see the abomination of desolation, *which was spoken of by Daniel the prophet*, standing in the holy place," etc. Notice, that is not "which is spoken of in the Book of Daniel," but "which was spoken of by Daniel the prophet." If Daniel the prophet did not say that, the Savior said what is not true!

J. B. BRINEY.

[There is no doubt room for honest difference of opinion concerning the date of the Book of Daniel. The evidence is not all on one side, as Bro Briney has shown. Bro. Willett might well have stated in his lesson as he usually does in his lectures, on disputed points, that there is another view of this question, but he perhaps felt in this case that such a statement would be quite superfluous. It was in no spirit of dogmatism, we may be sure, that he stated his view of the matter. It may be stated further that so conservative a scholar as Prof. Sayce, the great authority in archæology, who delights to attack the higher critics on all vulnerable points, concedes the late date of the Book of Daniel, contended for by modern critics. Nevertheless, it seems to us wise in the present state of the controversy to regard the question as an open one and give both sides, as we now have done.—EDITOR.]

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Write us, a 2c stamp may save you money. In doing so mention this paper.

Berea Church House Burned.

TO THE EVANGELIST READERS:—Some of the brethren at this place have requested me to lay before you their sad story of the destruction of the church building, which was burned July 3rd. This historic church was first built two miles southwest of the courthouse and was burned down about 50 years ago, It was rebuilt at C. H. 1832 or about that time and was the wealthiest church in this section. Old Father Frazier preached in it for many years, and students at Bethany frequently came down and preached. Among them the Haleys, W. T. Moore and others. We are certain that if these brethren who once labored here and other young men who have gone into other states knew that old "Berea" was in ruins they would send money to help build.

The present membership is over 70, and while the brethren are poor in this world's goods they have already taken steps to rebuild. Three walls of brick are left standing, the two stoves, organ, lamps, most of the carpet, pulpit and pulpit furniture, one window and shutter and 17 benches were saved, and this with the lot is all that is left of "Old Berea."

They meet to-day to clean up the fallen brick and the rubbish generally and will get bids on the job of repairing the walls. But we must have help from outside sources and will need in the neighborhood $1,500 before finishing. Bro. Chandluer, of Newport News, gave $50 and many have given small sums. The old church was in the thickest of the battle of Spottsylvania C. H., and was badly battered in front. A shell was taken out of the ruins, but owing to some defect it had not exploded.

The building committee are reliable men—Brethren Beasley, Archer and Gay. Bro. Gay was formerly from St. Louis and is one of the elders. He has a daughter at Hiram, educating her two sons. His daughter at this place is organist and leader of music. She lives five miles away, but is always on hand. She is committee on finances and all money contributed to the relief of Berea Church must be sent to *Mrs. Amy Gay Pendleton, Curlew, Spottsylvania County, Va.*, and she will see that it is properly applied. This church and the one they are building at Fredericksburg are the only organizations we have in Spottsylvania County, and we *must* stand by them.

MRS. VERONA COBURN BOORE.

Spottsylvania C. H., Va., July 31.

"FOR THE SAKE OF FUN, Mischief is Done." A vast amount of mischief is done, too, because people neglect to keep their blood pure. This misceief, fortunately, may be undone by the faithful use of Hood's Sarsaparilla.

HOOD'S PILL'S cure all liver ills. Non-irritating.

Notes and News.

Fifth district Kansas convention will be held with the church at Belleville, Kan., Aug. 15-17 (next week). Let every church in the district be represented. O. L. Smith, of Wellington, will speak the first evening. L. E. Sellers and O. L. Cook are expected.

W. S. Lowe, Pres.

J. R. Bell, Sec.

The annual convention of the Christian Churches of Nodaway Valley district, Mo., comprising the counties of Atchison, Holt, Nodaway, Andrew, Worth and Gentry Counties, will be held in King City, Aug. 29-31. A splendid program has been arranged and published, and it is hoped to make this convention of our Jubilee Year the greatest in their history. A large delegation representing liberal congregations will insure it.

The county meeting of the Churches of Christ in Harrison County, Mo., will hold their annual meeting in Martinsville, August 24-27. A good program, upon which appears the names of a large number of able preachers, has been published and a good convention is anticipated. Everybody cordially invited to attend. If you come by rail, write J. F. Kidwell, at Martinsville, the train you come on, and you will be met and cared for. Come! Help on God's work! The people of Martinsville will gladly greet you.

Southern Illinois Christian College.

A liberal per centage of the tuition of students secured for Southern Illinois Christian College at Alma, Illinois, will be paid, in tuitions, to persons securing such students. Persons can in this way pay their own tuition. For circulars and information in regard to the school, address

Clark Braden.

Alma, Ill.

Pennsylvania Co-operation.

The third annual meeting of the Indiana County (Pa.) Church Co-operation will be held at Sample Run Church August 25-27. All former pastors and resident members are cordially invited to return and enjoy the reunion with friends. The adjoining county churches are also kindly invited to be with us.

H. C. Saum, Cor. Sec.

Gypsy, Pa.

Illinois Items.

Sometime ago I made a visit to Ashland and Philadelphia, west of here on the B. & O. Railway. They have no preaching at either place. At Ashland, a town of perhaps 2,000, they have a good house of worship. Cost $4,000 or $5,000. They want preaching, but don't know how to start at it.

Philadelphia has no preaching. They ought to have.

Tallula, on the C. & O., north of Ashland, has no preaching just now. They are repairing their church.

July 18-21 I attended the Southern Illinois missionary convention at Flora. Bro. Z. H. McCoy is the pastor there. From Flora I went south to Fairfield and staid over Sunday and preached for S. V. Williams, who in October goes to Ashland, O. Bro. Williams has the work well in hand at Fairfield, and shows marks of doing great work for the Master.

I stopped over one night and preached at Cowden, Ill. The little band there under the management of W. Bedall is building a $3,000 house of worship. They expect to dedicate in the fall, if possible, and follow with a meeting. I don't know that I ever looked into more appreciative faces while preaching than at Cowden. May God bless them in the good work started.

The M. E. and Christian Churches at Modesta, Ill., jointly, will run an excursion to Pisa Chautauqua Assembly, Aug. 12.

I begin a meeting at Modesta Aug. 13. I want a singer to aid me in this and four or five other meetings this fall and winter.

O. D. Maple.

Springfield, Ill., Aug. 1.

Annual Convention.

Churches and preachers in the seventh district, take notice. The 17th annual missionary convention will be held at Lawrenceville, September 12-14. Let every preacher prepare for this annual gathering, and as many of the members of congregations come as possible. Lawrenceville will take care of all that come.

W. Bedall, Cor. Sec.

Cowden, Ill.

Convocation Service.

We are arranging to have a splendid convocation service with which to greet our students on their assembling, Sept. 12. The service will be held in the Tabernacle at 7:30 o'clock P: M. F. G. Tyrrell, of Chicago, will speak. Students are urged to be here i n time to attend, and we invite the friends of the college. We hope to make this occasion typical of the enthusiasm and joy of the whole year.

J. H. Hardin, President.

A New Era at Farmer City, Ill.

The brethren at Farmer City, Ill., have been in hard circumstances in a financial way for several years, a part of the time being unable to employ a minister, and the building in which they have worshiped since the days when Dudley Downs was in his prime, has amply served its purpose. With the advent of two new edifices this year it has awakened the brotherhood to the fact that something must be done. Farmer City being the home of my boyhood, I naturally take a deep interest in the church's welfare, and on Sunday, July 23rd, I preached for them and on that occassion was informed that the sum of $2,000 had been subscribed toward rebuilding and that work would commence at once and will be rapidly pushed to completion and dedicated before snow files. Since Bro. J. H. Gilliland's meeting there last winter the Master's cause has prospered more than in many years and a deep spirituality is being manifested. The congregation is without a pastor, and none need apply until the church building has been dedicated. After that date a wide-awake young preacher will find a field of labor.

George Wetzell.

Bloomington, Ill.

For Foreign Missions.

Comparing the receipts for Foreign Missions for the week ending July 26th, with the corresponding week, 1898, shows the following:

	1898	1899	Gain
Amount,	$1,356 39	$1,734 75	$378.36

The receipts to date amount to $125,246 09. We must receive $24,753.91 by Sept. 30th if we reach $150,000 this missionary year.

We ask personal friends of the work to send offerings. Let offerings large and small pour into the treasury of the Lord. The nations are in heathen darkness because they have not heard the Word of life. We are a rich and prosperous people. We cannot plead poverty if the $150,000 is not raised.

Many churches have not responded. We appeal to them now. Hundreds of Sunday-schools have not been heard from. Let us have a united, enthusiastic effort at once. The First Sunday-school, Allegheny, Pa., raised $637 00 on Children's Day for Heathen Missions, the first Sunday in June. It is interesting to note that 335 members of the school gave $1.00 or more each. This school is worthy of imitation. The books close Sept. 30th.

F. M. Rains, Treas.

Box 884, Cincinnati, Ohio.

The Home Offering.

Comparative Statement of Receipts to the American Christian Missionary Society for the month of July, 1898 and 1899:

	1898	1899	Gain
No. Churches Contributing,	134	193	59
" C. E. S. "	34	12	22x
" S. S. "	12	27	15
" L. A. S. "	1		1x
" Individuals, "	18	42	14
" Other Contributions,	2	9	7
Am't con. by Churches,	$2,656.32	$5,494.72	$2,838.40
" " " C. E. S.	145 36	45.44	100.42x
" " " S. S.	236.02	414.10	21.92x
" " " L. A. S.	10.00		10.00x
" " " Individual,	103.15	1,293.00	1,189.85
" of Annuity,		400.00	400.00
" " Bequests,		170.00	170.00
" " other contrib.	43.50	360.60	317.10
Total,	$3,194.85	$7,977.86	$4,783.01

Loss x.

This is more than double the receipts of same month last year. The case before us is a very plain one and "he who runs may read." We are working hard to double our receipts each month. This alone requires gigantic effort; this doubling kept up until Sept. 30th would bring $80.000. Then the Margaret Oliver gift will increase this to $87,000. Now where is the $15,000 to come from? This is no small amount to raise at the close of an offering like this. We will report $85,000 or $90,000 for our Jubilee Year and also report that we gave out in sight of home, unless everwhere preachers and churches take an active interest in raising the balance. Will the preachers announce the receipts each week to their churches and call for voluntary contributions?

Brethren, shall we raise the $100,000? Unless there is one mighty, almost universal sentiment in favor of it we will fail. Who will kindle the fire, who will fan it into a mighty flame? It is in your hands; your secretaries have carefully, prayerfuily, persistently, consistently worked for this result. We now confide in you. Will all with one accord work to this end that no shadow of failure may cloud the jubilee rejoicing of a people particularly blessed of God during fifty years.

The time has come for no half-hearted interest in this matter, and like all work of this kind, help must come from where help has come. Will those who have so nobly fought with us thus far come to our aid with one supreme effort?

Benj. L. Smith, C. C. Smith, } Cor. Secs.

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CONSUMPTION

Illinois News.

We are glad to say that the preaching brethren of the fifth district are enthusiastic over county organization. It is the desire of the district board that every county shall be in the organization by the next district convention. Under the discussion of the subject, "The Problem of Our Village and County Churches," led by Bro. N. S. Haynes at the state encampment, it was clearly brought out that the problems could be best solved by a strong and active county organization. Brethren of the fifth district, this work is too important to neglect. Where one county is not strong enough to organize by itself efforts are being made to bring it into an adjoining county organization. An effort will be made to bring Mason County into the Logan County organization. A. C. Roach, of Mason City, will be an able agitator on this question.

Bro. G. C. Peters will stir up the brethren in Christian County and get them to organize. Other counties in the district will revive their organization. Too much care cannot be taken in selecting county officers that will attend strictly to business. An officer that will not attend to the county work has no right to be in the way of God's business. He ought to get out. Pike County will have a meeting sometime this fall. The Macoupin County meeting will be held in November, at Carlinville. PAUL H. CASTLE, Sec.

Virden, Ill.

The Churches of Minnesota.

Less than one month remains till our convention at Rochester, Aug. 16-21. You will therefore indulge me a few suggestions touching the work in clearing up the present year.

1. To the churches yet behind with their apportionments and pledges to the state work. The board has made its contracts with evangelists and dependent churches on your pledges. *Redeem them.* Come to the rescue in this your financial obligation to God. You would not enjoy a deficit reported at the convention, and your congregation named as one that has not kept its covenant with God and the brethren. We are workers together with him.

2. Chose your delegates with an eye to the business interests of the church. We hope to make the convention strictly deliberative as to business and delegative as to acting. Choose men and women full of love and thoughts for the cause.

3. I desire to suggest a few radical changes in our plans and methods of work.

The first one is to divide the state into districts. Place over these districts a preacher or an evangelist competent to use the resources and develop the field. The idea is cooperative. All of these districts will be in touch and auxiliary to the state board.

If this seems not feasable, then I suggest that the state corresponding secretary and state evangelist be made one.

Such a combination in one man would require experience in handling men, raising money, distributing money, as well as the powers of an evangelist.

By such a plan the corresponding secretary's salary could be used to supplement the evanlists salary, field work done, and the interests of the churches be made more reciprocal.

The discussion of these suggestions will have a place on the program. Give them your thought and prayer. Bring us the thought of your church on how to take Minnesota for Christ.

Brethren, we have a feast for the soul awaiting us at our convention. A larger number of visiting brethren from out of the state than ever before have promised to be present. We hope to make this the foretaste of the *great Jubilee Convention.* Come and enjoy the good things the Lord hath in store.

E. T. GADD, Cor. Sec.

524 *Ashland Ave., St. Paul, Minn.*

Missouri Bible-schol Notes.

At our July meeting of the board we very seriously contemplated putting one of the best young men of the state in Northwest Missouri, and if the schools of the north part of Missouri that were not at Plattsburg will respond favorbly to inquiry by accepting their apportionments for the work this year we will do so long before the snow flies, and I am most anxiously waiting to hear from the cards just sent out. Will not our school representatives consider this immediately and favorably and drop me a card that your school will see to remitting its part sometime during the year ending May 31, 1900?

While at the board meeting J. W. Mounce handed me the full amount of the school pledge for the present year, $75, and this put our treasury ahead for the work to August 1st. "He that pays in advance pays twice," so that I feel grateful to the schools that are going to help us that way this year, as well as those that promptly meet their apportionments each quarter. In all this prompt giving Levi Marshal leads the way, so I am told, and the brethren delight in saying it.

At Paris the school is working against the summer exodus, so that on my visit some of their very best workers were absent. The superintendent, a busy knight of the bar, was away, the assistant and D. B. Ellis, the rustler, were gone, making the work heavier on W. H. Alexander, the faithful, and his corps of assistants, but the work goes on, and in some of the departments I saw manifestations of its efficiency in the ready answers of the children. Miss Jennie Burgess is handling the primary in just such a way as will make for good after while. Paris had no delegate this year at our Bible-school convention, for the pastor, W. N. Briney, was in Kentucky forming a partnership that will help in all his future work for the church, and while the brethren are proud of him and his work, they will be more so in the future. The officers and teachers authorized the same pledge for the coming year that they have paid for years in the past. It was here that my friend, Jacob Hugley, fell asleep, and here his widow and children; reside also our Sister Randall, and among no better people could their lot be cast. Near Paris I first began my ministry, and its leading citizens gave me help for my dear old grandmother's sake, and I strive to honor the friendship of men like Dr. Gore, D. H. Moss, S. S. Bassett, who with all their business cares love God and seek to serve him, and their children walk in the way.

At Russ, M. H. Wood reports $700 for another meeting house in South Missouri, and I verily believe that the time will come when our greater numerical strength will be in South Missouri. Brethren Giddens and Wood are both anxious to do us a great work this year, their letters breathing the constant prayer that they may honor God and their trust more and more; and did you notice, did you call the attention of your school to the *six* new schools organized in June, to the money raised for the two meeting houses, while the July reports gives us another new house or the money for it, and another new school, so that with pleasure I mailed the men their July salaries promptly, on receipt of their reports for the month, doing that much to help them as they seek to help us, and if you can remit your school's part for this first quarter, will keep this up every first.

But I must tell you of a Bible-school in the Klondike, superintended by one of the Paris elders, J. B. Davis, than whom there is no truer or more devoted man of God. It meets regularly and will do good, and I am told that very wicked men participate in its work with pleasure, and that they honor men like our brother. God bless him and Osborne and such as they, and prosper them in their way.

Let no county superintendents fail to see that their schools are represented at the several county meetings, also seeing that the program includes that needed in their respective counties. You know better than any one else, then have it. H. F. DAVIS.

Commercial Bldg., St. Louis.

State Mission Notes.

The Nodaway Valley district has had one of the most successful years in its history. Under the wise management of the district board and the enthusiastic evangelism of T. W. Cottingham they have had nearly 350 additions in seven months. They have still one month to work and the evangelist is now at Fillmore in a meeting and will go from there to Mt. Zion, in Gentry County, where he will finish up his year's work. It is expected that he will have 400 additions to report at the district meeting, which convenes at King City, and that in the whole district there will be an actual gain of 500 to the churches this year. Remember, this is not a new settled country, but in a place where it seems as though the work had already been done. If the ratio of this increase were to obtain in all parts of the state there would have been an actual gain to our people in the state of nearly 10,000.

What has been done in this district is possible in every other district in the state. The lethargy, the indifference, the neglect, suggests the question as to whether the spirit of evangelization has died or is dying out among us. In the Northeast districts, in the Audrain, Boone and Callaway districts, there are opportunities for the planting of the gospel that are wasting for the want of effort on the part of the churches there.

I fear that we are sleeping, and while we sleep the enemy will sow tares. Do you think the work is all done? Do you know that in St. Louis County proper we have but one church, Tuxedo? In St. Charles County but one, Foristell? In Warren County one, Warrenton? Take the leading railroads out of St. Louis. On the Burlington we travel 60 miles before we find one of our churches, to Foley. On the Wabash 50 miles, to Foristell. On the Missouri Pacific 54 miles, to New Haven. On the Frisco 100 miles, to St. James. All this vast territory lying around this great city, teeming with tens and hundreds of thousands of people, and yet we have no church in it all.

We ought, we *must* have a fund to employ men to enter this field as evangelists, to support men at the places of importance as pastors, or else acknowledge to the world that we have lost the enthusiasm, the devotion, the zeal of the fathers for the propagation of the truth of God. Have we the truth? Is it necessary for the conversion of men? Then for the sake of concistency let us arouse to the need of the hour and not supinely perish.

There are serious questions confronting us. Do you know that nearly twice as many churches so far have contributed to Foreign Missions in Missouri as have paid anything to our state work? Now, why? I know that I have yet two months in which to bring up the arrearages, and many, very many, of the churches will respond to the appeal. But still there will be many who will not give heed at all. I have a letter before me in which one of the best of men tells me about, to how many things the church of which he is a member has contributed this year. The list is long, the total a credit to the church, but he closes up by say that they do not feel able to contribute, to our work at all this year. This seems to say that every other interest comes and ought to come before our state work. I do not believe it. We must have a new rallying and *state missions must come to the front.* No church ought to feel that it has done the full measure of its duty till it has come heartily into this work.

In the beginning of this month we sent out cards for the last quarter and we hopep to have money in the treasury to pay the men for the month of July. Yet our treasury is *empty.* Do you wonder that your secretary becomes discouraged and disheartened? Will you not help now in this work?

Yours in His name,

T. A. ABBOTT.

1123 *Oak Street.*

Evangelistic.

MASSACHUSETTS.

Brockton, Aug. 1.—Three additions last Lord's day; four since last report.—G. A. REINL.

NEW YORK.

Tonawanda, July 31.—Three excellent young ladies took membership with us here yesterday morning. 214 in Bible-school. Splendid interest.—A. M. HOOTMAN.

TEXAS.

Manor, Aug. 4.—Two added to Manor by baptism and two by statement; also three at Elgin by statement recently.—C. E. SMOOTZ.

ILLINOIS.

One confession at Fairfield, July 23rd.—O. D. MAPLE.

Longview, July 31.—Two additions yesterday at Prairie Chapel at regular services.—B. N. ANDERSON.

MICHIGAN.

Du Plain, Aug, 5.—One by statement and one by baptism since last report.—J. H. LACEY.

Hartford, Aug. 3.—Two confessions since Sunday night; a man and wife of middle age.—GARRY L. COOK.

COLORADO.

Denver, Aug. 4.—Four additions at regular services in July; one by letter, three confessions. Church lots purchased in February now clear of debt. We are now accumulating a building fund. Summer audiences good.—FLOURNOY PAYNE.

VIRGINIA.

The meeting at Crewe was held in a tent. It lasted two weeks. Audiences were large. Could not accommodate them in the tent; 31 confessed Christ and three were added otherwise. All who confessed will not unite with the church at Crewe. J. C. Reynolds is the pastor. J. W. Ellyson led the music.—W. H. BOOK.

INDIANA.

Indianapolis, Aug. 3.—One addition at North Park Church on last Lord's day.—J. M. CANFIELD.

Marion, Aug. 3.—The Central Christian Church on West Fourth Street is in a prosperous condition. The interest in the work and attendance is on the increase. Under the efficient work of the present pastor, E. N. Tucker, there are frequent accessions to the church. The Sunday-school is larger than it has been for yerrs.—R. H. SMITH, clerk.

NEBRASKA.

Waterloo, July 31.—Two accessions by letter to the church here. One July 23 and one July 30. Interest growing also.—A. O. SWARTWOOD.

Fairfield, July 26.—Just returned from Cornell, my old home. I was called by telegram. I preached two sermons and baptized a man 68 years old. My work at Ox Bow and Union Center is moving along nicely. Large audiences notwithstanding hot weather.—E. W. YOCUM.

FLORIDA.

Jacksonville.—There have been two additions to the Adams St. Church since our last report. Our Sunday-school, prayer-meetings and Lord's day services have had a marked increase in attendance during even the heated term. We have been notified that our friends of the 56th St. Christian Church, of New York City, have sent to us a shipment of new song books, for which courtesy we extend our thanks. Our young but developing church has had a number of courtesies shown to it of late, for all of which we have due appreciation. Our Y. P. S. C. E. enjoyed the pleasure of a most excellent address last Lord's day evening from our widely known and much-beloved Sister Rebel Withers, state president of the Juniors.—T. H. BLENUS.

IOWA.

In a two nights' meeting near Hamburg H. W. Ceis baptized three young ladies and one young man.

Vinton, July 31.—Great interest. Will close this week; 125 additions to date.—D. D. BOYLE, evangelist.

Lake City, Aug. 1.—Twenty-two additions in July; 20 by confession and baptism. Church united and aggressive.—F. HEY LEMON.

At Pleasantvilte, during the year ending July 30th, F. D. Ferrall has added 50 to the church without the aid of an evangelist; 31 by baptism, six from other religious bodies and 13 by letter or statement. A flourishing Junior Society has been organized and the old church debt paid off. The missionary offering home, state and foreign was $55. Mr. Ferrall has been called to serve the church another year.

OHIO.

Findlay, July 31.—A baptism July 27th, another July 30th, also a confession the same day at our mission school. I preached Sunday 23rd night to a full house on "The Influence of Ingersoll" and at close of sermon took a confession which is reported. Last night preached to a full house with deep interest pervading.—A. M. GROWDEN.

Bellaire, July 31.—Four confessions yesterday and three confessions and one added by reinstatement on the preceding Lord's day. We expect a good-sized delegation from the Upper Ohio Valley to Cincinnati in October.—C. M. W.

ARKANSAS.

Pine Bluff, Aug. 5.—Assisted Bro. Bezoni in a ten days' meeting preaching twice a day, at Morrell; six baptized and five added otherwise.—S. W. CRUTCHER.

Avoca, Aug. 2.—The church here closed a six days' meeting last Wednesday night with 17 added; 12 by baptism, one of whom did not take membership with us, but got a statement to unite with the Rogers church. J. C. France did the preaching and Bro. Jordan, pastor of the church at Rogers, did the baptizing. This church now numbers 40 members, all in good order and working nicely.—F. M. SEAMSTER, pastor.

MISSOURI.

Marionville, Aug. 4.—Our short meeting at Smithfield of two weeks resulted in eight additions. Bro. France is doing a good work there. We start Monday to North Missouri on a tour.—MORGANS AND DAUGHTER.

Kansas City.—Two added to Westport Ave. Christian Church Sunday; one by confession.—THOS. J. DICKSON, pastor.

Joplin, July 31.—We had three additions here yesterday; two by letter and one by confession. Our Jubilee service and reception will occur next Thursday night.—W. F. TURNER.

Tarkio, Aug. 1.—Four additions during July. One of them my good wife. We have just finished some repairing and painting on our church house at a cost of nearly $100. Our county convention at Fairfax was a success. A tent meeting at Westboro has just closed. Only two were added to membership, but much good was done. Bros. McCluer and McKenzie, of C. C. C., Albany, did the preaching. Fairfax, Rockport and North Star churches are thriving under the able ministry of Edwards and Glascock. All aboard for our district convention at King City, Aug. 29-31.—A. R. HUNT.

KANSAS.

Columbus, July 24.—Two more confessions at regular services here yesterday.—M. MCFARLAND, pastor.

Kanapolis, Aug. 4.—Meeting nine days old; 23 added. We hope to locate a pastor and buy a church house before we close.—H. V. SCHOLES, evangelist.

Pratt, July 28.—Our tabernacle meeting with R. L. Lotz continues. Bro. L. is giving us some strong meat. My next meeting will be at Holt, Mo.—V. E. RIDENOUR, singer.

Horton, Aug. 1.—The church at Horton has just closed the most successful meeting ever held in the city. It was cocducted by Bro. S. M. Martin and was a community stirrer. As a direct result of the meeting 104 were added to the church and many more given a better understanding of the claims of the gospel. As a preacher of the simple gospel of Christ as "the power of God unto salvation," Bro. Martin is an effective force. The converts of this meeting are singularly well instructed, and there is not one but realizes that it means much to be a Christian. At the close of the meeting an indefinite call was extended to the pastor to remain after the completion of his first year, Oct. 1.—B. F. VAUGHAN.

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Literature.

In the American Monthly Review of Reviews for August the editor comments on educational conditions in the South, with reference to the future of both the white and colored races. In the same magazine is the address delivered at the Capon Springs (W. Va.) conference in June by Dr. J. L. M. Curry, one of the foremost educational leaders of the South, and an active executive officer of the Peabody and Slater Fund. The results of the Peace Conference, Secretary Alger's resignation and other of the foremost issues of the day are ably discussed in this number of the American Monthly Review of Reviews.

The North American Review for August is remarkable for the number and diversity of subjects of present interests which are represented in its large pages. Some of the most important events and movements of the time are discussed in it by those who are either closely associated with them or have made a special study of them; and, at the same time, as befits a magazine intended for summer reading, it contains several brilliant articles of an entertaining character on literary, dramatic, artistic and athletic themes.

The August number of Self Culture continues to show the rapid strides made by that unique magazine. The half-tone pictures are superb, and they illustrate such interesting subjects as "Quebec the Gibraltar of America," "The Birth of the American Flag," "A Decade of Institutional Development in Philadelphia," "Papal Possibilities" and "Andreas Hofer, the Tyrolese Patriot." The portraits in "Papal Possibilities" are from photographs by the official photographer at the Vatican.

The Werner Company, Akron, Ohio, is publishing a book entitled "Encyclopædia of Omena and Superstitions" by Mrs. Cora Lynn Daniels.


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Family Circle.

The Infidel and His Daughter.

[Suggested by reading a newspaper paragraph describing the scene between Ethan Allen and his daughter on the eve of her death. She asked the stern infidel in whose faith he should have her die, his or her mother's.]

"The damps of death are coming fast,
My father, o'er my brow;
The past, with all its scenes, has fled,
And I must turn me now
To that dim future which in vain
My feeble eyes descry;
Tell me, my father, in this hour,
In whose stern faith to die?

"In thine? I've watched the scornful smile
And heard the withering tone,
Whene'er the Christian's humble hope
Was placed above thine own;
I've heard thee speak of coming death
Without a shade of gloom,
And laugh at all the childish fears
That cluster round the tomb.

"Or is it in my mother's faith?
How fondly do I trace,
Through many a weary year long past,
That calm and saintly face!
How often do I call to mind,
Now she is 'neath the sod,
The place, the hour in which she drew
My early thoughts to God.

"'Twas then she took this sacred book,
And from its burning page
Read how its truths support the soul
In youth and failing age!
And bade me in its precepts live,
And by its precepts die,
That I might share a home of love
In worlds beyond the sky.

"My father, shall I look above,
Amid this gathering gloom,
To him whose promises of love
Extend beyond the tomb;
Or curse the being who has blest
This checkered path of mine,
And promises eternal rest,
Or die, my sire, in thine?"

The frown upon that warrior brow,
Passed like a cloud away,
And tears coursed down the rugged cheek
That flowed not till that day.
"Not—not in mine," with choking voice,
The skeptic made reply—
"But in thy mother's holy faith,
My daughter, may'st thou die!"

A copy of the above poem was sent to the Sunday Republic by Mrs. A. J. Tommerson, of this city.

Blessings of a Rainy Day.

BY LOUISE BOVILLE.

"The day was dark and dreary,
It rained and the wind was never weary,"

sang the poet, and Nettie Forrester wondered if he had not written those words on a day like this. It was Sunday, too, and Nettie did so dislike rainy Sundays. "Oh! dear!" she thought, despondently, "everybody will be cross and disagreeable today; why can't it wait until to-morrow to rain?"

Just at this moment the figure of a young girl, clad in a mackintosh and carrying a dripping umbrella, appeared around the corner.

"Ready, Nettie?" she called, cheerfully. "Isn't this glorious? Why, my dear girl, how blue you look!" she exclaimed.

"Isn't this enough to make any one look blue?" the other returned.

"Why, certainly not; though it is rather disagreeable," admitted truthful Maimie; "but that is a better reason for us to look cheerful and

"'Let a little sunshine in,'"

she replied, laughingly, singing the line from a Sunday-school hymn. Nettie smiled too, and the two happy-faced girls started off to church. Many sad and ill-humored people met them on the way, and a glance at those pleasant faces unconsciously brightened their own. On account of the weather many of the Sunday-school teachers were absent, and the superintendent came anxiously to the teacher of the class of which these two girls were members, asking if she could spare two of her little flock.

"Mamie, will you go?" she inquired.

"Yes, Miss Brown," the girl replied promptly.

A number of others were asked, but refused. At last Nettie said quietly, "I'll go if no one else will."

"Thank you, dear," said Miss Brown, gratefully, and Nettie was soon installed as teacher of a class of little boys.

The prospect was rather discouraging, as not one had even read the lesson, and they were all mischievous boys. But Nettie bravely did her best, and when the bell rang sat down among them and wondered if she had done any good.

"Well, I tried," she thought, hopefully.

"How do you like teaching?" asked her friend, when Sunday-school had been dismissed.

"I would like it if I knew enough to teach," replied Nettie, "but I need to learn so much more myself."

"Yes, that is true of us both," said Mamie, earnestly. "But if we all wait until we know enough, where would we get enough teachers?"

"I never thought of that," replied the other. "But I am afraid I didn't do those little boys any good."

"Nettie, you sowed the seed and God will give the increase," was the earnest rejoinder.

There was no reply to this and the two friends walked on in silence.

When Nettie's home was reached the girl clasped the hand of her friend, saying warmly, "You are one of the greatest blessings a rainy day ever brought, Maimie; don't you ever grow cross or discouraged?"

"Yes, very often," returned the girl. "But I just try again, with the help of Christ."

These words were true and Nettie never forgot them, and whenever inclined to give up she only repeated these words, and did as they advised. Though meeting with many failures and often falling into temptation, Nettie kept on trying and did much good that she knew not of. She was happy in her life, and like all Christians found joy in the Master's service.

South Bend, Ind.

"Found!" cried the explorer, as the North Pole hove in sight. "I annex this district in the name of my gracious sovereign." "Too late," murmured a native, laconically. "All this district is under the control of the ice trust."—*The North American, Philadelphia.*

Lottie.

RHITTA C. FOOTE.

It is the new-old story. You sit in the twilight with your Bible on your knee and a sigh upon you lips; you are a father no more and your wife listens in vain for a well-known voice.

But list! Out of the deep unknown there comes a voice, sweet, gentle, harmonious: you hear it in the tinkling of the twilight bell; you hear it in the softest murmur of a Sabbath breeze. "And the child *grows* and the grace of God *is* upon it." Heaven's breezes now fan her cheeks; heavenly manna feeds her soul; she drinks of the river of life eternal; she bathes in the silvery tide; a new life is breathed into her heart; a new name is written on her forehead. Shall we call it "Charlotte May," or shall we call it Angel?

A year passes, a year is gone, and still your earthly home is shadowed, and still from upper courts the same sweet peace, the same sad love, the same gentle voice: "And the child *grows* and the grace of God *is* upon it." And the "Rock of Ages" seems nearer and clearer and dearer than ever before.

Lottie is a woman now and you are going home to her. Slowly the sun sinks in the western sky, and over the mountain and valley the twilight breezes sing their lullaby as down the horizon sinks the orb of day, and gently down like a summer rain comes the evening. 'Tis midnight now, and clinging with reluctant hand to the remnant of the dying day, you whisper to earth—"Good-bye."

Good-bye to sorrow, good-bye to pain,
Good-bye to earthly loss and gain,
Good-bye old earth with your sighs and tears,
And mingled mercies of many years,
We never shall meet again

'Tis morning now! The gate swings wide to glories unexplored. The Savior shows his smiling face in wondrous splendor wrapt, and joys unequaled are spread before your gaze. A sweet voice whispers, "Aren't you *glad* for me, papa, aren't you *glad* I'm waiting for you." What a grand reunion, what a welcome on the other shore where we no longer weep for what has been, but smile at what must be!

"Where the mists have rolled in splendor from the beauty of the hills,
Where the sunshine, warm and tender, falls in kisses on the rills;"
Where there is no sorrow and crying, where all tears are wiped away.

O "low green tents!" O lowly mounds,
Where treasures buried lie,
May sunbeams kiss your grassy tops
Where gentle breezes sigh.

A golden chain of holy love
Has linked our hearts to you,
And angels whisper of her life,
Of the old ones and the new.

How sweet the waving pine trees swung,
And when the preacher said,
"Ashes to ashes, dust to dust,"
We thought that she was dead.

And so we placed her 'neath your care,
We plucked the lilies white,
Our eyes were dimmed with sorrow's tears,
And so we thought 'twas night.

O bleeding hearts, by sorrow torn,
Still gazing on the sod,
Those "low green tents" *shall not be pitched*
In the city of our God.

Paw Paw, Mich.

[The above article was written as an answer to an article under the same heading in our issue of June 22nd.—EDITOR.]

A Valentine Story.

KATE W. SEARCY.

It was February 12, two days before St. Valentine's Day. The boys in Miss Partridge's room could hardly recite for thinking of it.

One corner of Timsie Foreman's desk was packed with the cheap colored pictures he had bought at the drug store.

"Wasn't it fun, though, to look at 'em in the show window an' pick out the ones that fit folks I'm goin' to send 'em to!" thought Timsie.

That night he spread them out on his bedroom floor and giggled over them.

One was the sourest, ugliest kind of an old maid. She had thin hair and wrinkles and a turned-up nose. One eye was squinted in the most comic manner. A big, lean, black cat stood on the back of her chair. She was darning a sock. Under the picture were some printed verses. They were very coarse, but Timsie thought them fine.

"This will 'zactly suit Miss Howard!" he laughed. "She's not quite that old an' ugly, but she's got a squint eye an' a black cat an' she sews for a livin'. I'd like to see her when she gets this! He, he!"

One was a little boy with a deformed body.

"That's Billy O'Brien! He couldn't help the hack runnin' over him an' bendin' him up so, but he fires up an' uses his fists so rough when a feller looks at 'im, won't it be fun to send it an' be safe! He, he!"

The others were bad enough, you may be sure. "I guess some folks won't feel so big when they see theirselves as St. Valentine sees 'em!" quoth Timsie, as he went chuckling to bed.

While he slept a great change took place. He heard a rumbling sound; then felt a jerk and a queer, gliding motion. He sat up and looked around to see what it meant. He was in a big chair, rocking. The room was warm and neat, but not like his own at all. A large mirror hung on the wall. In it he saw that he was no longer a little boy, but a tall, gaunt woman. To make sure, he rubbed his eyes. As he took his hands away he saw that one eye was all drawn and squinted. Then he knew that he was Miss Howard. He began to feel and act just like her.

She stooped and stroked the cat and picked up the sewing in her lap. Her heart was light and there was a quiet smile on her face.

At that moment the gate opened and the postman came up the walk. The sight of him made her happy, for she did not often have letters come to her.

She leaned back in her chair and joyfully cut the envelope with her scissors. Out fell the gaudy picture of an ugly old woman with a squinting eye like hers! Beneath it were some cutting, unkind words about old maids. O how it hurt her to be thus rudely shown that people noticed and laughed at her misfortunes! She bowed her head in her hands and tears crept out between her thin fingers. But she must not waste her time in tears. With trembling fingers and a heavy heart she took up her sewing again, and worked at it the best she could, straining her weak, red eyes to see through the tears that filled them.

There came another rumble and jerk, and Timsie turned uneasily over in bed. He rubbed his eyes a little and the squint was gone. He sat up and stared. It was broad daylight. Scattered on the floor were the hateful Valentines he had thought so funny the day before.

It was a very quiet boy who went from Timsie's home that morning and slipped into Timsie's seat at school.

"What's the matter, Timsie?" shouted the boys at recess. "Where's your pile of Valentines? Got 'em all ready to send?"

"I'm not goin' to send any," said Timsie.

"My ma says she wouldn't either, if she was me!" said Tommie Burton.

"An' ma told me not to dare send one!" said Bennie Woods. "But I thought 'twould be fun to see you send yours. Wisht you would!"

"It ain't fun," said Timsie. "Besides, it's wrong. I don't want to get any o' that when I'm old an' can't outgrow 'em."

"Tell you what!" cried Tommie. "Le's send some pretty ones!"

"Le's do!" urged Bennie. "Ma'll let me do that! There's just heaps of 'em down to Mr. Graham's, with angels an' babies an' hearts on 'em!"

"Com on, then!" cried Timsie. "Maybe he'll swap some nice ones for the old ugly things I bought yesterday. Le's ask him."

As they trooped to the teacher for permission to go, Timsie was not so full of fun, 'tis true, as he had been the day before, but he was happier. And is it not better to be good and happy than merely to be funny? I wonder what the young folks of our "Family Circle" think of it?

WALTER BAKER & CO.'S
Breakfast Cocoa

TRADE-MARK.
Costs less than One Cent a cup.
Be sure that the Package bears our Trade-Mark.
A Perfect Food. Pure, Nutritious, Delicious.
WALTER BAKER & CO. Limited.
Established 1780.
DORCHESTER, MASS.

Personal Work.

On a cold winter evening, said Dr. T. L. Cuyler, recently, I made my first call on a rich merchant in New York. As I left the door, and the piercing gale swept in, I said:

"What an awful night for the poor!"

He went back and bringing to me a roll of bank bills, said:

"Please hand these for me to the poorest people you know."

After a few days, I wrote to him the grateful thanks of the poor whom his bounty had relieved, and added:

"How is it that a man so kind to his fellow creatures has always been so unkind to his Savior as to refuse him his heart?"

That sentence touched him to the core. He sent for me to come and talk with him, and speedily gave himself to Christ. He has been a most useful Christian ever since. But he told me I was the first person who had ever talked to him about his soul in twenty years. One hour of pastoral work did more for that man than the pulpit effort of a lifetime.—*New York Observer.*

Dreams of the Holy Land.

I know not if the coming years shall darken into night,
Or from Egyptian bondage lead my soul to Canaan's light.
I know not if these waking eyes shall e'er behold thy face,
Dim land of awe and mystery—dread cradle of our race!

But when the dying day begins his misty veil to weave,
And 'mid the holy hush descends the sweetly solemn eve,
My dreams are golden with the light of Asia's amber sky—
I stand amid the stately scenes of ancient days gone by.

Night fades away; the slumbrous air grows faint with fervid beams
And the glory of the Orient upon my vision streams.
Around me rise the purple hills; I tread the golden sand;
I breathe the airs of Palestine, the ever Holy Land.

Rich perfumes flush the charmed air; Gilboa's spicy breeze
Sings softly through the silence of the odor-dropping trees;
Adown the winding vales the flocks are sheltered from the heat;
The palm trees bend in beaty, and the spring is at my feet.

Up from the mist of ages soars the grand primeval morn,
And calmly in its radiance stands the seers of the dawn;
In robes of light, all century-white, they pass before my gaze,
Soft shining in the chastened glow of patriarchal days.

They pass, the prophet, priest and king, immortal evermore,
With brows all luminous with faith, eyes deep with mystic lore;
They pass, the world's great patriarchs, with slow and solemn tread,
And all the lordly legions of the saintly, sceptered dead.

The sunlight wanes—a wondrous change comes o'er the burning sky;
Robed in a rarer radiance the hallowed hillsides lie;
The placid moon is at her full; I see no cloudy bars
To mar the silver-shining of the everlasting stars.

[The above poem was published in the EVANGELIST about thirty years ago, in Davenport, Ia., and is published again by request.—EDITOR.]

Milton's Last Poem.

I am old and blind;
Men point at me as smitten with God's frown,
Afflicted and deserted by my kind:
Yet I am not cast down.

I am weak; yet, dying,
I murmur not that I no longer see;
Poor, old and helpless, I the more belong,
Father supreme, to thee.

O merciful One!
When men are farthest, then thou art most near;
When men pass coldly by, my weakness shun,
Thy chariot I hear.

Thy glorious face
Is leaning toward me, and its holy lsght
Shines upon my lowly dwelling-place,
And there is no more night.

On bended knee
I recognize thy purpose, clearly shown,
My vision thou hast dimmed that I might see
Thyself—thyself alone.

I have naught to fear;
This darkness is the shadow of thy wing:
Beneath it I am almost sacred, here
Can come no evil thing.

The Rich Man's Burden.

Is it a disgrace to die rich?

From the peak of a fortune that is popularly supposed to be $200,000,000, Andrew Carnegie has declared that the man who dies rich, dies disgraced. On the other hand, Russell Sage, who has gathered a a great many millions himself, retorts that the disgrace is in dying poor. It does not seem to have occurred to either of these rich men that they are virtually of the same opinion. They measure success by the same yardstick—the ell of money.

The question, stripped of all sentimentality, is simply this: What is the responsibility attached to a great fortune? Is the rich man's first duty to the financial and commercial interests of the country, or to that part of the community that stands in need of private benefaction? By "dying rich," Mr. Sage means dying in harness—fulfilling to the end his obligations to the meney-breeding community. Mr. Carnegie believes that it is his duty to give the latter half of his life to distributing the fortune he has accumlated in the first half.

The distribution of surplus wealth is the chief problem that confronts American civilization. What the slavery question was forty years ago, that question will be to-morrow. Mr. Carnegie has discerned the evil; but what is his remedy? Charity—beneficence—expending money in an attempt to check poverty. At first glance this seems to be a magnificent intention. There is a moral beauty about charity that appeals with singular power to this generation.

I met a New York politician the other evening just after he had given alms to a sturdy beggar. "I refused that fellow at first," he said, "and somehow or other I didn't feel right, so I went back and gave him a quarter." "Why?" I asked. "Well, I like to have my conscience all right, so I can sleep with impunity."

That was the crude Tammany way of defining the impulse that has led Mr. Carnegie to devote his millions to ameliorating poverty.

Now the beneficence that attempts to fight poverty is a positive injury. Said Herbert Spencer: "To help the good-for-nothing at the expense of the good is a social crime." Philanthropy has done good only when it has fostered a desire for a well-ordered life—the instinct toward social well-being—love for order and beautiful things. The daily war with want must be waged by the individual. The business of philanthropy is to reward the man who fights this battle well. To make him richer—to increase his physical comfort—is to pull down his self-respect.

If Mr. Carnegie expends his fortune—be it in art galleries, concert rooms, libraries, public baths, theatres—in aiding the poor poor man to lead a well-ordered life while waging war with want, he will do $200,000,000 worth of good; if he tries to fight poverty he will do just so much harm, and had far better left his money to breed in trade and commerce. VANCE THOMPSON.

A Pleasant Smile.

BY DE WITT COSGROVE WING.

There's a great poem in a smile. The cold, unsmiling face we sometimes see does not make its possessor a friend unless there is something about the man or woman to counteract the repulsive countenance. It is easy to smile, whether one sees anything funny or not. The smile that makes those who see it feel its influence is one that comes from the heart. The habitually smiling face is like the one that never smiles,only it may have less bad influence. When one meets a stranger and the occasion makes it necessary to establish an acquaintance, or at least to talk a few minutes, he has a kindlier feeling toward the stranger if he is pleasant, and, when asked a question, replies in a pleasant, agreeable manner. If a smile is seen on each face when the conversation seems to warrant it, a feeling of ease, one that breaks up stiff formality, is experienced. A pleasant look should be mutual. There are some cross, gruff old sinners, saturated with beer and whisky, however, who never smile only when a dime is seen coming their way. Where you find selfishness and moroseness in a man you are not likely to find smiles. Kind words from a smiling but not deceptive face makes the cold world seem much more merciful and just, and those who can't smile are either dyspeptics, heretics or lunatics. Smiles make life sweeter and pleasanter, and tend to a more substantial brotherhood.

There are far too many unsmiling faces in this world. Too many men are wrapped up in self. I believe the men who maintain the cross, angry looking face and answer their fellowmen in a voice of young thunder are earthly representatives of His Satanic Majesty and haven't the power to smile from the heart, whence true and influencing smiles come. The cheerful man with a smile on proper occasions is the happy man, the helper of humanity. His smiles and pleasant countenance will be remembered by those with whom he associated. Nature abounds in smiles. Why not we, as she, abound in smiles?

Des Moines, Ia.

In Greenland a child is never buried alone; a live dog is placed in the coffin with it to guide the child to the other world. "A dog can find his way home anywhere," the Greenlanders declare.—*Missionary Review.*

FREE TO SUFFERERS.

The New Cure for Kidney, Bladder and Uric Acid Troubles.

Almost everybody who reads the newspapers is sure to know of the wonderful cures made by Dr. Kilmer's Swamp-Root, the great kidney remedy.

It is the great medical triumph of the nineteenth century; discovered after years of scientific research by Dr. Kilmer, the eminent kidney and bladder specialist, and is wonderfully successful in promptly curing kidney, liver, bladder and uric acid troubles.

Swamp-Root has been tested in so many ways, in hospital work, in private practice, among the helpless too poor to purchase relief, and has proved so successful in every case that a special arrangement has been made by which all readers of the CHRISTIAN-EVANGELIST who have not already tried it, may have a sample bottle sent free by mail, also a book telling more about Swamp-Root and how to find out if you have kidney or bladder trouble. When writing mention reading this generous offer in the CHRISTIAN-EVANGELIST and send your address to Dr. Kilmer & Co., Binghamton, N. Y. The regular fifty-cent and one-dollar sizes are sold by all first-class druggists.

Pitching Toward Sodom.

Men pitch toward Sodom with regard to their children over and over again. A father says, "What am I going to make of my boy?" He makes up his mind what business his boy is to have, and then he sets himself with full purpose to endeavor to find the college or situation where that boy is most likely to receive the best preparation for his business or profession.

You say that is right.

That is not right! His first business is to put the boy where his character will be kept right and pure. His first business is to see where he can best secure his child's eternal interests, even though he may have to sacrifice something in temporal things. Men are pitching toward Sodom with their children over and over again, and to secure them a competence in earthly things and bring them to places of success in life, they are risking and ruining their eternal welfare.

Another way in which a man pitches toward Sodom is this: He lives in one of our large cities. God prospers him in his business. But what is he moving for? His children are growing up. He is looking for the best suburb, and when he makes up his mind he looks for the best house, and presently tells you he has found what he wants.

"But where are you going to worship?"

"I never thought of that. I must go and see."

In scores of instances men have blighted the spirituality of all their family by taking them away from the city house and old home sanctuary into a neighborhood where there is nothing to help them spiritually. You are piching toward Sodom unless you have taken into account what spiritual food you are going to provide for yourself and your bairns.—*Rev. G. Campbell Morgan, in "The True Estimate of Life." (Chicago: The Bible Institute Colportage Association, 15 cents.)*

Pay as I Go.

I met a feilowman, the other day, who was very severe on another who had failed to pay a debt due him, and who puffed up as he said, with a good deal of fervor, "I pay as I go." This suggested some questions, and I began to fire them at him.

"How much did you pay your preacher last year?"

"Nothing; 'cause I don't owe him nothing."

"What did you contribute to missionary work during the year?"

"Not a cent; it is none of my business."

"What did you give to charity in 1898?"

"Nothing. I believe in charity beginning and remaining at home."

"What have you contributed to the support of disabled soldiers?"

"Not a dime. Let the state care for them."

"What taxes did you pay on money you have loaned out?"

"Not a penny. That's none of the government's concern."

"Did you help the cripple begging in our community the other day?"

"No. Let all such go to the free hospital."

"Did you ever contribute to the support of a free hospital?"

"No. It's no home of mine, and I don't ask shelter from any of them."

"Did you offer to help the poor widow who lives near you, and whom you know to be in want?"

"No, for the poorhouse is the place for all such."

"Did you help nurse that neighbor who suffered such long and painful illness?"

"No. Doctors and nurses are paid for that work."

"Did you welcome the stranger you saw in church last Sunday?"

"No. Let the ushers attend to that."

"Did you ever give a word of cheer to a discouraged brother man?"

"No; don't ever bother with such folks."

"Did you ever speak a word of sympathy to a sorrowing soul?"

"Never did, and never expect to."

"Did you ever offer a hand to a fallen sellowman?"

"No; my hands are busy at work."

"And yet you say you pay as you go?"

Hopelessly insovlent! Criminally in debt! Many times a bankrupt! Selfish spendthrift! Faithless to a high and sacred trust! Cowardly dodger of duty! False to God and man! Miserable miser! Repent! Ask for mercy, or soon you will stand in the presence of a just Judge, and be pronounced an eternal bankrupt!—*Union Gospel News.*

Important Commercial Positions for Women.

Taking in the whole country there is no position connected with the running of a great mercantile establishment that is not filled by women. There are women advertising managers who receive salaries of $5,000 a year, women buyers and women dressers, and superintendents and managers who earn very nearly as much, and traveling saleswomen whose commissions amount to more than is received by two-thirds of the men drummers. In this industry, at least, woman has demonstrated that she possesses executive and administrative qualities equal to those of most men.

ARMSTRONG & McKELVY Pittsburgh.
BEYMER-BAUMAN Pittsburgh.
DAVIS-CHAMBERS Pittsburgh.
FAHNESTOCK Pittsburgh.
ANCHOR, ECKSTEIN } Cincinnati.
ATLANTIC, BRADLEY, BROOKLYN, JEWETT, ULSTER, UNION } New York.
SOUTHERN, SHIPMAN } Chicago.
COLLIER, MISSOURI, RED SEAL, SOUTHERN } St. Louis.
JOHN T. LEWIS & BROS CO Philadelphia.
MORLEY Cleveland.
SALEM Salem, Mass.
CORNELL Buffalo.
KENTUCKY Louisville.

WHY is it that the brands of White Lead made by quick or patent process are almost invariably sold below the price of standard brands?

Because practical painters and consumers generally know that they are inferior to the brands made by the "old Dutch process" of slow corrosion. The brands named in margin are genuine.

FREE By using National Lead Co.'s Pure White Lead Tinting Colors, any desired shade is readily obtained. Pamphlet giving valuable information and card showing samples of colors free; also folder showing picture of house painted in different designs or various styles or combinations of shades forwarded upon application to those intending to paint.

National Lead Co., 100 William St., New York.

In one of the largest of New York's emporiums all the employees in the business office, from head cashier down to copy clerk, are women. The entire receipts of the store, amounting, sometimes, to $50,000 in a single day, pass through the hands of women.—*From "Women in Great Department Stores," in Demorest's Magazine for August.*

The Preacher Who "Took to the Woods!"

My pleasure in the society of "nature" has always been as much a matter of "dress" as in that of "people!" A man would form but a poor opinion of a picnic if he should attend it in a "swallow-tail," and would be utterly wretched at an evening reception in corduroys or blue jeans. You must have on the "wedding garment" to enjoy the "wedding feast," and there are probably millions of people who do not "love" nature simply because they have never worn the proper clothes into her presence. She has her own grim humors and razor-edged ironies, and can make a man in patent leather boots and high collar as uncomfortable in a woodland glen—as can a bevy of girls a young fellow in a parlor—if they find him there without his cuffs!

I dress with as much care when I go to visit the haunts of nature as I do when I enter art gallaries or churches or dining-rooms. No wonder men "hate" rain storms in boiled shirts and lavender trousers. No wonder they "abominate" mountain climbing in tight boots! That satirical old lady, Mother Nature, means to make them! —*Chas. Frederic Goss, in the Interior.*

London's Population.

The human population of London is one of the wonders of the world, but still more marvelous is its animal population.

Concealed in its walls, drains and sewers are from 20,000,000 to 25,000,000 mice, and between 5,000,000 and 6,000,000 rats.

To prevent these from multiplying into billions and eating the people out of house and home there are 1,000,000 cats and 200,000 dogs.

Of domestic fowls and pigeons there are over 500,000, and a certain computation shows that within the boundaries of the metropolis there are 12,000,000 sparrows, thrushes, blackbirds and other birds of all kinds.

Of fishes in the various ponds and lakes aquaria, and in private houses, there are from 3,000,000 to 4,000,000.

And of horses, donkeys, mules, cows, goats and sheep there is a total of 300,000.

This makes the immense total of 42,000,000 to 49,000,000 animals of all kinds. Add the 6,500,000 human beings, and you have from 45,500,000 to 55,500,000 living animals within the metropolitan radius, not to speak of the thousands of millions of worms, flies, bees, wasps, butterflies and the like.—*New York Telegram.*

Good Advice.

Every young man should take care of his money. It is a religious duty, I think, for one to get all the money he can, to keep all he can, and to give away all he can. I have followed this principle all my life, as is evidenced in this little book. It tells me exactly what I did with my money during my first few years in business. It shows that between September, 1855, and January, 1856, I receiued just $50. Out of this sum I paid for my washing and my board, and managed to save a little money to put away. I find in looking through the book that I gave a cent to Sunday-school every Sunday. It wasn't much, but this was all I could afford to give to this particular object. I was giving to several other religious causes at the same time, and what I could afford to give regularly, and this has been a lifelong habit of mine. The next year after this I earned $25 a month. I was beginning to be a capitalist, and I suppose I ought to have thought myself a criminal for having so much money. I paid all my own bills at this time, and had some money to give away. I also had the happiness of saving some. I'm not sure but I was more independent then than now. I couldn't secure the most fashionable cut of clothing, but I dressed well enough—as well as I could afford, anyhow. I certainly did not buy any clothing that I could not pay for. I did not make any obligations that I could not meet. I lived within my means, and my advice to every young man is to do the same.—*John D. Rockefeller, in the New York Voice.*

With The Children.

CONDUCTED BY

J. BRECKENRIDGE ELLIS, PLATTSBURG, MO.

Don't be deceived, friends, when our society is printed as the "Advanced Society." The correct name is "Advance"—we haven't reached a finished state yet; pity the type-setters of the CHRISTIAN-EVANGELIST don't belong to our society; it would do them good, and they would not print us as "Advent" and "Advanced" if they were members and knew how it felt. Do you know there are over four hundred of us? There are. Just think of that! More than four hundred people in nearly every state, as well as Canada, who are keeping the same rules, or trying to. Why? Because they are determined to do all they can to improve that smart, nimble part of themselves that goes by the name of Mind. So we read five pages of history a week and thirty lines of poetry, not because we dote on history and poetry, but because they make healthy food, and the mind grows on them, and develops and becomes strong. For the person who only reads fiction is like one who only cares for candy and cake. And if he don't look out he will lose all appetite for useful victuals, and his teeth will get bad, and his stomach will play him false, and he will get cross and sickly. But we of the Advance Society will by-and-by get to like history and poetry, and so come to appreciate only good books, and when the Master demands an account of our talents, we will not bring out our minds wrapped up in napkins, like some people's minds I know of—only it is best to name no names. Some people can't tell a linen handkerchief from a nice cotton one; they will display the cotton goods in all innocence, but better trained eyes know; and some people will fall into raptures over sentimental, weak, foolish books; they can't tell cotton books from linen. And the only way to tell is to read good books and train your eyes. Dear children, avoid cotton books! You can't tell 'em by the price—some of the best books are printed in yellow paper. You can't judge by your friend's opinion—probably your friend is misguided in this matter. Train your eyes by planting them on history, poetry, good quotations and, above all, the Bible.

The other day I got a letter from the post office, the envelope very soiled, the stamp so faded that it showed only a pink stain, and this was printed on one corner: "Damaged by Water—Wreck." Evidently the train had been derailed, the mailbags had been plunged under water, and I held in my hand a piece of an adventure! I imagined the confusion, the crash, the terror of the passengers, the flashing of lanterns—I hope nobody was hurt—and at last the mailbags were rescued and the letters spread out to dry, and just think, somebody scraped off enough mud from a certain envelope to find my address, nearly faded from sight! I am glad it was my letter instead of me! Well, I didn't break open the envelope, because it was already wide apart, but I read the following and with pleasure: "I thought I would write and tell you how our Kansas Advance Society is getting along at Parsons, Kan. We have nineteen active members. Last month we elected the following officers: President, Ethel Dennis; vice-president, Edith McLaughlin; secretary, Minnie Ames; treasurer, Gussie Harter; librarian, Bessie Ellis; manager, Gertrude Everet. We had an ice cream social and cleared $3.45, with which we bought some books for our library. It was a rainy night, so we did not make as much as we otherwise would. A little later I will send four names for the Honor List." This letter is from Minnie Ames, and it names the nineteen members. I would like to know what books they bought and what kind of programs they have. I think that library a splendid idea. By the way, where there are circles of this kind, why not take a good magazine? Six cents apiece from each member would make over a dollar, and a dollar will buy an excellent magazine.

Mabel Fleming, Athol, Kan.: "I feel that I should have sent in something for our page, but we have been so busy; we are just through harvesting, and we have been having so much company. Bro. Drummond held a meeting in the schoolhouse at Athol; he stayed at our place. On Memorial Day five of us children were baptized. I intend to keep on reading—I know it is doing me lots of good; I hope it will do for the rest what it has done for me." From Houstonia, Mo.: "When my oldest brother was about four years old, mamma took him to grandma's. He was playing with a chair and stuck his head between the rounds, but when he tried to get out his head seemed bigger; so he was fastened. Mamma and grandma worked to get him out, but they couldn't, so grandma took the hatchet and cut the round. He got up and looked at the chair awhile and said, 'I 'ought 'at ole 'air was 'oing to 'll me.' Anna B. You might not know me by that name, so I'll put Anna Black." Mattie Lorena Upton writes that she feels acquainted with me because her mother knew *my* mother, and her sister "used to see me sitting in the door feeding the chickens." Mattie also lives in Houstonia, Mo. Floy Popplewell (Eureka Springs) spent last summer in the country, helping her mother put up fruit. She says she is going to do the same this year. She could put up all the fruit there is in this part of the country and have lots of time left to play. Gerald Dever and his mother have been reading "Little Lord Fountleroy;" they are reading my story, "A Lost Memory," in the Young Folks. Gerald is a member of the one-dollar league of the Foreign Missionary Society. He received a souvenir button. He lives in Hume, Ill.

GOLD DUST
THE BEST
Washing Powder

Mabel Gunther writes from Waterloo, Ia.: "My sister, Willoughby (seven), would like to join our society. I would like to have some of our members write to me, so I could read to our Waterloo band, to encourage us. We had a small program last Saturday because it was the last week in our quarter. We now have our badges. We have ten members. The best quotation I have learned:

'Five little things observe with care,
Of whom you speak, to whom you speak,
And how, and when, and where.'"

A. L. Patton, Annada, Mo.: "I wish to join the Advance Society. I am twelve and live in the country. I am fond of reading." Lillie Tinken, Upper Lake, Cal.: "I have read about the Advance Society, and would like to join it. I will try to keep the resolutions; I am ten." Lilamay Dawson, Turley, I. T.: "I have been reading 'With the Children' ever since it started, and now I ask for admittance. I read about George and Jennie Weston the very first thing when the CHRISTIAN-EVANGELIST came, and I am very sorry the story closed so soon. My papa is a doctor and a preacher. I am fourteen." Vera McCain, Coldwater, Miss.: "Here comes a Mississippi sandraker that wishes to join the Advance Society and advance with you. I enjoy our page very much. I am fourteen. I like to ride horseback, but I haven't any horse I can ride. Papa is a teacher, but is resting now. I hope to be on the Honor List in twelve weeks."

Next week we will have more of the continued story. You will remember that Abimelech had determined to kill all his half-brothers; but Caleb succeeded in warning one of them, a boy of his own age, named Jotham. The next chapter will tell how they tried to escape from the band of murderers, and whether they got away or not. You will remember that the main facts of this story are from the Bible.

New Honor List: Florence Leavitt (second quarter), Frankfort, S. D.; Mabel Fleming; Mabel Gunther (second quarter); Mrs. M. D. Dever and Gerald Dever (third quarter); Floy Popplewell (second quarter); Mattie Upton (second quarter); Anna Black (second quarter); Elsie Conklin and Anna Conklin, Imogene, Ia.; Gladys Fulghum, Mason City, Ia. In your reports always state what quarter it is, or how many times you have been printed on the Honor List.

Sunday School.

HERBERT L. WILLETT.

THE LIFE-GIVING RIVER.*

The work of Ezekiel in restoring the confidence of the community of Israel in Babylon took a variety of forms and continued through a series of years. The final section of his book (chs. 40-48) deals with the new sanctuary which he already sees in prophetic vision rising in the restored Jerusalem as a result of the divine blessing. This sanctuary is not like that which stood in former days, built by Solomon and gathering to itself the riches of the East and the reverent homage of the Israelites; but was to be much more elaborate and carefully planned. It served the double purpose in Ezekiel's ministry of holding before the people the divine assurance of their return and renewed prosperity in the homeland, and of preparing the way for that most emphatic type of holiness which grew up after the return and made Israel in the period after the restoration less a nation than a church—an attempt to realize an ideal theocracy grouped about a central sanctuary and wholly absorbed in the ministries of the sacred place.

Ezekiel saw the value of using a definite illustration of what God would enable the people to do and to become in the future. He was not satisfied to hold before them general promises of return, nor simply to indicate that the land would once more become fruitful and the nation prosperous, so that astonishment should strike the beholder as he contrasted the present beauty with past desolation. Something more definite even than this was needed, and the plan which Ezekiel drew up, embodying his conception of what the restored temple ought to be, served as a picture to be printed upon the mind of those Israelites whom he could reach with his addresses or his writings distributed in the form of tracts. These plans for the temple would naturally form the theme of conversation in widely scattered groups of exiles, and the more they talked and thought of the bright future the more their hearts burned within them with the assurance that they also should go back when the period of exile came to its close. Thus, the possibility of a restored commonwealth was kept before their minds and the prophet prevented that growth of indifference and despair which had threatened to make impossible any future outcome for the chosen people.

It is of special value to observe the various ways in which the prophets of the time, as Jeremiah, Ezekiel and the still later evangelical prophet who speaks to us through the closing chapters of the book of Isaiah, realize the importance of keeping alive or kindling anew the fire of patriotism and hope. In the community of Jews resident in Babylon lay the promise of Israel's future ministry and of the coming of the Messiah. One needs only to reflect on the spiritual consequences to the world of the total loss of Israel's existence in this period to see what immeasurable importance attaches to the labors of the prophets who preserved in the hearts of their countrymen some remnants of enthusiasm for the religion of their fathers and for their own national future.

The lesson concerns itself with the holy stream that issued from one of the gates of the temple which Ezekiel saw. Coming out from under the threshold and flowing eastward past the great altar in the forecourt, it widened and deepened without apparent increase of volume from tributaries, so that when measured at intervals of five hundred yards it was observed to grow marvelously until it became a flood, too great to be crossed except by swimming. Its banks were fringed with trees whose fruit was nourishment and whose leaves were fadeless. It flowed on through the waste places of eastern Judæa and poured itself at last into the great salt sea, which under its power was transformed into a sweet, life-giving lake, in which multitudes of fish had their home, insomuch that the whole coast of the sea became a rendezvous for fishing industries. Salt was still to be obtained by the people in the salt-beds here and there, but the awful barrenness of the former years was quite swept away.

In this picture Ezekiel presents an ideal view of the influences which shall go out from the restored sanctuary. One need not press the figure beyond its legitimate limits. The prophet probably expected no such river literally, but he emphasized, by the proclamation of this vision, the healing and restoring qualities that should go forth from the new house of God. Is it not true that from that temple, however small and meagre it looked to the community as they returned—and some of them remembered the old house in its glory—there did actually go forth influences restorative and sweetening to the whole world? From that temple came forth a new ideal of holiness. To that temple, in its later restoration, came our Master himself on more than one occasion, and from it, as from the center of Jewish life, went forth the earliest preaching of the gospel to proclaim salvation to the ends of the earth.

From another point of view that temple represents the Church of Christ, which collectively is the dwelling-place of the divine Spirit and from which there go forth to-day all those redemptive agencies which promise the salvation of the world. And may it not be equally true that from our own lives individually, from our hearts as the temple of the Holy Spirit, there may and should go forth just such streams of healing and of health, sweetening the waste places of the earth, as the prophet saw gushing out from the portals of the house of God in Zion?

The University of Chicago.

*Sunday-school Lesson for August 20, 1899—The River of Salvation (Ezekiel 47:1-12). Golden Text—He that will, let him take the water of life freely (Revelation 22:17). Lesson Outline—1. The Increasing Stream (1-5); 2. The Life-giving Water (6-9; 3. Prosperity from the Sanctury (10-12.)

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Christian Endeavor.

By Burris A. Jenkins.

TOPIC FOR AUGUST 20.

THE LEAVEN AND THE MEAL.

(Matt. 13:33; Dan. 2:31-35,45.)

Some things are powerful in inverse proportion to their size. When fire is condensed to its smallest compass and packed into a grain of giant powder or a stick of dynamite, behold what a great matter a little fire kindleth! When a bit of slander or of gossip is packed into a single word of innuendo, what a powerful little unruly member the tongue becomes! The most powerful poisons are hidden in the smallest grains.

This illustration of Jesus, of the leaven and the meal, his use of the little stone cut out without hands which was rejected and finally made head of the corner, the parable of the mustard and all the like are used of the gospel with its obscure beginnings among peasants and the obscure, with its little company of disciples and with its apparent feeblenessnes. But this small beginning—how it has leavened the world!

Jesus at one time alone represented the kingdom of God—one man. All left him and fled; he stood before Pilate with no advocate or adherent. He was hanged between heaven and earth all alone, except for thieves. But he had said, "If I be lifted up, I will draw all men unto me." And how it has been fulfilled! He is not alone now. The little kingdom of one man is made up of a vast multitude whom no man can number, out of every kindred and tongue and tribe. Thus it is that wherever a Christlike life is lifted up, though it be alone, it draws all men unto it. God with one is a majority; but God within one is almighty.

Some very small things are powerful besides the small, cunning animals mentioned by Solomon. From my study door at the church, a block of stone steps tightly cemented together descends to the sidewalk. Between the heavy block of stone and the wall of the house, a very small crack was left, thin as a knife blade. Some water trickled down between one winter night and some very small crystals in this very small bit of water formed and pushed and pushed until that mass of stone was moved, little by little, till now you can thrust your arm into the crevice.

So strong and penetrating are some of the thoughts that enter our minds, harmless they seem and so small. But they are powerful. If they are allowed to stag and crystallize, how they can push and push till great gaps yawn in our hearts for the entrance either of whole floods of evil thoughts, or whole sheets of light and life according as the thought be ill or good. Keep thy thoughts clean and pure, for out of them are the issues of life. If thine eye be single, thy whole body shall be full of light.

So strong and pungent are some of the words we use, that they permeate all the atmosphere about us as heartshorn does the air, or as leaven does the meal. According as these words flung out into the air of heaven are good or ill is the effect of the them. How a single little word, or a single little monosyllable, or a silence, or a look, or a gesture can wound or can inspire! The most tactful and thoughtful people are careful even of the glances of their eyes. How wise it is and how considerate, sometimes, to look another way or to make but a rapid glance! What a mark of breeding is a well-regulated eye! So petty are all these suggestions for the dignity of a prayer-meeting. They are chosen precisely for their smallness, for a little leaven leaventh all.

So, also, but a little gospel in the heart, but a small measure of the Spirit of God, but a little weak purpose that forever needs strengthening by prayer, may prove a light to lighten the whole soul and purify the whole life. Poor and weak at best is any resclution we may possess. By nursing this and fostering it, it shall grow even as a poor, struggling flame in the dry wood of the great fireplace in winter. Lord, strength our weakness, foster our bit of strength. Let the leaven of righteousness, the presence of thy Spirit, fill us and grow.

Western Montana.

The Western Montana Christian Association held its second annual meeting in the *heart* of the beautiful Bitter Root Valley. This was the first time that the Christian Church at Corvallis has had an opportunity of entertaining an assembly of the Disciples of Christ.

The convention did not open as auspiciously as we had hoped, owing to high water and unusual amount of sickness. We were under necessity of going to Stevensville and conveying the Missoula delegation by "transfer," as the melting snow from the mountains had swollen the Bitter Root River until it had gone far beyond its bounds, taking railroad and wagon bridges before it. (It is reported that the snow is still ten feet deep on the summit of the range.)

The train was delayed some two hours, but when it arrived the success of our convention was assured, for on it were Bro. W. M. Jordan, State Sec'y, Bro. O. F. McHarg, of Bozeman, and Bro. and Sister Stivers, with eight or nine of their staunch Missoula workers. Fortunately, three of the delegates had thought to bring their "wheels," which were now made use of, and the remainder were securely packed in the "transfer," and away we went for a moonlight drive of seventeen miles, with snow-capped mountains on either side and the rushing water at our feet. When about four miles from our destination it was announced that we were approaching the ranch of Bro. and Sister J. L. Humble, and that we would there change teams and unload part of our passengers before going on. All were happily disappointed when they saw it was not a "shack" nor dugout, but a large, spacious house, well furnished, and that *all* were invited to come in and enjoy the hospitality of these good Christian people for the *remainder* of the night.

On Wednesday morning, June 21, the convention was opened with a sermon by Bro. W. M. Jordan. In the afternoon we first listened to an interesting address by Bro. Jas. H. Cowan on the work of the Disciples in Montana. Following this the entire history of our religious movement was briefly brought before the minds of the people: 1. "Religious Conditions and Transition at the Beginning of the Century," by Bro. Stivers; 2. "The Work of the Pioneers," by Bro. Grim; 3. "The Expansion of the Plea Advocated by the Disciples of Christ from 1866-1899," by Bro. Jordan, and in the evening we listened to a most telling address by Bro. McHarg on "The Threefold Mission of the Death of Christ—Its Application to the Present and Future." At this time Bro. W. R. Burroughs welcomed the delegates in a hearty manner, which was responded to by President Stivers, who presided with dignity over all the sessions. On Thursday there were two papers presented for which we had all too little time for discussion: "An Introduction to the Study of the Holy Spirit," by Fred. F. Grim, and "The Place of Woman in the Church," by Bro. Stivers.

The afternoon was given to the work of the C. W. B. M., which was presided over by Mrs. Plummer, of Missoula. Mrs. Edith M. Stivers gave an excellent address on the work that the Woman's Board is doing, and also conducted a question box. An outline of the Bible Chair work was given, and then all listened with interest to a paper on the work of the Juniors, by Miss Jessie Stivers. A fitting close to the day's work was a thrilling sermon by Bro. Stivers on "The Last Commission." With the exception of an address by Bro. McHarg on "Church Discipline" (which should be sent to some of our papers for publication), the next day was given to the Bible-school and Christian Endeavor work. The following are some of the papers which we should not fail to mention: "The Bible-school, Actual and Ideal," by Bro. W. D. Lear, one of our first preachers in the state; "The Lesson—Its Preparation for Teacher and Pupil," by Bro. Llewellyn; "The Relation of the C. E. to the Church," by Bro. Stivers; "Practical Committee Work," Miss Maggie Slack; "C. E. Library and Literature," Miss May Pettit; "The C. E. and Reforms," Bro. H. L. Carter; "The Quiet Hour," by Miss Helena Cramer. On Friday evening Bro. Walter Jordan seemed to be at his best in his stimulating address to the Christian Endeavorers. Saturday was given to sight-seeing and recreation. The invited guests were taken over the immense ranch of Marcus Daily, where are kept the finest horses in the world, and through the large sawmill at Hamilton, which was owned until recently by the Anaconda Copper Mining Co. Bro. Stivers and Bro. Jordan were compelled to leave Saturday, so that Bro. McHarg was kept busy from this time on, preaching to large and interested audiences Saturday evening, Sunday morning and Sunday evening. The sermon on Sunday afternoon was preached by Fred F. Grim, pastor of the church.

An offering was taken Sunday morning for home and state work, amounting to over $75. The C. W. B. M. also took an offering of $10. *Thirteen* subscribers were secured for the CHRISTIAN-EVANGELIST. The following officers were elected: J. C. B. Stivers, president; vice-president, J. L. Humble; secretary, J. J. Jones; treasurer, Mary Sloane. The invited guests were profuse in their expressions of appreciation of the kindly welcome they received and the hospitality accorded them. Thus closed an assembly of the followers of Jesus who are earnestly contending for the faith once for all delivered unto the saints. May God's blessing rest upon us, and may we go forth in the power of his Spirit to do a greater work for the Master in the winning of souls which shall become consecrated to his service.

F. F. G.

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Marriages.

BOND—CRIGLER —At the home of the bride's father, near Santa Fe, Mo., July 30, 1899, C. H. Strawn officiating, Mr. James H. Bond to Miss Edith O. Crigler.

PERRIN—SANDERS.—At the Christian Church in Newcastle, Wyo., on Tuesday, July 25, 1899, Charles E. Perrin and Grace M. Sanders, both of that city; A. Sanders of the Christian Church officiating and Rev. C. D. Day, of the M. E. Church, assisting.

Obituaries.

GREEN.

Died at his home in Carthage, Mo., in the 72nd year of his age, Judge Leander Green. He had been a great sufferer for more than a year with an incurable disease. He was a soldier in the war of the rebellion, and participated in some of the fiercest battles. He bore sickness and misfortune with Christian fortitude, and died in the full expectation of a glorious immorality. For more than 50 years he was a member of the Christian Church, and was always at his post unless detained by sickness. He leaves an aged widow, a son and grandson. W. A. OLDHAM.

JOHNSON.

Claude F. Johnson, who departed this life July 16, 1899, was born in Mason County, Ill., July 9, 1870. He graduated from the public school of Chandlerville, Ill., with the honors of his class. He afterwards graduated from the State University, and in 1895 graduated in law from University of Texas. He was married to Virdie Strubel, of Memphis, Feb. 6, 1896. He leaves a little girl 18 months old. The funeral service was coaducted by the writer from the Christian Church, of which he was a faithful member. The order of Modern Woodmen and Fraternal Tribune attended the funeral in a body. Besides the loss to the community, the Christian Church has lost one of its faithful members.

GRANVILLE SNELL,
Pastor of Christian Church.
Memphis, Mo.

STACY.

Died in Tempe, Arizona, July 22nd, 1899, Milo A. Stacy, aged 27 years. Bro. Stacy came to Arizona from Nebraska in 1894 with his parents. They were all active church workers. About a year ago S. S. Stacy died very suddenly of heart failure, and shortly after the family moved to Tempe. Bro. Stacy's health had not been good far some time, and it was noted by his friends that he was failing, but the end came as a great shock to all and he will be mourned by a large circle of friends. The last sad rites were conducted in the Presbyterian church in Phoenix on Sunday afternoon by Bro. L. O. Ferguson, and his remains were laid away beside his father by tender, loving hands. His sorrowing young wife and mother and sister have the sympathy of all. The church has lost a staunch supporter, the community a worthy citizen and the family a loving and tender-hearted husband, son and brother. "He was a Christian." What higher eulogium can be pronounced? A. P. WALBRIDGE.

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THE CHRISTIAN-EVANGELIST.

A WEEKLY FAMILY AND RELIGIOUS JOURNAL.

Vol. xxxvi August 17, 1899 No. 33



















THE

CHRISTIAN - EVANGELIST

J. H. GARRISON, EDITOR.

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The fidelity to truth which secures the approval of God, versus conformity to custom to gain the favor of men.

The protection of the home and the destruction of the saloon, versus the protection of the saloon and the destruction of the home.

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Announcements.

Mississippi Convention Program.

Mississippi Christian Missionary Convention meets at West Point, September 12-15, 1899. The church extends a cordial invitation to all. Reduced rates on all roads.

TUESDAY EVENING, SEPT. 12.

7:30. Greetings and song service.
8:00. Sermon, "The Ministry of the Holy Spirit," B. F. Manire.

WEDNESDAY MORNING, SEPT. 13.

9:00. Devotional exercises, led by F. M. McCarthy.
9:30. Address of Welcome, G. A. Macon.
9:40. Response, Ira M. Boswell.
9:50. President's address, C. L. Crum.
10:15. "The Peace and Prosperity of Zion," M. H. Armor.
10:45. Appointment of committees.
11:00. Sermon, "The Unwritten Law," J. E. Willis,
11:45. Announcements and adjournment.

WEDNESDAY AFTERNOON.

2:30. Devotional exercises, led by J. H. Brooks.
3:00. Report of state evangelist.
4:00. "How is the World to be Evangelized?" G. A. Reynolds.
4:30. "Do We Need More Evangelists in Mississippi?" Lee Jackson.
5:00. Announcements and adjournment.

WEDNESDAY EVENING.

7:30. Devotional exercises, led by J. E. Willis.
8:00. Sermon, Ira M. Boswell.

THURSDAY MORNING, SEPT. 14.

9:00. Devotional exercises, led by M. H. Armor.
9:30. "The Great Commission," James A. May.
9:50. "Christian Endeavor," John M. Talley.
10:10. "The Bible-school in the Church," J. E. Willis.
10:40. Secretary's report.
11:00. Sermon, "The Training and Discipline of the Churches," F. M. McCarthy.
11:45. Announcements and adjournment.

THURSDAY AFTERNOON.

2:30. Devotional exercises, led by H. K. Coleson.
3:00. "The Two Characteristics Needed in our Missionary Work," J. W. Harris.
3:30. "The Neglected Talent," James H. Brooks.
4:00. "Inland Mission Fields," W. Greye Harbin.
4:20. Report of committees, etc.
5:00. Announcements and adjournment.

THURSDAY EVENING.

7:30. Devotional exercises, led by J. A. Stevens.
8:00. Missionary address, A. McLean, of Cincinnati, O.

FRIDAY MORNING, SEPT. 15.

9:00. Devotional exercises, led by Ira M. Boswell.
9:30. "Woman's Place and Power," N. B. Patterson.
10:00. "Review and Forecast of the Missionary Work in Mississippi," John A. Stevens.
11:00. Sermon, "The Glory of Christ," G. A. Reynolds.
11:45. Announcement and adjournment.

FRIDAY AFTERNOON.

2:30. Devotional exercises, led by N. B. Patterson.
3:00. "The Work Among the Negroes," J. B. Lehman.
3:30. "The Need of a Paper in the State," H. K. Coleson.
4:00. Volunteer addresses, ten minutes each.
5:00. Announcements and adjournment.

FRIDAY EVENING.

7:30. Devotional exercises, led by B. F. Manire.
8:00. Sermon.
9:00. Unfinished business and final adjournment.

MISS LUTIE E. MCKAY, Sec. and Treas.

Montana Christian Association.

The 19th annual convention of the Montana Christian Association will be held in Butte, August 30 to September 3, 1899.

PROGRAM.

WEDNESDAY EVENING.

8:00. Praise service and greeting.
8:30. Address, "Why Are We Here?" Walter M. Jordan, Helena.
9:00. Appointment of committees.

THURSDAY MORNING.

8:30. Bible study, E. O. Tilburn, Butte.
9:30. Devotional meeting.
9:45. Report of corresponding secretary, Walter M. Jordan, Helena. Report of treasurer, S. C. Kenyon, Bozeman. Report of executive committee, E. Scharnikow, Deer Lodge. Report from churches.
11:00. "Church Officers: Their Titles, Functions and Terms," Massena Bullard, Helena. Discussion.
11:20. "The Church Register, Conditions of Enrolling Names Thereon and Removing Names Therefrom," B. F. Norris, Anaconda.
11:40. "The Attitude of the Church Toward Secret Benevolent Societies," W. L. Holloway, Bozeman. Discussion.

THURSDAY AFTENOON.

Bible-school Session.

1:30. Praise service.
1:45. Report of corresponding secretary, Miss Addie Brandenburg, Bozeman.
2:00. "Office of the Bible-school," Miss Sallie Batterton, Deer Lodge.
2:15. "Duty of the Church to the Bible-school," Miss Mary E. Sloane, Missoula.
2:30. "How Make the Bible-school More Efficient," Mrs. J. G. McKay, Butte.
2:45. "Preparation for Teaching," Egbert Cockrill, Bozeman.
3:00. "Mission Schools as Foundation Work for Churches," J. F. Adair, Creston.
3:15. Report of committees.

Y. P. S. C. E. Session.

3:30. Report of corresponding secretary, Miss Maggie Slack, Corvallis.
3:45. "The Endeavor Society as a Training School," J. W. Moody, Cascade.
4:00. "The Unwritten Pledge," Miss Arma E. Langston, Butte.
4:15. Report of committees.

THURSDAY EVENING.

8:00. Devotional meeting.
8:15. "What the Christian Endeavor Society has Accomplished," Mrs. Jessie Thompson, Missoula.
8:30. "The Possibilities of Christian Endeavor," Mrs Edith Shivel, Florence.
8:45. Address, "Saved to Serve," J. C. B. Stivers, Missoula.

FRIDAY MORNING.

8:30. Bible study, O. F. McHargue, Bozeman.
9:00. Devotional meeting.
9:15. Reading minutes.
9:30. "Our Duty to our Church Papers," F. A. Parish, Whitehall.
9:45. "Our Duty to our Colleges," G. A. Hoffmann, Columbia, Mo.
10:00. "The Land yet to be Possessed," F. F. Grim, Hamilton.
10:15. Shall We go up and Take it?" E. O. Tilburn, Butte.
10:30. Report of committees.

FRIDAY AFTERNOON—C. W. B. M.

Praise service, The Lord's Prayer, Mrs. Kate Simpson.
Report of corresponding secretary, Mrs. S. C. Kenyon.
President's address, Mrs. C. K. Wells. Discussion.
Report of district managers, Mesdames Plummer, Pew, Tuttle, Miss B. Williams.
"Work of the District Manager," Miss B. Williams. Discussion.
"Auxiliary Orphans," Mrs. O. F. McHargue. Discussion.
"Missionary Social Unions," Miss Mary Read. Discussion.
National Headquarters, illustrated.
Auxilirry meeting—Open Parliament, Mrs. E. Cockrill.

FRIDAY EVENING.

8:00. Praise meeting.
8:30. "The Need of a Deeper Spirituality in our Churches," E. Scharnikow, Deer Lodge.
8:45. "Our Mission," O. F. McHargue, Bozeman.

SATURDAY MORNING—JOINT SESSION.

8:30. Bible study, J. C. B. Stivers, Missoula.
9:30. Devotional meeting.
10:00. Business.
11:30. "How May We do More Toward Saving Montana?" Wiley Mountjoy, Twin Bridges. Discussion.

SATURDAY EVENING.

8:00. Praise service.
8:30. Address, G. A. Hoffmann, Columbia, Mo.

The program for Lord's day will be announced at the convention.

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Vol. xxxvi. St. Louis, Mo., Thursday, August 17, 1899. No. 33

CURRENT EVENTS.

A dispatch from St. Thomas, D. W. I., reports sad havoc by a West Indian gale throughout the island, which is said to be completely laid waste by the storm. Seventy-four deaths are reported up to date. The same hurricane wrought severe damage also in the Island of Porto Rico. A dispatch from San Juan says that the hurricane broke over the south coast of the island at one o'clock last Tuesday morning and swept northwest; that there was no abatement for nine hours. At San Juan four natives were drowned in the harbor, eighty houses were demolished and hundreds unroofed. At Ponce, also, the storm wrought great devastation, almost destroying the town. Nearly all the frame buildings were blown down, the bridges swept away, and there is no communication between the port and the city proper. The damage to this island alone will perhaps not fall far short of $1,000,000. A dispatch to the Secretary of War from General Davis states the devastation which has been wrought by the hurricane the severest since 1876 and suggests that public notice be given in the United States to the effect that contributions of food, clothing and money for the destitute would be received with the greatest gratitude and will be applied strictly to the relief of the destitute. He says there are many thousands of families which are entirely homeless. He has appointed a board to supervise the relief of the destitute. Here is an opportunity for the people of the United States to manifest in a practical way their sympathy with the people who have so recently become closely identified with us.

Matters in the Transvaal have not assumed the pacific character which was hoped for a few weeks since. The greatest uneasiness prevails in England concerning the situation in South Africa. As a means of averting war and at the same time of securing justice for the Uitlanders, Great Britain has submitted a proposition for a joint inquiry. Much will depend upon the answer to this proposition. About the only chance for peace which clear-sighted observers in England can see lies in the possibility that President Kruger's answer to this proposition will not be a refusal, but some sort of modification in the terms of reference to a joint commission, so as to avoid the objection that the internal autonomy of the Transvaal is threatened. In such an event the President of the Transvaal Republic would have a strong minority support in England, while a point-blank refusal, it is believed, would consolidate all parties in England, except the peace-at-any-price party, in favor of war. The friends of peace fear the influence of Mr. Chamberlain's speeches, as his attitude is a very uncompromising one. A mass meeting has been held in Rotterdam, Holland, attended by more than two thousand persons and addressed by leading Hollanders, in which two resolutions were adopted, one appealing to the English people to respect the rights of the Boers, and the other urging President Kruger and the people of the Transvaal to persevere in defense of their inviolable rights. Sympathy with the Boers is said to be spreading throughout the Netherlands.

Aguinaldo, the would-be president or dictator of the Philippines, has issued an address to the powers, asking for their recognition of the Philippine Republic. This may be understood as the last desperate effort in what this pretender now sees to be a hopeless game. Without the interference of the powers in his behalf his insurrection against the United States Government is doomed. But the powers will not recognize his republic. Perhaps Aguinaldo is himself shrewd enough to know this, but it serves to keep alive in the public mind what might otherwise be forgotten, that there is such a thing, on paper, as the Philippine Republic. Meantime, Gen. McArthur has advanced on the Filipino forces encamped near San Fernando, one of the many "capitals" of the so-called republic, and has routed them. He has begun a forward movement from San Fernando which has for its immediate terminus Angeles, a base of operations which is said to be of greater importance than the one he has occupied for the past two months. He has left San Fernando with a force of five thousand men. He is finding the flooded condition of the country a much greater obstacle to his progress than the insurgents. The latest accounts report Gen. McArthur as camped on the outskirts of Angeles, and the probability is that an assault will be made and the place captured before this goes to press. Angeles will be then made the northern base of operations instead of San Fernando. A garrison of six hundred men will be left at the latter place.

As was expected, the trial of Dreyfus following the examination of the secret dossier reached the sensational stage. On the assembling of the court on Saturday morning the president of the court presented Dreyfus with a document, taken from the lining of his coat by the prison authorities, which belonged to the famous secret dossier. This accusation Dreyfus bravely admitted, adding that he had taken it for a souvenir document, and nothing more was made of the event by the court. After this incident the examination of witnesses began, of whom Mercier was the chief of attraction and interest. Mercier's testimony occupied four hours, and was in the nature of a review of the case as it stood in his mind rather than the presentation of incriminating facts. In concluding his testimony he affirmed his willingness to declare Dreyfus innocent if the testimony permitted, but could not. At this juncture he was confronted by a statement from the prisoner that he ought to declare for his innocence. This brought the court and the entire audience to their feet, bayonets were presented by the guards, and for awhile the wildest excitement prevailed in the court room. In the meantime Mercier had made statements by no means satisfactory to M. Casimir-Perier, who confronted him before the court, demanding a hearing at the next session. This the court granted, and adjourned in the midst of intense excitement. It is said that Mercier left the court room a greatly humiliated man. However this may be, it is certain that his testimony was a disappointment to his staunch admirers and friends, and the famous secret dossier, to which the enemies of Dreyfus have attached so much importance, is about to become their humiliation and their shame. But testimony, or the lack of it, seems to have little weight with the enemies of Dreyfus. France is rent in twain, and no man can now predict the outcome of the trial.

An expedition has recently been fitted out for the purpose of going in quest of "the secret of the strait." The belief seems to be firmly fixed in the minds of all scientists who have investigated the subject, and this opinion is supported by tradition, that the continents of North and South America were at one time separated by water. It is said that the last voyage of Columbus was in search of this strait, the discoverer believing he would find somewhere through Central America a passage by which he could sail to the Pacific and on to the Indies. He succeeded in finding a tradition among the Indians that such a strait once existed, but the strait itself he was unable to find, although he tried every entrance along the Caribbean side of the isthmus. Other navigators have tried to find the secret of the strait, but no one now believes that such a strait exists at the present time, though there is not wanting evidence that it once existed. In a recent report, made to the government by a Capt. Shunk, he refers to the belief among the residents of that region that such a pass once existed, and suggests that it might be worth while to search the crest of the Cordillera with a view of ascertaining if there may not be a more feasible route for the canal along what was once the natural passage than has yet been discovered. It was in harmony with this recommendation that a part of the force delegated by the government to make a survey of a route for the canal will devote some time to looking

up this natural channel which at one time separated the two continents.

One of our exchanges gives some figures showing the appalling magnitude which the trust business has assumed in this country in recent years, and especially within the last year. It is estimated by the Wool and Cotton Reporter that between the months of January and July the new trusts formed in this country represent, on paper, a capitalization of $7,370,783,383, of which $1,628,706,900 was preferred, and the remainder, $5,742,076,483 was common stock. It is the opinion of the same authority that the preferred stock "includes everything of tangible value" and that the rest is "water, pure and simple." This indicates what a recent well-known writer states is the real harm of trusts, viz., the excessive capitalization and the efforts which will be made to pay dividends on this watered stock. No one acquainted with the laws which govern business expects the trusts to be a permanent feature of the commercial life of the country on the present basis of capitalization. These inflated values will sooner or later work the destruction of the trusts, or at least so change their character as to make them comparatively harmless. Perhaps the most effective way to deal with the trust mania will be to enact such legislation as will prevent excessive capitalization, for it is this feature that constitutes their popularity.

The attempt upon the life of Maitre Labori, junior counsel for Captain Dreyfus, while on his way to the court on Monday morning, has brought France to fever heat over the Dreyfus affair. Labori was shot in the back and it is feared that the wound will prove fatal. This is the fourth life sacrificed over the affair and the end is not yet in sight. The shooting of Labori greatly embarrassed the counsel for Dreyfus in the trial on Monday in that he was the one who had prepared for examination of witnesses. It was generally expected that his examination of Mercier's testimony would be especially severe and crushing, and the opinion is expressed that the shooting was for the protection of Mercier. At all events the absence of Labori was a great relief to him. In the trial it clearly developed that Mercier and M. Casimir-Perier were quite apart in their statements about matters of serious import. After Perier's confrontation of Mercier, M. Cavaignac, General Chanoine, M. Hanotaux and General Billot each testified in turn, but press reports do not indicate that any new evidences of the guilt against Dreyfus were revealed beyond the opinion of these witnesses. At the conclusion of Gen. Billot's testimony the court adjourned until Wednesday. The arrest of Derolede and his allies continues to be a matter of overshadowing interest. Jules Guerin, with a number of sympathizers, is barricaded in his home in Paris, where he defies arrest. The Paris papers almost to a unit deplore the shooting of Labori. The would-be assassin has not yet been caught, and all things continue in a state of mystery and extreme anxiety. Grave fears of an internal upheaval are freely expressed by men of prominence in France and by their leading journals. The eyes of the world are now upon France.

The great storm that swept over the West Indies was far more destructive than at first known. It is now thought that the number of lives lost will reach into thousands. Secretary Root has issued a call to the governors of the United States for relief. Not only have houses been destroyed in Porto Rico and other places, but the means of subsistence as well. At least 100,000 persons, it is stated, are in distress for food, and the means of subsistence for months to come. The storm had lost its severity on reaching the Coast of Florida.

The last word from the Transvaal, as we go to press, is that every preparation is being made for war both by the Transvaal and the British Governments.

SALVATION BY GROWTH.

The doctrine of salvation by grace is fundamental in the New Testament. It is not by works of righteousness which we have done, but through the divine mercy that we are enabled to rejoice in the knowledge of sins forgiven. No theory has ever been more hostile to the real spirit of Christianity than the legalistic theory of justification by works.

It is equally true that salvation is through faith. This is the great contention of Paul in the Roman and Galatian letters. It was the backbone of the Lutheran Reformation. It is held by every evangelical church in the world to-day. There have been, and are yet, many misconceptions as to the nature of this faith and the process by which it comes, but more and more the consensus of Christian thought is settling down to the truth that the faith which saves has Jesus Christ for its object and commits the soul to him in loving, loyal obedience.

In this article, however, we wish to speak of salvation by *growth*. This is a conception of salvation that is too often overlooked. It is not denied for a moment that there is a salvation which comes to the believer the moment he commits himself to Christ. Then and there such an one may rejoice in the assurance of the forgiveness of sins and of having passed from death unto life. But there is a larger view of salvation than that which makes it consist in a change of heart and in the assurance of pardon of past sins. There is a salvation into the enjoyment of which we can only enter by growth.

In a letter addressed to Christians who were saved in the sense of being forgiven, the Apostle Peter exhorts them "as newborn babes" to "long for the spiritual milk, which is without guile, *that ye may grow thereby unto salvation.*" Here is salvation by growth. There were heights in the Christian life to which these early disciples had not attained. There was a depth and a breadth of meaning in the term "salvation" which they had not yet experienced. There are thousands in our churches to-day, it is believed, whose conception of what it is to be saved needs very great enlargement. Only a very impoverished and enfeebled Christian life can come out of a narrow and inadequate idea of salvation.

In what respects, it may be asked, can we be saved by growth? This is the question to which we invite the careful attention of the reader.

1. In the first place, it should be said, we are saved from being spiritual dwarfs by growth. The child that does not grow is soon regarded as a dwarf. Beautiful as childhood is, the absence of growth in its physical and mental powers soon converts it into an object of pity. There is reason to fear that there are many cases of arrested spiritual development in our churches. Whereas they have been church members long enough to have developed some of the elements of spiritual manhood and womanhood, they are yet children in their knowledge of spiritual things, and in their capacity to achieve spiritual results. In other words, they are spiritual dwarfs, a burden to the church instead of a source of strength. The only way childhood can be saved from dwarfage is by growth.

2. Physical deformity is generally, if not always, associated with arrested physical development, changing beauty into hideousness. Moral deformity is always associated with arrested spiritual development. There are many deformed Christians who, in their disposition and habits, are neither lovely nor winsome. They have closed their minds and hearts to the forces and influences, to the spiritual nutrition and exercise which make for growth, and are reaping the penalty in the dwarfed, impoverished and deformed lives they are living.

3. We are saved by growth from moral decay and apostasy. Decay very soon follows the cessation of growth. The man who fails to go forward in the Christian life will very soon find himself going backward. It is either progression or retrogression. The elements of apostasy are already present in the disciple who refuses to use the means of growth, and it only takes a little time for them to manifest their presence.

4. Growth in the divine life can alone save us from the loss of that rich reward that is promised to the faithful Christian. The growing Christian is the working Christian, and every man is to be rewarded "according to his works." Granting the possibility of ultimate salvation, in its narrowest sense, to the disciple who ceases to grow, which may well be considered doubtful, what infinite difference there must be in the future life between the condition of such an one and the state of one who has given himself unstintedly to Christian growth and service, growing up into Him who is our living Head, even Christ!

In what respects, let us ask, ought we to grow in order to attain unto the salvation to which Peter refers?

1. There should be constant growth "in grace and in the knowledge of our Lord Jesus Christ." As we know Christ better, we know God better, we have a truer and worthier conception of religion, and we have vaster motives for self-sacrifice and holy living. This growth involves reading and study, as well as right living. One must acquaint himself with the religious thought and life of his time and study the movements of God in current history.

2. We need constant enlargement in our affections and sympathies. There are infant Christians who cannot get interested in any religious work outside their immediate church or locality. Others are so restricted in their survey of the kingdom of God as to feel no interest whatever in the religious operations of other religious bodies than their own. All this indicates a narrow range of sympathies. A full-

grown Christian loves all men and is interested in every movement that is tending to advance the kingdom of God upon earth.

3. If we are to be saved from ignorance and from narrowness, there must be a constant growth in the range of our religious thinking. We must needs grapple with the profoundest problems connected with Christian faith and doctrine. Our minds must be kept open and hospitable to all the results of the investigations going on in the various fields of Christian thought. We must become such as no longer have need of milk, but can partake of solid food. We must not be afraid to *think*, if we would grow, and should feed our minds on the best thought of the age, as well as of past ages.

4. There must be ethical growth; that is, we must grow into a clearer discernment between good and evil and be able to distinguish that which is injurious and sinful from that which is harmless and helpful. With increasing spiritual growth there must inevitably come the breaking away from ideas and practices which we at one time deemed innocent, but which, with keener spiritual discernment, we have come to see hinder the soul's progress in virtue and knowledge.

Let no one, then, be deceived with the idea that he can attain unto salvation in the large and full meaning of the New Testament without constant growth in the divine life. The chief of the apostles said: "When I was a child I spake as a child, I felt as a child, I thought as a child; now that I am become a man, I have put away childish things." This is the law of progress; this is the condition of the enjoyment of that full salvation made possible through the blessed mediation of Jesus Christ, our Savior.

THE NEW PRINCIPLE AND THE OLD LIFE.

Whatever may be the vocation or the function of a Christian in the world, it must be made Christly. Whatever his calling in life may be, he must take the apostolic advice to abide therein with God. The sovereign would best follow Christ, not by renouncing the crown and adopting the garb and function of the traveling preacher, but by learning to rule as Christ would rule if he were an earthly sovereign. The workman is not to leave his bench or his tools, but to use them as Jesus did in the days of his preparation. The converted merchant may not become a missionary, but he must be a better man in the field of merchandise. The United States senator may not resign his seat or abandon politics, but he must abide therein with God—an event, by the way, that is not at all likely to happen this side the millennium! Whatever condition we are in, whatever relation we sustain, if not actually sinful, we are to abide therein with God. If we are in a condition or occupation that cannot be made Christian, we must abandon it.

The Christian profession, however, is not so much a subtraction of cetrain habits and elements from life as the addition of an element, and that element is God. The inspired injunction is, let each man, wherein he was called, therein abide with God. It is farming plus God, teaching plus God, business plus God, politics plus God, home and social and individual life plus God; whatever your calling, condition or occupation you are to take God in as an active partner—you are to abide therein with God. Every department of life is to be illuminated and sanctified by the presence and power of God.

Paul became a fisher of men, not by giving up his trade as a tentmaker, and his profession as a scholar, but by diligently pursuing them both. We gather that Peter was a preacher of great power; but for aught we know the other apostles carried out their apostleship, not by preaching exclusively, but in more ordinary ways. When the corrupt notion emerged that only a certain order of men were called to be fishers of men, legend had to busy itself by finding spheres of preaching for the Twelve in remote and improbable parts of the world. But with all its ingenuity legend could not allot all the Twelve to these imaginary districts. Consequently, we have this beautiful probability, that the majority of those who first followed Jesus, and companied with him in the days of his flesh, carried out their mission of following him in the ordinary occupations of life. And this is the true idea of fishers of men. Putting aside the work of the missionary, who carries the gospel for the first time to a new country, the most notable fishers of men are not preachers and teachers, but mothers, fathers, men of business, artisans, the women of the home-people who, in the occupatfon in which they were called, follow Jesus, and draw insensibly all who know them to the Lord. King Alfred took Christ with him into the rulership of England. He abode in the calling wherein he was called with God; but Edward the Confessor and Henry the Sixth, who tried to be monks rather than kings, missed their mark, and followed their own fancies rather than Christ. Oliver Cromwell followed Christ, not so much in the rude homilies which he addressed to his soldiers or his parliaments, as in that patient and laborious grasp of the covenants, which made his whole conduct, whether as captian or protector, a strenuous attempt to bring the principles of Jesus into the government of a modern state. Gladstone has taken his permanent place in history as a follower of Christ for the same reason. His theological writings are an accident; his ecclesiastical theories were such as have often been held without any religious results; but his life was a humble imitation of Christ in the sense of Thomas a Kempis, and now when the strife of parties is hushed we all recognize that he was constantly endeavoring to act as Christ would do if he were Chancellor of the Exchequer, leader of the House, or First Minister of the Crown. He brought God into his calling as a statesman, and abode therein with him.

The incoming of God into a life calling, and our abiding with him there, not only casts sin out and breaks up our evil habits, but it adds a positive force to our lives that sets us forward as active agencies for good. There is the tearing down of what is bad and the building up of what is good in the Christian life, the negative and positive aspects of the question. A man needs the power of God to quit his meanness, and also the grace of God to take on the forces and virtues of goodness. It is not enough to abstain from what is wrong, we must do what is right. Abraham Lincoln's don'ts are good, very good, as far as they go, and it takes a great deal of positive grit to observe them, a great deal more than the average boy possesses. Old Abe used to preach a little sermon to his boys, consisting of a series of don'ts. "Boys," said he, "don't drink, don't smoke, don't chew, don't swear, don't gamble, don't lie, don't cheat, don't disobey your parents." Excellent. I wish all boys had strength of character to observe these negatives. They helped to make Lincoln and every great man who is good as well as great, but the positive virtues standing over in opposition to these vices do most to make the manliness of the man. Christ would say, "Boys, be sober, be clean, be reverent, be honest, be truthful, be kind, be upright in all your dealings, obey your parents." If a boy desired to do these things, Christ would go into partnership with him and help him to make the effort successful. If God has fellowship with a man in his character and abides with him in his calling, he will be both negatively good and positively righteous. The native Africans spoke of Bishop William Taylor as the "Fire Stick," and the "Flaming Torch," not alone because he abstained from their heathen vices, but because of the magnetic, enthusiastic, luminous energy of the man in carrying the light of God into darkest Africa, and the secret of this was explained by the other name they gave him—"God-man."

When Christ was crucified the apostles had learned enough to refrain from violent outbreaks of wickedness, except Peter, and his defection was only temporary; but after Pentecost, when the transforming, uplifting, positive energy of the Holy Spirit came, from negatives and cowards they became the greatest character makers, nation revolutionizers and world builders known to history.

Shall the buisness man in the church abide therein with God?

Shall the politician abide in the calling wherein he is called, or is the business too rotten to abide in with God?

Shall people who profess Christ do the same in the less conspicuous and honorable calllngs of life?

SUPPOSED INCONSISTENCY.

EDITOR CHRISTIAN-EVANGELIST: *Dear Bro.*—An item in the CHRISTIAN-EVANGELIST of July 24 shows that the editor of the Observer and yourself have been somewhat amused over the real or supposed inconsistency of some preachers, in that they oppose higher criticism while utilizing some of its results. Of course, when you speak of "higher criticism" in such connection, you mean its rationalistic phase, as there are no preachers that oppose higher criticism, pure and simple. But be this as it may, will you kindly show wherein consists the inconsistency of using some of the results of a system of criticism, while rejecting the system as a whole. As I am one of those who do this without misgiving or compunction I am interested in having the impropriety of the thing appear. Hitherto it has been considered entirely proper to use any good thing without regard to the character of the system that may have given it birth. Since when has there been a change in this matter? Is it forgotten that Professor Ames and the present writer were perfectly clear that we may properly utilize some of the results of the Schleiermacherian system of theology, while opposing the system? Why may we not do the same with the good results of any injurious kind of criticism? A little light here is very much desired.

H. MCDIARMID.

The remarks of the Observer, quoted by

us, referred, no doubt, to those preachers and editors who condemn higher criticism indiscriminately, regarding it wholly bad; who know nothing of a permissible "higher criticism, pure and simple," to which Prof. McDiarmid refers. Of course there is no inconsistency in accepting some of the results of higher criticism, while rejecting others. That is what every intelligent and conscientious Bible student, as it seems to us, is bound to do. But if Bro. McDiarmid thinks there are no preachers among us who oppose "higher criticism, pure and simple," we could undeceive him by allowing him to read some of the manuscripts which reach us. Of course, Bro. M. is too widely read and too candid to take any such position. We are not surprised that a man in his position should exercise a wise discrimination, in availing himself of the actual results of higher criticism, while refusing to accept the conclusions of the rationalistic school of critics, who reject the supernatural. This has been the attitude of the CHRISTIAN-EVGANELIST on this subject from the beginning, and it is the attitude of the large body of our most enlightened ministers and laymen. But there are many exceptions in all the religious bodies, with whom "higher criticism" is a synonym for infidelity. These were the persons meant in the paragraph referred to by Prof. McDiarmid.

Hour of Prayer.

TASTE AND SEE.

(Uniform Midweek Prayer-meeting Topic, Aug. 23.)

(Ps. 34:1-10; 1 Pet. 11:1-5.)

CENTRAL TRUTH: *The highest proof of the excellency of the divine life is in its practical application to our human needs; in the actual experiences of our individual lives.*

The psalmist had been experiencing the gracious providences of God in his life and breaks forth into praises of Jehovah:

"I will bless Jehovah at all times:
His praises shall continually be in my mouth."

He then calls upon the people to "magnify Jehovah" with him and "to exalt his name together."

The ground for this outburst of praise and thanksgiving is thus stated:

"I sought Jehovah and he answered me,
And delivered me from all my fears. . . .
This poor man cried, and Jehovah heard him,
And saved him out of all his troubles."

Who would not lift up his heart in gratitude and praise Jehovah after such an experience as that? No wonder the psalmist in view of his own blessed experience exclaims:

"O taste and see that Jehovah is good:
Blessed is the man that taketh refuge in him."

So every man feels who has had the same experience of the goodness of God and the blessedness of trusting Him. He feels that if the whole world would only "taste and see" how good Jehovah is they would submit themselves completely to his control and trust Him for time and for eternity. There is no question but that the man who accepts God's invitation to come to Him and make Him his refuge has a proof of the supreme excellency of such a life of trust as the world cannot know. It is not a theory nor a speculative belief with such a man. It is a demonstration. It is a blessed experience. It is faith which has passed into knowledge.

In view of the troubles which vex us, the burdens and anxieties which weigh us down, the wounds and defeats which sin inflicts upon us, is it not strange that so many refuse to accept Jehovah as a divine refuge from all these afflictions? To every burdened, anxious, weary soul the invitation comes—"O taste and see that Jehovah is good."

But what are some of the conditions upon which we may give this practical test to the efficacy of the religion of Christ? In the second quotation above given the Apostle Peter tells us how we may thus "taste" the Lord. "Putting away, therefore, all wickedness, and all guile, and hypocrisy, and envy, and all evil speakings, as new-born babes long for the spiritual milk which is without guile, that ye may grow thereby unto salvation; if ye have tasted that the Lord is gracious." We can give no practical test of the value of Christ to us while continuing to live in sin. It is only as we surrender our evil ways and put ourselves in complete subjection to the will of God, in Christ, that we come to know His graciousness. To the objection, sometimes made, that Christianity is a failure, it has been well said in reply, that Christianity has not been tried very much, and could not, therefore, be pronounced a failure. No man, it may safely be said, who has really and truly accepted Christ, and has experienced the knowledge of sins forgiven, and tasted the sweetness of redeeming love, and has come to know the peace which passeth understanding, has ever doubted the goodness of Jehovah or the power of his religion to purify the soul and give it a joy which the world knows not.

The most prevalent mistake on the part of Christians is their failure to give the Lord a fair chance at them. They do not fully surrender themselves to the divine care and guidance. They follow their own wills in part instead of the divine will, and then are led to doubt the reality and power of the Christian life. No one is qualified to utter a disparaging word concerning the efficacy of Christ's religion until he has given it a fair test by allowing the Lord full sway in his life.

This prayer-meeting will be a memorable one if those attending it resolve, here and now, to submit themselves wholly to the divine will, in order that they may test the divine promises of peace and rest, and know the supreme excellency of the life which is hid with Christ in God.

PRAYER.

O God, our Father, we thank Thee that Thou art the refuge of all those who put their trust in Thee. When we remember the blessed experiences through which we have passed, how Thou hast heard us when we have called upon Thee in the day of trouble and hast dispersed the clouds and darkness which have shadowed our path, and how Thou hast forgiven our iniquities and hast given us the kiss of love and reconciliation, we can but call upon men everywhere to magnify and exalt Thy name. We rejoice that we have been permitted in some measure to taste Thee and to know Thy goodness and Thy graciousness. We thank Thee for the peace and joy and rest of this life of trust. We pray Thee that Thou wouldst help us to put away from our lives everything that hinders the fullest and freest intercourse with Thee, to the end that we may know the height and the depth, the length and the breadth of Thy love, which passeth knowledge. In Christ's name. Amen!

Editor's Easy Chair.

OR

MACATAWA MUSINGS.

The approach of that season of the year when colleges are wont to throw open their portals to the young men and women of the land who desire to make something out of themselves renders it appropriate that we give a considerable part of our space this week to our different institutions of learning. No doubt there are earnest discussions going on now in many homes on the question of whether the boys and girls will go to college the coming session and where they will go. Not in the interest of our colleges alone, but in the interest of our young people themselves and in the interest of the cause we plead, we sincerely hope that the decision will be reached, in a large number of cases, to send the boys and girls to college. This is apt, in many cases, to involve sacrifice, but what cause is worthier of sacrifice than the better equipment of our children for their life work? Better by far give them a good education, including the cultivation of the heart as well as of the mind and body, than to leave them an inheritance in lands, stocks or bonds. If the decision of the question—to go or not to go to college—rests with the boy or girl, we plead with them to be far-sighted enough to look into the future and try to forecast how much more useful they can make their lives by the preparation they can get out of a college course. It does not pay to enter life without the best equipment we can secure.

A friend has sent us a copy of the Christian World Pulpit, of London, containing the celebrated sermon by Dr. Joseph Parker on "Cromwell and Crowellism," in which the London pastor calls down the curses of God upon the Sultan. The sermon was preached in connection with the celebration of the tercentenary of Oliver Cromwell, from the text, "And when I heard this thing, I rent my garment and my mantle, and I sat down astonished" (Ezra 9:3). The distinguished preacher bemoans the fact that there is not, at the present time, a sufficiently strong conviction in many people to make them do as Ezra did. He mentions a number of things that make him feel disposed to rend his mantle and sit down astonished, among which are the wrong-doing of the Prince of Wales, the "lying communicant" who partakes of the emblems of his Lord's body and blood and denies Him in his daily life, the "recreant nonconformist" who gets rich, goes into the Cabinet and turns his back on his father and mother and their principles, and upon the Kaiser who visited the Sultan and in an after-dinner speech said, "My friend, the Sultan." It is in this connection that his wrath rises to its highest pitch, and after enumerating the sins of the Sultan he invokes the curse of God upon him in words which have created such a sensation throughout the world. The sermon, as a whole, should command general approval, but his curse is so worded that we do not feel at liberty to quote it in these columns.

A secular journal, the Grand Rapids Herald, referring editorially to the funeral of Robert G. Ingersoll, makes the following sensible comment:

The services were brief and cold and comfortless. The eulogy pronounced by Colonel Ingersoll, some years ago, over the remains of his own brother, was read. Colonel Ingersoll's declaration of his religious belief and the last poem he wrote were given, and that was all. There was no sweet and tender music, no word of sympathy, no consolation for the mourners, no hope expressed for the future meeting of loved ones, no prayer. It was purely secular, and though the hearts of wife and children may have been breaking, there was no balm for them in the faith which Christianity teaches. It may be easy to be an unbeliever when the heart beats strong and all the world is bright, but who will envy the unbeliever in the days of trouble and sorrow? And who would be an unbeliever in the presence of death?

Not a few effective sermons have been preached by the daily press in connection with the death of the eloquent agnostic. It shows that after all Mr. Ingersoll had a small following and that in the popular mind it does not pay to be an infidel.

The Macatawa Assembly is now in progress. The attendance at the Bible lectures in the forenoon and also at the popular lectures in the evening is much larger than at any previous assembly. Bros. Willett and Campbell are carrying forward the work begun here last year, the former giving the historical and literary character of the books of the New Testament, and the latter presenting their spiritual teaching. The study of the Pauline epistles has developed great interest, and especially that of the eschatological epistles—First and Second Thessalonians. Perhaps there is no department of Christian thinking about which there is greater difference of opinion than the doctrine of the "last things," including the second coming of Christ, the resurrection and the judgment. It is not the facts themselves, but the manner or method in which they are to transpire that is generally the subject of discussion. The work of these two brethren is to appear September 1, in book form, from the publishing house of the Fleming Revell Pub. Co., Chicago, under the title "The Teachings of the Books." This will be the second book resulting from our Macatawa Assembly. We feel sure that this last volume, like its predecessor, will prove to be a valuable contribution to modern religious thought. Our readers will do well to be on the lookout for the appearance of this volume.

The love of the truth is perhaps one of the noblest elements of character. Indeed, it is made a test of character in the New Testament. What a true disciple of Jesus wishes, above all things, is to know the truth concerning all questions that relate to doctrine and duty. In the search for truth difference of opinion is inevitable. This very difference of opinion and the discussion that grows out of it is one of the means of eliciting the truth, and when carried on in the right spirit should always be welcomed by the true learner. We have often inculcated this idea and have sought to prepare the minds of our readers for those differences of judgment concerning many biblical problems which are as sure to come as the fact that we shall do any independent thinking or make any progress in religious thought. Some of our readers, however, are troubled about any difference of views which appear in our papers concerning any religious or biblical question. If the writers of our Sunday-school lessons write from different points of view and differ in their conclusions concerning questions of history or chronology, some are troubled by this fact and write to know what it means. The meaning is obvious enough. It means that we have writers who are independent enough to form their own judgments, based, of course, on the best data available to them, and that they do not always reach the same conclusions. This ought to alarm no one. Since these differences of view exist concerning any given question, is it not better that those who are seeking to know the truth should have both sides? Uniformity of opinion is not so desirable as to be purchased at the sacrifice of honest convictions. Let every one be true to the best light he can get on every question that comes before him, and let each one be magnanimous enough to accord to every other seeker after truth the same honesty of motive and love of truth which he claims for himself, and then we shall make real progress in our religious thinking and shall come to a fuller and clearer knowledge of the truth.

Edgewood-on-the-Lake, Macatawa, Mich.

Questions and Answers.

In the Budget department of the CHRISTIAN-EVANGELIST *of July 27 the statement is made that "higher criticism has stimulated rather than retarded the study of the Holy Scriptures." In what way? I would ask. I fail to see any good that has come out of the higher criticism. What is higher criticism, anyway, and what good has come of the efforts of these so-called higher critics?* *T. H. Edwards.*

It should not be difficult for any one to understand how the historical and literary criticism of the Bible has stimulated the study of that Book. The very fact that old theories have been called in question, concerning dates, composition and authorship, would provoke new investigation to meet these new positions. Such has undoubtedly been the result, and that quite independent of the motive by which any class of higher critics may be actuated. It was the denial of the doctrine of the resurrection by some men down in Corinth that brought out Paul's splendid argument in 1 Cor. 15 on that subject. The question as to what higher criticism is, is one which our brother should have raised and answered before pronouncing all its results as positively evil. Higher criticism is a name given to the investigation of the historical and literary questions connected with the Bible, such as "Who wrote the several books?" "When were they written?" and "What are their literary characteristics?" These are all legitimate questions for investigation, and many of the ablest scholars in Christendom, who are also loyal to Jesus Christ and who believe in the inspiration of the Bible, are engaged in these investigations. It would be strange if their labors had been entirely fruitless. The fact that some erroneous conclusions may have been reached and some false theories advanced by a class of critics, who have carried into the investigation their presuppositions against the supernatural, by no means obliterates or neutralizes the increased knowledge of the contents, characteristics and historical development of the sacred literature of the Bible resulting from modern investigations. Those who are sufficiently interested in the subject to make a criticism against higher criticism should read some of the books which have been produced by Christian scholarship, on this subject, and see what progress has been made in the better understanding of the Holy Scriptures.

It is acknowledged that even infidels have good qualities, such as philanthropy, love of liberty, love of purity, love of home, etc. It must likewise be admitted that there are noted men in the church who are lacking in these same commendable qualities. Which of the two classes have the better chance of salvation in the world to come? *Querist.*

Neither the benevolent qualities of unbelievers nor church membership availeth to salvation. If neither is sufficient to redeem the soul from the love and practice of sin, and to open the heart to all noble and pure sentiments and true benevolences in this life, they cannot be depended on in "the world to come." Only that which saves *now* can save *hereafter*. The benevolent infidel must open his heart to faith and come into union and communion with God through Christ in order to be ransomed from the power of sin. The nominal Christian must learn that something more than profession or church membership is essential to salvation. His faith must become vital, his repentance sincere, his self-surrender to Christ unconditional and complete, before he can cherish the hope of salvation hereafter or rejoice in its present possession.

Do you consider it wise to teach children in the Sunday-school that the Book of Daniel was written by a Maccabean about B. C. 166? *F. L. Taylor.*
Ionia, Mich.

We should not think it wise to raise any question of this kind with the children in Sunday-school. It is far more important to teach them the moral lessons to be drawn from the book. Should the question of the date of the book come up in the Bible class, it would be proper for the teacher to state as clearly as he was able the two views held by Bible scholars in reference to the date of the book and the reasons therefor, as far as he is able to state them. In no case, however, should even the Bible class be switched off into an unprofitable discussion on disputed questions.

Will you please give your view on card playing and dancing for church members, who have dancing and card parties at their homes? What is the remedy? *A Sister.*
Jacksonville, Mo.

Without classifying these practices along with the chief sins of our age, we should say that those who have accepted Christ as their pattern of life, and who have enlisted under his banner to assist in redeeming the world, ought to find something more valuable with which to employ their time than dancing and card playing, and something less likely to prove a stumbling-block to young Christians. We know of no remedy for this or any other form of worldliness than a deeper and more earnest religious life, a higher conception of what a Christian ought to be. These practices are symptoms, really, of a superficial religious life, and must be treated constitutionally rather than specifically.

Reformation of the Nineteenth Century

NINE DECADES OF HISTORY

THE FOURTH PERIOD.

T. W. GRAFTON.

III. The Society Controversy.

For seventeen years the name of Alexander Campbell stood at the head of the column of our missionary host. He had helped by voice and pen to foster a missionary spirit among the churches as indispensable to the ultimate triumph of New Testament Christianity. But his voice was scarcely hushed in death before the enemies of missionary co-operation in general, and of the American Christian Missionary Society in particular, made use of his great name in defense of their methods of obstruction. They quoted the early numbers of the Christian Baptist in justification of their claim, and as the true followers of Mr. Campbell in the restoration of primitive ideals, raised their cry against "man-made plans."

It has already been shown by the writers who have preceded me that "the great Christian life of Alexander Campbell presents no such monstrous contradiction as a lifelong consecration of his own powers and labors to the proclamation of the gospel on the one hand, and opposition to a similar work through the co-operation and means of brethren at large on the other." But I venture to add the testimony of W. K. Pendleton on the true position of Mr. Campbell, given in an address at the eighteenth anniversary of the American Christian Missionary Society in the autumn of 1866:

"We feel that it is due to the great name of Alexander Campbell to vindicate his memory from the charge that he was ever opposed to true missionary work, or true and scripturally conducted missions. It must be remembered that in his early writings he was engaged almost incessantly in the fiercest and closest conflicts with the various forms of sectarianism, which surrounded him, and which, as organizations, both in their theory and their practice, he was deeply convinced were injurious to the highest interests of the church, and incumbrances upon the primitive power of the gospel. As such he attacked them. 'Their missionary *plans*' was but one feature of many, and this as a *plan*, not as a legitimate *purpose*, he criticised, with a moderation and caution, however, which showed that he desired to touch it but gently. His arrows were directed against the 'scheme.' 'Our objections to the missionary plan,' says he, 'originated from the conviction that it is unauthorized in the New Testament; and that in many instances it is a system of iniquitous peculation and speculation, I feel perfectly able to maintain. . . . There is another difficulty of which we are aware, that, as some objects are manifestly good, and the means adopted for their accomplishment manifestly evil, speaking against the means employed, we may be sometimes understood as opposing the objects abstractly, especially by those who do not wish to understand, but rather to misrepresent. For instance, that the conversion of the heathen to the Christian religion is an object manifestly good, all Christians will acknowledge; yet every one acquainted with the means employed, and with the success attendant on the means, must know that the means have not been blessed; and every intelligent Christian must know that many of the means employed have been manifestly evil. Besides,' he says, and this I take to be the key to all his opposition to these sectarian missions, 'to convert the heathen to the popular Christianity of these times would be an object of no great consequence, as the popular Christians themselves, for the most part, require to be converted to the Christianity of the New Testament.'

"This is the author's own explanation of the motives of his opposition as expressed on the the earliest pages of the Christian Baptist itself, and I need not pause to show how utterly irrelevant it is to the uses for which it is now sought to be employed. The fact is, his heart was too full of the benevolent and saving power of the gospel to allow him to impose any trammels upon any legitimate means which the liberality and the wisdom of the church might devise for its universal proclamation. When this society was first formed he was made its president, and in this relation he continued by the partiality of its members and with his own consent till he was called to join the congregation of the first born in heaven. From the first he threw his mighty influence in its favor."—*Millennial Harbinger*, 1866, *page* 497.

Notwithstanding this able defense of the missionary spirit of the sage of Bethany by one who had stood nearest to him, the closing months of the year of 1866 witnessed widespread disaffection. Men who during Mr. Campbell's life had manifested their disapproval in quietly holding aloof, now became outspoken in their denunciation of the methods of co-operation employed. The missionary societies were branded as disguised ecclesiastical machines. "If these societies are right, then," they urged, "so are the papacy and sects." They were to be classed with "dancing," "gaming," "horseracing" and other similar works of the flesh.

It was, indeed, a critical point in our missionary history. In September the California Missionary Society adjourned *sine die* because of the conviction of many members that there was a "want of Scripture precedent for holding delegate conventions." This step was hailed with joy by anti-society men and claimed as an indication of the "decided tendency of things," and the early death of all such "unauthorized efforts" among us was confidently predicted.

At about this time occurred the defection of Benjamin Franklin from the missionary ranks, which gave further comfort to the opposition. He had been reckoned one of the supporters of missionary effort from the beginning. He had at one time served as corresponding secretary, and was then one of the vice-presidents of the organization. But near the close of 1866 he changed front and from that time on, the weight of his influence was against it, and no reasonable compromises were able to win him back from his new position.

The conversion of Benjamin Franklin was the occasion of great rejoicing among those bent on the destruction of our struggling missionary society. Talbot Fanning in the Gospel Advocate hastened to extend the hand of fellowship to this new accession to the anti-mission ranks:

"While we are rejoiced to know that Bro. B. Franklin is now, for the first time since the year of grace 1853, making war upon all human organizations as substitutes for the Church of Christ, it strikes us that he has made so many *side* cuts at good brethren who have stood the heat of the battle, which is now almost over, that he might afford to *confess* before God and his brethren that in his bushwhacking experiment he has neither done justice to himself or the cause of his Master. We thank God, however, that our brother is now ably and no doubt successfully defending the Church of Christ against missionary organizations and all other human inventions for the service of the church."

The battle was not so nearly over as the enemies of co-operation imagined. The loss of Bro. Franklin was deeply felt, and the transfer of the American Christian Review to the side of the opposition added, at the time, to its strength, and increased the difficulties in the way of missionary success. But the friends of missions were by no means disheartened. The life, the growth of the cause, they felt depended upon their hearty co-operation, and obedience to the letter and spirit of the great commission. The Christian Standard, with Isaac Errett at the helm, had already proved a valuable help to the cause of missions, and its editor now threw his great strength into the conflict over plans which was soon to turn the tide and make us a missionary people. In 1867 Mr. Errett was compelled to write:

"The Standard is the only weekly paper among us now that advocates missionary societies, and we want the brethren to know this fact. When there is a great end to be accomplished, a scriptural end, and the Word of God does not shut us up to any special routine of operations, we go for the best expedients that the united wisdom of the brethren in a given district, state or nation, may suggest. . . . But we have no idolatrous attachments to the General Missionary Society. If it can do the work proposed, we will encourage it. If it fails to command sufficient confidence and sympathy to enable it to do its work wisely and well, we shall go in in for whatever form of associated effort the general wisdom of the brotherhood may approve. But we record our deliberate conviction here, that if the attacks on our General Missionary Society prevail to its destruction and we are left to rely simply on what individual churches may see fit to do, we will throw back our cause at least half a century, and devolve on a coming generation at least tenfold labor to recover lost ground."

The next three years of our missionary effort were spent in fruitless attempts to divise some plan that would harmonize all factions and secure the co-operation of the entire brotherhood. The friends of the society kindly invited suggestions with a view to finding a true and scriptural basis for missionary enterprise that would be acceptable to all. To some of these overtures Mr. Franklin replied in the columns of the Review, from which we quote:

"Our 'unreasonable change' is not from a missionary to an anti-missionary man, but from a society to an anti-society man; not from a co-operation to an anti-co-operation man, but from a *society scheme*, formed after a sectarian model, which we have tried twenty years and completely demonstrated to to be a failure, having no effective co-opera-

ting in it, for evangelizing, to the simplest method of co-operation ever practiced as well as the most effective, the method practiced by the first Christians and practiced again in our own time, by which we have pushed the gospel half round the world in fifty years."

In suggesting a safe ground, he said let it be "understood that all constitutions, laws, memberships, life memberships, life directorships, presidents and vice-presidents will be wiped out. There will be no society. The reports will not show what the *society* has done, but what the *churches* of the Lord and *individual* Christians have done in a certain work, or through a certain channel. When the meeting is convened it can select some one to preside for the occasion and another to serve as clerk. The churches then can give to their co-operation, the state meeting or the general meeting what they think proper, or as they dispose in their hearts. Something of this kind would harmonize the brethren generally and open the way for all to go to work."

At the anniversary meeting of the American Christian Missionary Society, in 1867, a committee was appointed to so change the constitution of the society as to remove some of the most serious objections, and if possible conciliate the brethren of the opposition. The following year several changes were made on the recommendation of the committee, the most radical of which was the abandonment of life memberships, life directorships, etc. It was then resolved "that in view of the abandonment of life memberships and life directorships, from which the principal income of the society has been derived, the board of managers be and they are hereby requested to devise and carry out a plan of annual and life subscriptions, whereby a constant income may be secured and a permanent basis provided for the operations of the society."

A committee composed of W. K. Pendleton, Isaac Errett, W. J. Pettigrew and Geo. W. Elley was appointed to advise the opposing brethren of the change, and solicit their co-operation, which they did in a note declaring that "these changes had been made on the motion and by the advice of many of the oldest friends of the society who have been influenced mainly by a desire to harmonize with others who thought them necessary, and it is hoped that the generous spirit of fraternity which they have thus manifested will be met by an equally generous advance on the part of those to whom this offering of Christian fellowship is extended. If we cannot all agree as to the details of a plan, we can at least consent to work together under that which has secured the unanimous approval of so large a body of our best minds, and be content to hold our private opinions subject to the voice of the majority."

An order went into effect June 1st that sweeps liquor from all restaurants and eating houses connected with the Southern Pacific Company. This order we tried to get Senator Stanford to issue. Mr. Huntington sees the inconsistency of demanding total abstinence on the part of employees and at the same time placing the temptation before them at every eating house. Now banish all liquor from the buffet cars, and the thing is complete. The order that has gone into force will have a wonderful effect for good in the cause of prohibition. The saloon papers are berating Mr. Huntington for issuing the order, but Uncle Colis is not caring or losing sleep over it. It is a grand step forward.—*California Voice.*

CHURCH EXTENSION CATECHISM.

Question. What is the Church Extension Fund?

Answer. It is a permanent and perpetual fund, created by the brotherhood, to be loaned at four per cent. to aid in completing houses of worship.

Q. Where is the office?

A. In Kansas City, Mo.

Q. Why located there?

A. Because Kansas City is in or near to the territory where most of the money is loaned.

Q. Is this money loaned in the West only?

A. No. It is loaned in any part of the United States or Canada, or in our new possessions, where missions cannot borrow money on the ground or cannot borrow except at high premium and interest rates.

Q. Why was the fund started?

A. Because secular loan concerns will not loan money to mission churches except in rare cases. It was started, also, to stop indiscriminate appeals and to aid missions to build by a loan rather than by a gift.

Q. How is this fund built up?

A. By an annual offering in September among the churches, by 20 per cent. of the receipts from "boys' and girls' rally day for America" in the Sunday-schools on the Sunday nearest Thanksgiving, by bequests, annuity money and personal gifts.

Q. How many organizations have the Disciples of Christ?

A. Over nine thousand.

Q. About how many churches sent offerings last year?

A. About 1,000 observed collection day.

Q. How many congregations out of the 9,000 are without homes?

A. Over 2,700.

Q. When was the board created?

A. At the National Convention of 1898.

Q. Who and what kind of men are on the board?

A. D. O. Smart, Pres.; T. R. Bryan, Treas.; Langston Bacon, Atty.; Fletcher Cowherd, R. L. Yeager, all successful business men of Kansas City and members of our church; and T. P. Haley and W. F. Richardson, two of our pastors in Kansas City.

Q. When does the board meet?

A. Regularly on the first Tuesday of each month in the afternoon at 600 Waterworks Building.

Q. Is the board an incorporated body?

A. It is, and its corporate name is "Board of Church Extension Fund of American Christian Missionary Society."

Q. Is the treasurer under bond?

A. He is.

Q. How much money is there in the fund?

A. $194,000 on August 1st.

Q. How many churches have been aided since the beginning?

A. Four hundred and thirty.

Q. How many have paid back their loans in full?

A. One hundred and fifteen.

Q. How much has been paid back to the board in loans and interest?

A. Over $110,000.

Q. How many have asked aid since the organization of this fund?

A. Over 1,800.

Q. On what conditions can one of our churches receive aid?

A. (a) That the building is actually needed. (b) That they have done all they could toward first buying the lot and commencing the building. (c) That the loan asked pays every debt. (d) That they insure the house for full length of loan.

Q. What interest is charged?

A. Four per cent.

Q. Why charge interest?

A. It stimulates the congregation to return the loan, and pays the current expenses of handling the money and disseminating information.

Q. Then this a perpetual fund, is it?

A. It is, and will go on continually building houses when we are gone from earth. The principal and interest are both loaned as fast as they come into the treasury.

Q. Why not give the churches the money?

A. Because a loan at four per cent. to be paid back in four or five years answers the same purpose as a gift, and the money is saved to help another congregation every four or five years.

Q. How many churches have been aided this year up to August 1899?

A. Exactly 50; 67 others are promised aid.

Q. Where will the money come from?

A. From the September offering if the churches respond as they are expected.

Q. Is money loaned to pay old debts?

A. In no case except to keep a church building from being sold for debt.

Q. Why are mortgages being foreclosed on so many mission churches?

A. Because they borrowed money at exorbitant rates and on short time, vainly hoping to pay out.

Q. How much money is needed each year to answer worthy appeals?

A. Not less than $100,000.

Q. Do other religious bodies have a church extension fund?

A. The Methodists have raised nearly six million, the Presbyterians over two million, the Congregationalists two and a half million, etc.

Q. What are our people seeking to do?

A. To lift our fund to a quarter of a million by the close of 1900.

Q. How much does the board call for in the September offering?

A. $15,000.

Q. Where and to whom is money sent?

A. To G. W. Muckley, Cor. Sec., Kansas City, Mo.

Commercial Travlers at Jubilee Convention.

EDITOR CHRISTIAN-EVANGELIST:—Can you not create, through your most excellent paper, an interest for a meeting of commercial travelers at our Jubilee Convention? The very best meeting at the Detroit C. E. Convention, outside of our own rally, was the meeting of commercial tourists. About 300 met in a parlor of a Detroit church and it certainly was the very best meeting at that great convention. There are 375,000 commercial tourists employed in the country and if they were all Christian Endeavorers what a mighty work they could do for the Master. Just think of it. By using the same energy to bring sinners to Christ as they do to sell goods what a wonderful work they could do. They are the brightest and brainiest men we have. What would it mean if all this host of drummers were turned loose for Christ? Yours truly,

J. D. JOHNSON.

Canton, Ohio.

[The above suggestion of Bro. Johnson is a very good one, indeed, and we see no reason why it should not be carried out. Among the 375,000 commercial tourists in this country, there must be a large number of them which are connected with our religious movement, and a special meeting of this class at Cincinnati in connection with our Jubilee Convention would constitute a very interesting feature of that great assembly. Such a meeting would give opportunity for impressing upon these the special opportunities they have for disseminating the influence of Christianity, as well as the special perils to which they may be exposed. We trust that the secretaries of the A. C. M. S. will interest themselves in this matter, and see that such a meeting be called.—EDITOR.]

When an editor or a preacher says, "Let us be better Baptists," or better Methodists, or better Presbyterians, is he not emphasizing denominational distinctions? Would it not be better to say, "*Let us be better Christians?*"

Our Budget.

—Jubilee Convention Oct. 13-20.

—Church Extension offering September 3d.

—September is the last month of the missionary year.

—CHRISTIAN-EVANGELIST Church Extension number next week.

—Our colleges, the Jubilee Convention and Church Extension, the leading features of this paper.

—We continue to receive expressions of very high appreciation of our historical series of articles. They are a feast of great things for our older brethren and a schoolmaster for the young.

—There are indications that the mystery enshrouding Christian Science, Spiritism, faith-cures, etc., will soon be taken away and the true science underlying the phenomena attending these falsely so-called sciences be revealed.

—The success which the agents of some of our educational institutions have had during the past year in raising money for debts, for current expenses and for endowments is a clear indication of a deeper interest in the welfare of our schools by the people. Their importance and usefulness are beginning to dawn upon the church, and a better appreciation is being shown in the response to appeals for relief and for increased strength.

—The man who in his journey comes to a guidepost that clearly points the way to where he wants to go does not usually spend the rest of his days around that guidepost commenting on its clearness, its simplicity, its beauty, its logic and its authenticity, but presses forward under the stimulus of its information. There seems to be exceptions to this rule, however, in the religious domain. The guidepost in religion, as in the physical journey, is of first importance as to the way, but of second importance only as to the end.

—The following paragraph from the Standard (Baptist) is a good explanation of a very common phenomenon and the moral:

The reason it takes so long for church work to get started in the fall is because so few besides the pastor give any time or thought during the summer to preparation or definite plans. Thoughts cross the mind of some possible improvement in methods, but not until people get together again and cool weather is well advanced is anything new actually undertaken. August is the time to "begin to get ready."

—The schedule of our educational institutions, both personal and general, on another page of this paper, will help to give our readers a more definite idea of our educational forces and their efficiency. In studying the school problem from the basis of this chart it will be well to ask whether, in the light of our strength as a religious body, they are such schools as they should be and as we are able to make them. Where, then, is our ground for boasting? True, we are proud of our schools and many of them have done a grand work for Christ and for humanity, but we are not ready to rest our educational oars. Our schools must be strengthened mightily if they are to survive the demands of the 20th century. The weaker ones should be articulated with the stronger and the stronger ones made doubly strong against the present and approaching burdens. We need more pride in our schools, more interest in their welfare, more concern for their future.

—The total valuation of college property given in our schedule in this paper is a little less than two million dollars, or scarcely enough to well endow a single university. But this amount is divided among about forty institutions of learning, making the average property valuation less than $50,000. Then it must be remembered that the indebtedness of the college is not deducted from the valuation given. This will greatly reduce the total and average valuation of the property of our schools. What stronger argument could be put forth for the need of greater liberality toward our schools than this? They all sorely need better equipment, or at least what they have paid for; and, in addition, liberal endowments, if they are to be what both the church and the times demand that they should be.

—The editor of the St. Louis Christian Advocate must be making a study of mental aberrations. The subjects of his editorial articles last week were "Cigarette Insanity," "Fads and Follies," "A Useful Miracle" (the painting of the late Empress Elizabeth bleeding at the point where wounded), "A Wonderful Occurrence" (the eyes of a picture of the Virgin turning in their sockets) and "The Novel as Illustration" (the extreme uses of the sensational in the pulpit). Not long ago he told us his views of a certain healing school sensation, etc. We hope that the esteemed editor shall soon be able to explain the mystery of the dominance of politics in the churches to the moral detriment of the nation—on the saloon question, for instance.

—The annuity plan is a fortunate solution of the question of giving to missions in large sums to many persons. They have money which they intend to give for missionary purposes, but need the interest thereon while in the flesh. By the annuity plan they can give this money at once, get a good interest on it during life, and then live to see the rich fruits of it therein and the wisdom of the gift. And while several such gifts have been made to the Home and the Foreign Societies, we are glad to see that Church Extension is not being forgotten along this line. Brother Pickens, of Tyler, Texas, has just given Church Extension $5,000 on this plan and thereby greatly helps forward this indispensable part of our work. This shows that business men have confidence in the usefulness, good management and perpetuity of the Church Extension Fund and are not afraid to leave their money to its care. And then, too, the thought that it is not only a good but also a permanent investment is important and should not be overlooked. There are but few things in this world to which money can be left with the assurance of perpetual usefulness aside from Church Extension. This thought is well explained in the perpetual motion cut on the last page of this paper, to which we invite your special attention.

—The receipts for Foreign Missions for the first seven days of August were $904.36. The total receipts to date for the year are $127,740.22. To reach the $150,000 mark the board must receive $22,259.78 by Sept. 30th, when the books close. The time is short.

—R. B. Neal, of Grayson, Ky., has issued tract number five of his Anti-Mormon Tracts. The title of this tract is "The Stick of Ephraim *vs.* The Bible of the Western Continent; or, The Manuscript Found *vs.* The Book of Mormon." This tract is in small type and contains much matter which Bro. Neal thinks is of such a character as will blunt the pen and tongue of any Mormon elder who may attempt to reply. Bro. Neal is devoting a great amount of time to this work, is careful in his quotations, and indefatigable in his purpose, which is the product of the most profound and sincere convictions, and what he says carries weight with it. He assures all who read his tracts that he may be quoted therefrom with the utmost confidence. Bro. Neal is at work on tract number six and is depending on large sales of the present one to publish it. The tracts do not overlap each other in matter, but make a continuous refutation of Mormonism from continuous material. We hope that tract number five will meet with the large sales that its author and its merit deserve.

—The last number of the Christian Guide, published at Louisville, Ky., is unusually interesting. The large number of half-tone pictures of historic buildings, prominent men and noted preachers will not fail to catch the attention and to stir up the memories of its readers.

—Out of 9,000 congregations about 1,200 contributed to Church Extension in 1898. That number should be doubled this Jubilee Year. Every congregation that takes an offering for Home and Foreign Missions should contribute to Church Extension.

—The Church Extension Catechism, on another page of this issue, should be read to the end. It contains a mine of information within small compass. Information is what our people want. The people give money when they know it is needed. Let in the light.

—On August third the board of Church Extension received $5,000 on the Annuity plan, from D. R. Pickens, of Tyler, Texas. This liberal gift is made out of a full appreciation of the needs of Church Extension and from a knowledge of what the fund has done for Texas mission points. The board has aided 34 churches in Texas. The Tyler church property was saved by a $1,200 loan, and seven other points are promised aid in Texas. Surely, Church Extension has been and is a friend to Texas mission work. Will the churches in Texas not now come up to the full measure of their duty in the forthcoming September offering? In looking over the annual report for last year we find only 34 contributing churches in Texas to Church Extension with an aggregate gift from all of $266.95. Texas will do better this year, but the churches should see to it that Bro. Pickens' gift does not stand alone. For information on Annuity plan write to G. W. Muckley, Kansas City, Mo.

—There should be many to follow the example of D. R. Pickens in his handsome gift of $5,000 to Church Extension. This board now has the right of way and people should send gifts in abundance from now until the the Jubilee Convention. This year the board has received, besides the above, $8,000 from one source; four have given $500 each; $333.1-3 and another $100 on the Annunity plan, $15,433.1-3 in all. If you have money to leave to Church Extension in a will, give it to the board now, for which you will receive a bond signed by the proper officers. You will be paid six per cent., and your money will be building churches. Missions are glad to get money on the easy terms of the board at six per cent. Your money is not taxed, you never need to reinvest, and at your death your money goes into the fund where you want it to go.

—In this number much space is devoted to our colleges and educational interests. It is, in short, an educational and college number. The great increase of interest in missions and missionary work necessitates a corresponding interest in our educational institutions. It is to our schools and colleges that our missionary boards are most largely looking for suitable men and women for the mission field. It is proper, therefore, to keep our schools and colleges abreast of our missionary interests in the public mind. One cannot go forward successfully without the other; neither the church.

—During the past year the Institutional Mission and Benevolent Society, of St. Louis, has given away chiefly to the inmates of the city institutions $123.83 in money, 408 garments, 15,000 papers, 479 books and magazines, 77 Bibles and Testaments, 529 tracts and booklets, 484 picture and Scripture cards and 850 flower boquets. Only God knows how many hearts have been touched and how much good done by these messages of love and benevolence.

—We publish in our Family Circle this week an artice from H. F. Hewes, M. D., removing misapprehensions that may be formed by Prof. Atwater's report of experiments with alcohol as a food and as a beverage. While we have no fears of any of our readers being led astray by Prof. Atwater's statements, we feel sure

that you will find Dr. Hewes' article worthy of careful reading and consideration. Dr. Hewes is as good authority on the chemistry of alcohol as Prof. Atwater.

—Archbishop Ireland, who has recently returned from a long sojourn in Europe, says that "the American poor are happier and a hundred per cent. more intelligent" than are the poor of the Old World. This he says is true of the poor both in and out of the church. This testimony is as remarkable as it is strong, and would justify the Archbishop, it seems to us, in adhereing to "Americanisms," which he, as is generally supposed, surrendered to the Pope, whom he saw frequently while in Rome.

—As the school question in the Cumberland Presbyterian Church is that of many other religious bodies, their efforts at its solution become worthy of consideration by other religious bodies. On the question of strengthening these schools and raising their efficiency the following suggestion from Rev. B. P. Fullerton, D. D., this city, from an article from his pen in a recent number of the Cumberland Presbyterian, is worthy of more than casual attention. Church schools, like church mission fields, often need something else besides money for their efficiency and perpetuity:

The church has been inspired with a commendable desire to educate her young people, and on this account most denominations have a number of smaller schools which have been named colleges, and have undertaken to do college work with only academic facilities, and the consequence has been that we have a number of struggling institutions, poorly paid teachers, and young men and women sent out from year to year with college diplomas and only academic training. When it was too late these young people have become painfully aware of their deficiency, and have been compelled to take secondary positions and remain content with partial training, or through a series of painful years struggle for better equipment while in the active duties of life. This new movement proposes so to articulate these various schools that due credit will be given for work done in one of them when their graduates make application for admittance into our colleges and universities, and students may therein pursue a college course where men and facilities are ample for such work. This does not undervalue in any way the splendid work which has been done and is being done by these schools, but it makes possible the enlargement of their work and the better equipment of their graduates. Arkansas Cumberland College has wisely adopted the plan and has articulated itself with Cumberland University, and now its students will go right on from their completed work therein to a larger and fuller course in the university. While if any of them prefer to go elsewhere to our colleges they will have the same credit for work done in the academy they will receive should they attend the university.

—Of the colleges written to for a statement for this number all have responded except Drake University. Evidently Chancellor Craig did not receive our communication in time; perhaps he was on a journey in the interest of the university. We mention this that no one may think that Drake has been slighted by us in this special college number.

—The theory of suggestive therapeutics is based upon the theory of the duality of the mind—the objective and the subjective mind. Mr. Hudson's treatment of this subject makes it reasonably clear that all the mysterious phenomena of faith-cures, telepathy, mind-reading, Christian Science, Spiritism, etc., are clearly attributable to the powers of the subjective mind. We have no doubt but that there is a legitimate field for the use of suggestion in the cure of diseases, but we are not prepared to admit all that its enthusiastic advocates claim for it. It may substantially assist medicines in the cure of diseases, and in some cases wholly supplant them, but we are by no means persuaded that it would be wise to wholly abandon them and the physician, as some assert. The system as such is new and there is yet much to be learned about it. One invention may displace another, but not so with the sciences. Once a science always a science, if true, is a safe maxim. But sciences in name only cannot abide.

—On our first page this week we present a group of our leading university and college presidents. Their names and their faces are familiar to thousands of our readers without further introduction. These men carry upon their hearts great burdens. Like "the care of the churches," the care of our schools is one that weighs heavily upon the consecrated educator's heart. In his hands is, not only the responsibility of the character of each individual student, but in the case of these men and others that of the pulpit and church of the future as well. As you look into these picture-faces do not forget that you are looking into the eyes of men beseeching your prayers and your support in behalf of institutions that stand for the welfare of our children, our homes, our country and of the church of the living God. May this animating half-tone group-picture of our representative educators inspire you to greater interest in our educational institutions, is our hope.

—In this paper we have permitted a number of our leading educational institutions to speak directly to the people for themselves, hoping thereby to awaken a deeper interest in their welfare and in the cause of education in general. What has been written will be read with interest, and the value of our schools better appreciated, we trust, than ever before. It will be observed from the articles written that our schools generally are in a prosperous state as to attendance and hopeful as to their future usefulness and stability. Some of our institutions which were threatened with extinction of life by debts have been able to secure a new lease of life and now hope to remove the debt, entirely, and stand on solid ground, financially. Considerable money was raised last year for various colleges, both for current expenses and endowments, and they will enter upon the new year this fall with new life, new hope and new energies.

—As matters now stand, if the education of our young people were left wholly to the state there would of necessity be an omission that would be almost fatal to the full and proper development of character in the student; we mean the spiritual training of the head and heart. On the other hand, if the education of our children were wholly in the hands of the church there would be the danger of narrowness and the dominance of the sectarian spirit. It is necessary, therefore, that both the state and the church engage in this work. Or, in other words, we must look to the church to see that the religious element in the nature of man is not neglected, and that, too, in the education of our children.

—M. M. Davis, pastor Central Christian Church, Dallas, Texas, also our Texas correspondent, was in this city last week on business and made us a pleasant visit. Bro. Davis has become the business manager of the Christian Courier and will hereafter have the general superintendency of the paper. Bro. Homan will remain the editor in chief of the paper, but will be relieved of all the business cares of the office. In this way these brethren hope to greatly increase the usefulness of the paper, and in so large a country as Texas we see no reason why they should not succeed. The new management of the Christian Courier has our best wishes in the new era movement.

—In addition to the college articles in this paper we ask the special attention of the reader to their advertisements, also in this number. They are sources of information, especially to those contemplating a course of study for themselves or for others, and we ask you to read them carefully.

—Forever reading about a rich and bountiful feast to which you are invited without money and without price will not satisfy the hungry soul, however clear, precise, plain, simple and authentic the description and invitation. These are of first importance as to the knowledge of the feast and its freedom, but of no use in saisfying the hungry soul. "Except ye eat my flesh and drink my blood ye have no life in you," says our Savior.

—The Boys' Friend, edited by A. W. Conner, now in its third volume, has greatly improved both in appearance and matter. It is now a model paper for boys. Its purity, helpfulness by way of suggestion, and store of knowledge rightly claims a place in every family circle. Such a paper in our hands a generation ago would have been almost a priceless treasure. Good literature for the boys will help to save the country.

Dr. Moulton Misrepresented.

Our readers will remember a recent question from Bro. Keeler, of Chicago, concerning a reported statement, in the Chicago Record, of what Dr. R. G. Moulton should have said in his lectures at Detroit concerning the story of Joseph. At our suggestion, that he ascertain, first of all, whether Dr. Moulton ever made the statement attributed to him, Bro. Keeler wrote to Dr. Moulton and has received the following reply, which he sends to us with the suggestion that we make it an occasion of warning the brethren against accepting too readily the reports in the daily press of heretical statements of ministers of the gospel:

MR. W. P. KEELER:

DEAR SIR:—The quotation from the Chicago Record which you send me is utterly unintelligible to me, and has not the remotest resemblance to anything I said at Detroit. There was nothing in my lectures likely to raise any critical questions, and apart from Chicago newspapers, I have not heard of any "sensations," as attending them. The "higher criticism," which your queries touch, I always indicate as entirely outside my field.

Sincerely yours,
R. G. MOULTON.

Windermere Hotel, Chicago, July 31, 1899.

"Durability is Better Than Show."

The wealth of the multi-millionaires is not equal to good health. Riches without health are a curse, and yet the rich, the middle classes and the poor alike have, in Hood's Sarsaparilla, a valuable assistant in getting and maintaining perfect health.

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Highest Honors, World's Fair
Gold Medal, Midwinter Fair

Avoid Baking Powders containing alum. They are injurious to health

DR. J. HARVEY MOORE,
Eye, Ear and Throat.
648-649 Century Building ST. LOUIS.

PERSONAL MENTION.

J. M. Springer, of Carthage, Ill., is spending a ten days' vacation at Appleton City, Mo.

H. A. Denton, of Centralia, Mo., and A. W. Pasley, of Saling, Mo., are in a fine meeting at Friendship, Mo.

J. V. Coombs, with A. O. Hunsaker as singer, will begin a meeting with the church at Ottumwa, Iowa, Sept. 5th.

G. A. Hess, formerly pastor of the church in Waldron, Ill., is now pastor of the church in Greene, Ia.

Geo. L. Snively, pastor of the church in Jacksonville, Ill., is attending a summer course at the University of Chicago.

Carl C. Davis, pastor of the church at Davenport, Ia., together with his wife, are spending their vacation with relatives at Fairfield and Packwood, Ia.

C. A Young, of the University of Chicago, under the direction of the C. W. B. M. will give two courses of lectures on the Bible in the University of Virginia this fall.

C. D. Purlee, minister at Irving and Litchfield, Ill., is raising money to build a new house of worship at the latter place. Already enough has been raised to insure the errection of the building.

A neatly printed card received at this office, bearing the name of Evelyn Hastings Russell, Aug. 1, 1899, and underneath Rev. and Mrs. W. J. Russell, Rushville, Ind., we understand, if rightly interpreted, to be an expression of over running joy.

Geo. Manifold, after completing his course of study in Kentucky University about Dec. 1st, will sail for Japan under the appointment of the Foreign Mission Board at Cincinnati. Bro. Manifold will go by way of New Zealand to visit relatives there.

R. J. Tydings, whose name is familiar to our readers as a contributor to our columns on sociological questions, has returned to his work in the service of the government at Washington, D. C. He has been enjoying a vacation with his friends at Middlegrove, Mo.

M. P. Hayden, of Eureka, Ill., is ready to hold meetings or locate as pastor of a church. Write him at once. He wants work, and some church certainly wants a preacher. He also has a number of popular and instructive lectures which would profit any church to hear.

H. M. Brooks, Paris, Ill., has three lectures entitlde, "Great Men," "What I would do Were I Czar of the World" and "What Made Ingersoll an Infidel," which he is ready to deliver to any church or audience wanting to hear a good lecture.

James Small will preach at Columbus, Ind., during the months of August and September, and after that will continue in evangelistic work. He will hold a meeting, after the general convention, for J. H. McNeill and the congregation at Muncie, Ind.

J. V. Coombs, of Indianapolis, Indiana's most successful evangelist, will conduct a series of revival meetings for the Garfield Boulevard Christian (mission) Church, Chicago, Ill., beginning about the 20th of this present month. Bro. Huston will be with him. They expect a good meeting.

W. F. Watkins, formerly state evangelist of Maryland and Delaware, has accepted a call from the Christian Church, Savannah, Ga., and is now in that field. Bro. Watkins has had wide experience, and besides being an able scholar and teacher is a most affable gentleman; one who cannot fail to make many friends, and we hope that a new era is opening for the church in that important field.

J. L. Parsons, now of Indianapolis, Ind., who has been in this city for some days, gave this office a pleasant call on last Monday. Bro. Parsons has been attending Dr. Pitzer's school of suggestive therapeutics, from which he has just received his graduating diploma. Dr. Parsons does not intend to abandon preaching, but he has decided to add this branch of work to his ministry hereafter.

The golden wedding of Mr. and Mrs. Ann E. Jeffries was celebrated in Central Hotel, Ottawa, Kansas, July 31st. E. L. Allen, pastor of the church there, read a poem composed by him for the occasion. The hearty esteem of the people of Ottawa was expressed in a purse of nearly $100 in gold. Having personal konwledge of the parties thus honored the CHRISTIAN-EVANGELIST joins in congratulation and well wishes for the future.

CHANGES.

A. Fiske, Moundridge to Peabody, Kan.
J. P. Rowlison, Perry to Des Moines, Ia.
B. F. Carter, Orange, Tex., to Weakley, Tenn.
Geo. L. Snively, Jacksonville to Chicago, Ill.
C. G. Cantrell, Irvington to Indianapolis, Ind.
G. A. Hess, Waldron, Ill., to Greeno, Ia.
R. J. Tydings, Middlegrove, Mo., to Washington, D. C.
Robt. W. Elder, North Middleton, Ky., to Hot Springs, Ark.
E. J. Hart, Wheeling, W. Va., to New Philadelphia, O.

Comments on Recent Editorials.

DEAR BRO. GARRISON:—I write this to you personally. If it should tend just a little to direct some editorials in the future, then it is well. The two leaders in the CHRISTIAN-EVANGELIST, July 17, are the subject The first one, "Crowning Feature of a Great Movement," is a thoughtful and valuable editorial. It is untimely somewhat, since it should have been written probably five or ten years ago as thought comes to some people. Certainly two or three years since was its seeming time.

But God works in his people to will and to do, and these are the days he is bringing such thought out, and we conclude that he knows well his own time. Seek somehow to have such editorials read, and if you go into the Ram's Horn's field and show daily answers to prayers and present evidence of the work and personal indwelling of this Holy Guest, I do not believe it will be too far or contrary in any way to the facts. I have personally seen and studied the question until I am fully satisfied that there is a "peace that passeth understanding," "a boldness to speak in Christ." A liberty to reprove sin and a patience to suffer long and be kind, a genuineness of grace and love that cannot come of human culture. It is the grace of God. It is the life of his Holy Spirit in men. Using men. The great body of the church do not know this. It is Greek even to some brethren who preach. We understand where the beginning corner is and can run the lines of the gospel field to a link, but have too much supposed that the Lord's territory was for the raising of logical athletes and chapter-and-verse critics. These are well, but they are natural forces to be used only for the raising of men and women filled with the Spirit of God.

Men who will suffer long and be kind, who will vaunt not themselves, who are not puffed up, who do not behave themselves unseemly in the use of their talents, their time or their money.

And this brings me to the second editorial, of which just a few words. I believe when we see the blessings to come from crowning our lives with the work of the Holy Spirit, filling the church with the Spirit, there will be no need for this second editorial. The first, the work of the Spirit, will solve the problem of saving the rich so far they can be saved, and saving the poor so far as they will be.

Spurgeon preached to rich and poor, educated and uneducated; so does Moody.

Cannot you preach to either class? *Especially* when you are *filled* with the Spirit? Suppose Moody does sometimes blunder in his interpretations. Who is better able to see the work and power of God in him than honest, educated people, whether rich or poor, Christian or not Christian?

The rich and cultured who despise the preaching of Moody and Spurgeon, or disdain it and seek something especially for themselves, are those who trust in riches and the wisdom of this world, and would have no one unless he should come to them along the lines of their own previous thought.

Such men walk by sight and follow the wisdom of this world. All of them, except Nicodemus, rejected the apostles at Jerusalem. They rejected Paul at Athens and most of them turned from him at every place he went. Often they are a pleasing class of men, gentle and strong in friendship for the time. People love them. Jesus had love for the young man who came to him, but that did not make him accept Christ, did not save him. He went away sorrowful, for he was rich. The truth is, our present tendency is to excuse, to modify and partially justify those who "ARE financially and otherwise prosperous" without question or memory of *how* they became so. You know well how very many men get into power and wealth, but when they are once in we sometimes make little distinction between them and the others who came to possessions along the currents of honest life and noble action.

The deeper truth is, it is exceedingly difficult for a rich man to enter the kingdom of heaven. If a man loves God and loves his brother and is doing what he can to honor God and save his fellows, however much money he makes he will not be very rich. He will see uses for $100 for every one dollar he has. But your mind turns to those who are already cultured and rich, but have not become Christians. The sorrow is that most of them in becoming rich have like the young man who came to Jesus surrendered themselves to the spirit of riches, and thus have put themselves in the most difficult situation possible to be reached by the gospel. "Those who live in mansions and are served by men in livery" have not even the zeal for Christ that Wendell Phillips had for the freedom of the slaves. He used his fortune, made another as he lived and used that, denied himself luxuries and livery all for his brother in black—for his temporal freedom. I know the palliations, excuses and sympathies which lead us to condone, but these do not lessen the danger and the likelihood of wealth making its possessors *seek to be served* instead of leading them to use their means to serve others. Does not, then, the suggestion of special preachers and preparation for the rich and cultured tend to promote the wealth-getting spirit? This is already too dominant. We need being warned against it.

We are now living after the material rather than the spiritual, even in the church. To correct this tendency we need to commit our ways unto the Lord, to trust also in him. To seek those things which are above. Did not you and I both love our good brother ——? Why did the dear boy quit preaching the gospel of our Lord Jesus Christ? Simply that his parents' love of larger wealth or of keeping intact what they had might be gratified. If he had had to stop and work with his own hands that they might have food and clothes and home, and given his life in the discharge of so high a duty, there would be no sadness, but joy, in the memory of such nobility. But to leave the immediate work of Christ and give such talent and such a life as his that one or two people might live in palaces and be served in livery is a warning to us that we already have too strong a leaning toward the standard of what gold can do for us. Shall we thus labor for the temporal good of the few, while the many have not the gospel of Christ?

Such surrender to the demands of culture cannot be made when we rightly appreciate "Thou shalt love thy neighbor as thyself." We do need a deeper spiritual insight—an indwelling of the Holy Spirit. We need more godly lives and must remember that love suffers long and is kind to all classes; but we need no special class to proclaim the blessed truths of the gospel "to the rich and cultured." They are our brothers—of our kind—have a common Father, are invited to a common feast—salvation.

We must seek to educate the children of God so that their presence will bless the cabin, and they will not be ashamed before kings. Christian teachers are in this work. So it seems well that God shall call good and strong men as Van Dyke and Faunce to the college centers that they may enter in and possess the field for him. The American colleges have the best talents of the nation; let them have the best men to minister the bread of life. But the same men when filled with the Holy Spirit can talk to the Salvation Army ranks as well, or soon learn to. Preach the thought of the first editorial, seek the Spirit of God, find this and the "new problem" will be solved.

Your brother in Christ,
J. HOPWOOD.

Our Educational Institutions and Interests

How Educational Day was Observed in the Springfield (Ill.) Church.

I gladly respond to the request for a word as to "how Educational Day was observed in our church." We heartily welcome this new "Day" among us. It has a message to bear to the churches, a message that must be heard. There has been no day in the church calendar whose celebration seemed more timely than Educational Day. It afforded an opportunity to lay close to the hearts of every one a phase of Christian work which posesses peculiar interest for young people and parents alike, a work which it is patent to every one should occupy a place in the economy of the kingdom second to no other interest.

The work that Christ regarded as fundamental and which he spent his life doing was not the raising of money, not the committing to writing of doctrines, but the preparation of men.

This fundamental duty of the church to prepare men, needs to be pressed home upon every individual conscience, for the rank and file of our churches do not feel it.

If we had had an Educational Day 25 years ago our educational conscience would have been by this time aroused and our educational activity doubled.

1. The Educational Conference of the Christian Churches of Illinois, called by President Hardin and held with the Springfield church in May, was an excellent preparation for us for the celebration of Educational Day. At this far-reaching conference the interest of our local brethren and sisters in the cause of our colleges was naturally greatly stimulated and given definite shape. That this was the result for many of our churches in Illinois besides our own is certain if the delegates who attended that conference did their duty. It is the present plan to hold another such conference at some future date, and there is hope of much good resulting to the cause in this state.

2. We further prepared for the day by turning our prayer-meeting the Friday night previous into an open parliament for discussion and prayer on the subject of our duty as a church toward Christian education.

The prayer-meeting is a very important meeting in our church. It is our religious clearing house for the mutual exchange of ideas concerning the interest of the church. It is our storage battery of prayer and power.

3. At this meeting the young people of the congregation, just home from college, were asked to present practical phases of the educational problem.

These enthusiastic messages from our college boys and girls constituted an interesting and profitable feature of the meeting.

No better date in the year could be agreed upon for Educational Day than the first Lord's day in July, the time when the young people are returning from their year's work at college, the time when the voice of the graduate is heard in the land and the thought of every one is turned toward education.

4. "The Function of the Teacher in the Kingdom of God," was presented in the Sunday morning address, in which was pointed out the debt of gratitude that we owe to the teachers among us in the past and the obligation towards them and their work that rests upon us in the present. They are bearing burdens that belong to us all, they are doing a work in whose glory we ought all to claim a share.

We need more literature setting forth the educational work of the Disciples of Christ.

Besides a few masterly addresses that have been delivered on this subject recently there is very little if anything.

We are writing the lives of our pioneer preachers, our heroic missionaries and our literary men. The choicest volume of all might be written on "Lives of Great Teachers among the Disciples of Christ," or "The Annals of our Schools and Colleges."

5. The specific needs of the college in our state and toward which as a church we have the greatest obligation were presented.

The greatest need of Eureka College, as Pres. Hardin puts it, is friends. Eureka needs friends, friends who love her, friends who pray for her interests, friends who keep posted as to her needs and endeavor to supply them promptly.

6. We made a contribution to the treasury of the National Educational Board.

It is to their recommendation we owe the institution of Educational Day, to them we owe the success that attends its observance, to them we owe the nucleus of a literature on this subject. They cannot live on taffy or good will. Somebody must pay expenses.

7. The interests of educational work and our own financial obligations toward it were carefully discussed in the current meeting of the official board of our church.

This above all is the place in the church where intelligent and lasting impressions are received and where definite obligations are assumed and responded to. Be sure and observe Educational Day and all other days in your official board if nowhere else.

There is no reason why a single church should fail to observe Educational Day. It is not yet too late. Any day in August or September will do as well as July.

J. E. LYNN.

College Matters in Missouri.

The next meeting of the Educational Conference will be in Jefferson City, the day before the state convention, in October.

Many of our preachers were away from their churches on Educational Day; and these ought to preach their educational sermons in August or September. The college and the cause go hand in hand.

Chancellor Hardy remarked lately that of all the wise things that Alexander Campbell did in hs life, the wisest and best was the founding of Bethany College, by which our plea has been placed in the hands of educated and able men, prepared to defend it and direct it intelligently. It is just as wise to sustain our colleges.

When I came to Christian University, four years ago, a certain man said: "The Lord is against that college." Since then about one hundred young preachers have studied here, and they have brought into the church about two thousand additions, and are now turning about a thousand souls a year to God! My doctrine is, *the Lord is never against his own work.*

The Fulton Orphan School has done a good work, and deserves to be placed out of debt at once. We need schools endowed to educate helpless orphan girls, and prepare them for lives of great usefulness. The Kentucky Orphan School has done a work that moves heaven with joy and fills many an earthly home with gladness; and our Missouri Orphan Schools have just as good a work before them. They ought to be endowed so that no other students need to be taken into the rooms that orphans should occupy. We have hundreds of orphan girls untaught, but these colleges are compelled to take other girls for tuition.

The Bible College at Columbia does a double service—teaches Bible lessons to the young ladies of Christian College and offers Bible lectures to the students of the State University. Every state university needs such lectures to infuse as far as possible the Christian element into secular education. Likewise our people owe the college a double service—to put up a suitable building for it and to encourage State University students to attend its lectures. It is a shame that where we have such Bible lectures less than one-third of the University students from Christian homes attend. "Make it unanimous."

The oft-asked question is, "Why have we no great university of the Christian Church in Missouri?" Here is ananswer: Because we do not establish well our smaller colleges. "He that is unrighteous in a very little is unrighteous in much." We do not yet deserve a large university, are not yet trained up to it. If we cannot conduct creditably a small college business, how shall we be expected to "do a big business?" Plant the small tree in deep soil, and the mighty oak will grow. Suffer a word of advice: *Do not be hasty about the large school.* How much honor would it be to a mother to feed one large, fat son to satiety, and starve two or three smaller children to death? Seize the smaller opportunity, and the larger will come. Do the present duty. As the Greeks used to say, "Milk the present goat, and pursue not the one that is fleeing away." Our first pressing duty is to endow the colleges we have. We shall see about the "great university" later.

Do you knnw that we cannot build a great university till we awaken a great interest in college matters? Now how shall we kindle this interest? I answer, By making our present work succeed. Success creates enthusiasm. If your protracted meeting succeeds, the interest intensifies. So the endowment of our present schools will develop sentiment for greater things. Failures never create sentiment. Who ever became enthusiastic over a dragging business? Give our colleges a support and the brotherhood will be aroused with a new spirit to do a work not yet dreamed of. Our people are not careless about education, but they lack a stimulus to enthusiasm, an incitement to give for endowments. Teach them the good our colleges are doing and the vastly greater good they could do if strengthened, and then let some good man lead with a handsome offer for each college. Others will quickly follow till we are ready to endow a great university, and we shall have the smaller colleges to prepare students for the large one.

CLINTON LOCKHART.

Canton, Mo.

The Orphan School at Fulton.

For nine years this school, located at Fulton, and occupying a most healthful site and one of the best buildings owned by the Christian Church, has in the face of many hindrances done a work for which it merits enlargement.

It has graduated from the literary department seventy young ladies; from the department of shorthand and typewriting, twelve; from the department of voice culture, five; from the piano department, four; besides, many of its undergraduates are filling positions as teachers in the public schools. From year to year it has helped orphan girls and others of limited means as its endowment permitted. During the session just closed, in which it enrolled one hundred and six boarding pupils, it gave aid to about forty students. In former years the number receiving aid bore about the same proportion to the number enrolled.

The benevolent purpose of educating orphan girls and co-operating with those in indigent circumstances has been steadfastly kept; but we have rejoiced in a large patronage from many wealthy Christian people, without which the institution would have perished; for, all told, its income from benevolent sources has not exceeded four thousand dollars annually,

while it requires about fifteen thousand to keep up its curriculum and pay all current expenses.

The debt created in building and by the failure of some of the subscribers to meet their pledges remains unpaid. There is also a debt of five thousand dollars due to the fact that in the first years of the school the income fell short of the running expenses.

Although there is a debt of about thirty thousand dollars, several wealthy friends have authorized the president to go ahead, pledging their moral and financial support. But this does not mean that all our debts are paid, and that we have no need of money. Our needs are many, unless it be proposed that the school shrivel and shrink into inefficiency and fall below the measure of our ability as a great people.

If under conditions heretofore prevailing so much good has been wrought, and God has so signally blessed us, what might not be done if the generous people throughout the state would pay off all our debts and endow us with two hundred thousand dollars?

Our thanks rise with each returning day to God, source of all good, for the results that are the rich fruitage from all our schools, and we shall not sin by ceasing to pray for their enlargement and perfection; but we plead for generous offerings from the people so richly blessed with means, so that our school, unfettered by debt, may be enlarged and go beyond the fondest hopes of its founders. Missouri needs all our schools to fit its people for an era of multiplied opportunities and enlarged responsibilities. J. B. JONES.

Results of the Educational Conference.

I am often asked, "What do you now think of the work of the Moberly conference?" The conference met in the interest of our colleges in Missouri. Over one hundred delegates were present from different parts of the state. The conference was called by order of the state convention in response to an urgent request from Christian University, that the brethren in Missouri should at once make effort to enlarge the endowment of the University.

If any one ever imagined that every obstacle to a great cause could be removed by one sitting of a conference, he must have been over hopeful. The enemy of all good never permits a great blessing to flow so smoothly as that. It was not expected that the conference would endow the University or promise money at all. The gift of Bro. Garrison was a surprise to most of us. Neither did we expect that the friends of the several colleges would drop their own tasks and burdens to bear those of the University. No one was asked to abandon any other good work for this. Some persons may thus have expected too much, but many expected too little.

Not a few feared that the discussion would assume the character of a petty wrangle over conflicting interests. That was destined not to be. Education in Missouri is one cause, and with men who discern the magnitude and value of the work before us, it does not admit of internal contention. Others feared that even if agreement prevailed, nothing would come of it. But we may note some of the real results.

1. A far better understanding in regard to the work of each college has been reached, and accordingly many of the imaginary conflicts have vanished.

2. A definite policy was reached for Educational Day, and a definite recommendation made regarding it.

3. A clearer understanding regarding the attitude of the religious papers in the state toward our colleges has been attained, so that a greater space is directly devoted to the general interest of the colleges, and to special objects known to be acceptable to all.

4. The brethren of the state now see where private or public benevolence to colleges is needed and for what purposes it is to be bestowed.

5. The educational policy of the brethren in the state for one year is defined by agreement, and efforts to accomplish the tasks before us are not to be construed as partisan, sectional or selfish.

6. The condition of our colleges is better known, their merits better appreciated, and their needs better understood. This makes them more dear to all Christian people and more certain to receive funds and patronage than ever before. This is leading to an effective canvass for funds for these colleges. Apparently a new feeling toward the schools has sprung up and men are much more ready to consider a plea for beneficence.

7. The appointment of an executive committee to push on the work authorized leads to a more concerted action of the schools and to a common understanding of the plans and progress of each. It is important that this committee will report to the next conference, and new plans be considered looking to a still more successful work in the future. It is to be hoped that the Moberly conference gave a new impetus to college enterprise in Missouri.

CLINTON LOCKHART.

Canton, Mo.

"Being Dead, Yet Speaketh."

The morning mail bore me a letter from a highly esteemed brother and collegemate of another state. Upon opening it these sadly significant words were noted: "Old ——— College has closed her doors at last." The words fell like a pall upon my soul, and they linger with me still, like the last, sad message of a departed friend and benefactor. Yet they brought me no unexpected tidings. For years the beloved college was on the verge of dissolution. In truth, she was never strong and vigorous and thrifty, save in stalwart thougnt and character. Yet, how we prayed, and toiled, and hoped, that even in some mysterious way she would be rescued and saved to a needy world. But she is no longer among us to cheer and bless, save in cherished and grateful memory and through the lives of those whom she has blessed.

As I think of her through a mist of tears and with a tender memory, I recount many deeds of truest heroism and actual greatness. And when God makes up his final account, the many worthy acts and actors of the days of the dear college will not be forgotten nor passed by. The countless sacrifices of the noble faculty are worthy to be embalmed in immortal verse. They were men and women among earth's truest heroes and heroines. I hold him who gives his all in unremitting and unrequited toil for the culture of his fellows, among the noblest scions of the race. The faculty of the dear college were men and women of rare worth, Christians, true, who had imbibed deeply the spirit of the lonely teacher, for they *served* us well and through keenest *sacrifice*. Scholars, they were a true and exalted type, and worthy. Teachers with a noble personality deeply engraved into the warp and woof of my entire being. From them we learned abiding lessons of manhood, scholarship, faith, hope and life. "Being dead yet speaketh" this school through many lives who were trained within her sacred walls, and are now winning names of worth as servants of their fellows. But how sad it seems! Can it be the old bell will never call anxious students to chapel and class room again? Must the halls, once busy with ennobling thought, moulder and their walls mingle again with their native clay? Will the noble edifice pass into other hands or further the ends of ruthless and uncultured gain? Must her fountain of inspiring thought be forever dried? Like a lone star on a dreary night she lingered till the gloom engulfed her. Though her life was brief and never brilliant, we are deeply grateful for it. But why must men blunder so? When will Christians learn the lessons of service and stewardship and thus avoid so much of sadness, so much of wreck and ruin? The world is dying of selfishness and ignorance. When the eternal records are disclosed will read, "——— College, killed by the selfishness and ignorance of her friends." But I thank God and my brethren for her brief and useful life. She, though, "being dead yet speaketh," and will while God speaks through men, for she has launched good and useful lives who will prove worthy heirs of their smitten Alma Mater. So let me drop the mantle of forgiveness o'er her foibles, cast a wreath of affection o'er her righteousness, implant the tendrils of grateful appreciation in her memory, and turn from the sad scene a sorrowing but a wiser and better man. Peace to her ending, kindness over all!

SHERMAN HILL.

Hampton, Iowa.

Christian University.

Christian University, situated on a beautiful eminence overlooking the city of Canton, Mo., was chartered in January, 1853, and opened in 1855. The building is one of the most commodious and valuable in the brotherhood, and is in excellent condition. It is surrounded by a campus of 18 acres of bluegrass with stately trees, and contains besides an artesian well and an ever-flowing fountain that supplies the city with water, three buildings, a cottage, a well furnished boarding hall and a president's home. As these front the town and the Mississippi River, they are most attractive places to live. The entire grounds are estimated to be worth $50,000 to $75,000, but it would be difficult to duplicate them at any sum.

It is almost a half cantury since President Shannon, then being removed from the State University for preaching the gospel, came in the course of an evangelistic tour to Canton; and while passing over the hill that looks down upon the town and great river, he said to his companion with much feeling, "Here is the place to build a university that will forever magnify the gospel." On that very hilltop they built it, and for nearly five decades it has tried to maintain every holy truth. These fathers of learning among us erected a majestic college building, one of the best our people have ever had, which will last a hundred years, the admiration of every visitor.

The university has sent out hundreds of young men and women into the broadest fields of usefulness, and is every year adding recruits to this well-equipped army of Christian workers. But the time has fully come for enlargement in every depertment of this institution. Its permanent growth depends upon its immediate endowment. Accordingly, the Missouri Educational Conference has undertaken to raise $100,000 at once for this purpose; and to this end calls upon all the Disciples in the state and elsewhere who are willing to help, to make donations to this important fund.

The university now has about $18,000 endowment, the greater part of which is loaned on real estate securities bearing good interest, and the rest is in personal notes of donation not yet collected, but much of which bears regular interest, and the greater part is collectable. For many years not a cent of funds coming into the treasury has been lost by investment or otherwise. The most rigid rules for the safety of funds are observed in all their management. The endowment has steadily grown for years.

The University is out of debt and has $17,000 endowment. It has a faculty of 22 members, selected from various universities North, East and South. The newly elected chancellor, J. W. Hardy, is making a promising effort to raise a large endowment. The University carries a Classical, Scientific, Ministerial, Commercial, Musical, Art and Correspondence Bible course, all of which are conducted in a competent way.

Give Christian University the means of liberal enlargement, and it will be an imperishable crown of glory to the Christian people of

SCHEDULE OF UNIVERSITIES, COLLEGES, INSTITUTES AND SCHOOLS.

[NOTE.—In the fifth column G and P indicate General or Personal ownership.]

NAME.	LOCATION.	OFFICERS.	When Founded.	Ownership, G. or P.	Value of Property.	Value of Library.	Amount of Endowment.	Male, Female, or Both.	Number Students.	Number Graduates.	Alumni.	No. Studying for Ministry.	Number Teachers.
University.		*Chancellor.*											
Add-Ran Christian	Waco, Tex	Albert Buxton	1873	G	$100,000	$3,000		Both	279	23	181	20	8
Christian	Canton, Mo	Clinton Lockhart	1853	G	50,000	1,000	16,000	Both	106	2	195	30	14
Cotner	Lincoln, Neb	W. P. Aylsworth	1890	G	80,000	500		Both	319	4	12	29	31
Drake	Des Moines, Iowa	Wm. Bayard Craig	1881	G	125,000	10,000	180,000	Both	585	114	600	10	45
Kentucky	Lexington, Ky	R Lin Cave	1836	G	250,000	26,750	203,479	Both	602	24	606	18	25
College.		*President.*											
Bethany	Bethany, W. Va	J. M. Kersey	1840	G	100,000	3,000	70,000	Both	160	317	780	40	10
Butler	Irvington, Ind	Scot Butler	1850	G	170,000	15,000	275,000	Both	228	20	337	30	24
Carlton	Bonham, Tex	Charles Carlton	1867	P	8,000	500		Female	52	2	49		6
Carr-Burdette	Sherman, Tex	Mrs. O. A. Carr											
Central Christian	Albany, Mo	Z. Moore	1892	G	30,000	2,500	7,000	Both	130	17	39	10	9
Christian	Columbia, Mo	Mrs. W. T Moore	1851	G	50,000	500	1,000	Female	180	40	514		16
Christian	Columbia, Ky		1874	G	10,000	800		Both	100	17		5	6
College of the Bible	Lexington, Ky	J. W. McGarvey	1865	G	40,000	3,000	73,000	Male	156	30	303	156	5
Curtner Seminary	Irvington, Cal	H. C. Ingram	1895	G	50,000	2,000		Female	75				14
Daughters'	Harrodsburg, Ky	John Aug. Williams	1856	P	40,000	3,000		Female	100				10
Eminence	Eminence, Ky	W. S. Giltner	1857	G	30,000	3,000		Both	70	6	264		5
Eureka	Eureka, Ill	J. H. Hardin	1885	G	107,000	6,000	37,000	Both	248	28	415	38	16
Fairfield	Fairfield, Neb	A. J. Mercer	1886	G	20,000	500	23,000	Both	90	1	31	11	6
Hiram	Hiram, Ohio	Ely V. Zollars	1867	G	100,000	1,000	100,000	Both	421	38	263	116	22
Hocker	Lexington, Ky	J. B. Skinner	1869	G	80,000	1,000		Female	184	21	317		16
Milligan	Milligan, Tenn	G. J. Hopwood	1882	G	15,000	1,000	5,000	Both	177	14	86	20	8
Home	Campbellsburg, Ky	John S. Sapp	1883	G	7,500			Both	95				4
Northwestern Christian	Excelsior, Minn		1890	G				Both	100	6	12	12	12
Oskaloosa	Oskaloosa, Iowa		1863	G				Both	130	5	116	8	5
Plattsburg	Plattsburg, Mo	J. W. Ellis	1836	P	10,000	3,000		Both	103	1	60		5
South Kentucky	Hopkinsville, Ky	A. C. Kuykendall	1850	G	60,000	15,000	5,000	Both	160	8	200		10
West Kentucky	Mayfield, Ky		1886	G	35,000	300		Both	200	4	22	1	7
West Tennessee Christian	Henderson, Tenn	A. G. Fried	1885	G	5,000	500		Both	125	20	400	12	5
Woodland	Independence, Mo	George S. Bryant	1870	P	20,000	2,250		Both	75	6	200		5
Winchester	Winchester, Ky	S. W. Peary	1889	G	23,000			Female	125				7
Institute, School, Etc.		*Principal.*											
Berkley Bible School	Berkley, Cal	S. M. Jefferson	1895				60,000	Both	30			20	3
Bible School	Nashville, Tenn	J. A. Harding	1891	G	30,000	400		Both	110	6	6	60	9
Disciples' Divinity House	Chicago, Ill	H. L. Willett	1894		10,000			Both	100			50	3
Female Orphan School	Fulton, Mo	J. B. Jones	1891	G	85,000	500	75,000	Female	121	8	35		12
Eugene Divinity School	Eugene, Ore	E. E. Sanderson	1895	P	7,000	1,000							
Kentucky Orphan School	Midway, Ky	Mark Collis	1849	G	75,000	1,000	2,500	Female	100	15	510		6
Hazel Green	Hazel Green, Ky	Wm. H. Cord	1890	G	8,000	500		Both	186	5	11	5	6
Hope Institute	Italy, Tex		1886	G	5,000	1,000	20,000	Both	103		2	7	5
Southern Christian Institute	Edwards, Miss	J. B. Lehman	1882	G	20,000	1,500		Both	94		2	5	5
West Point Female Seminary	West Point, Va	J. H. Newbill	1884	P	4,000			Female	50			5	5
Louisville Bible School	Louisville, Ky	A. J. Thompson	1892	G	3,342	500		Male	19			19	2
Ann Arbor Bible Chairs	Ann Arbor, Mich	G. P. Coler	1892	G		500	5,000	Both	59				2
Female Orphan School	Camden Point, Mo	A. O. Riall	1870	G	35,000	250	20,000	Female	78	5	52		5
School of Evangelists	Kimberlin Heights, Tenn	A. S. Johnson	1873	G	15,000	200		Male	109	2	2	109	6
Christian Bible College	Columbia, Mo	W. T. Moore	1895	G	3,000			Both	95			10	2

[The above schedule is as it appeared in the Year Book for 1897 except some corrections concerning which we had information and have made. There may be other errors, but beyond our reach to correct at this time. In some instances the valuation of property may be too high and in other instances too low. Some of our schools have added both to their property and to their endowment since the schedule was published, but of these we have not the figures now at hand by which to correct the schedule. In the matter of faculties, students, and graduates, the figures given serve only in a general way. In the main our schools have greatly enlarged both their faculties and the number of students enrolled. However, there is much information in the schedule as it is for our readers and for meditation.—EDITOR.]

Missouri. It is to be hoped that every Disciple in the state will remember it along with the other colleges in the state that greatly deserve our sympathy and support. Our sacred honor, our immortal plea and our imperative duty bid us to let no college founded for good purposes and sustained heretofore by heroic sacrifices come to weakness by our lack of generosity. CLINTON LOCKHART.

Bethany College.

The readers of the CHRISTIAN-EVANGELIST have heard of Bethany College. Many of them know a good deal about Bethany College. A considerable number of them may have contributed to the support of Bethany College. Not a few of them may have visited Bethany College. Some of them have attended Bethany College and are proud to possess a diploma from Bethany College. All of them, it is presumed, desire the prosperity of Bethany College. The readers of the CHRISTIAN-EVANGELIST are able to ensure the prosperity of Bethany College. Bethany College is entitled to the support of the readers of the CHRISTIAN-EVANGELIST because of the work she proposes, and is prepared to do. It is a work which the CHRISTIAN-EVANGELIST readers are interested in. It is the work of the higher Christian education. Bethany College aims to emphasize "higher" and "Christian" in the phrase "higher Christian education." Bethany College has a clear and definite idea of what is meant by "Christian education." It is "Christian" according to the New Testament.

Bethany College will begin the session of 1899-1900 on Monday, September 18th. The prospect for students is better than at the corresponding date for several years past and the prospect is improving every day. President Kersey and Professor Miller are now giving their whole time to the work of canvassing for students, and other members of the faculty and friends of the college are also helping in that line.

The Ladies' Boarding Hall of Bethany College is being refitted and refurnished, and by the time the college opens all the rooms to be occupied by young ladies will be clean and cheerful, comfortable and cosy. It is the determination of the college authorities to make Phillips Hall as largely as possible a Christian home for young ladies.

Bethany College is still loyal to the principles and purposes of her founder in the department of ministerial education. Bethany College is *sound*, but not fossilized. It is her object to send out a class of preachers who shall proclaim with tender power the glorious gospel of the Son of God, and who shall be intelligent, aggressive and loving advocates of the grand plea made for union by the Disciples of Christ.

Bethany College—"the mother of colleges" among the Disciples—is engaged in no unfriendly rivalry with her own daughters or her own sisters. She wishes all our colleges well. She knows that no one or two colleges can minister to the growing demands and needs of a great and growing brotherhood. But she wishes and expects her share of our aspiring young people to tread her halls, and she will not apologize for using every lawful means to secure that share.

It is the opinion of the writer that the paramount issue for the Disciples of Christ is the adequate and speedy endowment of their colleges, and he would here heartily endorse what President Zollars is so well and forcibly urging on that subject. Bethany College has hosts of friends. They are more than able to endow her. They will endow her. Let all who feel like having a part in that splendid enterprise write to President J. M. Kersey, Bethany, W. Va. GEORGE MUNRO.

Bethany College, Aug. 9, 1899.

Eureka College.

Fifty-one years of successful work will justify the claim of this college on the attention of the reader. Steady growth from the small beginning of half a century ago has characterized all these years. Now the institution is enabled to offer courses of study far in advance of many colleges which make great pretensions. Six buildings, including Lida's Wood and Burgess Memorial Hall, both of which are new, meet all demands for the student life in both class room and college home. The college property has been thoroughly renovated and repaired this season. Within the past four years a large debt fund has been secured and the endowment funds have been extensively increased.

Eureka College has always kept a good faculty. It is the settled policy of its trustees to afford the young people who enter its classes the very best up-to-date instruction to be secured. In pursuance of this policy the faculty has been strengthened for next year. No college in the land will be able to offer better facilities for 1899-1900.

The present indications point to a large increase in the number of students. Faculty and former students are working hard to realize this hope and prospect.

The true glory of any college is to be found in the men and women sent out to do good in

the world. Judged thus Eureka College wears a beautiful crown. Her children are found everywhere and in all lines of usefulness. Six and possibly eight missionaries, former students of Eureka, will soon go to the Foreign Mission fields. Many of the leading pulpits East and West are being filled by the men trained here. Men and women are admitted on equal terms and they are prepared to fight life's battles side by side.

An interesting feature of the opening of the next session will be a convocation service to be held in the Tabernacle on the campus, Tuesday evening, Sept. 12, at 7:30 o'clock. F. G. Tyrrell, pastor of the First Christian Church, Chicago, will deliver the address. Eureka is moving out for larger and better things.

J. H. HARDIN, President.

Christian Female College.

The first charter ever granted by the Legislature of Missouri for the collegiate education of Protestant women was that which incorporated Christian College at Columbia, Mo., January 18, 1851. In November, 1849, Dr. Samuel Hatch and Prof. Henry H. White came from Kentucky to Columbia to assist D. P. Henderson, then pastor of the Christian Church, in founding a school of the highest order for women. James Shannon, LL.D., the newly elected president of the University of Missouri, was an early and ardent friend of this school. A small residence was first used as a temporary home for the college, but in August, 1851, a handsome brick manor house, with 29 acres of ground, well set with bluegrass and forest trees, was purchased and in September school opened in this building, largely increasing its boarding capacity; in 1884 the original building was raised one story, and in 1889 a new brick chapel was built. The following are the names of the presidents and the years of their election: John Augustus Williams, 1851; L. B. Wilkes, 1856; J. K. Rogers, 1858; Geo. S. Bryant, 1877; W. A. Oldham, 1883; F. P. St. Clair (May), 1893; Mrs. Luella Wilcox St. Clair (November), 1893; Mrs. W. T. Moore, 1897. During the school year 1898-'99 the increase in the boarding department fully demonstrated the need of more room, and at a meeting of the curators in January arrangements were made for s larger future. Plans were adopted for new buildings including a large dormitory accommodating 150 students, a conservatory of music, art studio, gymnasium and a new chapel with a seating capacity of 1,500. The new dormitory building is of Elizabethan style, built of pressed brick and Bedford stone, heated by steam and lighted by electricity. The students' living rooms are arranged *en suite*, two students occupying a bed chamber and a study, each room having a large clothes closet with hooks and shelves. The interior finish of the building is in hard wood; floors are of white maple, highly polished, obviating the necessity of the unhygienic carpet. All modern conveniences have been provided, including a *passenger elevator*. Each floor has its suite of bath and toilet rooms. The main building, when completed, will contain rooms for the accommodation of one hundred and fifty students besides those reserved for the use of the family and faculty. Other apartments are a suite of three drawingrooms, library, reading room, public and private offices, infirmary, dining hall 47x49 feet, matron's suite, kitchen, pantry, store room, sewing room, laundry, etc.

This building has a fine south frontage of 229 feet, with a wing at the west, extending north 112 feet. There are three stories above the ground floor, the roof is of slate and the entire building is practically fireproof. The plan is the result of the best ability of two experienced architects, and for educational purposes, comfort, convenience and perfect sanitation is unequaled by any school for women in the Southwest.

The curricula of study have all been recently raised and enlarged. In the academic courses the degrees of B. L., B. S. and A. B. are granted, all articulating with the University of Missouri. Courses leading to graduation are also offered in music, art and elocution. In April, 1899, Mrs. W. T. Moore and Mrs. L. W. St. Clair were elected co-principals of the college. This college has an alumnæ of 542, including many of our representative women. No parent can make a mistake by educating a daughter in Christian College.

MRS. L. W. ST. CLAIR.

Columbia, Mo.

Cotner University.

The opening of the eleventh session of this institution will take place Tuesday, Sept. 12th. While the crowd of other duties, incident to the redemption of the property, has prevented as early advertisement as usual, many circumstances conspire to make the outlook for opening hopeful. The bright prospect of reaching a settlement of our financial difficulties has given an impetus of new courage. It is felt that to secure, free of debt, so beautiful and well located a property in the heart of this great Western empire is to drive a stake for the permanent advancement of our cause in what some day is to be the greatest stronghold of our brotherhood. Never, throughout the West, have crops promised more bountifully. The early and latter rains have been granted and the comforts of prosperous homes seem assured to thousands once in straitened circumstances. Now is the time to build for the future in the cause of Christ. Mortgages should be lifted, not from our homes simply, but from our churches and schools. Let the watchword of this Jubilee Year be the enlargement of our work. Send us students and so give opportunities for usefulness. Our courses of study have been arranged to meet the wants of the many. The Medical College is conducted by able physicians and earnest Christian men. The four college courses offered are thorough and compare well with those of the best institutions about us. We open our doors with special welcome to students for the ministry and those preparing for missionary work. Situated in this city of schools, the libraries of the State University, state and city libraries, in addition to our own facilities, are offered free for the use of our students. We have an excellent normal department and departments of elocution and music. Expenses are low. The location is beautiful and healthful.

Send for information or catalogue to

W. P. AYLSWORTH, President.

Butler Bible College.

The Butler Bible College is a distinct organization, with its own board of trustees, separately incorporated, consisting of men well known among the Disciples of Christ in Indiana. At the same time, however, that it maintains its separate identity it takes advantage of certain opportunities accorded it by the trustees of Butler College. Its recitation rooms are in the buildings of Butler College, its students have the privileges of the dormitories, libraries, laboratories, gymnasium and other equipments of Butler College, and its matriculates are admitted to the classes of the college of arts upon the same terms as the matriculates of Butler College.

By an agreement entered into by the trustees of Butler College and the trustees of the University of Chicago the College is affiliated with the University upon terms which present the following advantages to students:

1. At each commencement of the college the bachelor's degree of the university will be conferred upon the member of the graduating class designated by the college as having sustained the highest average rank during the whole college course.

2. Every recipient of the bachelor's degree from the college will receive a certificate showing that he will be entitled to the bachelor's degree of the university upon the completion of one quarter's (twelve weeks) additional study at the university.

3. Free tuition for one quarter in the university will be granted to those who within one year after graduation from the college present the above-mentioned certificate and become candidates for the bachelor's degree of the university.

4. Three fellowships, yielding free tuition for one year, will be granted annually to graduates of Butler College, nominated by the college.

The regulations to which the college submits in consequence of the affiliation in no way compromise its independence, but are intended solely to enable the university to assure itself that the standard of work is being maintained at its present grade. SCOT BUTLER.

Hiram College.

THE LAST YEAR.

The enrollment of Hiram College last year reached almost four hundred and fifty, the largest enrollment that the institution has ever made. Every term showed an increase over the corresponding term of any previous year. The personnel of the student body is very fine. We have a well-matured class of young people drawn from more than twenty-five different states and countries. We had about one hundred students who were preparing for the ministry and missionary work. The graduating class numbered forty-five from the regular courses. This does not include the graduates in the special departments, but simply the graduates from the regular courses. Sixteen of our graduates will enter the ministry. The rest are divided among the various callings and learned professions.

THE OUTLOOK.

The outlook for the next year is very promising. We are receiving a great many calls for catalogues from all over the country. We receive calls for catalogues in every mail and many write that they are coming. The indications are that we will open with a larger attendance than we have ever before had. We are also glad to announce within the near future, Hiram is to be supplied with a large telescope and observatory. Work will be begun on the telescope in a very short time.

THE JUBILEE YEAR.

The jubilee endowment movement is progressing very satisfactorily. Large numbers of names are continually being received. We have six men constantly at work visiting the churches throughout Ohio and other states.

THE JUBILEE COMMENCEMENT.

The commencement in June next will mark the completion of fifty years of history. Elaborate preparations are already begun for this commencement. Several days will be given up to various features that have been planned for and it is expected that hundreds of thousands of people will visit Hiram on this occasion. Full announcements will be made at an early date. We hope that our friends everywhere will plan to be present on this occasion. The success that has crowned our labors in the past and the encouraging outlook for the future fills us with hope. Respectfully,

E. V. ZOLLARS,
President Hiram College.

Christian College.

Bro. A. P. Aten, of Hutchinson, has been chosen president of the Kansas Christian College at Harper. Evidently, the directors have made a wise choice, as he is a living example of the power and effect of the Christ's gospel upon the character and reputation of man, well-educated, and has had an experience of about nineteen years as a college president.

He and his college have fine prospects ahead, and the brotherhood especially of Kansas should work to make the prospects a realization.

Southern Christian Institute.

The Southern Christian Institute, Edwards, Miss., is unique in its character. We believe it to be the least sectarian of any of the church schools, and yet most intensely religious. It was established and is maintained by the people who desire to be called Disciples of Christ, or Christians. The Bible is made a very prominent feature in the work. It is presented in its historical relation as a connected or related message from God. The student is urged to study every passage in the exact words of Holy Writ.

Our theory also is that a purely literary or biblical education is insufficient. The world is made up of a varied industry and the young man, to be a leader, must know how to lead his people to fulfill the commandment to subdue the earth. Skill in the hand elevates and dignifies labor. Therefore we put great stress upon our industrial department.

The school has four departments, viz., Literary, Biblical, Musical and Industrial.

The aim of the Biblical department is, not only to fit young men to preach, but to teach young men and women to study the Word of God, in which is found all knowledge that will lead a people to be industrious, frugal, respectful and moral. The Bible is carried into the class room as students usually carry a general history. The student is taught how to divide it, and is taught to study it with the reverence due to its sacredness and with the common sense dueto its perfect construction. To this department we invite ministers of all denominations. We assure you beforehand we will not teach you in the tenets of your church but if you desire a knowledge of the Word of God, you will find nothing superior to this.

In connection with this the Bible is systematically studied in chapel every morning. For example, the Book of Matthew is taken up and studied chapter by chapter and verse by verse.

J. B. LEHMAN,
President and teacher in Bible and Normal Department.

The Eugene Divinity School.

Of this school J. A. Bushnell, president Board of Regents, in his announcement for 1899-1900, says:

"This growing institution, located in the city of Eugene and adjacent to the campus of the University of Oregon, with which its relations are most cordial, had its inception in the fertile brain of the present dean, E. C. Sanderson, through whose efforts mainly the school has been brought to its present state of efficiency. In the autumn of 1895 articles of incorporation were obtained with J. W. Cowls, W. H. Osborn, J. H. Hawley, J. A. Bushnell, J. D. Matlock, J. T. Callison and P. J. Flint, as a Board of Regents. The school opened October 6th, 1895, in a rented but commodious building, the attendance being very satisfactory. The foundation of a library was laid this year, which has steadily grown until it contains several hundred volumes.

"The fourth year, 1898-'9 was in every way satisfactory. During the summer of 1896 the opportunity of acquiring a splendid plat of ground adjoining the university campus presented itself and was promptly taken advantage of by the board, upon which has been erected a good building at a cost of over $5,000. The property now represents about $7,000 and is all paid for.

"These things were made possible by the liberal donation of Mrs. L. E. Cowls, widow of the late Judge Cowls, of McMinnville. He was one of the first regents and gave the first financial encouragement to the school. At his death Mrs. Cowls was elected to succeed him as regent and gave $1,400 toward the new building, one part of which is the "Cowls Memorial Chapel." She has since given an Endowment Note of $2,500, as a nucleus for the school's permanent endowment. Others have added to this fund. Through bequests and other gifts this fund will continually grow and increase the power of the school in the Lord's work. From this school will go forth in coming years scores of young men fully equipped to preach the pure Word of God."

Wm. F. Cowden, superintendent of missions in the Northwest, who spent a week at this school delivering a course of lectures on "The Christian Ministry," adds this testimony: "I am greatly pleased with Brother Sanderson's work. He has met with marvelous success in his effort to establish a worthy school for the education and training of young men for the ministry, upon asubstantial basis and with assurance of permanency.

The Bible School is not an annex, but a separate institution, complete in its kind, and yet sustaining such a relation to the State University that its students be secure in all its advantages for advanced education and yet enjoy the full protection of a religious atmosphere which he succeeds in maintaining in the Bible School proper.

Kentucky University.

All friends of higher Christian education rejoice in the continued and growing usefulness and prosperity of this historic and well-known institution, which is in its one hundred and first year. It has recently added two new departments—the Medical and Normal Colleges. The university comprises five associated colleges.

"These are the College of Liberal Arts, which offers courses that lead to the degrees of bachelor and master of arts, of literature and of science; the College of the Bible, which, conferring no degrees, has courses for undergraduates in the liberal arts and for bachelors of art; the Medical College, a member of the Association of American Medical Colleges, which confers the degree of doctor of medicine on its graduates; and the Commercial College, which offers a merchant's course and a fuller business course and special courses in phonography, typewriting and telegraphy," and a Normal College, with courses leading to county and state certificates, a state diploma and professional degrees. All the colleges are in Lexington except the Medical, which is in Louisville, Ky. These colleges have good equpments in the way of buildings, apparatus, gymnasium and campus, and have full and capable faculties. The coming session promises to be one of the best in the history of the institution. The attendance last year was nearly seven hundred (700). The uiversity has a safely invested endowment of $260,000, and only a *small* debt, which will soon be paid. With a progressive educational spirit, and a fixed purpose to continue to do thorough work in looking to the interest of both students and patrons, it appeals confidently to the brotherhood especially, and to the general public, for support.

The institution regrets to lose Prof. J. C. Kemper, the accomplished scholar, able teacher and Christian gentleman, from the School of Modern Languages, but it is gratifying to state that Professor A. C. Zembrod, an A. M. of Heidleberg, of 1895, and a successfull teacher of modern languages for more than twelve years, has been secured to take the chair.

The Normal College will be in charge of Prof. J. C. Willis, an A. M. of Wooster, and an experienced and successful teacher in normal schools, and also in other lines of educational work. Both of these new members of the faculties are in the prime of life, and very active, wide-awake men. The university offers among the best educational advantages for the least possible cost, fees and tuition in the College of the Bible being only $20, and in the College of Liberal Arts and Normal College only $22 for the entire session.

Next session opens Monday, Sept. 11.

R. LIN CAVE.

Add-Ran University.

Add-Ran University is located at Waco, one of the most central and largest cities in Texas.

It is located on University Heights, one of the coolest summer resorts in the South. Its main building is abont 200 feet long and nearly as deep, and has four stories and a basement. It is thus one of the largest school buildings in the country, and has a large campus of fifteen acres.

The courses of study are grouped into the eight following departments:

College of Science, Literature and Arts, College of the Bible, College of Oratory, College of Business, College of Music, College of Art, Academy, Primary Department.

The faculty numbers about twenty resident instructors engaged wholly in University work. Several are Ph. D.s. Dr. Addison Clark, for 25 years president, has resigned the active administration to younger hands, but remains as professor of philosophy and dean of the Bible College. Dr. Albert Buxton, who takes up the work as chancellor, is well known to the CHRISTIAN-EVANGELIST readers. He was president of Northwestern Christian College at the time of its unfortunate destruction by fire. Dr. Frank Marshall, who returned from the mission field in Japan this summer on account of his wife's health, is one of the newly elected professors. Drs. Parks in science and Eskridge in classics still remain. Prof. Easley has been appointed registrar. If space allowed, it would be pleasant to name the entire list of able and worthy teachers. Prof. Hamner is very popular for his leadership of the University quartette.

Drake University.

H. O. Breeden, pastor Central Christian Church, Des Moines, Ia., and editor Christian Worker, has a two-column editorial in the last issue of his paper devoted to Drake University virtues and interests. He calls Drake University "the strong young giant among Western educational institutions" and dwells with exceptional praise npon its "versatile and indomitable chancellor, Wm. Bayard Craig. It is to the wisdom and energy of Chancellor Craig that Pastor Breeden attributes the wonderful growth of the university during the last year; also for the money raised ($65,000), and the money proposed to be raised ($100,000). The editorial concludes with the following strong endorsement:

The brotherhood throughout the West have just reason to be proud of Drake University; its past is most inspiring, its present most satisfactory and its future most promising. The institution is not alligned with conservative ideals or committed to the dead calm of inertia or stagnation, but always progressive and open to the reception of new views without being committed to a fad. It is open to receive the truth from whatever source it may come, but takes its bearings constantly from the ancient landmarks which the fathers set up. The brethren throughout the West can send their sons and daughters to Drake University with the confident assurance that they will receive the highest instruction, from the most competent teachers, with the most ample facilities, at a minimum of cost.

Correspondence.

Wheeling Through Europe.—II.

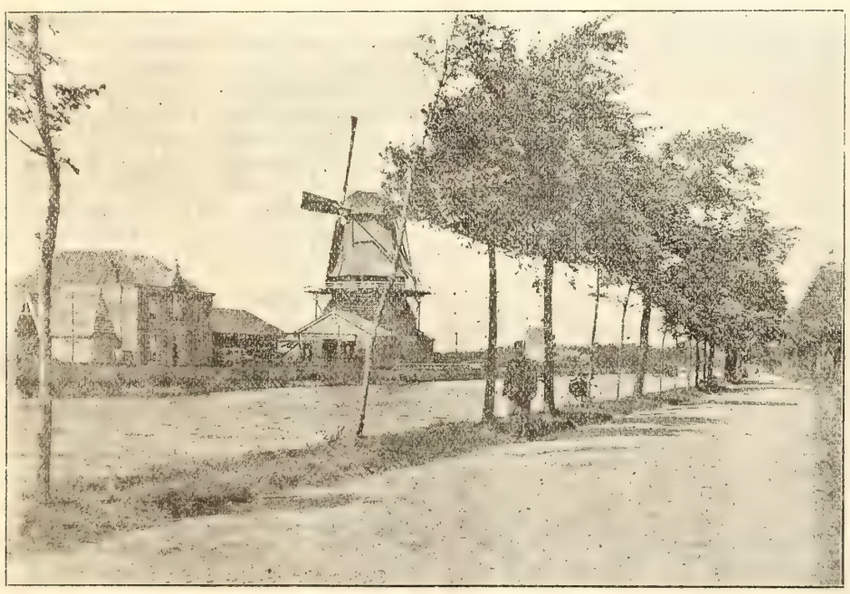
HOLLAND.



It was very early on a gray and misty June morning when the ship steamed up the River Maas to Rotterdam. There is a dyke on either side of the river and the fields are below the level, as if the river were flowing along an elevated viaduct. The expected windmills are there and occasionally the thatched roof of a cottage is seen, tiptoeing to peek over the dyke at us. Statuesque cows stand pensively on the dyke, their figures sharply defined against the sky. In fact, nearly everything one sees in Holland is seen against the sky, for the land never rises high enough to form a background. Sailing up the Maas one does not need to be told that he has reached Holland, for "Dutch" is written largely on every feature of the picture. The whole situation seemed as foreign as one could imagine, till a boat came down the river with a band playing "El Capitan." Then we were at home again. It rained a gentle, persistent drizzle, but experienced weather prophets said it would stop soon, so we knocked the crates from our wheels and prepared to go ashore. Our faith was rewarded and we landed under a clear sky.

Most voyagers who disembark at Rotterdam leave on the first train. I don't see why they should, for if one wants to see things Dutch he will see more of them in Rotterdam than in any other three cities in Holland. The streets are as narrow and crooked, the houses as sharp-gabled, the canals as numerous and the language as Dutch as one could wish. The "sights" of Rotterdam are not of the first order, but we spent the day knocking about the city and incidentally seeing most of the things which are starred in the guidebook. St. Lawrence's Church, for instance, is said to be one of the most notable churches in Holland. It is a garbled monstrosity with some good details but incongruously put together in no particular style of architecture. It reminded me, as did most of the Dutch churches, of that sort of nonsense rhyme to which each member of the company contributes a line without knowing what the others are writing about. Whitewash and high wooden pews add the final touch to the disfigurement of the interior. The six Calvinistic churches of Rotterdam have a curious scheme for interchanging ministers. There are seventeen Calvinistic ministers in the city and none of them is connected with any particular congregation. They serve in rotation and no minister preaches a second time in any church till he has preached in all of the others. Each church has from two to four services on Sunday, and most of the ministers preach only once a week.

Holland is full of art galleries, which are generally called museums. We struck a bargain day at Boyman's in Rotterdam and saw a fine collection of Dutch masters, especially rich in Rembrandt drawings, for the equivalent of two cents in American money. But the principal sight in Rotterdam is Rotterdam. Even the statue of Erasmus, who was born here something more than four centuries ago, was of rather less immediate interest than the old woman who had a stand on a side street (which was really a canal with a sidewalk on one side) and sold mussels at the rate of seven for two-fifths of a cent, including vinegar to dip them in. She wore a tattered gown, but her headdress was of spotless white, the ample, flowing sort which is worn in South Holland, and above each temple there projected a little spiral coil of gold wire, exactly like a pair of horns. We conversed with her to a limited extent in pantomime, took her picture and bought some of her wares as an evidence of good faith. Toward evening we pulled out of Rotterdam regretfully and rode down to Delft, ten miles over a brick-paved road by the side of a canal. In riding such a road as this, or in looking about from the deck of the steamer on the Maas, one gets an impression of flatness which no prairie view can give. The country is more than flat; it is concave, like a platter, with dykes for the edges, and the constant presence of high-level canals, which are themselves generally lower than the sea, keeps one constantly in mind of his perilous position.



A TYPICAL BRICK - PAVED DUTCH ROAD.

The matter of language in Holland is worthy of extended treatment. It must not be supposed that we go as far as Delft before we discovered that English was not the vernacular here. The stewards on the ship were Dutch and they assured us that English was spoken fluently all over Holland, but since some of them could scarcely speak the English that their business required, we were not much encouraged. I suspected then, what I have since discovered to be a fact, that it is a national weakness of the Dutch people to think they speak English. The fact is that they have to try to speak almost all civilized languages, for their visitors are from all nations, and none of them ever learn Dutch. Our linguistic equipment consisted of a fair stock of English, such German as one learns in reading to a limited extent in the works of the philosophers (which is of little service in ordering dinner), an amount of French which for conversational purposes may be set down as zero, a few set phrases and the names of about a dozen things to eat in Dutch, and a moderate facility for pantomime.



THE NIEUWE KERK AT DELFT.

It was as we were leaving Rotterdam that I scored my first linguistic triumph. Approaching a policeman and pointing to a certain street I said with an interrogative inflection, "Delftschevaart?" I listened to his elaborate reply in Dutch with such an expression of intelligence as my facial muscles could command, gave him a courteous "Dank, mijuheer," and followed the direction indicated by his gestures. I am pretty sure he thought I understood him. This was a great encouragement and when we were well out of the city I ventured to address a complete sentence to a man by the roadside: "Is het de wey naar Delft?" He answered promptly, "Ja," and I counted this my second triumph. I have wondered since if he wasn't a Frenchman and if he didn't think he fooled me as I thought I fooled the policeman.

Shortly after this episode and before reaching Delft, we stopped to eat. I had ordered bread and butter, milk, cheese and eggs for two by means of some German, a few words of Dutch and much pertinent gesticulation—most of the articles being in sight. It was then that Damon rose to the occasion and, venturing for the first time upon the treacherous sea of modern foreign language, exclaimed with good, sonorous, Illinois accent, "Goot!" Taking it altogether, the language is perhaps the most constant source of amusement in Holland. Generally we compromise on German, for somehow one cannot resist the impression that if only he speaks bad enough German he will be speaking intelligible Dutch. So I speak the worst German I can command and the Dutchman speaks the worst German he can think of, and between such a pair of competent ignoramuses a misunderstanding can be developed on any assigned topic in less than three minutes. At first I could not ask questions in Dutch except "Is this the road to Delft?" and "Can you give us a bed for the night?" nor understand the answers to these unless they were simply affirmative or negative, and could not order anything to eat except coffee and rolls and milk and soft-boiled eggs. After awhile we wearied of soft-boiled eggs and it took two days of hard work to get

them fried. Still, the Dutch must be credited with a cheerful readiness to meet the traveler half way in his linguistic difficulties, and they seem flattered and pleased if a foreigner speaks a few words of their language. But outside of the large hotels, which we avoid, and the Hague, which is thoroughly cosmopolitan, they do *not* speak English.

The thing to see in Delft is the potteries, but they are not open to the public for fear the secrets will be stolen. There are two principal churches in Delft, as in most other Dutch towns, called the Old Church and the New Church. In this case the New Church is a century and a half older than the Old Church, and it has the added distinction of having the highest tower in Holland—375 feet. The tower is out of all proportion to the rest of the edifice but, considered simply as a tower, it is as fine a specimen of Dutch architecture as one will find. We discovered by a chance inquiry that no one was ever permitted to go into the tower except during one week in the year, and were at once fired with a desire to ascend it. The verger, who spoke enough English to understand our request, was horrified at the idea and, by way of closing the argument, said that it would require the burgomaster's permission. "Well, where is the burgomaster?" Following his directions we sought the City Hall, which is called the Stadthuis, presented our request and were refused, till we told the officials we were representatives of American newspapers. That produced the desired effect and the *concierge* was sent to escort us. The tower is high enough and the country flat enough to give a view all over the kingdom, but bird's-eye views in Holland are generally disappointing on account of the murkiness of the atmosphere. Every house in Delft has a red tile roof and most of the streets are shaded waterways, which together made a view worth climbing for. The total absence of blue tones in a city where one involuntarily expects to find nothing else is rather a shock to the porcelain-loving visitor, but on second thought one would not expect to find Delft pottery on the sidewalks.

It is only a step from Delft to the Hague, the capital of Holland. The local correspondent of the Chicago Record, whom we met by chance, gave us much useful information which is not down in the guidebooks, and the secretary of the American delegation to the Peace Conference saw the flags in our buttonholes and came out to meet us. He told us about the Fourth-of-July celebration which was to be held in the New Church at Delft by the American delegation to the Peace Conference. It was a disappointment to learn that the House-in-the-Wood, where the meetings of the conference are held is absolutely closed to visitors. After a few hours at the Hague, and a few more at the neighboring seaside resort, Scheveningen, we rode through the Wood in which the House is situated, and on through Leiden and Haarlem, with many stops, to Amsterdam. The little island of Marken, which we visited by boat, lies in the Zuyder Zee, a few miles from Amsterdam, and is inhabited solely by fishermen and fisherwomen, who preserve the peculiar customs of their ancestors. The men wear bloomers and doublets; the women short skirts of enormous fullness and gaudily figured bodices with white sleeves. Everybody wears wooden shoes. They are picturesque, and they know it. They have been photographed ever since cameras were invented, and it takes money now to get them to stand for a picture. Unfortunately, it was a cloudy day when we were there. Keeping to the north, we crossed the Zuyder Zee, a nasty and treacherous piece of water, turbulent, choppy and shallow, into Friesland, the most primitive and unvisited part of Holland. Our circuit through Friesland, made for the most part on the top of dykes which afford an excellent point of view, revealed many peculiarities of architecture, costumes and customs, and long before reaching Arnhem, which is near the border of Germany, we had learned to like the Dutch people. They are clean, sober, industrious and obliging. Their gravity is imperturbable. In repose they are solemn but not sorrowful of countenance, as one would be at the funeral of a distant and unknown relative, and their rejoicing is of a serious and well-ordered sort, finding expression in set formalities rather than in spontaneous demonstrations. Withal, they are polite with a kindly and generous politeness, which comes from the heart and goes to the heart. Passing workmen, farmers and teamsters lift their caps and give a quiet and respectful greeting as we pass, and, with the exception of one gorgeous doorkeeper in a uniform, resplendent enough for a major-general, to whom we failed to give the expected copper, I do not believe the ill-will of a single Dutchman followed us from Holland into Germany. W. E. GARRISON.

Arnhem, Holland.

English Topics.

RUNAWAYS FROM THE POPE.

Most Englishmen have given up all hope of France. Desperate decadence has indeed set in across the Channel, and as England and France are such very near neighbors, the French national downgrade produces both alarm and regret on our side. For every possible reason the British people would be willing and eager to see France strong, prosperous and noble, so long as she was peaceful. Alas for "La Belle France!" Priestcraft and infidelity seem to have sealed her doom. When a nation is crucified between the two thieves of sacerdotalism and superstition, she is about to sink into a sepulchre from which there is no resurrection. The scene enacted the other day at Roubaix, in the north of France, was sufficient to seal the eternal disgrace of "La Grande Nation." The lion-and-bull-fight has disgusted the public opinion of all Europe. But, after all, may we not still cherish some feeble and lingering expectation of the dawn of a better and brighter day? There are some few faint signs of amelioration. Londoners are this week intensely interested in a demonstration got up by that chief of the English Methodist leaders, the Rev. Hugh Price Hughes, who has imported the most romantic deputation of French religionists seen in England for many a year. On Sunday afternoon the front part of the platform of St. James' Hall, Piccadilly, was crowded with Frenchmen, every one of whom was, a very few years ago, a monk or a Roman Catholic priest. Every one of these men had, at an immense sacrifice, come out of the Church of Rome. The most celebrated of this interesting group was the Abbe Bourrier, formerly a parish priest in Marseilles, who seems destined to be the leader of a new reformation in France. Bourrier made an immense impression on the English audience, although his words had to be translated. He is a tall, well-formed man, with a clean-shaven face. He is editor of Le Chretien Francais, a paper which has sprung into great power in France. It is to be noted that he does not use the word Protestant in his addresses or his writings, but constantly professes that his one desire is to make Frenchmen Christians. He admits that Protestantism is not united in France, and also that it is not popular in that country. He says, "We hold that where Christ is there is the church, and we press on to that great feeling of unity that where Christ is there is our country." He thinks that the perfect religion of the future will combine all that is true both in Romanism and Protestantism. He would be satisfied if Romanists could only be got to read the Bible and to believe in Christ. Abbe Bourrier possesses, in a full measure, that faculty of light and graceful combined with felicitous phraseology, which peculiarly characterizes the average cultured Frenchman. He says that the Pope believes in the stability of England, for he invests his money there. It is evident that the new and only remaining hope for France lies in the very direction to which our own great movement points. France can only be saved by the union of the best elements that have survived in her nationality, on the basis of the ancient gospel. Bourrier and his friends are going to pave the way for our own missionaries. The time will come when our representatives will step on to the shores of France to kindle the fire of enthusiasm for the true faith. The work attempted by Delaunay was before its time, but the time will come.

THE BIGGEST RELIGIOUS SHOW ON EARTH.

General Booth is certainly the religious Barnum of the age. He is a wonderful sensation monger, though he is far more than that. Sometimes this wonderful and indomitable old man arranges a display which attracts thousands of people and repels thousands of others—those who are certainly the more refined and thoughtful of the community. When Mrs. Booth, the "Mother of the Salvation Army," died, he made the occasion one of a mighty, popular demonstration, going through London in a chariot like some triumphant hero, and charging throngs of people a shilling each to see the dead body of his wife, lying in state. He is now home from a trip to Australia and is celebrating his seventieth birthday by a Salvation Army International Exhibition at the immense Agricultural Hall. This is truly a remarkable display, and he is the only man in the world who could have arranged it. The vast hall is gorgeously decorated, and the missionary show is something unparalleled. Forty nationalities are illustrated in connection with the work of the Army in all parts of the world. This spiritual autocrat and Protestant pope is certainly a masterly leader of men. Unfortunately, his work is built, not on truth, but on a peculiar combination of tact, will, enthusiasm, magnetism and self-interest. There is an immense amount of self-seeking and self-aggrandizement in the leaders of the Salvation Army. Their names are trumpeted and their offices are magnified through all the earth. None of the great Booth family have practiced the art of hiding their light under a bushel, but they have made big bonfires of all the many bushels which other people have at times tried to clap over their overobtrusive personalities. General Booth knows how to win thousands of recruits every year, but he does not know how to keep them. The leaking out is constant and enormous, and it has to be made up for all the time. Had he based his work on the rocky foundation of New Testament doctrine, instead of changing the ordinances and crystallizing a form of prescriptive teaching very well understood, he would have seen erected a lasting fabric instead of a crumbling system. I venture to find the same defect in his work, admirable though it is in some of the merely human sides, which must be candidly recognized as fatally characterizing Mr. Moody's work. The Bible is made a plaything by both of these popular and earnest men. They pay to the apostles just as much homage as they please, no more. Go through England to-day and you will find but feeble remnants and results of Moody and Sankey, which for a time seemed to carry all before it. On the contrary, Spurgeon's work is as solid as an adamantine rock.

THE OLD STIFFBACKS GOING.

During the great Wesleyan celebrations connected with the completed restoration of Wesley's Chapel in City Road, London, I have had opportunities of noting peculiar signs of the times. It is very evident that forward movements are in process everywhere in the religious world. Moving about and talking with the Wesleyan Methodists in some of their great representative gatherings, it is difficult to trace any of the old stiffback, uncompromising severity which was once upon a time

associated with Methodism. Here and there can be seen a veteran, bearing with stately dignity the Puritan marks in manner, in beard and in gesture, talking gravely and reverently to hollow-eyed enthusiasts, eager, zealous and pale. But, broadly speaking, the gatherings of present-day Methodists represent an up-to-date style of bright, happy, light-hearted men and women, believers in the adage of a time for everything, and fully convinced that the thing for the time on hand is enjoyment. What a change is manifest in the semi-social religious functions of our day! Music is very much in the ascendant, and much of it is not sacred, but secular music. The Psalms have gone out of fashion, and David cannot keep up his monopoly at all the religious gatherings, excepting those for actual worship. You will see brilliant uniforms, pretty dresses and marks of jubilant gaiety on all sides whenever Christians come together in the interests of the different movements which they are trying to promote for the benefit of man and the glory of God. The Methodists are showing their conviction that religion has its social and humanitarian obligations as well as its spiritual claims. And the Baptists and Congregationalists are following on along the same progressive lines. Time was when religion meant nothing more than the gathering together twice or thrice a week of earnest and devout people for worship. But a new impulse has laid hold of thousands of minds with tremendous power. The idea is exploded that the religious communities are under no obligations beyond those of their purely religious functions. The old Wesleyans were perhaps the most conservative of all, except the case-hardened hyper-Calvinists, those spiritual Gradgrinds of the English churches. Now the notion is being acted on that while the eyes, ears and hearts of the faithful should be wide open to the needs of the destitute and afflicted, the faces of Christians should not be measured by the yard, their voices should not be as harsh as the echoes of the file, the nutmeg-grater and the undertaker's screwdriver; but their minds should be inclined towards the brighter side of life, both for the sake of their own mental and physical health, and for the sake of others. The duty of the modern preacher is to prove that there are pleasures for the Christian quite as attractive as the frivolities which tempt the giddy, the silly and the ungodly. And what the individual preacher should do, the religious community as a body should do. Come out of the meeting house into the world! This is the cry of modern Methodism. And instead of being less spiritual, it ought under the new regime to become more so. Jesus did not spend most of his time in meeting houses, but poured the power of his sympathetic presence into the community of men wherever they were to be found congregated. Modern Christianity has not yet gone out to the multitude, but it is beginning to move out.

W. DURBAN.

43 *Park Rd., South Tottenham, London, July* 27, 1899.

"He that is warm thinks all so," but many people are always cold because of poor blood. They need Hood's Sarsaparilla.

New York Letter.

As this leter is being written on the fast "Black Diamond Express" it may show a few quivers and shakes characteristic of this fast age in which we live. Scranton, Penn., is the objective point. Preaching two or three sermons on the occasion of the first anniversary of that church at that place is our mission. Of the church at that place we will speak next week. During the vacation when we comes in touch more or less with new faces and force in in society, we are often led to ask the question, "Is the world growing better, or worse?" In answering this question one may truly say, "Both better and worse," and neither be a pessimist or an optimist. The good old Dr. T. L. Cuyler, to whom all listen with reverence and respect, in a recent address on this question said: "In trying to take a common-sense view of things I can see that in several important respects it is a worse world than it was when as a young man I began preaching." Among these things he mentioned bossism in city government which he considered almost hopeless on account of the heavy vote always polled in the ignorant tenement districts, and public schools could not educate fast enough. Bossism in the state is, in the Doctor's opinion another grave and growing monster. Inebriety, too, is on the increase he thinks and education is the only remedy for it. The race problems as developed in our negroes and Indians is, he says, grave enough for us to tackle without adding the various races of the Philippines. The spirit of American bragadocio is also on the increase; and it is not a good omen either. The enormous increase of both wealth and poverty in this country is dangerous because the rich feel secure in their possessions and the poor hate and distrust the rich, In early days there was less inequality of position and all classes were happier and more contented. He said the only effectual remedy for all this is education in its highest form, on a Christian basis. Ethics are good, but we need more pure, simple gospel. Ministers must preach and apply the gospel fearlessly, said he. But the world is growing better because of the great missionary efforts being made; Christian associations, college settlements and manifold forms of aid are doing wonders. The churches, as always, are leading in all good works and private beneficence on a comprehensive scale show that many of the rich believe themselves God's almoners.

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Dr. John H. MacCracken, the newly elected president of Westminster College, Fulton, Mo., is only 23 years old and is said to be the youngest college president in the United States. He is a graduate of the New York University over which his father, Dr. H. M. MacCracken, presides. The young president has just returned from Germany where he studied and presented a thesis for the Doctor of Philosophy degree on "The Philosophy of Jonathan Edwards," on which he received the degree and also the added distinction of "magna cum lande"—the highest title in the gift of the University of Halle. If the son can only do in proportion for Westminster College what his distinguished father has done for the University of New York, great and successful will be his work.

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One of the practical results of agnosticism was painfully evident at the death and funeral of Robert G. Ingersoll at Dobbs' Ferry. His wife and daughters could not be induced to leave the dead body, even to eat or to sleep, but sat by the side of his lifeless form by day and slept on cots by his side at night. Even their meals were served to them beside his dead body. They could not bear to take leave of his decaying dust, for of a future life they had no hope. To them his death was eternal. How totally different is the death of the Christian, who in the dying hour can say, "I know whom I have believed and am persuaded that he is able to keep that which I have committed to him against that day." Agnosticism is fruitless in life and hopeless in death. Col. Ingersoll's family are to be pitied in this awful despair.

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The Church Army Tea Saloon, No. 2, was opened a few days since at Atlantic City, New Jersey. It is located on one of the piers upon which thousands of people congregate daily, and is fitted up as handsomely as any bar in the place. Signs on the ocean side as well as the interior read:

ATLANTIC CITY BRANCH.

THE U. S. CHURCH ARMY TEA SALOON AND COFFEE BAR.

Are you a Tea-Totaler? Try it!

The first tea saloon was opened five weeks ago on Allen St., New York, where already it is patronized by more people than any liquor bar in the neighborhood. Many "beer growlers" are sent now for tea cold, tea hot, tea coctail and tea plain. The tea saloon is a success. S. T. WILLIS.

1281 *Union Ave.*

The New Law.

PROHIBITS THE USE OF ARSENIC OR ALUM IN FOOD ARTICLES.

The law enacted by the last legislature, a copy of which was recently pulished in our columns, and which prohibits the manufacture or sale of any article intended for food or to be used in the preparation of food, which contains alum, arsenic, ammonia, etc., places Missouri at the head of the states in the matter of sanitary legislation.

Laws restricting the use of alum in bread have been in force in England, Germany and France for many years. In this country, in Minnesota, Wisconsin, Michigan, Ohio, Kentucky and several other states, direct legislation in reference to the sale of alum baking powders has also been effected. In several of these states their sale is prohibited unless they are branded to show that they contain alum, and in the District of Columbia, under the laws of Congress, the sale of bread containg alum has been made illegal.

Following are the names of some of the brands of baking powder sold in this state which are shown by recent analysis to contain alum. Housekeepers and grocers should cut the list out and keep it for reference:

JACK FROST ..... Contains Alum
Manf. by Bain & Chapman Mfg. Co., St. Louis.
SHEPARD'S ..... Contains Alum
Manf. by Shepard Baking Powder Co., St. Louis.
BON BON } ..... Contains Alum
HOTEL }
Manf. by Grant Chemical Co., Chicago.
CHAMPION ..... Contains Alum
Manf. by H. P. Coffee Co., St. Louis.
CALUMET ..... Contains Alum
Manf. by Calumet Baking Powder Co., Chicago.
FORBES' ..... Contains Alum
Manf. by Forbes Bro. & Co,. St. Louis.
PERFECT ..... Contains Alum
Manf. by Perfect Baking Powder Co., St. Louis.
EDDY'S ..... Contains Alum
Manf. by Eddy & Eddy, St. Louis.
MAMMA'S ..... Contains Alum
Manf. by F. B. Chamberlain Com. Co., St. Louis.
K. C ..... Contains Alum
Manf. by Jaques Mfg. Co., Chicago.

Hundreds of private, or grocers own brands, made from alum, will under the law become contraband.



Texas Letter.

I am surprised at what I am about to say; and you will be surprised when you hear it. The pastorate of a church of 1,000 members would seem to be work enough for one man, and it is. But sometimes the busiest hands and the most burdened shoulders are compelled to take on additional work; and so it has been in my case. The Christian Courier for eleven years has been struggling for existence, ambitious to become a great paper in Texas and the adjacent country. Circumstances have been such as to make the battle a hard one. But it has steadily won its way in spite of these, and now occupies a place where new arrangements are an absolute necessity. Its brave editor, W. K. Homan, can no longer be expected to do the double work of editor and business manager. No one man can do it. The trustees, therefore, have urged me, in addition to my work as associate editor, to assume its financial responsibilities and become business manager. The position was unsought and unexpected; and coming to me in this way, and realizing that some one must take it, I have consented to do it. Relying upon God, who has always guided me, often in unexpected and undesired ways, and upon the friends of the paper, I mean to leave no stone unturned in the effort to build it up and make it still more worthy of the great cause we plead.

C. McPherson, under the heading, "First Principles," is doing some fine work in the Courier. Bro. McPherson's clear head and trenchant pen never appeard to better advantage. These fundamental questions must not be forgotten. The older people among us understand them, but not so of thousands of the young, and the stragers about our gates.

S. D. Perkinson, of Denton, has been called indefinitely as pastor of the church in that city. That is right. When such a man as Perkinson finds a field like Denton, it seems the part of wisdom on both sides to stay with it. The doctor does it, the lawyer does it, the merchant does it, why not the preacher also?

B. B. Sanders, our corresponding secretary, has the following report for June and July: Additions, 75; subscriptions to the Courier, 21; cash received in the field, $169.50; pledges taken, $279.00, which is a gain to the missionary treasury, above his salary and taveling expenses, of $209.60. Who can beat this?

Ordinarily the types treat me so well that I do not kick, even when they do mutilate me. But in the last Texas Letter there is just a little more than I can bear. In speaking of that big watermelon, which weighed 79 pounds, to simplify the thought I added that it was about the weight of "an eight-year-old boy;" when, lo! the printer makes me say, "an eighteen-year-old boy." Clearly that printer never saw an average "eighteen-year-old boy," of Texas. He knows only the scrubby boy of some sterile clime.

Brownwood is a fine example of what consecrated pluck and perseverance will do. Several years ago a few brethren put in a foundation for a church, and their money gave out, and they stopped rather than go in debt. Pretty soon they made another effort, and the walls were almost completed, when they had to stop again. A third attempt enclosed the house so they could use it. And now A. J. Bush has been with them again, and they have had a good meeting, and their house, an elegant one, will be dedicated by Bro. Bush the second Sunday of October.

M. M. DAVIS.

833 *Live Oak St., Dallas, Texas.*

Cincinnati in October.

Much has been written and much more will likely be written concerning the attractiveness of the above city this coming autumn. This article will treat of but one of the salient features of the Jubilee Convention. Among our returned missionaries will be G. L. Wharton. Is there a brother or a sister, interested at all in the cause of missions, who would not travel a long distance to look into the face and listen to the voice of this consecrated missionary? He has spoken to us twice, here at Bethany Park, on India. On one occasion his theme was "New India," and the recital of what had been actually done in that dark land was an inspiration to those who heard him to press forward and accomplish still greater things in the future. The other address, on "The Needs of India," was, in spite of Bro. Wharton's assertion to the contrary, a "finished address," in the highest sense. The rapt attention of the large audience present gave evidence of the masterly presentation of the theme as well as the deep and widespread interest in the cause of missions. Bro. Wharton will be at the Jubilee Convention. Will *you* not also be there? BETTIE WILSON.

Bethany Park, July 29.

Missionary Combination.

It is no sign of diminished interest in the missionary cause that workers are calling for new and better methods of operation. Not only are our own papers discussing this subject, but a secular paper recently said, "Why so much talk about *women's* missionary societies? Are the men not needed?"

Now, of course, Christian women are touched on account of the wretched condition of women in heathen lands, but if they would lift the burden of heathendom they must, for the sake of the cause and for their brother's sake, call on him to help.

Why not drop the word woman out of the words Christian Woman's Board of Missions and continue the work on the same plan, but make it a duty resting upon men as well as women to belong to this society. For organized, continual, systematic giving is the plan. The auxiliary will never move forward to its greatest work until men and women work together, as God intends that they should, in this missionary society. Some of our noblest and most intelligent women have made a life work of the C. W. B. M. cause, and of course, it would not be right to remove them from the places of trust they occupy and put men in their places, but the work might and ought to be so increased that more workers, both men and women, would be needed, though it is a fact that must be admitted that one officer might do more work if all the boards were consolidated.

Now a consolidation that would mean just one missionary day a year, the collection to be divided among the various missionary causes, would lessen the offering, for if on account of bad weather or any other cause two missionary days are brought together, there will be no larger collection than if one day was being observed. Why not have in each church a missionary society consisting of both men and women who regularly pay each week or month a certain sum as dues or offerings?

Let this society meet once a month on one of the prayer-meeting nights, if they think best, and that prayer-meeting night ought to be the best one of the month.

Sunday afternoon might suit better, but however it might be arranged it ought to help the missionary cause as well as the spiritual life of the church. MARY P. MARTIN.

Farragut, Ia.



Sweet butter can't be made in a sour churn. The stomach is a churn. A foul stomach fouls the food put into it. When the food is fouled the blood made from it is fouled also. Foul blood means disease. Cleanse the churn and you have sweet butter. Cleanse the stomach and you have pure blood. The far reaching action of Dr. Pierce's Golden Medical Discovery is due to its effect on the stomach and organs of digestion and nutrition. Diseases that begin in the stomach are cured through the stomach.

"Dr. Pierce's Golden Medical Discovery has proved a great blessing to me," writes Mrs. Ellen E. Bacon, of Shutesbury, Franklin Co., Mass. "Prior to September, 1897, I had doctored for my stomach trouble for several years, going through a course of treatment without any real benefit. In September, 1896, I had very sick spells and grew worse; could eat but little. I commenced to take Dr. Pierce's medicine and in a short time I could eat and work. I have gained twenty pounds in two months."

Dr. Pierce's Common Sense Medical Adviser sent free on receipt of stamps to pay expense of mailing *only*. Send 21 one-cent stamps for paper-bound volume, or 31 cents for cloth binding, to Dr. R. V. Pierce, 663 Main Street, Buffalo, N. Y.

Kingman, Kansas

Union open-air church services begin at Kingman July 2, 1899, at 7 o'clock P. M. The Methodists, Presbyterians, United Brethren and Christians unite in these services, and Bro. S. S. McGill, of the Disciples of Christ, preaches the first sermon.

Each minister on his own evening is to conthe services in his own way. We hope to see much good from these union meetings, and some of Satan's temples may be undermined and thrown down with a Jerico crash.

Bro. Hanna, pastor of the Christian Church at Harper, spent some time visiting Bro. McGill and church at Kingman, the last week.

Bro. Coates, of Lerado, thinks he will enter the Kansas Christian College this fall to study the languages. He can quote, interpret and apply, correctly, Scripture passages in a very interesting way.

Bro. McGill is dean of the Bible department in our new college at Harper. No one need fear that they will be misguided in the study of God's Word under such snch a dean.

H. C. CLARK.



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Notes and News.

The Marion county Christian convention will convene with the church in Hannibal, Mo., Sept. 4, 5 and 6, 1899.

H. CLAY WHALEY, Sec.

The yearly meeting of the Disciples of Christ, of Ashtabula county, Ohio, will be held with the church at Geneva, commencing Friday, Aug. 18. A good pragram has been arranged for this meeting. H. N. Allen is the pastor of the church in Geneva.

Bible Institute and College Opening,

CANTON, MO., SEPT. 4-6.

An attractive combination is a Bible Institute in connection with the opening of Christian University. Very much interest is added by the fact that on opening day the institute will be held in the university and be combined with educational addresses and special music. The institute will be addressed by W. F. Richardson, D. R. Dungan, J. W. Hardy, A. F. Sanderson, J. Carroll Stark, Levi Marshall, Pres. C. Lockhart and several other speakers. All cordially invited. Entertainment free.

Christian Union.

I have just returned from a four weeks' vacation, commencing with the Detroit convention. I had arrangements with the Congregational pastor whereby the two congregations were united for the months of July and August, Rev. Edmons holding forth during July and myself through August. So much for Christian union. The Mankato Disciples are noble and consecrated and we are expecting advancement.

H. JAS. CROCKETT.

Mankato, Minn.

Dedication.

Last Lord's day was a happy day to us. It was the consummation of years of toil and prayer for a church house. Pres. J. H. Hardin, of Eureka College, officiated. He is a great success. Brethren, send for him. We now have a pleasant and commodious house, and we believe the cause of our Lord will prosper here as never before. I never saw greater zeal or sacrifice than these people have manifested. God is richly blessing us, and we are happy and thankful.—W. D. DEWEESE, pastor.

Kankakee, Ill., Aug. 11, 1899.

An Open Letter.

To the members of the Ministerial Association of the Disciples of Christ in Eastern Ohio:

BRETHREN:—The 36th annual meeting of the association will be held in Alliance, O., September 5-7, 1899. It will be held in the city where it was organized, 35 years ago. Its membership is large and honorable. Not all can be present personally. Will you not be present by letter? Address me at Kent, O., until September 4. I would be glad to hear from all living persons who are now or have been members. Yours truly,

F. M. GREEN, Pres.

Kent, Ohio.

That Reunion.

Bro. J. M. Van Horn is ever busy planning and executing something good for the Lord's cause, and I think that English reunion is one of his best conceptions.

A meeting of all the present workers, or those who have wrought in England under the Foreign Society, together with their converts in this country, would not only be very pleasant and profitable to us, but it would have an excellent influence on the Jubilee Convention and the brotherhood at large.

With all the money that has been spent, and with all the work that has been done, and its grand results, I do not believe that the brethren generally realize the great importance of the English field. In my judgment, outside of America, England is the most important field in the world for our work. By all means let us have this reunion. To see and hear such men as Moore, Earl, Van Horn, Haley, Durban, Abberly, Small, *et al.*, will not only enhance our interest in the English work, but will enkindle anew within us the spirit of world-wide evangelism.

A. MARTIN.

Ashland, Ohio.

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Publishers' Notes.

"QUEEN ESTHER," by M. M. Davis, Christian Pub. Co., St. Louis, publishers, is a delightful little cloth-bound and illustrated volume of 132 pages; price, 75 cents. From the Book of Esther and ancient history the author gleans the information that he weaves into the charming little work, and brings out the life of the Queen so clearly that one cannot help admiring her on account of her noble womanly qualities. Here the story is told how an orphan Jewish maiden, in captivity, arose until she became the queen of the King Xerxes, and was the means in the hand of God of saving the Jewish race from massacre in all the parts of the kingdom of Babylon. As some of the Sunday-school lessons for October will be in the Book of Esther, this volume will be found to be of special interest to all active Sunday-school workers.—*Gospel Messenger, Mt. Morris, Ill.*

SAMPLES FREE.

Sunday-schools will soon begin to order their supplies for the fourth quarter. If you are not using the series published by the Christian Publishing Co., of St. Louis, send to them for samples of Sunday-school literature. On receipt of your request a sample of each of the various kinds needed in modern Sunday-schools will be sent by mail for your examination.

"MARY ARDMORE."

Have you a friend or acquaintance that you think should be taught the fundamental principles of Christianity? If so, persuade him to read J. H. Stark's late book, "Mary Ardmore." The story itself is interesting from beginning to end, and the doctrines of the Christian religion are brought out in the progress of the story. See that your friend is supplied with a copy of "Mary Ardmore." It is a splendid book to place in the hands of the young men and women of to-day. Price, $1.00, postpaid.

MORMONISM.

A valuable work on the errors of the Mormon doctrines is lately from the pen of D. H. Bays. The title of this boak is "Doctrines and Dogmas of Mormonism Examined and Refuted." The author is familiar with all the strong points on which the Mormon Church relies to sustain its teachings. D. H. Bays was a strong advocate of Mormonism for many years, and his long association with the leaders of the Mormon Church justly qualifies him to speak with a full knowledge of all the facts concerning the subject of Mormonism. It is a book of 460 pages, and the price is $1.50, postpaid.

HUGH CARLIN, or, Truth's Triumph, by J. H. Stark, is a well-planned and well-developed religious story, dealing with some of the modern phases of religion in a very practical and striking manner. It takes high rank as a religious novel. 185 pages, cloth, $1.00. Christian Publishing Co.



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Evangelistic.

OHIO.

Dayton, Aug. 7.—One confession yesterday. —I. J. CAHILL.

UTAH.

Salt Lake City, Aug. 6.—Three have taken membership here since last report.—W. H. BAGBY.

INDIANA.

Greencastle, Aug. 11.—I just closed a short meeting at Staunton with six added; one from the Catholics.—L. V. BARBRE.

COLORADO.

Cripple Creek, Aug. 7.—Two confessions yesterday. My work is moving along very nicely. Will soon begin work on the new church.—JOE S. RILEY.

OKLAHOMA TERRITORY.

Enid, Aug. 10.—Seven additions by letter since last report. Among them was Bro. Purvis, of Gallatin, Mo., who is preaching very acceptably while the pastor is sick.—MRS. OTHA WILKISON.

KENTUCKY.

Elder N. B. Hardeman, of the G. R. C. College, Henderson, Tenn., closed a two weeks' meeting at Mt. Hermon on the fifth Lord's day in July. Nine were added to our congregation; one from the Baptists and two from the Methodists. We never heard finer preaching.—M. A MCDANIEL, State Line.

SOUTH DAKOTA.

Brookings, Aug. 9.—Tent meeting here began July 9 with only 11 Disciples. By baptism, statement and from the sects our number has since increased to 21. We organized a Church of Christ here yesterday. This is virgin soil. Deep interest and fine audience. —MILO G. CUMMINGS AND WILEY.

OREGON.

Woods, Aug. 2.—We closed our meeting at Dayton with seven additions; six by baptism. Wife and I are gathering shells by the side of the beautiful sea. Oh! what a lovely place to rest for a season. We received a call from the church at Sheridan to hold a meeting in November. Give us a call for a meeting in September. Bro. L. H. McCoy, of Flora, Ill., wants to come West, can hold you a good meeting; give him a call.—W. V. BOLTZ, evangelist.

MISSOURI.

Two additions to date in meeting at Stoutland.—JOHN GIDDENS.

Joplin, Aug. 7.—One confession here yesterday. Bro. Melancthon Moore, of Reserve, Kan., preached for us at the morning service. —W. F. TURNER.

Rockport, Aug. 7.—A young lady made the confession on the 4th Lord's day in July and will be baptized on our next meeting day. Two added to the C. E. last Sunday evening.—S. W. GLASCOCK, pastor.

Columbia, Aug. 11.—Closed a meeting Aug. 4 of 12 days with the Harrisburg Church with 17 additions; 12 by confession and five by letter and statement. Also had four baptisms not reported at same point November last.—W. S. ST. CLAIR.

Weston, Aug. 11.—I have just closed a 13 days' meeting at Sugar Creek Church in Buchanan county, with 41 additions; 37 by obedience and the rest from other churches or restored. We have also had nine additions at our regular services here in the last three months. We have also completed our elegant new parsonage, which is pronounced by those who have seen it as a model and a beauty. The house and lots cost about $1,700. Weston is one of our good churches.—R. H. FIFE.

The meeting in Vinton closed Aug. 3rd, after continuing almost seven weeks. The preaching was done by D. D. Boyle, of Topeka, Kansas, assisted by Bro. Garner, of Des Moines, singing evangelist. The Northeast district made no mistake when D.D. Boyle was employed as evangelist, for he attracts the people (the meeting was well attended throughout), not by thrilling, exciting deathbed stories, but by preaching the simple old story of the cross of Christ. The results of the meeting are a congregation organized with about 130 members, a Sunday-school with an enrollment of about 90, a Young People's Society of Christian Endeavor with 25 charter members and last but not least, a strong Ladies' Aid Society. The congregation now owns three lots and more than $1,000 was pledged for a buiding the evening the meeting closed. For the present the services will be held in the courthouse. The writer received a call to take up the work, and by the help of God and the prayers and dollars of the people we expect to meet in our own church building before the winter months come.—JAS. T. NICHOLS.

[No state is mentioned in this report.—ED.]

IOWA.

Fort Dodge, Aug. 10.—Twenty-four additions to the church here since I took up the work last spring. Wickizer will be here tomorrow night to help in a meeting. We expect to build this fall.—W. J. DODGE.

Our meeting closed las night, Aug. 6—almost seven weeks; 64 added; 48 baptisms. New location for our house in sight. Salary increased. Indefinite call extended and accepted. Wickizer and Olinger open the battle in Fort Dodge, Ia., this week. They are true yokefellows add untiring workers.

[There is not a word in the above report to indicate where the meeting was held nor by whom it was written.—EDITOR.]

ILLINOIS.

Paris.—Pleasant Hill Church meeting one week old with 13 additions. I can hold two meetings this fall outside of those already listed.—H. M. BROOKS.

Antioch, Aug. 7.—Yesterday was Decision Day in our Sunday-school, and it was a day of joy. Six of the pupils confessed Christ and in the afternoon three of them were baptized into him.—W. S. GOODE, pastor.

Sullivan, Aug. 7.—I was disabled yesterday and could not leave my room, and wife preached here and at Smyser for me; one confession at the latter place—a fine young man.—E. W. BRICKERT, pastor.

Galesburg, Aug. 7.—Three additions to the church here July 30; two at prayer-meeting Aug. 2, and two at regular service yesterday—seven since last report; 61 since April 1.—C. H. WHITE.

Carlinville, Aug. 10.—Just closed a meeting of two weeks at Hopewell Church, where Will A. Green, county evangelist of Macoupin county, preached, with one baptism. The people received the Word of God with increasing interest. Next Lord's day Bro. J. W. Knight, of Carlinville, will commence a meeting at Atwater. I will have charge of the music in that meeting.—GUY B. WILLIAMSON.

Longview, Aug. 11.—Two added to the Prairie Chapel congregation since last report. On Aug. 2, when I went to immerse one who had made the confession on the Lord's day before, another made the confession, and on the 5th a brother came for me to go and immerse his wife, who was a Methodist.—B. N. ANDERSON.





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1. *The Bible Student* for Teachers and Advanced Classes: Ten copies, per quarter, in clubs to one address, 70 cts.; 25, $1.60; 50, $3.00; 100, $5.50.

2. *The Scholar's Quarterly* for the Senior Classes: Ten copies, per quarter, in clubs to one address, 40 cents; 25, 90 cents; 50, $1.60; 100, $3.00.

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God knows! His wisdom, infinite,
Is far beyond our ken.
God knows! Our lives are in his hands;
He knows the how and when.
God knows! It brings sweet comfort
Unto the trusting heart;
This precious thought of watchcare
Will hope and strength impart.
A watchcare, changeless, steadfast
As God, who reigns above,
And like a father, pitieth
The children of his love.
Beneath his eye, all-seeing,
To be, yet not afraid;
Our refuge in the shadow
Of his wing secure is made.
God knows our imperfections,
Our cares, and doubts, and fears,
The heartaches and the sorrows
Of all the weary years.
He knows the earnest strivings,
The good we would have done,
The ideals high and noble,
Sought—though, alas!—unwon.
God knows our sore temptations,
He knows the victories gained,
The depths so narrowly escaped,
The heights so hard attained.
Our lives are in his keeping;
But we like children stray
Beside life's ocean, and would count
The sands along the way.
Like grains of sand his mercies,
Countless, each day are given;
Wearied we fall asleep, but wake
To blessings fresh from Heaven.
And when beside death's waters
We fall asleep at length,
Still trusting in God's promises,
Still leaning on his strength,
Sometime, in his blessed likeness,
If right paths we have trod,
Our lives still hid with Jesus,
We'll wake to be with God.

What Luther and Brandy Did.

KATE W. SEARCY.

It was the day before Christmas. On a bare, storm-swept prairie in Nebraska stood a little weather-beaten house. It was the only object to be seen for miles and miles on that vast prairie. Such a house there is called a "shack." Perhaps that name came into use becanse those prairie dwellings are usually very "shackly."

A little boy stood at the "shack" window watching the tangled snowflakes falling. His face was sad and thoughtful. The face of such a little fellow ought never to be so serious, especially at Christmas time. Hardships sometimes make grave heads grow upon baby shoulders. This little son of a pioneer had seen nine years of life's hard realities, and now a weightier blow than all had come. It was bad; and so near Christmas, too!

The one inside door opened softly. "Is papa any better, mamma?" he asked, without turning around. Baby though he was, he dreaded to see the despair on her face.

"No better, Luther," she replied, coming to look over his shoulder out at the blustering weather.

Luther's eyes fastened on a large flake and watched it work its way down to the ground. His mother had gone back to the inner room.

His little lips wese drawn and his brow was wrinkled. He pondered, "*Why* do such things happen? Why should papa cut the art'ry in his leg an' take the fever right now in the storm an' Mr. Webber gone with our team? An' us away out here an' no neighbors? Why does God let 'em all happen together, I wonder?"

A sudden change came to his train of thought. It made him catch his breath, and then his heart began to pump so fast that the rushing blood fairly burned his cheeks.

It was a daring, desperate thing for a child, but I must tell you truly what he did. It will make you almost cry, from pity, for the trouble that drove him to it.

He tore a blank leaf from his First Reader and wrote on it with a little stump of a pencil his papa had given him:

"Mamma Ime goen for the docter—I an Brandy. Papa may di if I doent. I no the wa. Ime writen this sose you woent be scared if I doent cum back quick an if I doent at all papa will be expectin it an not get scared to deth an blame you.

Yore dear Luther."

It was not a very well written letter for a boy of his age to write. Most of you children who are reading this can write a better. But you have had a better chance to learn than poor little Luther Linton ever had.

Poor as it was, it chilled the very life within his mother when she chanced to find it, stuck against the windowpane with a crooked pin. At first too weak for action, she sank into a chair with an agonized gasp. Then wildly she ran to the stable where Brandy stayed. Too late. There were no traces of the boy or the beast. Faint with this added terror the poor mother dragged back to her suffering, half conscious husband.

Brandy was a two-year-old calf. Luther had spent much time training him to play in harness, and lately had coaxed him to trot tractably with himself as a rider.

When Brandy felt the icy rope bridle and was led outside his shelter, he shook his head in decided disapproval. After the start, he galloped madly through the thickening snow. The cold drops stung him in the eyes and the rising wind made him keen to go. Soon he sobered down to a steady trot and seemed to appreciate the warm clinging pressure of his small owner's fat legs against his own round sides.

All the while, how Mrs. Linton's heart was aching! She could not tell how long her boy had been gone when she found his pitiful little message on the window. How she strained her eyes along the trail, now entirely wiped out by fallen snow! How she prayed as she watched and waited. Four o'clock pased by, five, six and seven came and went. At five it was fully dark and she placed a lantern in the window that looked toward the distant town.

In his pain and delirium the sick man took no notice of his boy's absence. This was a relief to Mrs. Linton. But oh her her suspense was distressing! Even if Luther had but just started when she found his letter, and no mischance had befallen him, help could have reached the "shack" by eight o'clock. Yet the echoes of eight had long since ceased to sound within its walls. She could only wait, weeping and praying. Weeping, praying and waiting—waiting. How much of life is made up of these three? Watching, praying, waiting—nine o'clock—ten—there came a *thump* at the door!

Dr. White and a great bank of snow tumbled in together.

"Here at last!" The voice was so thick with cold you would never have known the doctor by it.

The sick man saw the snow-covered figure through the open inner door. He exclaimed in delirious glee, "Heigh-ho! Old Santa's come! I've been dreaming I was ill and old, and there was no Chrismas! And here you are, right down the chimney! Bring me the skates!"

"O yes! They're here in my pack!" said the doctor cheerily through the rattling icicles on his mustache. Strange, how those men who give such bitter doses and see the saddest scenes in life can be merry and impart cheer to downcast hearts. But they do, and God and men love them for it.

"Where's Luther?" whispered Mrs. Linton, with eager anxiety.

"I left my wife toasting him by the kitchen fire," said the doctor, leaving her abruptly to attend to his patient.

When proper bandages had been adjusted and medicines administered, he rereturned to the subject. He knew he must say more, sooner or later, for the worry had never gone from the mother's eyes.

"He was only a little frosted, ma'am—more than a little may be; but he'll come out of it all right."

If being a "little frosted," meant having ears, toes, hands and nose badly frozen, why, the doctor told the truth, and if "coming out of it all right," meant weeks of suffering for the brave little fellow, with life barely triumphant at last, why, he spoke the truth again. But don't you think he was like most good old doctors, and brightened his story to allay the mother's fears?

By the time Luther was able to be brought home his father was able to sit up and hold him in his arms.

"You are the brave boy who saved your father's life," he said.

"Only part of it, papa. Brandy did the most!" said the unselfish lad. The really brave are always unselfish, you know.

And Brandy? All the rest had forgotten him until the faithful child's reminder. You want to know what became of him? Well, he is still alive and about ten years old now.

"He shall live till he dies—just naturally dies!" declares Luther, now a youth of nineteen. "I could not bear to see him butchered like common cattle."

And when he dies, I have no doubt, Luther will shed tears over his grave and with his own hand write a suitable epitaph. Wouldn't you if you were in Luther's place?

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Act Now.

JOHN G. MILLER.

Is there some noble deed that you may do?
Some point to gain on high?
Act now, and thus unto thyself be true;
To-morrow you may die.

Is there some cheering word that you may speak
While day is passing by?
Go, let that precious word the silence break;
To-morrow you may die.

Is there some grievous wrong that you may right,
Or hush some deep-drawn sigh?
Remember, while so softly comes the night,
To-morrow you may die.

Go, pour sweet balm into some wounded heart;
Go, wipe some tearful eye;
Let not the act with day depart;
To-morrow you may die.

Yes, go and make your peace with God and man
Ere on your couch you lie;
Secure a crown of life, 'tis wisdom's plan;
To-morrow you may die.

Elk Mills, Tenn.

[Concerning the above poem the author says: "I wrote it five years ago, but it was stolen from my office. The man who got it had it published, but I got a copy of the paper and send it to you to have it published under my own name."—EDITOR.]



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What Makes a Christian Home?

As a matter of theory a Christian home commands universal admiration. The conception is delightful and captivating. But, sadly enough, how seldom is the conception realized. How seldom is any very serious and persistent attempt made to realize it, even when all the members, or most of them, are professing Christians, living orderly lives. That fact does not make a Christian home, save in a very formal and superficial way. Even religious devotions may be daily maintained in the family—though this token of household religion seems fast disappearing in the homes of most church members of all denominations. And yet all this, with much more that may be called religious, added to becoming moral proprieties of life, cannot make a Christian home, in the true sense of that term, since all of that may exist, while the real spirit of Christ may be largely absent and very little conformity to the life of Christ may be practiced.

The first essential to a Christian home is the exercise of a true Christian spirit in it, on the part of those who profess to be Christ's disciples. A spirit of love, and affectionate consideration for each, and all. A spirit of patience and forbearance, of kindly regard for each one's rights and comfort, especially on the part of parents, toward children, and equally for servants, if there be servants, and others in the family. If there be harsh severity in spirit and manner, scolding, bickering and strife, blaming and reproving, irritations and recriminations, Christ cannot be truly represented there, and his Spirit cannot abide there. That home in any true sense cannot be called Christian, as distinguished from homes not Christian. Indeed, it must be confessed that in many a home with no professing Christian in it, there is more of harmony, mutual affection and kindly caring for each other's comforts, than in many nominally Christian homes. Of course all the members of the family, father, mother, children and servants, each in his or her place, have trials, much to test the temper, and try the soul. Absolute mastery of self, and real social perfection, is not to be expected. But in the home above all others, is the place to test and prove the kind and value of one's religion. No wonder so many children grow up unconverted and carnal, in so-called Christian homes.

Not only does the absence of a genuine Christian spirit vitiate the claim of many a home, where the parents are church members, to be called Christian, but the pervading drift of conversation, the subjects discussed, the tone and tenor of social intercourse, the books and periodicals read and talked about—all these have a powerful and a constantly operating influence to mold and fashion the character of the household, as either secular and carnal on the one hand, or religious and spiritual on the other. Now, this is said with the full understanding, that much of home conversation will naturally arise out of, and concern the incidents of daily life. The father and the mother, and each of the children, will have something each day to to talk about, in connection with his or her own observation and experience. But if all, or most of the talk, and also the reading be about earthly things, gains, pleasures, fashions, amusements, and never about things divine and eternal, how can that be a Christian home? How will the thoughts of the unconverted be led to Christ? How will young Christians grow up in the nurture and admonition of the Lord? Out of the abundance of the heart the mouth speaketh. Let your conversation be as becometh godliness, seasoned with grace.

And yet another factor strongly marks a truly Christian home; what is manifestly the main purpose of life. Particularly on the part of the father and mother. For what the parents show to be their chief thing lived for, naturally will to a great extent impress itself on the children, and mold and fashion them. A great many people do not appear to have any special object to live for, or any main purpose in living. They just drift, take life as it comes, and get out of it what they can, making a chance hap-hazard destiny of it. But it often happens that the father and mother have very different views of the chief intent and purpose of living, and so the children are divided by cross currents, fashioned by the one, or the other, as may chance to be. But if the home is dominated to a good degree by Christ's injunction, "Seek ye first the kingdom of God and his righteousness," the whole family will more or less be borne on that current; if on the other hand the main drift shall be what they shall eat and drink, and wherewithal they shall be clothed, pleasure, wealth, fashion, the things of sense and sight, things of the earth earthy, no matter what their profession, no matter how many may be church members, such a home cannot in any true sense be a Christian home. Christ is not the model after which it is fashioned. Christ is not the indwelling, inspiring, guiding spirit. It is not Christ they are living for. It is not Christ they are governed by. He is not the Lord of their conscience, nor the man of their counsel, nor the light of their life. The salvation of their household may be desired, but is not consistently sought, and will never be attained by their means. And as for the salvation of the world, that is a question which hardly enters their calculation.—*E. T. Hiscox, in the Herald and Presbyter.*

Our Blessedness.

MRS. A. B. WADE.

I'd been thinking of Mary and Martha,
In their Bethany home, far away;
And I said, with a sigh, half of envy,
"How wondrously blessed were they!"
For in fancy I saw the picture
Of their humble but happy home;
And I heard the sweet voice of Mary
Saying: "Martha, the Master has come!"
And I thought of the holy rapture
Their welcome for him would contain,
And how sweet it would be to the Master,
Weighed down with earth's sorrow and pain,
And while the housewife, Martha,
Hastened to bring him meat,
Mary would come with water
And bathe the weary feet;
And as long as he might linger
Neath the shelter of their roof,
In constant, cheerful service
Their love would find its proof.
And I said: "O Lord, were the privilege mine
Thus to minister unto thee,
No weariness my feet should know,
Such joy would the service be.
But now thou art reigning a King,
At the Father's right hand, on high,
And needest not the ministries
Of one so unworthy as I.
And, while I rejoice that for thee is passed
This earth with its dark Calvary,
I often feel sad that I've no way to prove
My heart's gratitude unto thee."

Then came to my mind thos beautiful words,
Enfolded in sweet mystery:
"*As you minister unto the least of mine,*
You will minister unto me."
And then I exclaimed: "Ah, blessed indeed
Were those sisters of fair Bethany."
But now I see, in the light of these words,
How much more blessed are we.
For, while the dear Lord in his busy earth-life
But seldom could pass their way,
Unto us he has given the privilege
Of serving him every day.

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A Woman's Question.

Do you know that you have asked for the costliest thing
Ever made by the Hand above—
A woman's heart, and a woman's life,
And a woman's wonderful love?

Do you know that you have asked for this priceless thing
As a child might ask for a toy?
Demanding, what others have died to win,
With the reckless dash of a boy.

You have written my lesson of duty out,
Man like you have questioned me;
Now stand at the bar of my woman's soul
Until I shall question thee.

You require your mutton shall always be hot,
Your socks and your shirt shall be whole;
I require your heart to be true as God's stars,
And pure as heaven your soul.

You require a cook for your mutton and beef;
I require a far better thing;
A steamstress you're wanting for stockings and shirts;
I look for a man and a king.

A king for a beautiful realm called home,
And a man that the Maker, God,
Shall look upon as He did the first
And say, "It is very good."

I require all things that are grand and true,
All things that a man should be;
If you give this all, I would stake my life
To all that you demand of me.

If you can not do this—a laundress and cook
You can hire, with little to pay;
But a woman's heart and a woman's life
Are not to be won in that way.

—*Elizabeth Barrett Browning.*

Prof. Atwater's Experiemnts and the Teaching in Regard to the Alcohol Question in the Schools.

H. F. HEWES, M. D.

The recent experiments of Prof. Atwater are of great interest to physiologists and chemists since they throw much light upon one of the doubtful questions of physiological chemistry or pharmacology, that of the metabolism of alcohol in the body.

It is a mistake, however, to think as some people do, that the result of these experiments should change the teaching in the schools in regard to the use of alcohol from a hygienic point of view. The schools teach that the use of alcoholic liquors as a beverage is not justifiable under the laws of hygiene. The results of Prof. Atwater's experiments do not contradict this teaching.

These experiments merely show that the body can derive some energy from alcohol. This does not in itself entitle alcohol to be placed among the food substances in the hygienic sense of the term, which is the sense in which the schools and people in general use the term food. If it did, such a violent poison as muscarine, the active principle of the poisonous plants of the mushroom family, would have to be classed with the foods, since it also is oxidized in the body with liberation of its contained energy.

To class a substance among the foods we must know that the sum-total effects of its use are beneffcial to the body. Muscarine is not a food because its poisonous effects offset the benefit of the energy which it liberates. Alcohol has poisonous effects, as Prof. Atwater himself admits. The question as to whether it can be considered as food depends entirely upon whether its beneficial effects are greater than its poisonous effects. Prof. Atwater's experiments do not prove this. Until this is proven the burden of the proof is against those who would include alcohol in the list of food substances. For scientific experiment so far, experiments upon large bodies of men in the ordinary conditions and vicissitudes of life, in the armies and in exploring expeditions, where labor and exposure have to be endured, indicate that when the regular "moderation" quantity of alcohol is taken, the harmful effects offset the beneficial ones and that the drinker is made less fit rather than more fit to work.

And stronger still is the reason against speaking as Prof. Atwater does, of alcohol as food in the same sense as sugar. For people generally, will interpret this to mean that it is a food equally to be recommended with sugar and ordinary hygienic foods. And this as Prof. Atwater will agree is an entirely false idea and one calculated to do much harm. For while we get our energy from sugar without risk of poisoning, to get energy from alcohol we run great risk of poisoning, and to get any amount such as would be necessary to support life in ordinary conditions, we must take enough alcohol to poison ourselves seriously. (By poisoning is meant some harmful effect upon the fuuctions of the body.)

The above dangers in the use of alcohol, also the possibility of the formation of the alcohol habit, make its use as a beverage unjustifiable even if there were no other arguments against it.

It is unfortunate that the alcoholic question has been brought upon this technical ground. The question of the hygienic status of the use of alcohol does not depend upou the technical question of the definitions of a food and of a poison. The controversy upon this point has produced statements upon both sides which have given rise in the public mind to great misconception of the truth.

Both sides in this technical controversy will agree in regard to the main question, that children should be taught to look upon alcoholic liquors as dangerous substances, to be avoided from considerations of health and general welfare.

And in the present light of our experience and of scientific investigation, the schoolbooks must continue to exclude alcohol from the list of substances desirable as foods, and to teach the avoidance of this substance as a good hygienic rule.

Boston, Mass., July 5, 1899.

Renovate The Tenements.

Among the urgent reforms that clamor for attention the scheme of reforming our whole tenement house system stands in the forefront. These places where human beings are crowded together like brutes, where filth, desperate poverty, pestilence and vice walk hand in hand, where little children are doomed and damned from birth, are the breeding places of crime and the danger spots of our cities. A scheme of municipal inspection ought to be put in vogue at once whereby habitations unfit to be used should be condemned and torn down, the worst plague spots renovated, a healthful limit in the number of occupants to each house of a certain size established, the sweat shops and other dens abolished, and houses fit for human beings to live in shall be built.—*Central Christian Advocate.*

Cheerfulness.

Give us, O give us the man who sings at his work! Be his occupation what it may, he is equal to any of those who follow the same pursuit in silent sullenness. He will do more in the same time—he will do better—he will persevere longer. One is scarcely sensible to fatigue while he marches to music. The very stars are said to make harmony as they revolve in their spheres. Wondrous is the strength of cheerfulness, altogether past calculation its power of endurance. Efforts, to be permanently useful, must be uniformly joyful—a spirit all sunshine—graceful from very gladness—beautiful because bright.—*Carlyle.*

Value of Kindness.

There is nothing easier than to get into the habit of fault-finding, and nothing that is much more unprofitable. As one looks back over the experiences of a lifetime he may have occasion to regret many an impatient and fretful word, but he will have little sadness on account of the kind and patient treatment accorded to those with whom he has had dealing.—*Herald and Presbyter.*

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The Son of Gideon.

CHAPTER III.

Jotham opened his eyes. "Make no sound," Caleb whispered. "Already they seek you. Already a reward is offered for your head. But the grass grows high in the plain. If we can crawl through it undiscovered, we may yet escape to Thebez."

"For your sake I will try," said Jotham. "But is it all a horrible dream? Did Abimelech indeed murder his brother? for they were *his* as well as mine."

"Only two sons of Gideon live," whispered Caleb, as they dragged themselves along the ground; "you and Abimelech!"

They had not gone very far when Caleb fell flat upon his stomach. Jotham imitated his example. Their heads were close together. "A rider comes," whispered Caleb; "I think he saw us."

The tramp of hoofs, deadened by the long grass, drew near. "What snakes be these wriggling in the grass?" demanded a harsh voice.

The boys held their breath. The mule was guided nearer. "Speak!" said the man, "or I will ride you down."

Caleb rose to his feet, causing the mule to rear backward at his sudden appearance. "Hold! hold!" said the rider to his beast. "If you scare at this gnat, what would you do at a fly?"

"It is true, I am small and of no importance," said Caleb. "Why, then, do you trouble me?"

"Because you are small does not prove you are of no importance," said the rider, gruffly. "When a man hides, he is afraid. If he is afraid, he is in danger. If he is in danger he is important, else why should he be threatened. Who are you?"

"My name is Caleb."

"A good name and a good spy! Are you any kin to that Caleb sent by Moses to spy out this land? And who has sent *you* to do a like service?"

"I am no spy. My home is far from here. But I came to see my friends. When the whole city is in confusion, when blood is shed in every street, is it a fit place for me to linger? I am not a strong man and I carry no weapon. What can I do but hide and seek to run away?"

"Well spoken! But what dusky form is that stretched behind you? If it can speak let it hasted before I ride over it!"

"Why should you make war upon helpless boys?" cried Caleb. "Return to Abimelech and fight with men as becomes a brave soldier!"

"If it can speak, let it speak," said the man doggedly. "If it can move, let it move quickly!"

"I pray you, trouble us no further. There is no harm in us. He is sick—he is a boy such as I."

"If it can speak, let it speak! Stand aside. Aside, I say, or I will trample you under foot!"

"I shall not move!" cried Caleb. "Come on if you must. My hands are empty. But the God of Israel will fight for his children."

"Stay!" cried the son of Gideon, rising upon his feet. "Why seek longer to preserve ourselves? Caleb, you are right. God will shield us with his love, which is more powerful than man's hate. Sir, I am Jotham, the son of Gideon, the boy upon whose head a price has been set."

"A son of Gideon!" cried the rider. "How comes it that you escaped the sword?"

"I was defended by the same power that shall preserve me to the end!" cried Jotham.

The man sprang from his steed. "Quick, O son of Gideon!" he cried. "Leap upon my mule. Take your friend behind you and ride for your life!"

The boys stared at him in amazement.

"Quick, I say!" whispered the man hoarsely. "Would you stay here to die like dogs? For 'Caleb' means a dog! Away, away!"

"Heaven bless you!" exclaimed Jotham, mounting. "But will you not tell us your name?"

"On condition that you tell no one who helped you. We shall meet again. Yes, again, on the day that Abimelech's power is broken. Who is he to seek to be king? Ride with haste. My name? It is Gaal." As he spoke he struck the mule with the wooden end of his spear. The beast plunged forward, and the two boys vanished like racing shadows from the scene of the massacre.

It was nearing the break of day when they rode in sight of the walled city of Thebez. As they drew near the walls they saw a man suddenly appear among the huge rocks that lay along the way.

"It is Tola!" exclaimed Jotham, drawing rein.

"Father!" cried Caleb, leaping to the ground and embracing Tola. "Yes, I am safe. And here is Jotham also uninjured."

"The others!" exclaimed Tola, uneasily. The boys did not answer. "Come," said Tola, briefly. "Leave the mule to go his his way. We have no use for him." They followed him in silence among the rocks till they came to the ascent of a hill, where the ground was hidden by great bowlders and almost impenetrable clumps of bushes and briers. There was seemingly no path, but the man advanced with the ease of one who well knew the place. At last he said, "Here we are." The boys saw only the dense thickets, the stony ground, and overhead a sky that was beginning to swing with the gray particles of advancing light. But suddenly Tola disappeared. "This way!" came his voice, as if from under the earth. In fact, he had entered the mouth of the cave. They followed, and the air suddenly became cool and earthy in its smell. "Wait," said Tola, after they had entered, and they heard him stopping up the opening. Soon after a light was struck, and Tola stood before them with a lighted torch. They looked about them hastily, and found that they were in a large chamber cut out of the living rock.

Along the sides were placed boxes and bales, buckets and utensils of various kinds, swords, bows and quivers filled with arrows. The farther end of the apartment was curtained off by long draperies. "There sleeps Esther," said Tola, motioning toward the curtained alcove with his torch. "It is her bed-chamber. But we men need only mats spread upon the ground for our beds. We are in the time of war and rebellion, when death lurks in every bush, and boldly shows his cruel face on the housetops."

"But, father," said Caleb, "how could you prepare this place, and fill it with so many things. And make a bedchamber for my sister so soon? For you did not know of Abimelech's intentions till this very evening."

"I will tell you briefly, my boy, for you are worn out with your journey, and poor Jotham has much need of sleep. When you left me I waited for the soldiers to come out of Shechem; then I slipped in the gate, ran to my house and placed upon my camel all of these things. When I was ready to set out again I might have had some trouble had not one of Abimelech's own soldiers aided me. It was the same who had betrayed to me Abimelech's plans. But I have promised not to name his name."

"We can guess it," cried Caleb, quickly, "if it begins with a 'G' and has two 'as' strung along together."

Tola looked at Caleb in surprise. "You must have met this man!" he exclaimed.

"If we have we promised not to tell," said his son. "But where is our camel?"

"I was obliged to turn him loose. There are many caves in these parts, but none large enough to accommodate a camel. And now, my boys, yonder are our mats—fit beds for soldiers, such are as we!"

He extinguished the torch, and they were soon fast asleep; for it is one of the blessings of nature that sleep visits the mourner as well as the weary.

Several days passed in the cave without any event to break the routine into which they had fallen. Jotham had recovered from the first shock of the terrible night, but he felt a fierce desire to confrot Abimelech and accost him as a traitor and a murderer. These days were delightful to Caleb, who saw in the cave life a never-ending series of adventures. When Esther prepared the meals he thought everything had a different taste from that he had known in the city. The very smoke from the fire, as it rose to the roof and rolled toward the opening in billowy masses, filled him with delight as well as coughing. But fires were only made at night.

It was an adventure, also, to look from the opening in daylight, or better yet to crawl out of the cave, twist among the bushes and peep across the plain toward the busy city of Thebez. From the thickets the boys would watch the merchants as they would pass through the city gates. They would see the maidens carrying jars upon their shoulders as they went down to the well for water. High above the city walls rose the great stone Tower of Thebez, from whose tiny windows faces sometimes looked out. Once they saw Abimelech riding out of Thebez, attended by many soldiers. At his side rode Zebul, and in the rear rode Gaal. The boys held their breath, as if they thought the murderer might hear them breathing.

When they returned from these short expeditions Caleb loved the smell of the cave, so earthy and romantic, and drew in his breath with great content. Sometimes a great black beetle would go skurrying across the floor, and then Caleb and Jotham would join in a hunt. For sorrow is not like one long black night, but rather as a cloudy day, which lets slip through many a gleam of sunshine. They got their water from the well down in the valley. This was the perilous event of the day, or rather of the night.

If the moon shone they must go thirsty. Tola usually went himself upon this dangerous duty. One night as Jotham lay upon his mat, staring at the darkness because he could not sleep, he started up as a light shone suddenly in the cave. It was the light from a torch. Esther had come from her curtained room and her dress showed that she had not been in bed. Her cheeks were flushed with fever. Jotham hurried to her.

"I hoped father would be awake," she whispered, "yet he has had a hard day. But I am not well. O Jotham, if I had but a cool drink of water!"

"You shall have it," whispered Jotham, as he took up an empty leathern bottle. "But you are right. Do not wake your father. I will bring you this water."

"No, no, Jotham! If anything should happen to you—"

"Nothing will happen. Blow out the torch. I am going to open the mouth of the cave."

Sunday School.

HERBERT L. WILLETT.

BEGINNINGS OF RESTORATION.*

The conquest of Babylon by Cyrus, with the change of front in the whole empire which it occasioned, occurred in the year 538 B. C. The king had been slowly pushing his conquests southward and westward, and it had long been the hope of the prophets of Israel, as they studied the situation in the light of their providential experience, that he would be the cause of their deliverance. The references to Cyrus in the second part of the Book of Isaiah are numerous and he is there spoken of as the servant of Jehovah, who unconsciously is carrying out the divine plan. When Babylon actually fell into his hands, offering scarcely any resistance, the relation of captive nations to the government was at once changed. The story of the fall of Babylon as the result of diverting the waters of the Euphrates seems to be one of those legends preserved by such writers as Herodotus, and lacking entirely historic confirmation. If historical it must refer to the second capture of Babylon some twenty years later by Darius. The conquest of the city was but a small task, and Nabonidus, the king of Babylon, seems to have been among the prisoners taken at the time.

The policy of Cyrus was radically different from that of his predecessors, the Babylonian kings. They had ruled with unscrupulous severity, carrying off idols from subdued territories and dismantling the temples of their subjects whose religion differed from their own. Cyrus, however, understood the policy of conciliation, and being somewhat cosmopolitan in his own religious tastes, though a professed adherent of the Persian faith, he expressly declared in his public edicts that the gods of the nations over which he ruled were his friends. He professed loyalty to the gods of Babylon and conciliated the other elements of his empire by restoring the ruined temples and the captive gods and thus ingratiated himself so far as a monarch could. With the Jews he soon came to good terms, probably as a still further step in the policy of providing himself loyal allies in the struggle which he foresaw as impending between himself and his great rival in the southwest, Egypt. Jerusalem was a fortress in itself. It was the most admirably located stronghold in the western coast lands, and no policy of strategem could overlook the advantage of having in it a friendly and loyal people to act as an opposing barrier against the encroachments of Egypt from the south. Israel had no gods to restore to its ancestral shrine in Judah, but the sacred vessels at least were in the possession of the court at Babylon, and these had all the sanctity of venerated relics in the thought of the Jews.

Accordingly, soon after the city changed hands Cyrus issued his decree permitting such Jews in his empire as chose to return to Judæa to undertake the journey. This was in express fulfillment of the prophecies already uttered by Jeremiah (25:12; 29:10), that after seventy years the Jews should return to their own land. Seventy years was, of course, a round number. As a matter of fact, the formal exile covered a period of scarcely more than a half century, but from the earliest deportation to a period somewhat following the issuing of the edict when the caravans began to move westward it may be taken to have been seventy years.

The books in which this narrative is contained—Ezra and Nehemiah—are a continuation of the records found in the two Books of Chronicles and were probably originally all one. A comparison of the closing verses of 2 Chronicles with the opening words of Ezra will show that the record was broken off in the middle of a verse and a portion of it has been recopied to form the beginning of Ezra. The spirit of the whole document is the same. It emphasizes the priestly side of the religion essential to the well-being of the nation and points out the presence of the liturgical elements in the national life from its beginning. Though the document itself is as late as the age of Alexander, as shown by references to contemporary events, it incorporates materials of personal and national character preserved from the age of the restoration, among which are certain royal decrees, which have, however, been freely worked over in the spirit of later Judaism. An example is given in the decree of Cyrus preserved in this lesson, which is not that of a king of his time, as it would have appeared, but is rather the free Jewish expansion of such a decree, emphasizing the king's strong leaning towards the faith of the Jewish people. The historical inscriptions of Cyrus leave no doubt that his attitude toward the different religions of his time was the same. He was tolerant, friendly and hospitable, but it is scarcely to be presumed that he paid special attention to a comparatively obscure people and their religion, save as he saw in them the means of furthering his own political designs.

The edict, however, gave the people the right to return and the especial point emphasized was the necessity of rebuilding the temple at Jerusalem. This gave definiteness to the project. Moreover, it was taken for granted that very many of the people would not care to leave their homes in Babylon and go back to Judah, but would be willing to assist the prospective emigrants in their preparations for departure. They were exhorted to help these, their countrymen, with money, with provisions, and with beasts for transportation, besides any offering which they might send for a new temple in Jerusalem. The results of this decree was but meagrely set forth in the records which are preserved to us. It was certainly the expectation of the prophets that a very large proportion of the nation would avail itself of the opportunity to go back to the ancestral home in Judæa, and it seems to have been the thought in later days that such was actually the case and that the return was accomplished within a short time. However, the testimony of Haggai and Zechariah, who preached in Jerusalem a few years later, demonstrates quite clearly the fact that those who had up to that time come back from Babylon were very few in number and not very important in character, and that the condition of affairs in Judah was most discouraging. It is certain, however, that a considerable number did actually start soon after the decree was issued, and this company, under the leadership of Sheshbazzar, who is called the prince of Judah and who was probably the descendant of Jehoiachin, was the first of several companies of pilgrims who made their way from time to time back to the sacred land. The leaders of the colonies in Babylon bestirred themselves to some extent to provide help for those that were departing, and we thus get a glimpse of that simple organization of the exiles in the far country. Money and provisions, as well as beasts of burden, were placed at the disposal of the emigrants and the king himself gave into the charge of the leader the sacred vessels, which were the center of reverence for the whole community. These are catalogued by the writer with the enthusiasm of one who feels that they were the most important item in the list of persons or objects that went back to Jerusalem. Thus equipped the caravan started on the long journey of more than a thousand miles up the Euphrates and down the Syrian highway to Jerusalem. The promise of a century were coming true. The purpose of God were coming to realization. With those returning exiles went the hope of a Messiah and the promise of the Church of Christ.

The University of Chicago.

*Sunday-school Lesson for August 27, 1899—Returning from Captivity (Ezra 1:1-11). Golden Text—The Lord hath done great things for us, whereof we are glad (Psalms 126:3). Lesson Outline—1. The King's Decree (1-4); 2. Preparations for Return (5-8); 3. Gifts for the Temple (9-11).

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Across the Mountains. Mrs. M. C Carpenter, Carleton, Neb., writes: "I wa born in Maryland and can remember hearin my grandfather speak of tramping across th mountains to old Dr. Fahrney's for medicin and what good it did. That is why we war the Blood Vitalizer." For further particular write to Dr. Peter Fahrney, 112-114 So. Hoyn Ave., Chicago, Ill.

Marriages.

MILLS—CHAPMAN.—July 30, 6 P. M., by C. W. Maple, Springfield, Ill., at the bride's home, Modesto, Ill., James J. Mills and Anna S. Chapman, both of Modesto.

Obituaries.

[One hundred words will be inserted free. Above one hundred words, one cent a word. Please send amount with each notice.]

ADAMS.

Mrs. Mary Adams, widow of the late S. T. Adams, and daughter of Richard Harrison, was born in Miami County, Ohio, October 5th, A. D. 1814, and died in Springfield, St. Croix County, Wisconsin, July 17th, 1899, aged 84 9 months and 12 days. Of her 11 children seven are now living; four sons and three daughters. Two months ago it was found she had living of children, grandchildren and greatgradchildren a total of 84. Early in life Mrs. Adams became an active member of the Christian Church, and has ever since maifested in her general deportment a truly Christian spirit. Her sympathy was strong and she enjoyed helping others. Her life as a Christian was an instance to a remarkable degree of that rare but beautiful grace of patience Her end was cheerful while she waited for the coming of the Son of Man. Mrs. Adams has left behind many friends who mourn her loss, some of whom love to reflect on the upright character of the one gone before. The funeral service was conducted in the G. A. R. Hall, Hersey, on Wednesday, July 19th, by the Rev. F. S. Drake, of Woodville. Many came to show their last respects to the deceased.

The above obituary from the Baldwin Bulletin, in a few words tells the story of a beautiful life. Mrs. Adams, the mother of Mrs. Hopkins, the writer's wife, was a model of patience, of kindness and of many of the Christly virtues. Sickness at home prevented Mrs. Hopkins from being present at her mother's and sister's funeral, but we shall one day greet them and others on the other shore.

W. W. HOPKINS.

BAXTER.

Joseph H. Baxter died at Riverdale, Wyo., June 8, 1899, aged 73 years. He was born in Leeds, England, and came to America with his parents when two years old. He was baptized by his brother William in 1856, and soon afterwards was married to Susan E. Massie, Fayetteville, Ark., where they lived until 1882, when they moved to Wyoming. He was the last member of that family made illustrious by the two brothers, Kirk and William, able and successful preachers of the Christian Church. They are all now reunited to be parted no more forever. The subject of this sketch was a most lovable man of quiet and modest demeanor, keenly alive to everything that concerned the well-being of humanity. During all the years of his connection with the church he was faithful, never faltering in his loyalty, nor remitting his labors and activities. He loved the communion of the saints, and lost no opportunity to meet with them in the house of God. Year by year he was giving constant heed to our Lord's exhortation, "Therefore be ye always ready," and well for him that he was prepared, for very strikingly and impressively were those other words verified with him, "For in such an hour as ye think not, the Son of Man cometh." He had arranged for a visit to the children of his brother Kirk in Springfield, Mo., and they were gladly waiting the message announcing the date of his arrival; instead came the word of his death. My heart aches when I remember how these children have been bereft by the hand of death. Within a few years their beloved father, mother and uncle have all been called over the river. Oh, how truly orphaned! And yet not so, for the God whom all these departed ones loved and served in Jesus Christ the Son is the Father of those who linger here and weep as they—

"Sigh for the touch of a vanished hand,
And the sound of a voice that is still."

The wife and five children of the deceased will be supported and comforted in their bereavement by the thought of the noble life and character of husband and father, that he is now at peace in the home of our God, and that all the faithful will join the glorified in heaven by-and-by. They have the sympathy and prayers of our Father's children. May he bless and keep them.

J. P. PINKERTON.

BLAKE.

J. H. Blake passed away at Arkansas City, Kan., July 31, 1899, after a brief illness. He was born in Nicholas county, Ky., July 10, 1853, educated at Kentucky University, Lexington, and afterward completed special courses at Chicago University. He held pastoral charges at Colusa City, Modesta, San Bernardino, Cal.; Eldorado, Ia.; Troy and Drexel, Mo. In 1885 he was united in marriage to Lizzie Detwiler who, with a son and daughter, survives him. The writer conducted the funeral services at Linneus, Mo. A spotless minister of the Word and a devoted student has fallen asleep. F. R. STUTZMAN.

Brookfield, Mo.

COGGINS.

John Wesley Coggins was born May 27, 1832, in Yadkin County, N. C. When a small boy his parents, who were of Scotch and Irish descent, moved to Buncombe County, the same state, after which at the age of 16 he agprenticed himself to learn the brick mason's trade. He was married in 1862 to Mary J. Melton, of Buncombe County, after which he he spent most of his time on the farm on Bee Tree Creek, 10 miles east of the city of Asheville. He was hospitable to strangers and accommodating to his neighbors and friends. He led a quiet, unostentatious life, never asking popular favor nor accepting any public office save that of county magistrate. His brother, Caswell, was an eminent doctor in Texas, and Allen is at present county commissioner and judge of Llano County, of that state, and his youngest brother was a Methodist preacher and teacher in North Carolina. His parents, as his name indicates, were members of the M. E. Church. His mother was the aunt of six Methodist preachers. When about 40 years old he joined the Christian Church under the ministry of Rev. W. D. Starr, of Ohio, from which time he was an earnest and efficient member. In about 1875 he proved his devotion to the cause he so much loved by giving a small mountain farm of 25 acres with an exceptionally fine building site, a very fine horse with other stock, and access to a good orchard to a man whom he believed to be a true minister. Again in 1894 with but little aid from any other source he purchased the Davidson Methodist Chapel and four acres of ground three miles from his home to be used as a Christian Church. He was proud that he raised three sons, James Caswell, of Independence, Kan., John Wesley, of Benton City, Mo., and Lucius Bede, of Marysville, Cal., to preach the gospel of Christ. He was patient in suffering. During the last three months his suffering at times was very intense in which he was as tender and affectionate in his disposition as a little child. Among his last words were, "Thy will be done." "Hope," "Mary—wife," "Oh! heaven!" And at ten minutes past six o'clock, at sunrise Monday morning, July 31st, 1899, at the residence of his son James, where he was visiting, he fell asleep as softly and peacefully as an infant in its mother's arms, leaving behind a wife, five sons and two daughters to mourn his departure to the other shore. The funeral was preached at the Christian church, Aug. 1st at 10 o'clock by Rev. A. L. Hanbey, pastor of the Methodist Church of this city. The body will propably be removed to his home next spring.

[The above facts in the life of J. W. Coggins, Sr., were taken from a sketch of his life in a paper published at Independence, Kan.—EDITOR.]

GRIFFITH.

Mrs. Kate Pinkerton Griffith, the only daughter of Wm. and Mary J. Pinkerton, was born in Stamping Ground, Ky., Aug. 2nd, 1859, and obeyed the gospel under the preaching of John H. Duncan when 13 years of age. She married Willard Griffith, March 31st, 1880, and three children were born to this union, Clure, Ola and Mary, all members of the church. Her brothers are T. W. Pinkerton, of Kenton, O., W. H., of Paducah, Ky., and a half-brother, J. L. Pinkerton, of Arkansas. She died Sunday, July 23rd, '99, at her home in Harriman, Tenn. She was worthy to belong to the noted and honored Pinkerton family, many of whom have been distinguished preachers in the Christian Church. She inherited the best talent and Christian zeal of the family. She was a woman of large mental ability and a zeal for the church that knew no ebbing and flowing, but flowed on like an unceasing river. The undersigned was her pastor for some years, hence speaks with authority. No pastor ever had a better friend nor a more efficient helper. She was the daughter of a preacher, as also the sister of preachers, and was proud of the fact. Why should she not be? She knew a preacher's trials well. The grasp of her hand, the expression of her face, would make any preacher ashamed to be anytning but hopeful, happy and determined to do his best for the Lord. *I often told her so.* She was timid and shrinking and frail, but never ceased working nor denied one obligation that she owed to creature or Creator. She has gone from us for awhile. We would have detained her. We mingle our tears on her new-made grave. She rests in the presence of Jesus. The family and the church have a rich heritage in her memory. "She hath done what she could."

R. M. GIDDENS.

HARVEY.

Sister Jennie Harvey, *nee* Miller, died at her home near Savannah, Mo., July 22, 1899, in her 34th year. For several years she was a student at Drake University and for 10 years she taught successfully in the public school of this state. She died in the triumphs of the Christian faith. C. M. Chilton, of St. Joseph, her schoolmate at Drake, conducted the funeral service, assited by the writer, from the Christian Church Monday, July 24. May God bless and keep the bereaved husband and the little motherless babe.

J. GRESHAM.

ROSS.

Mary E., wife of Thos. J. Ross, died at her home near Hersey, Wis., July 8th, 1899, aged 57 years and 11 days. Mary E. Ross was the daughter of S. T. and Mary Adams and was born in Miama County, Ohio, June 27, 1842. She became a Christian early in life and has ever been noted for her meek and quiet spirit, and pure, sweet life. She was married to Thos. J. Ross Nov. 8, 1861, and besides him she leaves one son to mourn her departure. Soon after the civil war, in which her husband was a soldier, her father and all his children and their families settled in St. Croix County, Wis. The funeral services of Sister Ross were conducted in the G. A. R. Hall, Hersey, Wis., by Rev. F. A. Drake and attended by a large concourse of people. At the time of her death her aged mother, Mary Adams, was at death's door, and the spirit of the two are now together, with others of the family who preceded them to the "better land." The deceased was a sister to the writer's wife.

W. W. HOPKINS.

WHITE.

Joseph White was born in Bridport, Dorsetshire, England, April 6th, 1829. Mary Farcey Rice was born near Bridport, England, Aug. 20th, 1826. They were united in marriage in Bridport, May 20th, 1849. About one year after their marriage they came to America and settled in Edwards County. He was a very useful man in county work, having served as justice of the peace for several years, as deputy sheriff and as county judge. He became a member of the Christian Church about 1869. She made a profession of religion when about 17 years of age. She was one of the charter members of the Albion C. W. B. M. He departed this life June 19th, 1899. She was severely stricken with grief at this time. Later, malarial fever and dysentery set in and on the morning of July 24th she departed this life. His funeral services were conducted by Caleb Edwards and James C. T. Hall, June 21st. Hers, by J. S. Rose, July 26th. Their bodies were laid to rest in Graceland Cemetry.

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TOPIC FOR AUGUST 27.

GREEN PASTURES: THE CHRISTIAN'S PLEASURES.

(Ps. 23:1-6.)

There is no reason why a Christian may not have all the legitimate pleasures of life. Christianity is not asceticism. In the Christian life, then, all pleasures that are right are taken up into a refined atmosphere and made all the nobler. And just in proportion as the Christian life is intense are the pleasures in it strong and enduring. Whenever one departs from the true path in pursuit of pleasure, the very pleasure loses its sweetness, the flower when grasped is all thistle, the sweet is turned to bitter in the mouth.

Pleasures are only secondary matters. Happiness is not the thing to seek. It is like the will o' the wisp, that eludes all pursuit; like the mirage, which fades when one approaches; like the bag of gold at the end of the rainbow, which recedes more rapid as one strenuously pursues. "All the happiness a brave man asks in this world is happiness enough to get his work done," says Carlyle. And this much happiness will come, too, to the Christian who works. Happiness is not to be sought. It comes. Pleasures are not the main aim, they are subsidiary. They are not the song, they are but the accompaniment.

To the Christian, then, there is the pleasure of a purpose. To have an aim and to pursue it steadily; to be absorbed with an ambition, and that ambition Christian, is a pleasure. The eye that is single fills the whole body with light.

There is also "the joy of the working." Idleness is not peace. Indolence is not rest. That is the peaceful soul which is given up to its work. There is no real rest but is born of toil. The highest joy that mind and muscles know is the joy of the working.

There is, too, the pleasure of companionship. The true Christian is never alone. No matter how sequestered, no matter how reserved and diffident, nomatter how unfortunate in making of friends, the Christian is never alone.

"In heavenly love abiding,
No change my heart shall fear,
And safe in such confiding,
For nothing changes here.
The storm may roar without me,
My heart may low be laid,
But God is round about me,
And can I be dismayed?"

Perhaps this is the greatest of all our wants, this need of companionship; and perhaps this is the greatest of joys, true and satisfying fellowship. "The Lord is my shepherd; I shall not want."

The Christian's pleasures, then, are not those of many others; his kingdom is not of this world. His pleasures are of the subdued sort, of softer hues. The delicate blue of heaven and the pastoral beauty of green pastures and still waters, these are the fit emblems of that quiet happiness, that peace that passeth all understanding of the life that is hid with Christ in God.

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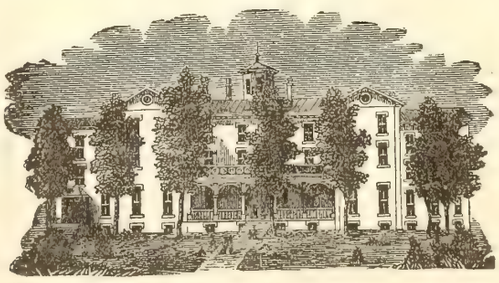
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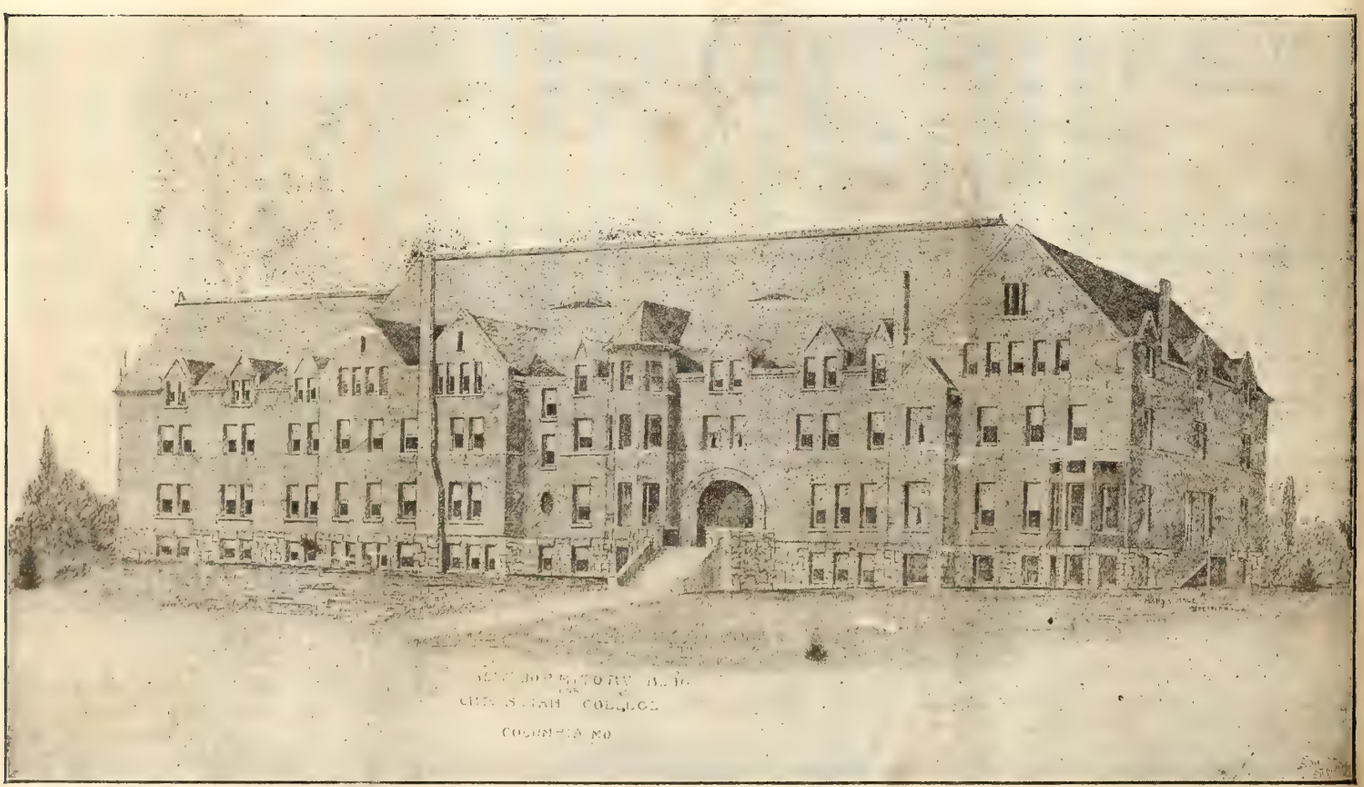
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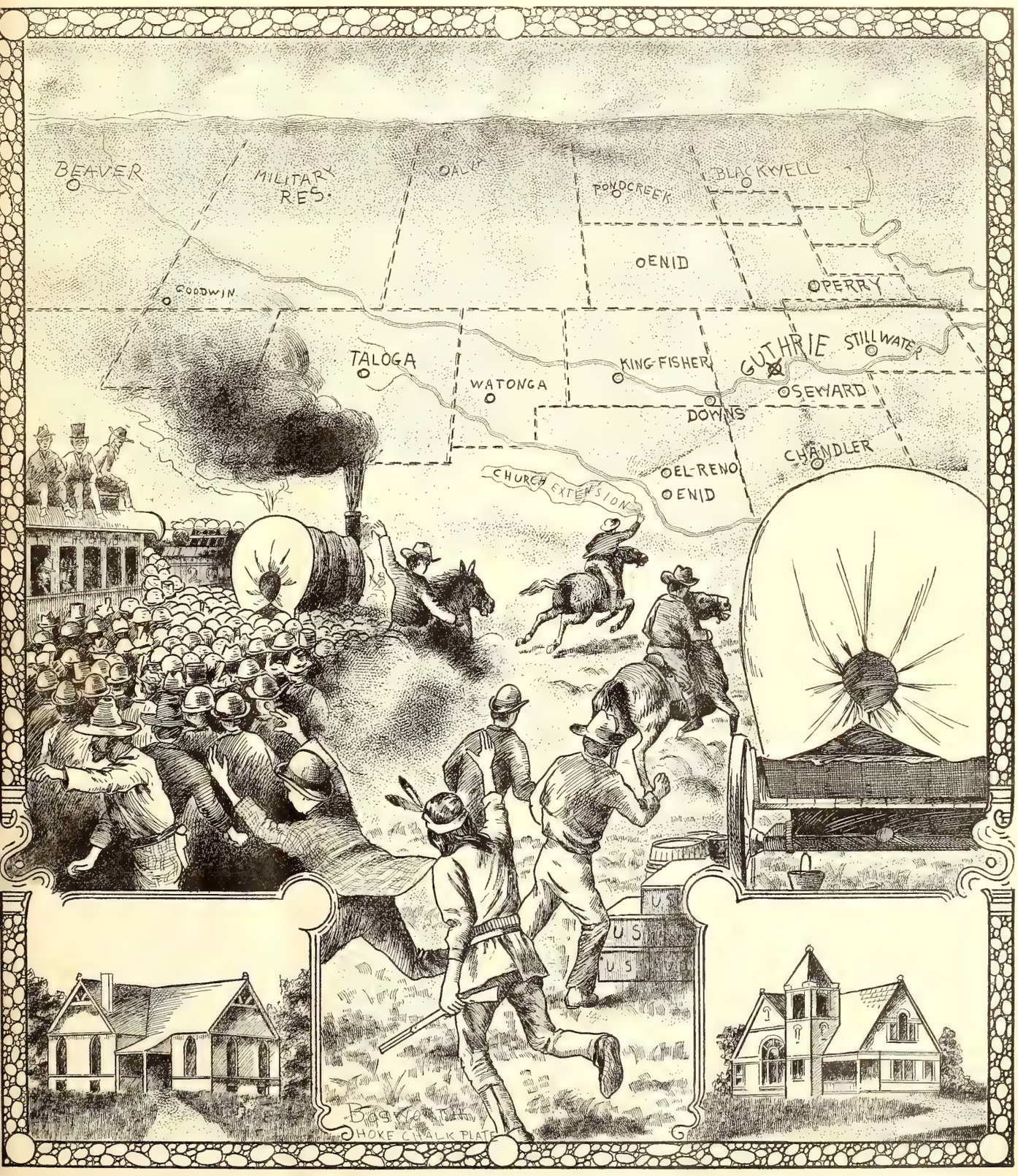
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THE CHRISTIAN-EVANGELIST.

A WEEKLY FAMILY AND RELIGIOUS JOURNAL.

Vol. xxxvi August 24, 1899 No. 34



OPENING OF THE CHEROKEE STRIP (See Page 1071).

CHURCHES HELPED BY LOANS.

List of Churches that have received aid from the Church Extension Fund, ("X" after a name indicates that the loan to that church has been returned in full.)

Alabama.
New Decatur, $400.
Town Creek, $200. X

Arizona.
Phoenix, $500 X

Arkansas.
Argenta, $400.
Arkadelphia, $200. X
Camden, $400.
Corning, $300.
Gravett, $200.
Hot Springs, $500. X
Hazen, $300 X
Jonesboro, $400. X
Marianna, $300. X
Mountain Home, $350.
Mena, $150.
Paris, $300. X
Piggott, $200.
Pine Bluff, $500.
Rogers, $500. X
Roe, $200.
Springdale, $200. X
Siloam Springs, $500.

California.
Alameda, $1,900.
Anaheim, $1,000.
Bakersfield, $400.
Chino, $500.
Escondido, $300.
Hanford, $2,000.
Lompoc, $500.
Los Angeles (E. 8th St. Ch.), $1,000.
Madera, $1,000.
Pasadena, $700.
San Bernardino, $500.
Selma, $500.
Whittier, $350.

Colorado.
Canon City, $500. X
Catlin (now Manzanola), $600.
Craig, $400.
Carbondale, $300.
Colorado City, $500.
Lamar, $500. X
La Junta, $300.
Las Animas, $200.
Sterling, $500.
Trinidad, $2,000.

District of Columbia.
Washington (3d Church), $4,000.

Florida.
Bristol, $150. X
Bartow, $300.
De Land, $750.
Eustis, $1,000.
Inverness, $400.
Starke, $300.

Georgia.
Athens, $500. X
Conyers, $300.
Eastman, $500. X
Macon, $260. X
Maxey s, $300.
Tallapoosa, $500.

Illinois.
Ashland, $750.
Brooklyn, $400.
Chicago (Douglas Park), $2,400.
Delevan, $500.
Ellisville, $400. X
Elgin, $1,500.
Erie, $300. X
Greenville, $500. X
Harvey, $400.
Iroquois, $500.
Joppa, $400. X
Kell (Donoho Prairie Church), $250.
Le Roy, $750. X
Mount Vernon, $500. X
Olney, $800.
Pearl, $250. X
Pontiac, $350.
St. Francisville, $250.
Stronghurst, $600.
Unionville, $240. X
Varna, $350.

Indiana.
Akron, $500.
Attica, $2,000.
Corunna, $600.
Dana, $500.
Evansville (Bethany Church), $700.
Fairland, $600. X
Flint, $300.
Knox, $300.
Lyons, $200. X
Martz, $300 X
Moreland, $400. X
Odon, $400. X
Osgood, $400.
St Bernice, $300.
Swayzee, $500.

Idaho.
Boise City, $1,000.
Moscow, $500.
Vollmer (now Troy), $200.

Indian Territory.
Chickasha, $500.
Fairland, $200.
South McAllister, $500.

Iowa.
Bagley, $300.
Corning, $600.
Cumberland, $500.
Deep River, $300.
Des Moines (Highland Park), $1,000.
Des Moines (Valley Junction), $350.
Des Moines (9th and Shaw Sts.), $400.
Estherville, $1,100.
Griswold, $500. X
Hedrick, $350.
Jamaica, $250.
Lenox, $500 X
Laurens, $500.
Larrabee, $225.
Malvern, $300. X
Maxwell, $500.
Mystic, $400. X
Mason City, $1,200.
Primghar, $500.
Pocahontas, $300.
Redding, $500.
Rockwell City, $500.
Rock Rapids, $750.
Sioux City, $1,200.
Scranton City, $400. X
Sloan, $300.
Sheldon, $300.
Stuart, $400.
Thurman, $400.
Villisca, $750.
Wapella, $500.

Kansas.
Atchison, $500. X.
Ashland, $250.
Arkansas City, $1,000.
Baxter Springs, $400. X
Bluff City, $300.
Conway Springs, $200. X
Circleville, $300.
Courtland, $300. X
Council Grove, $300. X
Colony, $500.
Claflin, $500
Cherryvale, $200.
Downs, $500.
Eskridge, $600.
Effingham, $500.
Frankfort, $500.
Florence, $600.
Goffs, $300.
Garden City, $500. X
Gridley, $250.
Galena, $500.
Horton, $1,500.
Hoisington, $500.
Halstead, $300.
Hiattsville, $350.
Lincolnville, $300.
Lansing, $500.
Lebanon, $200. X
Lyndon, $300.
Liberal, $100.
Leona, $350.
Meade Center, $500. X
Madison, $200.
North Topeka, $900.
New Albany, $150.
Newton, $600.
Osage City, $500. X
Osawatomie, $600.
Osborne, $500.
Ottowa, $1,000.
Oskaloosa, $350.
Pawnee Rock, $300.
Sterling, $250. X
Sedan, $470.
Stafford, $400. X
Scott City, $300.
Seneca, $500.
Tonganoxie, $600.
Topeka, $4,000.
Wichita, $500. X
Williamsburg, $500.
Winfield, $600. X
Waverly, $300.

Kentucky.
Beattyville, $700.
California, $400. X
Calhoun, $750.
Fordsville, $250.
Irvine, $400.
Knoxville, $250.
Middlesborough, $1,000.
Milton, $200.
Morehead, $500.
Nicholasville, $1,000.
Scottville, $350.
Weldon, $140.
Wyckliffe, $600.

Louisiana.
Lake Charles, $750.

Maryland.
Joppa, $500.
Rockville, $450. X

Massachusetts.
Boston, $1,000. X
Everett, $3,700.

Michigan.
East Saginaw, $500. x
Haire, $150.
Kalkaska, $500.
Owasso, $300. X

Minnesota.
Luverne, $300.
Minneapolis (Scandinavian), $700.
Rochester, $1,000.
Westford, $400.

Mississippi.
Ackerman, $200. X
Aberdeen, $500.
Edwards, $300.
Iuka, $250.
Jackson, $1,000.
Meridian, $800.
Nettleton, $300.
Pott's Camp, $100.
West Point, $200.

Missouri.
Ash Grove, $400. X
Blackwater, $300. X
Birch Tree, $150.
Bertrand, $150.
Barfield (Naylor), $200.
Brashear, $500.
Blairstown, $500.
Creighton, $300. X
Carterville, $300.
Charleston, $500. X
Cape Girardeau, $150. X
Craig, $300. x
Cabool, $200.
Cainesville, $750.
Deepwater, $200. X
Dexter, $700.
East Lynne, $300.
Exeter, $150.
Fair Play, $400.
Golden City, $400. X
Green City, $400.
Hunnewell, $500. X
Harris, $250. X
Hannibal, $250.
Kansas City (Springfield Ave), $1,740.
Kennett, $400.
Keytesville, $400.
Lewis Station, $150.
Malden, $500. X
Marcilene, $500. X
Monett, $400.
Milan, $300
Mansfield, $250.
Rush Hill, $300.
Sumner, $400.
Sheffield, $600.
Senath, $250.
Tarkio, $600. X
Tuxedo, $2,000.
Versailles, $1,000.
Wakenda, $400. X
Warrenton, $250.

Nebraska.
Aurora, $750.
Brock, $300. X
Blue Hill, $500.
Burwell, $400.
Beaver City, $500.
Chester, $400. X
Crab Orchard, $300. X
Cowles, $225.
Dixon, $200. X
Du Bois, $250. X
David City, $500.
Exeter, $300. X
Edison, $250. X
Elsie, $250.
Franklin, $500.
Filley, $300.
Gretna, $500.
Geneva, $800.
Gordon, $300.
Hastings, $1,000. X
Imperial, $400.
Kearney, $500. X
Lexington, $300.
Minden, $400.
McCook, $300.
Omaha (Grant St. Church), $1,000.
Ord, $400.
Red Cloud, $500. X
Sterling, $400. X
Table Rock, $500.
Wymore, $300.

New Mexico.
Roswell, $1,000.

North Carolina.
Elon College, $150.
Pollocksville, $165.
Spray, $150. X
Williamston, $250. X
Washington, $200. X
Winston, $1,500.

Ohio.
Athens, $1,000.
Bradbury (Rockville Church), $400.
Bellefontaine, $1,800.
College Hill, $200. X
Danville, $500. X
Hillsboro, $700.
Oxford, $450.
Springfield, $1,200.
Toronto, $750.
Toledo (Central), $6,000.
Washington C. H., $500. X
Wellston, $300. X

Oklahoma Territory.
Blackwell, $500.
Chandler, $500.
Downs, $100. X
El Reno, $650.
Enid, $400.
Guthrie, $1,000. X
Kingfisher, $500.
Norman, $700. X
Oklahoma City, $1,000.
Perry, $750.
Seward, $200.
Shawnee, $300.
Stillwater, $400.

Oregon.
Brownsville, $500.
Corvallis, $700.
Coquille City, $250.
Dallas, $500.
East Portland, $1,000.
Eugene, $500. X
Enterprise, $500.
Forest Grove, $500.
Grant's Pass, $500.
Heppner, $300.
Independence $500.
La Grange, $250.
Medford, $400 X
Roseburg, $1,200.
Silverton, $400.
Scott's Mills, $1,250.
Tillamook, $400
The Dalles, $1,000.

Pennsylvania.
Benton, $600.
Howard, $600
Homestead, $4,000.
Harrisburg, $2,000.
Riverton, $1,000.

South Carolina.
Kean's Neck, $100.
Varnville, $500.

South Dakota.
Aberdeen, $600.
Bradley, $150. X
Emery, $200.
Madison, $400. X
Ramona, $700.
Sioux Falls, $1,000.
Volga, $150.

Tennessee.
Chattanooga, $500. X
Chattanooga (Highland Park), $500.
Erwin, $400
Harriman, $500. X
Howell, $500.
Jasper, $400.
Nashville, $500.
Olive Hill, $300.
South Pittsburg, $500.
Tullahoma, $350. X

Texas.
Archer City, $200. X
Alvarado, $1,000.
Big Springs, $300.
Benjamin, $200. X
Crawford, $250. X.
Carthage, $300.
Corsicana, $800.
Cameron, $600.
Claude, $200.
De Leon, $200. X
Dennison, $400.
Ennis, $500. X
Elgin, $500.
Farmersville, $375. X
Gonzales, $500.
Gordon, $300.
Hillsboro, $1,100.
Henrietta, $400.
Hubbard City, $700.
Italy, $400. X
Llano, $500. X
La Porte, $300.
Montague, $200.
Nocona, $750.
Orange, $500.
Paris, $800. X
Rogers, $400
Sherman, $700. X
San Antonio, $1,750.
Temple, $500. X
Tyler, $1,200.
Wichita Falls, $500. X
Weatherford, $600.
Winsboro, $300.

Utah.
Salt Lake City, $4,800.

Virginia.
Danville, $500. X
Hampton, $300. X
Newport News, $1,000. X
Radford, $500.

Washington.
Ballard, $400.
Colfax, $500.
Everett, $500.
Garfield, $500.
Mount Vernon, $275.
Medical Lake, $250.
New Whatcom, $1,000.
Pullman, $500.
Olympia, $900.
Seattle, $1,200. X
Tacoma, $1,000
Vancouver, $900.
Walla Walla, $1,000.
Waterville, $830.

West Virginia.
Brooklyn, $300
Charleston, $1,000. X
Everson, $150
Huntington, $5,000.
Hinton, $500.
Paw Paw, $400.
Ravenswood, $500.

Wisconsin.
Bloom City, $100. X
Chippewa Falls, $250.
Lynxville, $500.
Platteville, $1,100.
Richland Center, $600. X

THE CHRISTIAN-EVANGELIST

"In faith, Unity; in opinion and methods, Liberty; in all things, Charity."

Vol. xxxvi. St. Louis, Mo., Thursday, August 24, 1899. No. 34

CURRENT EVENTS.

The Dreyfus trial is proceeding, and the French nation, quite as much as Captain Dreyfus, is on trial as respects its mode of administering justice. It would be unfair to hold the French people responsible for the brutal assault on M. Labori, counsel for Dreyfus. Unfortunately, however, the event is too characteristic of the methods which have been pursued by the anti-Dreyfus party from the beginning of the conspiracy against him. At this writing it appears that the wounded counselor will recover from his attack, but not in time, perhaps, to participate in the trial. Americans have read with astonishment the so-called testimony of the general staff officers who have been put upon the witness stand. Instead of testifying to facts which they knew, they were allowed to harrangue the court for hours, condemning the accused as if they were prosecutors of the case, instead of witnesses. It must be that the laws of evidence in French jurisprudence are very different from what they are in this country. Inasmuch as the testimony of the witnesses referred to, which has been relied on very much by the prosecution, particularly that of General Mercier, failed to develop any new facts, but consisted, in the main, of a rehash of matters which have been proven to be false, the expectation now is that Dreyfus will be cleared in spite of the remarkable method of procedure. The civilized world has reached that verdict long ago, with the exception of France, and the indications are that the majority of the French people have now reached the same conclusion.

At this writing matters in the Transvaal still remain in an unsettled condition, with preparation for war in progress. Everything now seems to depend on the response which President Kruger and the Raad shall make to the proposition of the British Colonial Secretary for a joint inquiry. For the benefit of some of our readers it may be well to state again the cause of the present trouble between the Transvaal Republic and Great Britain. In 1881 the Transvaal state was virtually created by the British Liberal Government. The Boers pledged themselves to give equal rights to all white citizens. Prior to 1882 it was an easy matter to obtain citizenship in this new state. After that a five-year residence qualification was adopted by the new state. This might have been endured, but a law was subsequently passed which created two classes of citizens—the old burghers and their descendants, and the new burghers. The latter are uitlanders, or foreigners, who constitute about two-thirds of the entire population. These uitlanders, it is claimed, have created the prosperity of the republic, and pay almost the entire expense of administration. In spite of this fact they have no adequate voice in political affairs. "A Boer's son, at the age of sixteen, is a citizen by right. At forty years of age an uitlander may have a vote." This is the condition of things which brought about the Jameson raid, which the British Government was compelled to repudiate, because it was illegal. Efforts have been made since then, by a conference, to bring about a modification of these laws, but so far no satisfactory agreement has been reached. The last proposition of the government is the reference of the trouble to a joint court of inquiry. This is the matter now under consideration by the President of the Transvaal and his lawmakers, and on their decision probably rests the question of peace or war.

The International Zionist Congress was opened at Basle, Switzerland, on August 16. Two hundred and fifty delegates were present, representing Europe, the United States, Asia and the Transvaal. The president of the Congress is Dr. Theodor Herzl, who opened the proceedings with an address on the aims and work of the Zionists. As our readers know, this movement among the Jews has for its object the reuniting of the scattered Jewish people, preferably in Palestine, and to secure for them a common national existence. The movement has some opposition among the Jews as among others, but in spite of this fact it is making a remarkable growth. The inspiration for this new movement in religious history came from the persecution of the Jews in Russia and Roumania, several years ago, but it did not take definite form until 1896. According to Prof. Richard Gottheil, of Columbia University, who is the leader of the movement in this country, the goal of the Zionists is "a certain home and renewed life in common for the Jews." The indications of the growth of this movement are the establishment of two Zionist papers, one in Paris, the other in Turkey, and a colonization bank. Organizations, too, are being multiplied in various parts of the world. The next step in the Zionist movement, according to President Herzl, is to secure their "Palestine charter." "Until we get that charter," says President Herzl, "we shall undertake no active operations." "Fortunately," he adds, "the Sultan is favorable to our projects, since they make for Ottoman as well as for Hebrew interests, so that the obtaining of the charter cannot be long delayed." Those who have had most experience in dealing with the Sultan are least likely to share in this optimistic view of the president of the Zionists.

Admiral Dewey is pursuing leisurely his homeward way. Since leaving Naples his health has not been good, and at Leghorn he was unable to receive the Italian official visitors who called to pay their respects. Captain Lamberton acted in his behalf in receiving the visitors. The Admiral is expected to be all right in a few days and will probably visit Florence. Preparations for his reception on a large scale continue. The city of New York has appropriated $150,000 for that purpose. President McKinley, it is reported, has signified his intention not to be present at the reception of Admiral Dewey, as he desires the Admiral to receive the undivided honors of the occasion, and to know that the demonstration is meant for him alone. This is very thoughtful on the part of the President, but, as some of the papers have suggested, there is no likelihood that even the President of the United States would prove much of a counter attraction on the day when the prow of the Olympia enters East River. The people of the United States are not wanting in respect for their President, and, on any ordinary occasion, delight to do him honor; but they have been waiting a long time for the opportunity of extending a welcome to the hero of Manila, and they are not likely to be turned aside from their purpose by the presence at New York of any or all the dignitaries of this or other nations. That will be Admiral Dewey's day exclusively. It would be entirely appropriate, therefore, if the President should so elect, for him to be present, in *propria persona*, to officially extend the welcome of the nation to the conquering hero.

General Pando, of the Spanish army, has made a speech before the Cortes defending his action in Cuba during the war with the United States, which throws light upon many features of that conflict. He says that as a commanding officer in the Spanish army he had made a profound study of the military power of the United States for twenty years, and that in order to do so he had maintained a system of espionage and inquiry through spies, among them being naval engineer officers. As a result of this investigation of our military condition he was convinced "that the United States did not have an army, and never would have an army without a radical change in their organic life." This will account for the defiant attitude of Spain toward this government for many years preceding the war. Evidently, this Spanish general did not understand that the United States can make a "radical changed in its organic life" on very short notice, as occasion may demand, and from having no army of any size, it can have, in a few months, a vast army in the field. General Pando throws the responsibility for the tactics of Spain on General Blanco, after the war with the United States had been declared. There was a difference in view between

Generals Pando and Blanco growing out of the fact that the latter had a greater fear of the Yankee army and resources than the former. General Pando claims that at the time hostilities ceased the Spanish had in the island "two hundred thousand men provided with ammunition, provisions and other necessities."

Those who have predicted riots if not a revolution in France over the Dreyfus affair have not been disappointed. Last Sunday was a day of danger in Paris. About three o'clock in the afternoon anarchists and socialists began to assemble in the Place de Republique and from that on until midnight the city was in the hands of a mob. In the round-up of results it is stated that 380 persons were injured, 360 taken to the hospitals and 150 persons arrested. Of the injured 59 were police agents. The spite of the anarchists seems to have been mostly directed toward cafes and religious edifices. The church of St. Ambrose in particular was shamefully desecrated, windows and images were broken after the most sacrilegious fashion, not even stopping at the image of the Savior. For a time the police and guards were powerless to restrain the mob, but order was gradually restored. It is thought that this shameful outbreak will be regarded as a pro-Dreyfus demonstration and greatly injure his chances for acquittal. That a court could have so little regard for evidence and so much respect for an opinion in a case involving the honor of the nation without breeding civil storms, such as were witnessed in Paris on Sunday, if not a revolutionary war before it ends, is more than outraged justice can stand, and when the storm breaks it may be expected to involve the worst elements of the city and to be equally irrespective of the ordinary methods of justice. France is on the verge of a mighty upheaval over the Dreyfus affair and the world is awaiting each day's developments with bated breath.

While the newspapers have had a good deal to say concerning the annexation of Cuba, there is no evidence that the administration or Congress has any thought of changing the original program concerning the independence of Cuba. Some of the Cubans themselves manifest a little impatience with the delay in setting up a government of their own, but they have not duly appreciated the work that is necessary to be done before the withdrawal of American forces. The restoration of order, the feeding and clothing of the destitute population and the thorough cleansing of the cities and towns of the island, in order to guard against the pestilence of yellow fever, are matters that claim precedence, and very much has been accomplished in these respects. It is not probable that the Cubans themselves appreciate fully the benefit which has been conferred on their island by the heroic and energetic effort of a hygienic nature to protect the Cubans from the ravages of pestilence. The government is taking the preliminary steps to have a census of the island taken, which is a necessary step before any honest election can be held. This census will show the degree of literacy and illiteracy in the island, as well as the number of people of voting age, and will also contain valuable information concerning the island's industries. The troops in Cuba could be used to very good purpose in the Philippine Islands, and the Cubans may rest assured that as soon as the government feels authorized by the condition of things in Cuba to remove the troops it now has in the island, it will be glad to do so. Meanwhile, there is room for patience, both on the part of the Cubans themselves, and the ardent friends of Cuba, who are anxious to see them exercising the duties of self-government.

Governor Candler, of Georgia, has issued a very strong appeal to the good citizens of Georgia, whether white or black, to join hands in order to put an end to mob violence in that state. The Governor rightly holds that the only way to prevent lynching and other forms of mob violence is for the people to sustain the courts and to assist in bringing to speedy justice all violators of the law. There can be no question but that the law's delay and the resort to technicalities, so often made to defeat justice, is very largely responsible for the lawless practice of lynching. The Governor says, among other things:

> The lives and liberties of all law abiding negroes in Georgia must and shall be protected. Arson and burglary and assassination and robbery must stop, and at the same time lynch law must stop. The good of both races and the fair name of the state demand this. I would invoke the active, earnest co-operation of all good men, white and black, with the officers of the law in their efforts to prevent crime, suppress mob violence and bring criminals to justice and to restore peace and order and tranquility.

The people of the whole country ought to thank Governor Candler for these manly words and the people of that state especially should stand by the Governor in his heroic effort to abolish lawlessness and enforce justice in the established courts of the state.

BUSINESS AND THE KINGDOM.

One of the most manifest needs of Christianity to-day is that men should put into it the same business sagacity, enterprise and zeal which they manifest in their own earthly fortunes. We seem to have been merely playing at Christianity. We have only been touching it with the tips of our fingers. We have been experimenting with it on a small scale. More and more, however, Christian men are coming to see that the kingdom of God will never triumph on this earth until Christians put, not only their hearts, but their business sense, their business itself and all they have, into the kingdom, to be used for its extension over the earth. We cannot expect the kingdom of God to triumph over the powers of darkness except the children of light use the same business capacity, exercise the same common sense, manifest the same enterprise in its furtherance which the children of this world use in the prosecution of their worldly enterprises.

It has always seemed to us that the business method of advancing Christianity known as Church Extension is a recognition of the principle for which we are contending. In its wise adaptation of means to ends it looks as if a number of consecrated business men had put their heads together, saying: "Let us apply the same business principles to Christianity that we have been applying to our own business. Let us use some of the same enterprise in pushing forward the kingdom of God that we have been using to push forward our own private business." True, this sort of plan requires money, but not less does it require business ability and enterprise. For lack of the latter the church of God has suffered as much as for the lack of resources.

Two things are essential to the speedy triumph of the kingdom of God in the world: the Spirit and life of Jesus Christ in the hearts of men, renewing character and conduct, and the outward organization, with its business methods, molded by consecrated business ability and experience so as to adapt them to the high ends in view. The first of these is essential to the very existence of the church, the latter to its success in making conquest of the earth. We must have the internal life and the external embodiment; the soul and the body; the spiritual power and the means of so harnessing that power as to bring it to bear on the evangelization of the world. Niagara is a great power, but it had to be harnessed by means of human wisdom and vast resources in order to utilize it for illuminating distant cities and making it the motive power in manufacture and transportation. In like manner the spiritual life in the church—its truth, its principles of righteousness, its zeal for God, its love for humanity, its willingness for sacrifice—must all be utilized much more effectively than has hitherto been done in order to realize Christ's aim in the church.

There is a principle that rules in this domain which has been too often overlooked or ignored by the church and by those engaged in Christian enterprises. Men of large means and of large business ability cannot be enlisted heartily in any religious enterprise that is not conducted on business principles, and that does not have large aims in view and wise plans for accomplishing these aims. No doubt this is one reason why the resources of the church have been so meager in the past. The church has not planned for large things and has not attracted the attention of men who are in the habit of dealing with large enterprises. It has too often been content to undertake small things in a small way and by very unbusinesslike methods. This repels rather than invites financial resources.

In Church Extension we have a plan for utilizing large resources in a most economical manner in advancing the kingdom of God. It has been tried through many years by various religious bodies and has been found to be productive of most beneficial results, achieved in the most businesslike way. Here is an approved channel of Christian beneficence and liberality, through which our gifts can flow safely and unwastingly to the benefit of coming generations. It is certainly reasonable to expect that those who recognize their stewardship to God, and who feel that they must give an account for the right use of whatever means have been committed to their care, will avail themselves of the opportunity offered in Church Extension for consecrating a part of their means to permanent religious uses. One of the highest incentives to Christian liberality is the assurance that the gift we make is to to be a permanent and perpetual force working to the advancement of the king-

dom of God. In offering this incentive, Church Extension makes a strong appeal for liberal gifts. If it be true that—

"Satan trembles when he sees
The weakest saint upon his knees,"

it is not less true that he trembles for the safety of his empire when he sees the children of the kingdom adopting business methods in Christianity, putting their capital to religious uses in large sums under wise business management for the erection of church buildings and for the permanency of Christian organizations, and sees the same zeal and enterprise being manifested in behalf of Christianity which have hitherto been shown only in secular affairs. If he possess the sagacity which is usually attributed to him he cannot fail to see in these phenomena a prophecy of the downfall of his own kingdom and the triumph of God. But whatever may be true of Satan in this respect, men of faith and of spiritual vision see in this a new and better interpretation of what it means to "seek first the kingdom of God and his righteousness," the dawning of that brighter day when the kingdoms of this world shall become the kingdom of our Lord Jesus Christ.

THE PURITY OF THE CHURCH.

More important in the life of the church than members, than wealth, than learning even, is moral purity and spiritual tone. It is easily possible for a church to have culture, of a worldly kind, eloquence in its pulpit, an ornate service, fine music, large congregations, great popularity, increasing numbers and an abundance of worldly goods, while before God it is wretched, and poor, and blind, and naked.

The meaning of the work in which the Disciples of Christ are engaged, as the fathers saw it, is the moral elevation and spiritual health of the church. For this they prayed and labored. Alexander Campbell said, in his debate with N. L. Rice (p. 678): "Our reformation began in the conviction of the inadequacy of the corrupted forms of religion in popular use to effect that thorough change of heart and life which the gospel contemplates as so essential to admission into heaven. You may have heard me say here (and the whole country may have read it and heard it many a time) that a sevenfold immersion in the River Jordan, or any other water, will avail nothing without a previous change of heart. * * * Nor would the most strict conformity to all the forms and usages of the most perfect church order; the most exact observance of all the ordinances without personal faith, piety and moral righteousness—without a new heart, hallowed lips, and a holy life—profit any man in reference to eternal salvation."

These are supremely important words as showing the real inspiration of "*our* movement" and work. They are worthy of being committed to memory by every Disciple of the Christ.

The purity of the church will be promoted by a pure ministry. The first and most important qualification for the preacher of the Word is personal righteousnesss. Without this all other qualifications are valueless. "Keep thyself pure," and "take heed to thyself," were admonitions of Paul to Timothy. "Flee youthful lusts, and follow after righteousuess, faith, love, peace, with them that call on the Lord out of a pure heart," is another exhortation of Paul the aged to the young man whom he loved as a son. In another place he says to the same person: "Follow after righteousness, godliness, faith, love, patience, meekness." Timothy was to give himself "wholly" to the work of an evangelist, and this was to be his character. If Paul were living to day he would no doubt speak to preachers in the same way. As are the preachers, pastors, teachers, bishops, evangelists, so will be the people. Actions speak louder than words. The most impressive preaching of a true minister of Jesus Christ is his godly life. The evil deeds of a bad man in the ministry will more than neutralize the good words that he may gracefully and eloquently speak. So Paul said to Timothy: "Be thou an example to them that believe, in word, in manner of life, in love, in faith, in purity."

Ought a minister to live on a higher moral plane than the people to whom he ministers? In what other way can he be "an example to them that believe?" How can he lead the people if he does not go before them?

The purpose of the New Testament epistles is the elevation of the moral tone of those to whom they are addressed. In the first of the Pastoral Epistles the purpose of the writer is expressed in the following language: "These things write I unto thee * * that thou mayest know how men ought to behave themselves in the house of God, which is the church of the living God."

It is a serious error to suppose that the purity of the church is alone or chiefly promoted by the administration of what is called "discipline," *i. e.*, by the withdrawal of fellowship. This must sometimes be resorted to. To the Corinthians Paul said, speaking of the incestuous man: "Put away the wicked man from among you." In the same connection he said: "I wrote unto you in my epistle to have no company with fornicators." To "the church of the Thessalonians" Paul said: "If any man obeyeth not our word by this epistle, note that man, that ye have no company with him, to the end that he may be ashamed." The purpose of "discipline" in this sense and in this case is evident. Pursue this course in regard to those who walk "disorderly," says Paul, "to the end that" they "may be ashamed." Thus will the purity of the church be promoted.

But not in this way alone, nor chiefly. By the faithful and fearless preaching of the Word, by the conduct of public worship, by the proper administration of the ordinances will the purity of the church be maintained and increased.

The pure church is the church that has influence for good. The same is true of the individual. The person whose heart and life are pure is the one who possesses moral and spiritual power. A passage from "The First General Epistle of Peter" ought to be read at this place. It is as follows:

"In like manner, ye wives, be in subjection to your own husbands; that even if any obey not the Word, they may without the Word be gained by the behavior of their wives; beholding your chaste behavior, coupled with fear. Whose adorning, let it not be the outward adorning of plaiting the hair, and of wearing jewels of gold, or of putting on apparel; but let it be the hidden man of the heart, in the incorruptible apparel of a meek and quiet spirit, which is in the sight of God of great price. For after this manner aforetime the holy women also, who hoped in God, adorned themselves."

In these words the apostle places before the minds of his readers the value and gracious influence of a single pure life. "Without the Word" the husband may be turned to the Christ. Let this one life, the life of the one wife, be multiplied indefinitely, as in the church; who can estimate the power for good?

A WORD OF CAUTION.

The publication, within recent years, of the results of psychical researches has done much to stimulate interest in mental science, and especially in that phase of it which relates to healing diseases. The number of persons entering into this field of psychological practice, and the short and easy method by which they are prepared for this kind of healing, suggests the necessity of caution. That there is truth in what is called "suggestive therapeutics" has been known to intelligent physicians, and acted upon by them, for many years. "Christian Science" has emphasized the truth that the mind exerts a controlling influence over many forms of disease. "Faith-cures," "mind-cures," "magnetic healing," "divine healing," etc., are all illustrations of one great law which is as yet only imperfectly understood. Hypnotism, in its recent developments, has opened up a wide field, and is a recognized force among scientific men. It is a force, however, that may be used either for good or for evil purposes. The danger is that a great many charlatans and adventurers will enter this field along with a number of honest, well-meaning men who imperfectly understand the force with which they are dealing, and a few scientific practitioners. It is easy to see that there is opportunity here for preachers of the gospel to turn aside from their legitimate work and be led into injurious extremes. "Suggetive therapeutics" is a branch of hypnotism, and hypnotism is a name for a force or law which, as we have said, is yet very imperfectly understood. It no doubt plays an important part in the phenomena of modern Spiritualism and in the various forms of "divine," "magnetic" or "faith" healing. We suggest to our readers the importance of exercising great caution in adopting these new methods of healing as a profession. We do not doubt that there is a force here that can be used advantageously in many forms of disease by men who are scientifically trained and whose character is a guarantee that the influence or force will be used in a judicious way. But what we fear is that good men will wreck their reputations by turning aside from honorable and useful callings to engage in a profession for which they lack adequate preparation, based on principles inadequately understood.

The trial of Dreyfus is a religious trial and is about to result in a religious war. What should have been an effort to discover political criminals high in office in one of the proudest nations of the world is turned into a persecution of the Jews. The methods of the court in which Dreyfus is now being tried are as far from justice as some of the inquisitorial trials of the darkest age of the world. They are a travesty upon the very name of justice. Opinions and bitter incriminations have unbridled liberties while justice, mercy and truth are ruthlessly forced into the background by a court upon which the future of France now depends.

Hour of Prayer.

ASSOCIATING WITH JESUS.

(Acts 4:13; John 14:18-25.)

(Uniform Midweek Prayer-meeting Topic, Aug. 30.)

CENTRAL TRUTH: *Association with Jesus Christ works such change in character and conduct as to attract the attention of the world and show forth the transforming power of His life.*

There is perhaps no more important principle of spiritual development than the law of association—the tendency to become like those with whom we are in sympathetic companionship. Associating with good people is not only a means of spiritual growth, but it is in itself an index to our own character. There is no truer test of one's character than the kind of persons he selects as his bosom friends and associates.

It was a great event in the lives of Peter and John when they were introduced to Jesus of Nazareth and became his personal friends and followers. The process of transformation in their characters began with their friendship for Christ, went on during his earthly ministry and culminated after his resurrection and ascension in a spiritual union with Him through the Holy Spirit, which made them the spiritual teachers for all succeeding ages.

The healing of the lame man at the Beautiful Gate of the temple by these two disciples had been followed by a discourse marked by such boldness of utterance and such lofty spiritual enthusiasm as to give evidence to all the people that these men had been with Jesus. If not, whence this unwonted boldness that declared the faith of Jesus in the very face of the Jewish leaders who had crucified Him? Whence this noble self-abandonment to the interests of the kingdom of God and this wonderful power manifested in the healing of the lame man? Whence their patience, their meekness, their purity of life, their sublime optimism? The men who had known them in the years gone by, and who had seen and known something of the life and character of Jesus, found but one explanation of this marvelous change: they had been with Jesus; they had received His Spirit and had caught the vision which made Him endure the agonies of the cross for the glories that was set before Him. Even men of the world have enough spiritual perception or common sense to know that a spiritual transformation like that must have an adequate cause, and adequate cause there is none save Jesus Christ.

But that was nearly nineteen centuries ago, and Jesus is no longer here is the flesh. How, then, it may be asked, can *we* be spiritually transformed by association with Jesus? The passage cited from John furnishes the answer to the question: "I will not leave you desolate: I come unto you. . . . . He that hath my commandments and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself unto him." This statement raised a very natural question: "Lord, what is come to pass that thou wilt manifest thyself unto us, and not unto the world?" The answer of Jesus explains how this is: "If a man love me, he will keep my Word: and my Father will love him and we will come unto him and make our abode with him."

From this passage and others we learn that Christ's promise in the great commission, to be with his disciples always, even to the end of the world, was to be fulfilled in a very real and practical sense. The believing, trusting, obedient disciple may have spiritual fellowship and daily companionship with Jesus Christ. It was expedient for us that He go away in order that He might be spiritually present with the millions of his followers through all the coming ages. We know Christ no longer now after the flesh, as Paul tells us, but after the Spirit.

Nor is this a vague, shadowy, mystical association with Christ that is here meant, but a very real and a very precious fellowship, as thousands of His followers to-day will testify. We can associate with Christ in as real a manner and secure from such association as great a transforming power as was possible to His personal followers in the days of His flesh. Indeed, it was not until after Christ's ascension and after His disciples came to know Him in a spiritual sense that they experienced the richest results of association with Him. While He was present with them they had their hearts set too much on a material or earthly kingdom. Now that He had gone from them visibly, and the Holy Spirit had come to carry on the unfinished work of Christ within them, they came to know for the first time the lofty meaning of Christ's teaching and the spiritual nature of his reign.

Have we learned to know Jesus as a personal friend, as a daily companion? Do we know by experience what it is to have Him with us in our sorrows, to sooth and sustain us in our temptations, to make a way for our escape or to give us the victory, and in our perplexities to guide us in the path of duty? Has our association with Him been so intimate, so vital, that the impress of His character is upon us? Does the world take knowledge of us, from our boldness in defense of the truth, from our identification with every true and righteous cause, from the graces which adorn our daily lives, that we have been with Jesus? These are questions to be answered in our own hearts.

PRAYER.

O God, our Father, we thank Thee that Thou hast brought us into fellowship with Thyself and with Thy Son, Jesus Christ, our Lord. We thank Thee that Thou hast manifested Thyself in the flesh, in the person of our adorable Savior. We bless Thy name for the privilege of being the friends and followers of Him who came to show us the Father. We thank Thee for the transforming power of the gospel of Christ, the heart and power of which is Jesus Christ Himself. May we have grace to commit ourselves so completely to His guidance, and to associate with Him in such closeness of personal fellowship, that we may be transformed from one degree of glory to another, until we shall come into His glorious image. And this we ask for His name's sake. Amen!

France has been sowing to the wind and is now about to reap the whirlwind. A nation that ignores righteousness in her chief offices and courts cannot hope to retain her integrity. There remains no longer any apology for existence. And what is happening to France must happen sooner or later to every nation that forgets God and tramples his laws under the feet of unbelieving, lustful men. No nation can feed upon impure literature and run society upon loose morals without undermining its own foundation.

Editor's Easy Chair.

OR

MACATAWA MUSINGS.

There seem to be cycles in the weather as in the financial world, and, as some think, in the moral world also. What great law there may be governing these changes, atmospheric, commercial and moral, is not well understood. Of the changes themselves, however, we are quite certain. After an unusually warm day for this place, on Friday of last week, clouds sprang up from the southwest and soon overspread the heavens, save an arc of about 30° in the west-northwest, where the sun was sinking in unclouded grandeur. As darkness came on, the clouds thickened and the air seemed full of electricity. The wind blew a stiff gale. Sheet lightning illuminated the southwest and seemed to be carried by the wind, like the wild flames of a prairie fire. The scene over the lake to the southwest was sublime in its awful grandeur. Meanwhile, the blue streak in the west-northwest held its own, and as the sun passed down beneath the horizon there was an arch of blue, bordered by a golden band above, with the dark purple of the waters beneath. These two scenes were in marked contrast—one of storm and fury, the other a calm evening sunset, undisturbed by the dark cohorts of clouds that rolled up from the southwest. Looking now upon that picture, and then upon this, we thought of the two kinds of lives which they represented—the one the life of tempest and conflict, of eternal discord and outward antagonism, full of unrest and of strife; the other the calm, peaceful life, that has adjusted its relations with God and with fellowman, and in spite of outward conflicts maintains its peace and serenity, unbroken to the close.

Saturday following the Friday's storm was one of those ideal days which make one believe in the value of storms. The sky was peculiarly blue, the air was full of tonic and a brisk breeze from the southwest soon flecked the blue lake with white caps. It was the last day of the Assembly. It has been the custom for a number of years for our preachers who are in attendance at the Assembly, with their families, to go up Black Lake on a little steamer to Point Superior, not only for social purposes, but to talk over matters of interest connected with the cause in which we are all interested. There, under the shady trees, on a point of land jutting out into the lake, with the town of Holland lying in full view on the east and Macatawa Park on the west, while the women busy themselves in preparing the evening meal, the preachers discuss the practical problems which have to do with our future growth and well-being. Everything is informal and nothing is settled by vote or resolution. Saturday was the day set for our annual excursion. We had the same quiet evening hour as heretofore, the same placid lake, dyed with the colors of the setting sun, the singing of the sweet old songs as we gathered on the beach waiting for the coming steamer, and as we glided down the beautiful bay toward the channel that connects us with the great lake. A number were with us on this occasion for the first time, and they pronounced it an event that will live in their memories as one of the bright spots of the past. There is always a sort

of religious fervor about these little excursions that lends its hallowing influence to the occasion and makes us all feel that somehow we have been brought nearer to God and nearer to each other.

Last week we wrote in the midst of the Assembly and pronounced it one of the best thus far. It continued to the close to increase in interest. The last epistles studied were those of John and the epistle to the Hebrews. The lecturers brought us into the holy of holies in the study of these epistles, and we seemed to get a clearer grasp of their historical settings, their literary features and their lofty spiritual teaching. Bros. Campbell and Willett work together most harmoniously and their thoughts mingle together like different chords of one harmonious strain. It is wonderful how interesting these books, which have been so long read and studied, can be made under the guidance of such teachers as we have had in this Assembly. No literature not inspired by the Spirit of God could prove of such perennial interest to mankind. These books deal with the very problems in which all men are vitally interested, and deal with them in such a way, too, as to satisfy the questioning mind and the longing heart. This is why they live and will continue to live as long as human nature is what it is and human needs remain the same. "The Teaching of the Books," a volume which will embrace the lectures of the last two assemblies on the books of the New Testament, which, as announced last week, will appear about September 1, will give the public the best information as to the kind of work that is being done at Macatawa Park.

It has been our custom for a number of years to make the last Sunday of Assembly week an occasion of a union communion service. The sermon on last Lord's day was preached by Rev. Mr. Burgess, Congregational pastor at Normal, Ill. It was a thoughtful sermon, based on the words of John: "Beloved, now are we the sons of God, but it doth not appear what we shall be." The communion service which followed was deeply impressive, marking, as it did, that oneness of fellowship which is characteristic of this place. In the closing hymn, "Blest be the tie that binds," all hearts seemed to flow together in that unity of love and of worship for which the Master prayed. The beach service in the evening, despite the cool weather, was largely attended. It was conducted by J. Z. Tyler, who selected as the theme for the evening, "What is Christ to Me?" The brief talks on this subject were interspersed with familiar songs which rang out sweetly on the night air and mingled with the music of the waves. There was no bonfire, but the stars shed their mild rays upon us, and the crescent moon, which hung out in the western sky, lent its benediction to the scene. Among the speakers, besides Bro. Tyler, were J. W. Allen, Dr. Seimaro Kubota, our Japanese brother, who is quite popular in these meetings, Hiram Van Kirk, a new speaker on these grounds, and F. G. Tyrrell, who never fails to command the applause of a Macatawa audience. These services on the sands uniformly close with the singing of a verse or two of "God be with you till we meet again."

It was at the meeting of the general board of the American Christian Missionary Society, at Chattanooga, last year, that the irrepressible secretary of Church Extension, in mentioning the disadvantages by which the "day" for that fund was beset, referred to the absentees preceding and following the first Lord's day in September, who were "swinging in hammocks at Macatawa or elsewhere." By way of heaping coals of fire upon this secretary's head we desire, from our editorial sanctum on the lakeside, to call special attention to the offering for Church Extension, in order that that fund may keep pace with the growth that is being made by other departments of the mission work. We have made this issue of the CHRISTIAN-EVANGELIST in the special interest of Church Extension. See our editorial elsewhere on "Business and the Kingdom," in which we have expressed our views more fully as to the wisdom of this method of our work. Let the secretary, who is probably now on a vacation, which the editor of this paper never takes, make a note of these things and be good!

Edgewood-on-the-Lake, Macatawa, Mich.

Questions and Answers.

Can a deacon of the church sell ice to a saloonkeeper to keep liquor on? *T.*

That depends upon the kind of consciene the deacon has developed in the matter of the liquor traffic. If he has come to see that the business is wholly bad and wars against the best interests of the individuals who patronize it, and of society, the church and state, he will desire no partnership with it, not even to the extent of selling it ice. There is a sort of recognition of the legitimacy of the business, in having dealings with it, that no Christian ought to give to the liquor trafic.

Should a church try to raise money for missions when it is greatly behind on incidentals and no money ahead for the support of a pastor and no chance of rising any? *W. P. Root.*

A church in the condition described in this question evidently needs *something* to improve its financial status. Perhaps a little unselfish giving for the cause of missions might prove to be the very remedy needed. Of course, where there is absolutely no ability, in a financial sense, there is no financial responsibility, but if indebtedness be allowed as a legitimate excuse for not giving to missions, very few churches would be enlisted in misssionary work. No church should be asked or expected to do what it has not the ability to do, but as a rule it is better for a church, even though it be poor and in debt, to give a little out of the abundance of its poverty for the holy cause of missions.

Please explain 1 Peter 3:19 and 4:6. Who were the "spirits in prison" and the "dead" referred to, and how, when and where was the gospel preached to them?

Gregg, Texas. *W. D. Bowman.*

The "spirits in prison" were those who were disobedient in the days of Noah, as explained in the passage. The "dead" referred to in the second passsage seems to refer to those who had lived upon the earth, but who, at the time this letter was written, were dead. The first passage seems to teach very clearly that Christ, after his crucifixion, preached to "the spirits in prison." This is perhaps what is referred to in the second passage. Christ had an important mission to hades, or the underworld. His death seems to have wrought a very radical change in the nature of death, virtually "abolishing" it as Paul declares. He "led captivity captive." It is probable that he vacated hades and that since his death and resurrection the spirits of the deceased go immediately into the presence of God.

Referring to a recent answer of the editor to a question on the resurrection I would ask:

1. *What do we understand by "resurrection," when spoken of concerning the raising of Christ? Does it mean that he came forth with the same identical body which was buried?*

2. *If this was the nature of Christ's resurrection, how can you interpret John 5:28, 29 to be anything less than a resurrection of the physical body?*

3. *When Paul (1 Cor. 15:20) declares that Christ had become the first fruits of them that slept, did he mean that the first fruits of the ripening grain would be different from the rest of the harvest?*

4. *Does not the redemption which believers have in Christ include both soul and body?*

Ipava, Ill. *M. T. Coope.*

1. There is no doubt but that Christ's body in which he was crucified was resuscitated and came forth at his resurrection. The reason for this is apparent. It was important that he identify himself to his disciples as the same Jesus that had been crucified, who had returned to life again. His body, however, seems to have undergone a gradual transformation between his resurrection and ascension. He came and went through closed doors as physical bodies cannot do. It is not necessary to suppose, however, that in this particular our resurrection is to be after the same manner as Christ's, in the sense that our bodies are to come forth from the grave in the identical form in which they are buried, as there does not exist the same reason for it. What was a gradual process in the case of Christ, may take place "in a moment, in the twinkling of an eye," in the case of others.

2. We do not need and cannot use "physical" bodies in the resurrection state. "Flesh and blood cannot inherit the kingdom of God." Paul expressly declares that "that which thou sowest, thou sowest not the body that shall be." The passage in John does indeed refer to the resurrection, or the standing up again of the body, but it is a spiritual, not a physical body.

3. No; believers are to have bodies fashioned after the glorious body of Christ. But Christ did not ascend with a physical body. It was transformed when it had served the purpose of identification.

4. The redemption which believers have in Christ does, indeed, include the whole man, body soul and spirit. We are to have bodies in the future world, but not these bodies of flesh and blood. There is where the difficulty lies. Many people seem unable to conceive of a body that is not physical or material; but Paul says, "there is a natural body and there is a spiritual body." We now have "natural" bodies; we are to have "spiritual" bodies. This is what is meant by the resurrection. How much more glorious it is than the reanimation of these mortal and material bodies!

Reformation of the Nineteenth Century

NINE DECADES OF HISTORY

THE FOURTH PERIOD.

T. W. GRAFTON.

IV. "The Louisville Plan."

It was earnestly hoped that the recent changes made in the constitution of the American Christian Missionary Society, by removing some objectionable features, would secure the hearty co-operation of all the friends of primitive Christianity. In this the promoters of our missionary cause were mistaken.

It was the *Society* itself, as a human institution, that had given offense to the brethren who would have the Lord's plan or none at all; and no amount of changing or patching, of adding to or taking from its constitution would satisfy its enemies, so long as it was still a society.

But aside from its failure to please the brethren whom it had been devised to please, a very few months proved the weakness of the new plan as a financial measure. In dispensing with life memberships and life directorships no adequate substitute had been provided for replenishing the missionary treasury, and it was running dry. The work of the society was being crippled for lack of funds, and all missionary effort was at a standstill. To untie the missionary knot was now the problem that baffled the wisest of our leaders.

In 1868 Thomas Munnell was elected corresponding secretary, and at once threw his energy into the cause of Christian missions. As a remedy for the existing disorder over plans he suggested the following:

"1. Let every Disciple, in his own mind, pass an act of oblivion upon all past indiscretions as to missionary work. In this act, include everything done wrong in general or state societies, everything written unadvisedly, resolutions in convention, oppositions to societies, and such like causes of difference without now caring to decide who was right or who wrong. Let none but the small folks 'think on these things.'

"2. These old roots being taken out, let every state be districted into large divisions, so that it would require all the time of a district evangelist to keep up the missionary financial system, find out the weak places, urge the Sunday-school cause and stir everything into activity within those limits, a dozen ways that cannot here be described. Five or ten of these secretaries could keep all the active parts alive and at work.

"3. Each of these districts regularly pouring their contributions into the state treasury, the state would always have something to give to missions abroad—to the territories, to the South or East. Each state would then send through her own treasury all the funds she designs for missions outside her own boundaries, to the Board of Missions at Cincinnati. This board, having had years of experience in the foreign field, can manage all the funds of the brotherhood intended for that use in the most satisfactory manner possible."

It is not difficult to discover in these suggestions the germ of what afterward came to be known as the "Louisville Plan," a plan which for a decade harrassed our missionary movements and crippled our missionary progress, without securing to any extent the co-operation of the anti-society men, which it was devised to effect.

A resolution had been passed at the annual convention of 1868, calling for a semi-annual meeting of the society in the following May at St. Louis. At this meeting, which was largely attended, our missionary problem received serious attention. In spite of wasted energy and the illiberal policy of many churches the movement had made remarkable progress, and it was felt by our progressive leaders that the time had come for us to do something along missionary lines commensurate with our numerical strength. The failure of the plan adopted at the last general convention brought from the corresponding secretary an appeal for a more efficient financial policy. As a result of the deliberation of the convention the following resolution, offered by W. T. Moore, was adopted:

"*Resolved*, That a committee of twenty be appointed to take into consideration the whole question of evangelization and report, if possible, a scriptural and practical plan for raising money and spreading the gospel, said committee to report at the Louisville meeting in October next."

The committee appointed was a strong one. It represented, not only the staunch friends of the Missionary Society, but also men like Benj. Franklin, who had refused to co-operate on any plan that had hitherto been proposed, on the ground that the methods employed were unscriptural. The committee consisted of W. T. Moore, W. K. Pendleton, Alexander Procter, Enos Campbell, B. Franklin, Isaac Errett, M. E. Lard, Joseph King, W. A. Belding, G. W. Longan, R. Graham, R. R. Sloan, O. A. Burgess, A. I. Hobbs, C. L. Loos, Jno. S. Sweeney, T. W. Caskey, J. S. Lamar, W. D. Carnes and J. C. Reynolds—men of strength and wisdom, every one of them.

The convention which assembled at Louisville in October, 1869, has become a landmark in our missionary history. It was looked forward to as the end of all our unhappy differences over plans, and the beginning of a new era of world-wide evangelization. More than six hundred delegates assembled with this prospect in view. The committee of twenty presented, in their report, a plan of co-operation which, from the place of meeting, has passed into our history as the "Louisville Plan." Since it marks an epoch in the cause of missions among the Disciples, I will give in full that part of the report which related to the plan of missionary co-operation:

"1. That there be one uniform financial system to secure the means for missions both at home and abroad.

"2. That to render this efficient there be: (a) A General Board and corresponding secretary. (b) A Board and corresponding secretary for each state to co-operate with the General Board. (c) District Boards in each state and a secretary in each district, whose duty shall be to visit all the churches in his district and induce them to accept the missionary work as a part of their religious duty.

"3. There shall be an Annual Convention in each district, the business of which shall be transacted by messengers appointed by the churches; an Annual Convention in each state, the business of which shall be conducted by messengers sent by the churches of the state, it being understood, however, that two or more churches, or all the churches of a district, may be represented by messengers mutually agreed upon; and an annual General Convention, the business of which shall be conducted by messengers from the state conventions.

"4. The General Convention shall annually appoint nine brethren who, together with the corresponding secretaries of the states and the presidents of the state boards, shall constitute a General Board, who shall meet annually to transact the general missionary business and appoint a committee of five to superintend the work in the intervals between their annual meeting.

"5. It shall be the duty of the General Board and corresponding secretary to provide for and superintend missionary operations in destitute places not actually in state and district organizations, and to promote the harmonious co-operation of all the state and district boards and conventions.

"6. There shall be also a State Board and corresponding secretary in each of the states, elected annually by the messengers sent to the State Convention, and that it shall be the duty of said boards and secretaries to manage the missionary interests in their respective states in harmony with the system of general co-operation.

"7. Each state shall be divided into districts of suitable limits by the State Board; the messengers from the churches of each district shall elect, at their annual conventions, a board and a secretary; and the business of each secretary shall be to visit all the churches in his district, and in co-operation with their own officers induce them to contribute and send to the district treasury money for the support of missions.

"8. As our whole financial system is based upon a general co-operation of the churches, we recommend that each church, over and above the sums it may contribute for missionary work under its immediate control, give a pledge to pay annually to its district treasurer a definite sum for other missionary work, and that one-half of such contributions may be under the control of the district boards for missionary work in the districts, the other half to be sent to the state boards, to be divided equally between it and the General Board for their respective works; but this recommendation is not to be considered as precluding a different disposition of funds when the church contributing shall so decide."

This general financial scheme, since characterized by one of our scribes as "no stronger than a rope of sand," seemed to exactly meet the situation that confronted the Disciples at that time, and after due deliberation it was passed without a dis-

senting vote. By this act the American Christian Missionary Society ceased to be, and in its stead sprang up the General Christian Missionary Convention, gathering about it the hopes of a great brotherhood. The new plan had some things to commend it. It was a heroic effort to harmonize the diverging sentiments of a growing people. It recognized the supremacy of the church and provided for church co-operation—a principle for which the opposition had long contended. It was so comprehensive as to exclude none from "participation in the divine duty of preaching the gospel." It was felt, upon its adoption, that we would witness the awakening of "new interest among our people in missionary work." "I trust that the current year," hopefully wrote the editor of the Harbinger, "may prove to be one of unparalleled activity in this great cause, and that this system which rests upon the basis of the churches, and makes its appeal primarily and directly to their free and independent co-operation, will become at once uniformly adopted and thoroughly carried out."

The enthusiasm at first manifested gave promise of its triumph over the old spirit of opposition. Benj. Franklin, though not present at the meeting of the committee of twenty, gave his endorsement to the report and spoke his approval of the plan adopted in the columns of the American Christian Review. He said:

"In our estimation it is the most simple, natural and wise arrangement ever made, and that it will commend itself to all who desire to do anything beyond their own immediate vicinities for the spread of the gospel. We have never seen anything proposed that came near meeting with the same approbation in a convention. Nor have we seen anything that we could give such an unequivocal approval. We hope now that every friend of evangelizing will put his hand to the work and push the work, and let us hear no more about *plans* and *societies*, but work. We can work and live, or refuse to work and die. . . . . We need nothing now but work, true and honest work, with determination, faith and love. The Lord put it into the heart of the brethren to work while it is called to-day; and may his richest blessing attend all our efforts!"

But whatever the merits of the "Louisville Plan," it soon proved a failure in the one thing which, above all others, was in the hearts of its projectors. It failed to secure the co-operation of those who had opposed all our missionary efforts in the past. "They opposed the old plan because it was not a co-operation of churches, and they opposed the new plan because it was a co-operation of churches." Notwithstanding his hearty endorsement in the beginning, Mr. Franklin in a short time took up his pen against it, declaring: "We do not now go against it merely because it is not a good human scheme, or because it did not succeed; but because it is a *human scheme*, with the intention to go against all schemes of the kind. We put it and all the conventions and human creeds on the same footing, and go against them because they are *human;* originated in human wisdom and not in the wisdom of God."

It was now clearly seen that further attempt to secure the co-operation of these brethren would be useless. "They had set themselves," to use the language of W. K. Pendleton, "in opposition to all forms of representative gatherings—opposition to conventions, opposition to societies, opposition to boards, opposition to presidents, opposition to treasuries, but especially and above all, opposition to corresponding secretaries. There was nothing, it was contended, higher, bigger, or more to be respected than a church, an *ecclesia*, a congregation." A decade of discussion over plans and compromises for the sake of harmony had failed of results. In 1869 we were as far from our rightful position among the missionary forces of the world as in 1849.

ACTUAL AND FORMAL REMISSION OF SINS.

A. B. JONES.

If there is a general agreement among Bible students and religious thinkers of the various evangelical bodies of the world on any subject of Christian doctrine, it is in regard to the subject of remission of sins. This agreement approximates universality and is applied to two points, as follows:

1. That "*whosoever believeth on Jesus Christ shall receive remission of sins.*" By which is meant, as explained in my former article, the full and intelligent surrender of the soul through Christ unto God. By faith in this connection is not meant any narrow, technical definition of the word, but a broad, comprehensive, full meaning of faith as involving repentance and all cognate moral experiences necessary to conversion. That whosoever has *this part alone*, this faith without baptism, shall receive remission of sins, receive it before his baptism—this, I say, is the almost universal teaching of Protestant Christendom.

2. In the next place, it is generally agreed by these same religious bodies and teachers that *baptism is in some way related to and connected with the remission of sins.* These are facts, account for them as we may and dispose of them as we may. The presumption is that the Scriptures either really or apparently teach these two items. If the Scriptures authorize both these points in Christian doctrine, then they are not antagonistic, not inharmonious. The terms and methods of reasoning employed by these leaders of religious thought in their efforts to explain and reconcile these two articles of faith are not always the same, but they are, I think, in substantial agreement. Some of these writers gravitate too far, occasionally, toward baptismal regeneration, while others gravitate too far toward the non-essentiality of baptism. But these are exceptions. The great body of these thinkers and writers gravitate about the central, scriptural truth on this subject. The terms used by writers to set forth the office of baptism are "sign," "seal," "symbol," "pledge," "assurance," "declaration." And their meaning is that to the penitent believer baptism is the sign, seal, symbol, pledge, assurance and declaration of the fact that God has actually forgiven and now formally forgives his sins, and of his consequent moral and legal purification. And our own writers employ these terms in the same way and for the same purpose. Mr. Campbell used every one of those words in discussing the subject of baptism. The chief difference between our writers and others is that we lay greater stress on the importance of baptism as an appointment of God, as a legal provision, as a governmental measure for the formal remission of sins.

Alexander Campbell's astute mind never penetrated beneath the surface of things with finer discrimination, nor was he ever more loyal to his set purpose of being loyal to the Word of God than when he stated in his debate with McCalla in 1823:

> Annanias said to Paul, "Arise and be baptized and wash away thy sins." . . . When he was baptized he must have believed that his sins were *now* washed away in *some sense* that they were not before. For if his sins had been already in *every sense* washed away, Annanias' address would have led him into a mistaken view of himself, both before and after baptism. . . . Paul's sins were *really pardoned* when he believed, yet he had no solemn pledge of the fact, no *formal* acquittal, no *formal* purgation of his sins until he washed them away in the water of baptism.

In these utterances Mr. Campbell was showing to the world his allegiance to truth, his fidelity to what he believed to be the teaching of Holy Scripture. He here makes a distinction between actual and formal remission of sins and places an emphasis on the value and importance of baptism that was not common in that day. Indeed, Mr. Campbell did not fully realize at that time the full value and significance of his own declarations. Some years after this, when his vision had become clearer and his view of the situation more distinct, he is represented by Dr. Richardson, in his "Memoirs of A. Campbell," vol. 2, page 217 as saying:

> We can sympathize with those who have this doctrine in their own creeds, unregarded and unheeded in its import and utility, for we exhibited it fully in our debate with Mr. McCalla in 1823 without feeling its great importance and without beginning to practice upon its tendencies for sometime afterward.

Again, as late as 1857 Mr. Campbell, in speaking of an address which he delivered in New Orleans, La., on the subject of baptism, says: "A *formal* remission of sins was and is the end and design of it." (See Memoirs of A. Campbell, Vol. 2, page 629.)

In his book on baptism, published in 1852, page 256, we find this paragraph:

> Baptism is a solemn *pledge* and a *formal assurance* on the part of our Father that he *has* forgiven all our offences—a positive, sensible, solemn *seal* and *pledge* that through faith in the blood of the slain Lamb of God, and through repentance or a heartfelt sorrow for the past and a firm purpose of reformation of life, by the virtues of the great Mediator, we are thus publicly *declared* forgiven and *formally* obtain the assurance of our acceptance and pardon with the promised aid of the Holy Spirit to strengthen and furnish us for every good thought and word and work.

The foregoing statements and facts are given for what they are worth. I claim no originality on this subject, except in the form in which I discussed it in my article a few weeks ago in the CHRISTIAN-EVANGELIST. I now give attention to

BROTHER BRINEY'S CRITICISMS.

The first point raised against my article by Brother B. is that I employ "philosophy" in my discussion of the subject. This objection is one usually raised by uneducated men. Men of Bro. B.'s standing generally raise the question only of the *soundness* of your philosophy. Every man

employs philosophy in whatever he applies his thought or hand to. A failure to do this is only a prophecy in advance of his failure in life. We have always complained of others because they did not employ philosophy in their religious teaching. Especially has this been the case in regard to their views of faith and repentance and their relation and priority, and in regard to their views of the operations of the Holy Spirit. Shall we complain of others for not using philosophy and then complain of each other for using it? After all, does not this objection to philosophy amount to about this: "When philosophy sustains my position we will employ it, but when philosophy upsets my doctrine we must discard it?" Bro. B., it is said, has some very fine lectures on "Genesis and Geology," in which he wisely plays the part of a philosopher in his interpretations of the Word and works of God.

No man can understand religion or properly interpret the Bible without knowing in some measure and comforming to the laws of the human mind, without mental philosophy, now more commonly called psychology. Any theory of religion or interpretation of Scripture that runs contrary to God's laws as written in the constitution of the human soul, and contrary to the nature and character of God as revealed in the Bible, had better be hauled in for repairs.

I will now proceed to quote from Bro. B.'s strictures on my article such statements as appear to demand attention, and append my comments.

1. Remission of sins does not depend upon human philosophy, but upon divine appointment.

I should say it depends on both. If a responsible man is not philosopher enough to adjust himself to the divine appointments he will fail of the remission of his sins—fail for the lack of philosophy. I suppose this is something like what Bro. B. means by "defects that attach themselves to"—*un*philosophical reasoning.

2. Human duty ends when the divine appointments are ascertained and complied with.

That is, a man is under no obligations to look into these divine appointments and discover the "wisdom of God," the "righteousness of God," the "beauty of holiness" and the "eternal fitness of things." Just shut his eyes like a young catbird and swallow the worm dropped in his mouth and then nestle down and go to sleep! God says, "Come, let us reason together."

3. Bro. Jones' philosophy strangely ignores a very important factor in the forgiveness of sin, namely, the lifting or removal of the penalty."

Indeed! When I discussed the subject of "remission of sin" was I not discussing the "lifting of the penalty?" Can sin be remitted without the penalty being lifted? I suppose that is what Bro. B. means by "entanglement" in argument.

4. To which article of forgiveness does the removal of the penalty belong in Bro. Jones' philosophy—the actual or the formal?

To both, of course. Actual and formal forgiveness means actual and formal removal of the penalty.

5. If a boy violates a parental law to which a penalty of ten lashes is attached, and the father, seeing that he is penitent, says: "Kiss your mother and all is forgiven," all parties understand that the penalty hangs over the boy till the injunction is complied with.

All parties understand that the father, seeing the son penitent in his own heart, actually forgives, actually lifts the penalty first, and the injunction to kiss his mother is given for the boy's own moral good and in the interest of family discipline and means formal forgiveness. Thus Bro. B.'s argument "breaks down" for the want of philosophy.

6. A citizen commits a crime for which he is condemned to the penitentiary for a term of years. When he has served a part of the term the governor tells him that if he will sign a bond to be a good citizen in the future he shall be forgiven. This promise of forgiveness means the removal of the penalty and no one understands that the penalty is removed before the condition is complied with.

No one understands this to be the divine government, nor even a family government, but a state government—a government simply of law and penalty. And thus the "bottom drops out" of Bro. B.'s theology and all for the want of a sound philosophy.

7. The penalty of sin is condemnation, and forgiveness, to be practicable and valuable, must remove the penalty of condemnation. Does Bro. Jones hold that forgiveness in this sense takes place before the obedience to which the promise is attached is rendered?

No, Bro. Jones don't hold that forgiveness is extended "before obedience." But he does hold that when the sinner obeys to the extent of prostrating himself at the feet of Christ and pleading for mercy, the penalty, which it is plainly stated is damnation in hell, is actually lifted, and when he obeys in baptism it is formally lifted. Bible teaching as he understands it, and moral philosophy as he understands it, both lead him, with the great body of Christian thinkers, to this conclusion.

8. An effect is something that follows its cause as a natural and necessary result. It does not involve choice, but is a matter of inexorable law. Where the cause exists the effect follows as a matter of necessity and not as a matter of grace."

Another "entanglement" for the want of philosophy! My dictionary gives this definition of cause: "Any rational ground for choice or action." And gives this definition of effect: "The result or product of some efficient cause or agency." "A feeling or sensation resulting from observation or external impression." Bro. B. seems never to have discovered any difference between physics and metaphysics, between matter and mind. The intelligent reader will conclude, I think, that it is an "inexorable law of necessity" in argument that leads Bro. B. into such untrodden paths of reasoning.

9. If belief and repentance constitute the cause which produced forgiveness in the mind of God as its effect, the sinner is assured of forgiveness by his knowledge that he is a penitent believer, and no external matter can strengthen his assurance.

This is an argument against the point I made, and that is generally made by writers on the subject of baptism, that it gives to the obedient believer an *assurance* of the remission of his sins. While it is true that the believer knows, in a measure, his own subjective condition, yet it is equally true that this whole subject being new to him, and he being without experience and training in Christian thought and doctrine is, during the period of his transition from darkness to light, in a state of anxious doubt and uncertainty. And that when he has been led forward by the preacher to commit himself in the act of baptism, he shows afterwards a grateful confidence and an "assurance" that manifests itself in his conversation, and in the very glow of his face. The experience and observation of preachers generally, I believe, will attest the truth of these things, Bro. B. to the contrary notwithstanding.

10. If pardon is the act of the mind of God it cannot be a matter of psychological experience on the part of a sinner.

This is said in reply to a clause quoted by Bro. B. from a sentence of mine. That clause is this: "Actual remission of sins is a psychological fact and involves psychological experience." The sentence from which this clause is extracted, and the sentence next following it reads thus:

"Actual remission of sins is a psychological fact and involves psychological experience, a moral experience in spiritual natures resulting in a moral cause and a moral effect. Repentance produced by the gospel of Christ in the sinner as a cause is followed by forgiveness in the Father's heart as the effect."

Taking the above single short clause out of its contextual connections, and placing on it a meaning contrary to the teaching of the whole body of my article I suppose is what Bro. B. means by playing the part of a "scrap-doctor."

11. Does the passage (Acts 10:43) mean one thing to Bro. Jones, giving him assurance that sins are pardoned before baptism, and another thing to the penitent sinner, leving him without assurance till he is baptized?

The passage when clearly understood, I think, teaches the actual remission of sins to the believer; and baptism, when the subject is clearly understood, declares the formal remission of sins. The necessity of this "assurance" to the novice is explained in item 9 above.

12. One passage is conceded to teach one thing and another passage a contrary thing.

Not at all. One passage teaches the actual remission of sins, and the other the the formal remission, but there is nothing "contrary" in all this.

13. The phrase through his name is certainly not a meaningless appendage to the passage. It involves the whole gospel system, including baptism.

I fully agree with Bro. B. that the expression "through his name" is not meaningless. But to strain and tug at that phrase, trying to stretch it to cover baptism, as it appears to me will strike the minds of all broad, scholarly thinkers as a remarkable instance of "special pleading."

"To him give all the prophets witness, that through his name, whosoever believeth on him shall receive remission of sins." This passage, I take it, declares simply and plainly that the prophets bear witness that God will, through Christ, forgive all who put their trust in him. Without quoting other authorities, at present, I give the note of B. W. Johnson on this passage as found in his commentary:

"Three important facts are stated:

"(1) That remission of sins is in the name of Christ; (2) that it is only granted on condition of belief upon him, that is, trust in his name; (3) that *whosoever* believes this, Jew or Gentile, shall receive remission of sins."

Bro. B.'s suggestions about "inductive" reasoning and "Hebraism" are accepted, but I see nothing in them to make against the position held as to actual and formal remission of sins.

Liberty, Mo.

Our Budget.

—WANTED:
An offering for Church Extension.

—"By whom?"
By the Church Extension Board.

—"What for?"
For the aid of homeless churches.

—"When?"
On the first Sunday in September.

—"How much?"
Not less than fifteen thousand dollars.

—"How much is wanted from me?"
All that you can consistently give.

—"Where shall I send it?"
To G. W. Muckley, Cor. Sec., Kansas City, Missouri.

—"All right; here's my cheque for, for, for——."
For how much did you say?

—"O, well, see G. W. Muckley's report at the Jubilee Convention, in October, for reply."

—All right. G. W. Muckley's report at the Jubilee Convention will be a good one, and we shall expect to see your name, or that of your church, there as one of the liberal contributors to this important fund.

—For the week ending Aug. 17th, 1899, the receipts for Foreign Missions amounted to $1,130.11, or a gain of $454.88 over the corresponding week, 1898 The total receipts now amount to $128,870.33, or a gain of $9,966.51 over the corresponding time, 1898. We must receive $21,129.67 by Sept. 30th if we reach the $150,000 this year.

—The tenth annual catalogue of Cotner University with announcements for 1899–1900 presents splendid opportunities to the young men of the Northwest who are desirous of obtaining a Christian education, or an education under Christian surroundings and influences. See also statement in our college number last week.

—In commenting upon Dr. J. R. Graves' denominational definition of "the kingdom of heaven," the Religious Herald, Richmond, Va., says:

The idea of limiting "the kingdom of heaven" to Baptist churches is nothing less than preposterous. It is precisely this species of denominationalism which discredits those who exemplify it, and which imperils the success of true and fundamental Baptist tenets.

Good! And now that the Herald has come to see the folly of trying to crowd the kingdom of heaven into the Baptist Church, we hope that its eyes will soon be opened to the equally ludicrous attempt at crowding the Baptist Church or fundamental Baptist tenets, as such, into the kingdom of heaven. There can be no sectarianism in the kingdom of heaven. A house divided against itself cannot stand.

—Before any letters were sent out by the board, churches sent in for literature. This never occurred before. It shows a wide interest in this work.

That man may last, but never lives,
Who much receives, but nothing gives;
Whom none can love, whom none can thank,
Creation's blot, creation's blank.
—*G. W. M.*

—"And the Lord spake unto Moses, saying, Speak unto the children of Israel that they take for me an offering; from every man that giveth it willingly in his heart ye shall take my offering. And let them make me a sanctuary that I may dwell among them" (Ex. 25:1, 2, 8).

—The Young Men's and Young Women's Christian Associations of the State University, Columbia, Missouri, have just published the annual Handbook for New Students. This little book contains minute directions to the new students as to boarding houses, entering school, etc. It is invaluable to boys and girls who are entire strangers in Columbia, and unfamiliar with the management of a large institution. Any boy or girl in the country who is expecting or even contemplating entering the University, should write for one of these books. Address all letters to General Secretary Y. M. C. A., Columbia, Missouri, and they will receive prompt and careful consideration.

—The Disciples of Christ in Ontario, Canada, have a college at St. Thomas, to which they ask the interest, patronage and support of the brethren. A copy of the catalogue for 1899-1900 has just reached our table and gives evidence of a school of great usefulness and promise. The argument on the need of the school is as strong as it is unique. It rests on the law of self-preservation. The young men of Canada sent to the United States to be educated are too disposed to remain here. The St. Thomas Christian College is an attempt to prevent this loss to the Churches of Christ in Canada.

—Benj. L. Smith, Cor. Sec. A. C. M. S. Cincinnati, Ohio, spent last Wednesday in this city in the interest of Home Missions. He and his assistant secretary, C. C. Smith, are bending every energy to reach the $100,000 mark before the Jubilee Convention, in October. The amount now in hand almost doubles the highest high water mark of any previous year in the half century of the society's existence. The receipts for the first two weeks in August were $3,860.55, being a gain of $2 895.87.

—D. N. Gillett, recently called to preach for the church in Tuxedo, St. Louis Co., Mo., but a suburb of St. Louis, makes the fifth preacher St. Louis has called out of Iowa, and from Drake University. D. R. Dungan, pastor of Mount Cabanne, was the first dean of the Bible department of that institution, and held the position until he was called to the presidency of Cotner. E. M. Smith, for five years the pastor of Beulah, is a graduate of Drake, as is also F. C. Aldinger, the new pastor of Beulah; likewise E. T. McFarland, pastor of the Fourth Church, and D. N. Gillett, now at Tuxedo. It now looks as if St. Louis intended making Des Moines one of its suburbs in the near future.

—For a dime you can get a picture of Music Hall or Central Christian Church, Cincinnati, Ohio, with the time and place of the Jubilee Convention printed below, for advertising purposes. Address Geo. A. Miller, Central Christian Church, 9th St., Cincinnati, Ohio.

—The special numbers of the CHRISTIAN-EVANGELIST issued during the past and present months have compelled us to withhold a large amount of correspondence and some excellent articles from our columns, but we shall now try to accommodate our correspondents as rapidly as possible. We have given liberal space to our various missionary and educational interests because of their importance, and trust that the Lord will bless the things said to the increase of his kingdom on this earth. The progress of the church is limited to its interest in missionary work, but we shall not be unmindful of the wish of our readers to be heard upon other things and themes. The accumulated copy will be absorbed as rapidly as a wise use of our space will permit.

—The American Home Missionary for July is devoted very largely to a discussion and defense of the merits of Children's Day for Home Missions, which is to be the Sunday before Thanksgiving.

—We give most of our Family Circle space, this paper, to an illustrated article selected by G. W. Muckley and requested for publication in the CHRISTIAN-EVANGELIST because of its bearing on Church Extension work. It is an interesting bit of history.

—What seems to be an educational step of great importance has just been taken by the Southern Methodist Church, of Missouri. All of their schools in the state, it is said, are to be correlated to the one at Fulton, known as Central College. It is said that there were no fewer than ten chartered colleges belonging to this religious body in Missouri, all conferring degrees and all claiming to do the highest collegiate work. Under the new system there is to be but one college of high grade work for the entire state. All others are to be academies and to fit students for the freshman or sophomore classes of Central College. This is one kind of consolidation that seems to be wise, urgent and practicable and the movement worthy of emulation by religious bodies other than the M. E. Church South.

—In last week's CHRISTIAN-EVANGELIST appeared on the last page an attractive advertisement of the opening of a school of suggestive therapeutics, at Parsons, Kansas, by W. E. Harlow and Dr. John Tinder. Bro. Harlow has been known to us and to our readers for some time as one of our successful evangelists. Bro. Harlow states that he has no intention of abandoning the ministry for this school, but believes that with the school he, with his associate, Dr. Tinder, can render a more useful service to his fellowman. Of this we cannot say, but of their sincerity we have not the slightest doubt, and for this reason we commend their claims to the careful consideration of our readers.

—Hotel Emery will be headquarters of the churches of Western Pennsylvania during the Jubilee Convention, Cincinnati, October 13-20.

—The C. T. Association will grant one fare to the Jubilee Convention, Cincinnati, October 13-20. The W. P. Association will grant at least one and one-third fare.

—The Jubilee Convention committee, Cincinnati, O., says that every mail brings requests for assignment in homes during the convention. Send all such requests to Geo. A. Miller, Central Christian Church, 9th St., Cincinnati, O.

—Over one thousand citizens of the United States, two thousand Englishmen and about one thousand German and French citizens will be directly affected by the new order of things in Japan by which extra-territoriality disappears and foreign residents are made subject to the laws and business regulations of that empire.

—The poem written by Laurene Highfield, Quincy, Ill., entitled "God Knows," published in our Family Circle last week, is one of unusual merit, It will bear repeated reading.

—One of the indications of the increasing popularity of the Christian religion may be seen in the increasing space allotted to church news, Bible-school lessons and religious matters in general in secular papers. The Sunday Examiner, San Francisco, Cal., has opened a Bible class department under the superintendency of the Rev. G. B. Allen which is not without interest and seemingly popular.

—The CHRISTIAN-EVANGELIST knows of a deserving orphan girl of 16 years who would like to find a home in a Christian family. Any letters sent to this office will be placed in the hands of one who can give further information.

—The 16th of September, 1893 was an historic day. The picture on our first page this week is a representation of an actual occurrence, The man on horseback represents E. F. Boggess, then pastor of the Christian Church at Guthrie, and president of the territorial board of Oklahoma. By arrangement of the Board of Church Extension he secured a horse and at the signal for all to start he began the race, heading his horse toward Perry, where he secured the best church lot in town, on which we now have a splendid building with a good congregation. He secured church lots in other towns, and we are now the leading religious body of the Strip. This movement cost our Board only $247, but quite a number of valuable locations in county-seat, college and railroad towns were secured. Our people have the best house in Perry, the capital of the Strip. Who said that the Disciples are always behind? We are not.

—The Palace Hotel and Hotel Emery will be Missouri headquarters at the Jubilee Convention, Cincinnati, O., October 13-20.

—A church building gives influence to a congregation. As long as a band of people have no church property they are regarded as a side issue.

—The way our Extension Board entered the Cherokee Strip, as described in other pages of this issue, and on the first page of cover, alone commends this board to the brotherhood.

—Unless a man is unusually eloquent he will have small audiences in halls. The unconverted will not climb up a dirty, dingy flight of stairs and sit on uncomfortable benches when there are comfortable churches in sight in the same town.

—William E. Curtis, in the Chicago Record, Aug. 10, devotes a column and a half to an account of "sacred relics," chiefly at Treves, "declared authentic by popes." We do not see how a pope's declaration can carry weight on such matters without an abstract of title, and if the record concerning a single article worn or touched by Christ is in existence and absolutely correct—authentic—we do not see why the record is not presented in evidence instead of the pope's declarations. There seems to be a renewed effort at work in Europe to stop the decadence of Roman Catholicism by an appeal to sacred relics and bleeding, moving, healing images, even of paintings on canvas, of which much is getting into public print of late.

—The Oregon Short Line R. R. has just issued an illustrated magazine on the Yellowstone Park, which for beauty in the printer's art would be difficult to excel. The large pictures of some of the most wonderful scenes of nature to be found in the world are shown in this magazine in beautiful colors, and for impressiveness almost rank with the canvas, touched by a master hand. The smaller cuts and type matter are in different tints and give a pleasing contrast to the eye. Every page, in fact, is so embellished and picturesque that the eye is loath to leave one for another. If you want to see and feel more of the wonders of nature in this park and how and when to visit it, send to D. E. Burley, General Passenger Agent, Salt Lake City, Utah, for a copy of this beautiful magazine of information and views.

—All honest and thoughtful minds outside the Catholic Church are now turned towards Rome. Well-informed Pretestants and even atheists, recognize the fact that the Catholic Church over the world is engaged in doing all that is good for the human race. In every movement for the betterment and enlightenment of the people the Catholic Church takes the lead. Especially is this so in education. The most eminent educators of this as well as other countries recognize this fact.

In reply to the above opening statements of a lengthy editorial in a recent number of the Catholic News, New York, we in our astonishment can only say, "How can these things be?" That the Catholics have some fine scholars and schools in the world is not questioned, but to say that the Catholic Church is "doing all that is good for the human race" and that "in every movement for the betterment and enlightenment of the people the Catholic Church takes the lead" is to contradict history. Archbishop Ireland himself says that the poor both in and out of the church in America, where Roman Catholicism is not in the lead, are one hundred per cent. more intelligent than in the Old World, the countries entirely dominated by Roman Catholicism not excepted. But for audacious assertions and claims we have no doubt but that the palm of leadership rightly belongs to the Roman Catholic Church.

—The New York Observer gives the following as an illustration of the different ways by which various important passages of Scripture may be interpreted:

A boy who, on departing for church one Sunday, was given by his father a five-cent piece, and also a quarter, with the information that he could put either the one or the other into the contribution box. On the boy's return from church he was asked which coin he had contributed. He explained that the preacher had said that the Lord loveth a cheerful giver, and, added the boy, "I knew I could give a nickel a good deal more cheerfully than I could a quarter, so I put the nickel in." We fear a good many people give on that principle, with reference to their own pleasurable sensations, or disguised selfishness, rather than according to the Bible standard, which calls for a giving of oneself with one's gift.

—I wish to express my hearty appreciation and my thanks for your most helpful editorial in this week's CHRISTIAN EVANGELIST on "How to Obtain the Spirit's Fullness." Oh that Christians everywhere might experience such a hunger and thirst for this *fullness* as would lead them to pay the price for this heavenly gift! I feel the truth of your words, and desire the gift, but how small a pittance do I offer in return! How can we be aroused to pay the full price? May God help you to write many more such inspired and inspiring words!

GEO. W. OLDFATHER.

Winnetka, Ill., Aug. 11.

PERSONAL MENTION.

If S. M. Martin will forward us his address we will forward a letter in our care for him.

Henry C. Canter, of Frankfort, Ind., announces his readiness to hold meetings for churches on easy terms.

W. H. McClain, of this city, delivered two addresses at the 8th district C. E. convention at Bonne Terre, Mo., last week.

For the information of Mr. Belding, of Troy, N. Y., will state that the address of Mrs. Hattie L. Garnett is Cynthiana, Ky.

F. O. Fannon, pastor First Christian Church, this city, has returned from his vacation and is at work with renewed energy in his parish, study and pulpit.

A. M. Harvuot, chairman Jubilee Convention committee, is spending his vacation at Bethany, W. Va. He is gathering strength against the emergencies of October 13-20.

J. D. Johnson, of Canton, Ohio, will attend the yearly meeting of the Disciples of Christ of Washington and Greene counties, Pennsylvania, at Rogersville, September 8-10.

W. B. Young and wife, of this city, have escaped to the mountains of Northwest Arkansas "for the health that is possible in that salubrious atmosphere." His address will be Farmington via Fayetteville, Ark.

W. H. Wagoner announces the folllowing dates for his institute work: Cushing, Mich., Aug. 21-27; Bangor, Aug. 28 to Sept. 3; Benton Harbor, Sept. 4-10; Dowagiac, Sept. 18-24. He reports crowded houses to hear him at Emerald Lake and Excelsior.

H. C. Patterson will remove from Webb City, Mo., to Indianapolis, Ind. The change is made in order to the education of their daughter. Bro. Rogers is to succeed him in the pastorate in Webb City.

Bro. Brooks, of Corinth, Miss., is a very busy man. Between pastoral duties, protracted meetings, writing and other affairs, he, however, finds time to increase the circulation of the CHRISTIAN-EVANGELIST in his district.

At the Central Illinois Chautauqua Assembly at Mechanicsburg the sermon Sunday morning, Aug. 20, was delivered by Z. T. Sweeney and the afternoon sermon by J. E. Lynn, of Springfield.

A PURE GRAPE CREAM OF TARTAR POWDER

DR. PRICE'S CREAM BAKING POWDER

Highest Honors, World's Fair
Gold Medal, Midwinter Fair

Avoid Baking Powders containing alum. They are injurious to health

Clark Bateman, who recently closed a camp meeting with his people at Storm Lake, Iowa, can be secured for protracted meetings during the fall.

Elmer T. Davis concluded his first year's work with the church in Kansas City, Kan., Aug. 1, with favoroble results. There were 32 additions during the year. The church building he says is to be moved to a more central part of the city and repaired.

W. R. Seytone closed his work at Everton, Ont., and the night before leaving he was waited upon by the brethren and presented with a complimentary address and a purse of money. He may be addressed for meetings or regular work at Buffalo, N. Y.

O. F. McHargue, who has been with the church at Bozeman, Mont., five years, gets leave of absence next spring to visit Palestine. His wife will accompany him. Bro. McHargue is an admirer of the CHRISTIAN-EVANGELIST and wishes it was a regular visitor to every family in the Bozeman church.

Leonard G. Thompson and Grant K. Lewis have succeeded Dr. Aylesworth and Mrs. Harbert to the editorship of the Way, a monthly journal published in Denver, Col., by the Pierce Publishing Company. In Leonard G. Thompson the Way will have a strong writer and in the Way Colorado will have a strong paper.

S. A. Strawn, of Owasso, Mich., was recently surprised by a pleasant visit from the officers of his congregation and their wives. Gifts and refreshments indicated the character of the visit. Bro. S. says that the church is growing and their house of worship being improved by a new carpet and chairs for the choir. Bro. S. has indicated his good will and interest it the flock by a kindly written pastoral letter to each member.

The members of the church at Nora Springs, Ia., recently surprised their pastor, W. W. Wharton, with an excellent supper and a beautiful art square, all of which were highly appreciated. Bro. Wharton has resigned at Nora Springs to take effect Oct. 1. He will likely locate at some place farther South. The Nora Springs Juniors, he says, won the district banner for the largest missionary contribution of any Junior C. E. in the third district.

On last Thursday we were favored with a pleasant call by J. N. Dalby, of Sedalia, Mo., and kindly posted up on things in that progressive city. The church is delighted with its pastor, Melvin Putman, successor to J. S. Myers, and is growing under the influence of his sincere, eloquent presentation of Christ and the Christ-life. About $5,000 is being spent this summer in enlarging, repairing and refurnishing the church. The new church, under Bro. Cook's care, in Sedalia, is also prospering.

MACATAWA PERSONALS.

One of the saddest events which has ever occurred at Macatawa was the death, on last Wednesday evening, the 9th inst., of Mrs. H. S. Earl, whose severe illness we have mentioned in these columns. There had been fresh hopes of her recovery a few days prior to her decease, but she sank away at the date mentioned above, gently as a child falling asleep. This, following so soon the death of their youngest son, the news of which had never been told her, made it doubly sad. The funeral services were held in the Auditorium on

"Evil Dispositions Are Early Shown."

Just so evil in the blood comes out in shape of scrofula, pimples, etc., in children and young people. Taken in time it can be eradicated by using Hood's Sarsaparilla, America's Greatest Medicine. It vitalizes and enriches the blood.

Hood's Sarsaparilla
Never Disappoints

the following day, and were conducted by the editor of this paper. Bro. Earl, with one of his sons, has returned to Irvington with the body for interment. Sister Earl was a Christian of a meek and quiet spirit. She was a native of Australia, where she was born in 1851, and where she was married to Bro. Earl in 1867. Our profoundest sympathies are with the afflicted husband and children.

J. Z. Tyler is about starting to Nebraska to deliver a series of lectures at Hastings.

F. G. Tyrrell and family leave this week for Chicago. Bro. Tyrrell has spent only one Sunday at the Park this year.

Dr. Collins, of Covington, Ky., is spending another summer here at the Park, accompanied by a Baptist and Methodist minister of the same place.

J. W. Allen and J. H. Garrison preach next Lord's day at Cascade, Mich., about 10 miles east of Grand Rapids, where the church has a "Rally Day."

Dr. Seimaro Kubota, our Japanese brother, who has made his home with Bro. J. Z. Tyler for some time, and who has been spending the summer with him here at the Park, delivers a stereopticon lecture at the Auditorium here this week on "The Empire of the Rising Sun." He gives this lecture in a number of the Michigan churches in the next few weeks. He is preparing to return to Tokio, Japan, where he was baptized by Bro. Stevens, to be a missionary, while he earns his way by dentistry. Bro. K. is a true Christian, and is greatly esteemed by those who know him.

CHANGES.

A. D. Veatch, Canton, Mo., to Mt. Sterling, Ill.
W. T. Adams, Winfield to Chanute, Kan.
C. F. Sanderson, Eddyville to Bloomfield, Ia.
I. B. Holmes, Wilmot, Kan., to Albany, Oregon.
J. M. Claypool, Rich Hill to Foster, Mo.
W. E. Jones, Cumberland to Seymour, Ia.
W. R. Seytone, Everton, Ont., to Buffalo, N. Y.
F. L. Boyd is now at Boulder, Col.
F. G. Tyrrell, Macatawa, Mich., to Chicago.
Lizzie M. Key, McFall to Jamison, Mo.
Paul McReynolds, Eureka, Ill., to Redlands, Cal.
J. M. Morris, Rogersville, Pa., to Lexington, Ky.
James Small, Des Moines, Ia., to Columbus, Ind.
H. P. Dyer, Stuart to Dexter, Iowa.
C. A. Young, Chicago, to Charlottesville,
Jas. T. Nichols, Auburn to Vinton, Inwa.

Opening of the Cherokee Strip.*

What struck my imagination most, on hearing the report of Bro. Muckley, was that part referring to the opening of the Cherokee Strip and the agent of the Church Extension Board standing in line with thousands of others at high noon, with his impatient steed ready to run the race. If the Secretary wishes me to suggest to him a trademark which I think will prove a bonanza in Church Extension work, let him have a picture made of a man on horseback running at full speed, with a scroll in his hand bearing the legend, "Church Extension!" When I heard that part of the report I said to the committee appointed to examine the report, of which I was a member, "When before in all our history did we ever do anything half so businesslike as that?"

I have received a postal card since I have been here in Chicago from a brother in the Cherokee Strip, dated "Indian Territory, noon, September 17th," saying: "I have got here; rode twenty-six miles in one hour and forty minutes. Have a splendid piece of rich bottom land, two miles from the city. *This is to be a great railroad center!*" Now I imagine Bro. Boggess, agent for Church Extension, was along in that crowd, and in that "city" he has already selected lots under the auspices of the Church Extension Board for the building of meeting houses. Now, I call that *business* and such enterprise in religion as we have never had any illustration of before in our history, so far as I know. It used to be said that when a new town was settled in the West the first man there after the real estate agent was a Methodist circuit rider with his saddlebags, and in them the Bible and hymn book. A shrewd observer once remarked, somewhat irreverently, that if he could put Campbellism into the running-gears of Methodism, he would convert the world! He only meant that if he could take the pure gospel of Jesus Christ, as we preach it, and run it on pure business principles, the whole world would soon be converted. It seems to me now we are getting into "running-gears," and I believe this business enterprise in religion means that the kingdom is coming and that we are entering upon a new era of church activity. More business in our religion will soon mean more religion in our business. This incident is to me one of the morning stars, ushering in the day when Christians shall seek *first* the kingdom of God and make it their chief concern to extend its dominion over all the earth.

*Stenographic report of address made at National Convention of 1893 by the editor of the CHRISTIAN-EVANGELIST.

Where Shall We Build?

Church Extension is the business end of our missionary labors; it is tangible and permanent; the "leaven hid in the meal;" the "mustard seed sown in the community;" the *earnest* of a church building; the Homœpathic pill that breaks up the fever of financial doubt and darkness and ushers in the hopefulness of success; the antidote that breaks up the anæsthesia of indifference.

The conflict between "money and the kingdom" has reached a stage where oratorical fireworks and rhetorical bombast will not suffice.

The need of the hour is a calm, candid and prayerful consideration of our means, compared with our opportunities. Twenty-seven hundred homeless congregations appeals to the church in eloquence which must not be unheeded. Eighteen hundred of these are lifting pleading, helpless hands to our Church Extension Board for help, and only 500 of the requests having been granted in ten long years, only 50 per year, and then 950 organizations have sprung into existence in the last two years. At this rate how long will it take to house all our children.

The Lord help the churches to celebrate the Jubilee Convention with the full $250,000, so we can set our faces for $1,000,000, and like the Catholic priest, of Texas, we can say it is no longer a question with us, *Can we build?* but *where shall we build?*

E. F. BOGGES.

Important Notice to Illinois Delegates.

The Palace Hotel has been chosen as Illinois headquarters during the Jubilee Convention October 13-20. The Palace is one of the largest hotels in Cincinnati and in location is the nearest large hotel to Music Hall.

The hotel has three street fronts and very wide courts, making its rooms exceptionally pleasant. We have secured the very low rate of $1.00 a day for room or $2.00 a day for room and meals, with 10 per cent. off if guests remain full seven days. Being offered at this low rate we are afraid that the limited number of rooms reserved for Illinois will not be sufficient to supply the demand. The best we can do is to let first come be first served. The advantages of entertainment at a first-class hotel so centrally located are obvious to all, especially so when the rate is only a very little above the cost of entertainment at private homes.

If you desire accommodations at the Palace at rates above named, send your names at once to W. H. Maxwell, Manager Palace Hotel, Cincinnati, Ohio, and also to J. E. Lynn, Springfield, Illinois.

Give your personal attention to this at once if you desire to get a room at the state headquarters with your neighbors.

W. B. TAYLOR,
J. FRED JONES,
J. E. LYNN, } Com.

Springfield, Ill., Aug. 19, 1899.

KIDNEY AND BLADDER TROUBLES PROMPTLY CURED.

A Sample Bottle Sent Free by Mail.

Dr. Kilmer's Swamp-Root, the wonderful new discovery in medical science, fulfills every wish in promptly curing kidney, bladder and uric acid troubles, rheumatism and pain in the back. It corrects inability to hold water and scalding pain in passing it, or bad effects following use of liquor, wine or beer, and overcomes that unpleasant necessity of being compelled to go often during the day and to get up many times during the night. The mild and the extraordinary effect of Swamp-Root is soon realized. It stands the highest for its wonderful cures of the most distressing cases.

If you need a medicine you should have the best. Sold by druggists in fifty-cent and one-dollar sizes. You may have a sample bottle of this wonderful new discovery and a book that tells about it and its great cures, both sent absolutely free by mail, address Dr. Kilmer & Co., Binghamton, N. Y. When writing mention that you read this generous offer in the CHRISTIAN-EVANGELIST.

Items from New York.

The West 56th St. Church in this city, since Bro. Payne left in June, has had the pulpit ably supplied by Bro. Moore, whose sermons are logical and practical.

Bro. Willis, of our 169th St. Church, continues his faithful work, which is influencing for good the surrounding community.

The pastor of our 119th St. Church, Bro. Philputt, sailed for Europe in June, as his health demanded vacation and rest. A few years ago Bro. Philputt began the herculean task of building up a church in the vicinity of where the 119th St. Church now stands. Year in and year out with untiring zeal and perfect trust in God did this consecrated minister labor to win souls for the kingdom and almost entirely by his unfailing, persistent, Christlike efforts has he succeeded in building up one of the most spiritual memberships among our churches. The Lord has richly blessed his ceaseless labors, and he has, to greatly encourage him, a most devoted band of Christian workers, who are in unison as one person with their minister, for striving to uplift humanity in this great city and bringing souls to Christ. During the pastor's absence, Bro. Colston and Bro. A. Flower have been preaching of Lord's days.

Although it is midsummer, when many of the churches here are closed till fall, the church work is nobly carried on by those specially fitted for the various departments. The Junior Endeavor attendance averages forty, though many are away for their vacation.

The Sunday-school is well kept up and made especially interesting by their superintendent, who is an earnest, wide-awake young man.

Almost one hundred Christian Endeavors meet regularly every Lord's day evening and the spiritual meetings are enjoyed.

The United Christian Endeavor Societies of Greater New York were represented in Bro. Philputt's church recently when "The Echoes from Detroit," were given; and although the church is large all could not get in.

The decorations were beautiful, the singing and speaking were truly sweet echoes from the great convention.

The successful work that has been accomplished in this great metropolis by our various churches plainly shows to each and every Christian worker the vast need of many more consecrated congregations, each one doing their part to spread the gospel and save souls.

ELIZABETH FLOWER WILLIS.

New York City.

Our Church Extension Number

WORTHY TO SPEAK AND BE HEARD.

Some men speak without first thinking, but this could not be said of those whose productions we print below. Some men are heard because of their experience of long years. What W. T. Moore says of England reminds us that the Metropolitan Chapel Committee of the Methodists of London, England, had at its disposal, early in their work, an Extension Fund, for London work only, of $500,000. One man, Sir Francis Lycett, gave $250,000 of that amount. Here we are, nearly one million strong, with 9,000 organizations, striving to raise $250,000 by the close of 1900. Let us hear opinions on this subject of our Church Extension work and its crying needs from men who have studied all questions pertaining to the advancement of our plea. They should not be heard for their sakes, but for the sake of 2,700 homeless Disciples of Christ. G. W. MUCKLEY, Cor. Sec.

Church Extension.

Practical Christianity is the only kind that is worth anything. The main thing, therefore, is to find out the best way to be practical in all our efforts to advance the cause of Christ. Even liberal giving may amount to very little. We must give wisely, or else our giving may be little more than dissipation.

Of all our church enterprises the Church Extension Fund seems to me to be the most practical. Its usefulness is no doubt very generally recognized, so far as it may be employed in developing new territory; but I have an impression that many will regard it as unnecessary in old, settled communities. But my own experience has made it evident that the "Extension Fund" may be used to the very best advantage where the cause is already well established. Of course, it is at once conceded that it may be of the greatest practical benefit in pioneer work; but this fact only illustrates the breadth of the principle which underlies its operations.

My long residence in England, and close contact with the work there, taught me the importance of the "Church Extension Fund." I give it as my deliberate conviction that our work in England could have been advanced five hundred per cent. during the last twenty years if we had had a liberal fund of this kind at our disposal.

I am not now dealing with figures. Other writers can furnish these. I simply want to say as emphatically as the matter can be put in words that our Jubilee Convention can provide for nothing that can promise so much as a large increase of our "Church Extension Fund." It ought to reach five hundred thousand dollars in the near future, and the contribution of the churches this year should be an assurance that the sum of five hundred thousand dollars is practically in sight.

W. T. MOORE.

Columbia, Mo., Aug. 2.

No More Important Work.

There is no more important work before the brotherhood than that of the Board of the Church Extension. What great good will come from the enlistment of 100,000 persons in the service of Christ, this year, if they are left without care? When enlisted they are but spiritual babes. They must be organized, disciplined, housed. The latter is the work of the Board of Church Extension. At least a quarter of a million of dollars ought to be in the hands of this Board within the next eighteen months. The September collection must be made an important step toward this result. There are 2,700 homeless missions among the Disciples of Christ. Not less than 1,800 congregations have applied to the Board of Church Extension for assistance during the last ten years. The Board has been able to render assistance to only 500. Do we owe nothing to the Board? During the last two years 950 congregations have been organized. Of this number 550 were not able to build houses of worship without outside assistance. It is the business of the Board of Church Extension to give aid to such congregations—IT IS OUR PRIVILEGE TO PLACE THE MEANS IN THE HANDS OF THE BOARD. Will we do so?

There are 127 Home Missionary Societies among the Disciples of Christ. They are sending evangelists to the North, to the South, to the East and to the West. They are enlisting men and women under Christ by the thousand. In this glorious work we all rejoice. But what shall become of these new recruits? Will we assist them in securing houses in which to study the Word, keep the divinely appointed odinances, worship God? Do not forget that where there are 127 Home Missionary Societies, actively and successfully at work, there is only one Board of Church Extension. The question now before us is: Will we place means in the hands of this one Board that it may make permanent the good work accomplished by the evangelists sent out and sustained by these societies? Remember the Board of Church Extension and its needs. *Jesus sits over against the treasury.*

B. B. TYLER.

That Quarter of a Million.

What quarter of a million? Why, that which we have determined to raise for Church Extension by the close of the year 1900. How much do we lack of having this amount? About $55,000. How much of this can we safely leave to raise next year? Not over $40,000. How much does this leave for us to secure in the September offering? $15,000, if my arithmetic is not wrong. We must raise this amount, my brethren, and assure the completion of the task we have set ourselves.

The raising of this $15,000 at our September offering means the immediate helping of from thirty to fifty churches to build houses of worship, the average loan being from three to five hundred dollars. Remember that we have 2,700 homeless congregations, a large proportion of which are unable to build without assistance. Remember that 1,800 of these have applied to our Board during the last ten years, and that we have been able to assist less than five hundred of them. We have organized 950 churches during the last five years, and of these 450 are without church homes and are unable to build alone. They will languish and die, some of them at least, if they are not aided soon. Including our national, state and district societies we have 127 Home Mission organizations sending out evangelists to bring men to Christ. We have but one organization to assist these new converts to provide them homes. Will you not help it to do this much-needed work?

The first Sunday in September is the time. Begin at once to prepare for the offering, and let it be such an one as will rejoice the hearts of the struggling bands of Disciples who are asking for aid. W. F. RICHARDSON.

Kansas City, Mo., Aug. 4, 1889.

A Great Need.

I cannot see how any one can face the fact that our people are every year organizing just *twice* as many churches as can get for themselves houses of worship to meet in without an instant appreciation of the necessity of our Church Extension work, and a prompt increase of zeal and liberality in its behalf.

Either one-half of our new congregations must go homeless or else the fund for aiding to put a roof over their heads must be greatly enlarged. Their only hope is in some such outside help. They are doomed to the paralysis of perpetual *houselessness* without it.

Are we willing to look upon such a condition with folded arms? Does it not appeal to a sense of obligation within us? Are we not conscious of a great responsibility in regard to it? I believe we are, and that in consequence this supremely necessary work among us is destined to grow into large proportions in the near future. Instead of building less than one hundred churches a year by the aid of our Church Extension Fund we ought to be building *five hundred*. And even then we should be but providing for the present rate of increase among our churches. Even then it would require something like *twenty-five* years to catch up with the present demands of the work. For we have now more than two thousand unhoused congregations that must remain unhoused unless this fund enables them to build.

If we appreciate the value of our own houses of worship, in enabling us to push God's work in the world, then we know how helpless these homeless mission churches must be. If we understand how much a church building gives permanency and stability to our cause in any community, then we know of what good stuff these houseless congregations must be made to hold fast and endure in the presence of a lack so terrible.

From every point of view we need and ought to have the first Sunday in September the best offering for Church Extension ever made among us. GEO. DARSIE.

Frankfort, Ky.

Far Reaching in Results.

None of our missionary enterprises are further reaching in their work or none deserving of a more liberal support than Church Extension. Including district, state and national societies we have 127 missionary boards sending out evangelists. Less than one-half the new churches organized by our workers are able to build church houses without outside help. Here are these men constantly at work evangelizing with only one society with one collection a year to furnish the necessary loan to these new churches. Without church houses they soon break up and without the Church Extension Board they must go without a house. Is it not a criminally neglectful policy that would ask this Board to do with a meagre collection? Our 2,700 homeless missions plead with the eloquence born of despair for us to come to the rescue. For lack of funds our Board can aid, even in a meagre way, but one out of four that ask for help. A permanent fund of $250,000 is a small amount to ask for by the close of this mighty century. Loans are made only to such congregations as are not able to borrow money on the ground. Begin now to plan for a large collection the first Sunday in September for this most deserving fund. Our Jubilee Convention will be marred without it. Put business into your Christianity. M. E. HARLAN.

Worthy of Rousing Words.

Church Extension is worthy of "rousing" words. A thing doesn't have to be "fifty" years old before we can jubilate over it; and while the Church Extension is too young to be a legitmate part of the the great Jubilee Convention, we can take it there and jubilate over it anyhow. Its record through these brief years of its existence is its plea for life and place. What it has done is but a fractional part of what it has been called upon to do; but the multiplied, unmeasured calls are the reasons for its enlargement and expansion. We become so enthused over Home and Foreign Missions that we often neglect Church Extension, or give it but a small fraction of our attention; and to my mind, if we properly understood our situation Home Missions, at least five times out of ten, would be spelled and pronounced, C-h-u-r-c-h E-x-t-e-n-s-i-o-n.

About as pitiable a picture as one would wish to see is that of a husband with wife and lots of children without a house in which to dwell. And about as pretty a picture as one would wish to see is that of some kind, generous philanthropist, noting the houseless condition of this husband, wife and children, at once sets about to build them a home. *That* is our picture, ladies and gentlemen, and *this* is the faithful portraiture of Church Extension. In the last two years there have been organized over 400 congregations for which men builded no church homes. True, by the aid of Church Extension and other aid we housed over 500 other organizations; but think of the 400 houseless ones and let them plead for Church Extension. Forget not the September offering, then, and let it be something worthy of this great cause. WALLACE THARP.

Crawfordsville, Ind.

Opening of the Cherokee Strip.

How the Board of Church Extension Entered the Cherokee Strip.

When the Board learned how the Cherokee Strip was to be opened up on Sept. 16, 1893, arrangements were made to go in at once and possess the land. J. H. Hardin was at that time corresponding secretary of the American Society and gave the hint to the secretary of the Church Extension Board that the Strip was to be opened up and how it was to be opened. I at once presented the matter to the Board and we arranged with E. F. Boggess, then pastor of our church at Guthrie, to train a horse and make the run into the Strip. We told him we would fill his pulpit, so that for a month or two, if necessary, he could devote his entire time to getting church lots in the leading college, railroad and county-seat towns of the Strip.

The arrangement was made by the government that those desiring farms and lots in towns could run in and the first to come should be possessor. At 12 o'clock, noon, on Sept. 16th, 1893, a government officer was to fire off a gun, which was to be a signal for all to start. We instructed Bro. Boggess to get a a horse by renting, borrowing or buying, at our expense—get a good one at any reasonable cost—and train that horse to start to run at the crack of a gun and station himself astride the horse at the most favorable point so he could run in the quickest possible time to Perry, which was to be the capital of the Strip and get a church lot for the Christian Church. He did as instructed and we will now let him tell in the following article, how he did it.

Before reading his article it is pertinent to say that he was to stay on the ground and help the Board get lots elsewhere. The Board had also sent out notices through our religious press and otherwise to Disciples who should be going into the Strip to be on the lookout for Bro. Boggess and help him get good locations and organizations at once. As a result we are now the leading religious body in the Strip, and by this movement we are now shaping the religious thought of the Strip, and it cost our Board only a little over $200. It pays to go into new towns early. You get the best locations and you get lot and house for what the lot alone will cost in future years, and also get the advantage of the first good will in giving for the first church building.

We give here a list of the important towns which our Board has possessed for our plea by this movement and by loans before and since the run made by Bro. Boggess.

List of Loans Made in Oklahoma Territory by the Board of Church Extension, A. C. M. S.

Guthrie, O. T., County-seat and Capital of Territory	$1,000
Norman, O. T., County-seat and Seat of Territorial University	500
Kingfisher, O. T., County-seat	500
El Reno " "	650
Oklahoma City " "	1,000
Perry " "	750
Downs " "	100
Seward " "	200
Enid " "	400
Blackwater " "	500
Shawnee " "	300
Stillwater " "	400
Chandler " "	500
Orlando " "	350
Fourteen loans, aggregating	$7,150

It will be observed that nine of the fourteen churches aided in the territory are in county-seat towns, one of which is also the capital of the territory, and that the Territorial University is located at another. All the important towns in this rapidly growing country are represented in this list, and all are railroad towns. Several of the loans made have been returned to our treasury and everything indicates that without the timely aid extended we would not have so completely occupied this new country.

G. W. Muckley, Cor. Sec.

Entrance Into the Cherokee Strip.

September 16, 1893! Historic day! Awful day! When will the events of that day be recorded and its disappointments made known?

For 200 miles on either side of the "promised land" people had been congregating for months, and for ten days there had been intense excitement, bustle and stir at the government booths. Everybody was there. Every state in the Union was represented; also three countries outside the Union. As a man cannot see everything at once, I shall only give a few observations from Orlando and Perry, as I started from Orlando and ran to Perry.

By eleven o'clock two trains had arrived at Orlando, Oklahoma, and stood side by side, each composed of ten coaches. Here, one-half mile from the Strip line, they were unloaded and a United States marshal placed at each door. When, presently, the refilling began, each person was anxious about the first division, but soon saw that this was no time for debate. This was one of the times when everybody wanted to be on the first train. The coaches were packed like boxes of sardines. They were loaded on top. The rods under them were alive with people. They stood on every projection and crowded into every opening. The engines were loaded—cab, pilot, footboards, tender and all. It seemed that there was hardly a place for the smoke to come out, so densely were the people crowded on. At the line thousands were waiting to get on the first train, but were only reminded that the trains were loaded down until not another could hang on.

It was passed along the anxious line that the farthest away should be first and the nearest the land should be last to enter. As far as the eye could see on either side groups of anxious people gathered, with their vehicles of every description, on the high point looking over the forbidden line to the "promised land." At twelve the gun was to be fired as a signal to enter. At a few minutes past eleven the people began to grow nervous. Every horse's head was pressing the inside of the neutral ground. The horseman sat erect in his saddle, whip in hand, spur raised, waiting the signal. All at once, "Bang!" goes a gun. The whip falls. The spur presses the tender flesh. The mustang and blooded horse spring foreward over the line. The engine moves. The race is on and one hundred and fifty thousand people are in the rush of life. Fifty-eight miles apart the lines broke, and in one hour's time 7,000 pieces of land were staked. Where at twelve o'clock there was not a single legal landholder, one hour later is a populous country, with cities of from three hundred to twenty-five thousand.

My horse was a swift one and, having been trained for the race, reached the government town site of Perry, the capital of the Strip, just thirty-nine minutes from the starting-point. I arrived ahead of the first train, and when my horse swung down the hill on the home-stretch for the city, lo! a city already staked—a city staked by "sooners." The first thing I did was to select a beautiful lot, stake my horse, go to the corner and step it off and sit down. A man came along and asked me what I was doing. I said, "I am holding this lot, sir, for the First Christian Church of Perry." "Well, then," he said, "you had better get out of the street." I staked again and drove my pin, stepped this lot off straight, and when I got back a fellow who had come in on the train was sitting near my horse. I said, "Sir, what are you doing here?" "Holding my lot, sir," he replied. "When did you come?" I asked. He coolly replied, "I was here on the other end of this lot when you came here." "Well," I said, "I will just stay with you." It was not very pleasant staying, so I left. By this time you could not tell where you were. Almost every square rod of ground had a stake on it, and some one claimed the right to possess it in strong terms. A man from Guthrie had staked a lot and another fellow had gotten on it in some way and laid claim to it. The Guthrie man said, "What will you take to get off my lot?" The man replied, "One hundred and fifty dollars." The money was paid over and in a few hours the man found that he had paid the fellow one hundred and fifty dollars to get off of the government acre. This is only one of the many disappointments.

One example of the rough element is seen in the fact that one saloon—and this is only one of the many, as Perry had 128 places where whisky was sold—took in the first Sunday $1,726 as one day's receipts. I have never felt the need of Church Extension so badly as in these magic towns. It was impossible to do anything in such a Babel. A splendid lot was finally bargained for and purchased, a tabernacle built upon it, and some sixty persons banded together temporarily. In the course of a year and a half, through a loan of $750 from our Extension Board, our people possessed the best church building in Perry and now have the strongest church in town. Similar efforts were made elsewhere and at once. As a result of this early movement, and by aid in loans from the Church Extension Fund, we now have good churches in the following towns: Blackwell, Chandler, Downs, El Reno, Enid, Kingfisher, Oklahoma City, Perry, Seward, Shawnee and Stillwater. Guthrie and Norman had their buildings before the run, being also aided by the Church Extension Board.

This timely work could not have been done but for aid from our enterprising Church Extension Board. Would that we had entered Oklahoma the same way! It cost us $1,000 for a lot in Guthrie, whereas we could have had it for $25 or $100 if we had gone in at the opening, and would to-day be the possessors of many more church lots and church houses at one-tenth the cost. Would any church or individual possessed of means, great or small, refuse to put money into the hands of so enterprising a board as our Board of Church Extension? Oklahoma is developing rapidly. It will demand that the work of the church keep pace with all other enterprises. The Lord only knows what our strength will be if we take care of what he places in our hands.

The harvest is white and we pray for workers. Future days *alone* will prove the wisdom of the Board in this opportune movement. Let the churches sanction this Board's work by liberal offerings this Jubilee Year.

E. F. Boggess.

Grand Junction, Col.

Liberal, Kansas.

Dear Brother:—I deem it an exalted privilege to tell you how much good your Board did us in granting a loan that made it possible for us to complete our building here. We cannot say enough in praise of the building fund of our brotherhood. It has been the means of helping hundreds of churches to a home. We are now looking forward to the collection in September. Any church that refuses to contribute to this fund will die. E. M. Carr.

The Old English Family Medicine
OVER 70 YEARS' REPUTATION.
MORISON'S "UNIVERSAL" PURELY VEGETABLE COMPOSITION PILLS
Unsurpassed for all LIVER and BILIOUS complaints; quickest remedy for FEVER and Rheumatism; ensures SLEEP; absolutely no DANGER of COLD so common with Mercury and other drugs; SAFE and EFFICIENT in all climates.
THE BRITISH COLLEGE OF HEALTH,
33 Euston Road, King's Cross, London.
E. FOUGERA & CO., Agents,
New York. And Druggists Everywhere.

What State Secretaries Say of Church Extension.

It is well known that our Board of Church Extension does not loan the money in its care by any slipshod methods. The corresponding secretary has the widest acquaintance with our people—especially with our state secretaries and state boards. A church in any state is aided only after careful investigation. Loans are made in the different states generally by the recommendation of the state boards and by the American Society. These state secretaries stand close to the needs of the mission churches. They know full well that newly organized churches need homes.

G. W. MUCKLEY, Cor. Sec.

How Church Extension Saved Platteville, Wisconsin.

The debt had crushed the life out of the congregation. The membership had dwindled from about 100 to 18. The debt was growing every year.

Once all members but one were in favor of abandoning the meetings. Our State Board came to their relief. Bro. John Robertson, now of Colorado, who held the note, offered to remit more than half if the balance, $1,200, could be paid in 90 days.

This was provided in various ways, but some of the pledges will not be due until next October, some later yet. How to get it paid in 90 days perplexed us.

Here the Church Extension Board consented to advance the money pledged to our State Board, taking proper security. Bro. Robertson was satisfied, the debt was paid, the mortgage released and Platteville is already assuming a hopeful outlook.

The future is bright. Without the help of the Church Extension Board our cause in this prosperous little city would be lost.

There are churches in Wisconsin which would not be there but for Church Extension. There are some that would have been lost to us but for the Church Exfension Fund.

There will be others yet to build that will find it necessary to get help from the Church Extensfon Fund. That fund is a good thing, should be perpetuated and increased. Every church in Wisconsin should make it an offering this year.

C. G. MCNEILL,
Cor. Sec. and State Missionary.

Church Extension in Mississippi.

The first Lord's day in September is Church Extension Day. We have $20,000 worth of churches in Mississippi, that the Church Extension helped us to get. Other brethren sent in the money and it was loaned to us on low interest and easy terms. Let no pastor or elder fail to see that a liberal offering is taken up for Church Extension on the first Lord's day in September. Send the money to G. W. Muckley, 600 Waterworks Building, Kansas City, Mo.

JOHN A. STEVENS, State Evangelist.

Church Extension in Tennessee.

Every congregation of Disciples of Christ able to help others to erect church buildings should send an offering the first Lord's day in September. The Board has helped the following places in Tennessee: Tullahoma, Jasper, South Pittsburg, Olive Hill, Howell, Ervin, Walnut St., Chattanooga, Highland Park and the Colored church, Nashville. Others will ask for help in the future. While we cannot under present circumstances use this fund as readily as other states, it should be our earnest desire to help others as far as possible. The fund is doing a good work in many states and the management is anxious to receive $250,000 by the beginning of the new century. This amount can be easily secured if every Disciple will do what genuine love of the cause prompts him to do. We urge the Tennessee churches to do their duty in regard to this offering.

A. I. MYHR, Cor. Sec.

Church Extension in the East.

The congregation at Rockville, Md., received a loan from Church Extension and returned it in full. They are a small band, but contribute to missionary work. The Third Church in Washington, W. J. Wrihgt, minister, by the aid of Church Extension secured a valuable property where they now worship. The church at Joppa, Snow Hill and Goodwill have each been granted a loan.

Some of the advantages of this method are

1. Churches must first help themselves and settle all other debts before they secure help.

2. They help other weak churches by paying back these loans.

3. The churches are helped to clear up their titles. Two of those mentioned above found the title to their lots defective through the investigation of the Church Extension Board's attorney. Since this Board has helped us in time of need, and knowing in other sections there are churches even more needy than we on account of high rates of interest, let every preacher in the district urge upon his congregation a liberal offering for Church Extension the first Lord's day in September. Generous offerings must be made to reach the $250,000 by the close of 1900. As our work grows this fund should grow, for more and more and *more* churches are needed. Four churches built and building in Maryland this year. Three of them are being helped by Church Extension bsides the help received in Washington. "Lend a hand!"

J. A. HOPKINS, Cor. Sec.

Church Extension Essential.

To praise Church Extension is like praising the sunshine. Both are essential. If we continue to grow we must house our people. In my evangelistic work over the states I find wherever the Church Extension has started the work that it is prosperous. Many congregations now are without houses of worship. Many others will lose their houses unless they are aided by Church Extension. Think of it! one hundred congregations in Oklahoma, and very few of them have houses. Let us work our people up to the white heat of enthusiasm and raise the $250,000 by 1900.

J. V. COOMBS.

Church Extension in Arkansas.

Church building has about kept pace with church organization in Arkansas under the auspices of co-operation. Not one of the new congregations that I can call to mind could have built without the aid of Church Extension. I mention, among the important points that have been helped, Pine Bluff, 18,000 population, a good house; Argenta, or North Little Rock, a very important place, good building; Siloam Springs, a good town, good house; Rogers, a good house; Mena, a new and rapidly growing town, a convenient little house; Gravett a neat, comfortable house; Roe, a good little building; Corning, Arkadelphia, Hot Springs and a number of others. As far as I am able to see, the state mission enterprise would have to almost stop efforts at permanent work, if the help of Church Extension was withdrawn. Every church that has been helped, and every church and individual that is interested in the advance of the Master's kingdom, should make a liberal offering for Church Extension in September, or at any rate, before the close of the year. The year 1900 should see Church Extension reach $250,000. Let us do our part.

E. C. BROWNING.

Church Extension in Louisiana.

Church Extension has met with general favor by our people from the beginning. The need of the fund is so apparent that no argument is needed to make clear its claims. The number of strategic points open to us where strong congregations can be built up if a house of worship can be secured forces the importance of this fund to the front. Many congregations have been housed and made happy through its timely aid. But so many appeals for help knock at its door that only a tithe of the good it might do can be done. In Louisiana we could enter so many places *if* we only had a house in each place to make permanent the congregation organized. Baton Rouge, the capital of the state, Shreveport, Alexandria, Monroe and many other places of note have no church building. Surely, the needs are great. Bro. G. W. Muckley, so well known by his relation of corresponding secretary to this fund, has set his mark to raise $250,000 by the close of the year 1900. He appeals to me and to you, to all the preachers of our great brotherhood to come up to his help. "In union there is strength." We all preach this doctrine to others. It will be a telling lesson to put it into practice among ourselves. Will you not join hands with Bro. Muckley and in the best way at your command lay the claims of this noble work before your people? The very least that could be expected is that you will tell them about it, thus giving your congregation an opportunity to know what it is and what it is doing. Bro. Pastor, if you will do this much your people can be trusted to do the rest. Let us all pull together and a great work will be done. May the Lord stir up your hearts in behalf of this work and bless the labors of your hands.

J. B. COLE, Cor. Sec.

Church Extension in California.

The time is rapidly drawing near for the annual offering for Church Extension. This is a matter of vital importance to California, as we now have in use money from this fund, without which some of our churches could not possibly have survived. Therefore it should appeal to us with double force, and we cannot emphasize the importance of this work too much. The plan upon which Church Extension operates appeals strongly to business men; the money is not given but loaned in such a way that every dollar goes upon its round of helping and sustaining every five years together with the accrued interest at 4 per cent. California is greatly in need of help from this Board in many places, hence we are simply helping ourselves directly by putting forth every effort to make offerings for Church Extension the first Lord's day in September as large as possible. Northern California has enjoyed a year of unusual prosperity, and while we are filled with gladness and joy don't overlook the claims of Church Extension.

GUY W. SMITH, Cor. Sec.

Church Extension in Kansas.

No enterprise deserves higher regard or more loyal support from our Kansas churches than that represented by our "*Church Extension Board.*" Church Extension has many children in Kansas. Assistance from this source has been the salvation of our cause in many places. More money has been placed by this Board in our state capital, Topeka, than in any other city in the United States. Altogether $27,310 has been placed in Kansas. Brethren, do we appreciate the magnitude of our obligations to this Board?

As a result of the boom many of our congregations were left with a heavy debt on their church home. In numerous instances the property was about to be sacrificed. Other religious bodies were waiting to secure the prize. "Church Extension" came to the rescue and our cause was saved.

In many new points we have been able to establish the cause we love only by the assistance of this Board. As our work enlarges and expands, as it must in this great and growing state, we will still look to our Extension Board for help. Reciprocity is a good thing. Let all of our churches rally to Bro. Muckley's call. By 1900 we must make this fund $250,000. We can do it. Let Kansas show her appreciation and roll up a great contribution.

Nothing figures so largely in our *permanent* growth as a people as Church Extension. It insures a solid and substantial development.

The plan of operation and business methods of this Board are above criticism. The funds are faithfully and wisely handled. The rate of interest is low. In Church Extension we see "perpetual motion." The influence of a dollar in this fund never dies. It is better than a gift. The activity and interest in the return of the money is a blessing to any church. This fund does not put our churches to sleep or relieve them from all responsibility.

In this our "Jubilee Year," let us do something worthy of our position. Dear brother preacher in Kansas, see to it that your church answers the call on the first Lord's day in September. *Let Kansas move to the front.*

O. L. COOK, Cor. Sec.

Mt. Vernon, Washington.

As a church we feel very grateful to the Board of Church Extension for the loan we got just in the nick of time. We could not have succeeded without your aid, and now realize how valuable a great Church Extension Fund would be to our brotherhood. This church will send an offering in September.

N. W. CARPENTER, Clerk.

Hot Springs, Arkansas.

We will take the September offering for "Church Extension."

"Church Extension" has been a true friend of this little church. Without its help this important mission could not have been occupied, for with the help we have received, the struggle has been a hard one. Think what the loss would have been to the Christian Church in Arkansas, and indeed to the whole brotherhood. Hot Springs, one of the most famous health resorts in the world, with a home population of 17,000, with from 40,000 to 50,000 visitors each year (many of these our own brethren), would have been without a Christian Church. Can any one estimate the loss? As it is we have a nice little chapel, a membership of 80, a Sunday-school, and all lines of work prospering.

T. NELSOM KINCAID.

What Beneficiaries Say of Church Extension.

It would be very interesting if the CHRISTIAN-EVANGELIST could find space to publish all the testimonials from our missions that have been aided by Church Extension. This has been extended to 430 churches in 37 states and territories, and now appeals are coming from Canada, and the Board is being asked to aid in paying for the completion of a church in Honolulu, Sandwich Islands. How can our people know the facts of Church Extension's needs and not respond? On this page are testimonials of its goodnesss, and this number could be multiplied up to 430. There are 2,700 homeless churches among us; 127 home societies, district, state and national, organizing new churches; 950 new congregations were organized in 1897 and 1898; 400 could build alone and 100 were aided by the Church Extension Society, leaving 450 homeless of our recent organizations. Is it not conscience-stirring to think of what these 2,700 could grow into if our Board could aid them to houses? See what Atchison, Kan., is doing to-day. Read these testimonials.

G. W. MUCKLEY, Cor. Sec.

Atchison, Kansas.

Had it not been for the timely help of the Church Extension Society the church at Atchison could not have secured its house of worship when it did. In the year 1883 the writer was called to the work in that city, his salary being paid in part by the A. C. M. S. He found 40 members meeting in a small hall, second floor. Within a year he began urging a building. But there was no money in the membership. By lecturing, preaching and soliciting help in Kansas, Missouri and Illinois, $350 were raised. Then $500 were borrowed from Church Extension—*the first loan that society made*—a lot purchased for $850 in a fine location, a neat frame chapel built and the church formally organized in May, 1885. To-day this church is one of the largest in the city, numbering 470 members, having by far the largest audiences—even with the original building greatly enlarged. The church will send a liberal offering for Church Extension in September, because it realizes that without the aid of that society the present successful work would not have been possible.

W. S. PRIEST.

Pine Bluff, Arkansas.

We have been for several years struggling along at this place, a weak few but faithful Disciples, trying to hold together. But owing to the fact that we had no house in which to meet, and were forced to meet in upstairs rooms, we progressed very slowly, many were becoming discouraged, as we had made several attempts to raise sufficient funds to build a house, and had failed. Finally, Bro. F. B. Sapp was called to take charge of the work, and by his indomitable will and Christian zeal he succeeded in raising from the brethren here and elsewhere about $1,500. But as we could not purchase a suitable lot for less than about $900, we were of course unable to go any further without assistance. We therefore made application to the Board of Church Extention for a loan of $500, which was granted, and we at once began the erection of a house. To-day we have a membership of 62 and one of the prettiest little church houses in the city. We make our offering every year to the Church Extension, for we fully realize the great good being accomplished by it. Had it not been for the *Board of Church Extension* and the funds they so judiciously control we would not to-day be worshiping in our own beautiful little church.

L. T. SALLEE, Clerk of Church.

Versailles, Missouri.

About three years ago our little congregation at this place determined to make a supreme effort to build a house of worship. One of our good brethren gave us a handsome lot worth over $500. We raised something over $2,000 ourselves. We laid an enduring stone foundation, and erected thereon a beautiful brick superstructure, but with all of our economy we could not complete it. We needed $1,000. We appealed in our extremity to the Board of Church Extension, which very graciously came to our relief and loaned us that amount at the very low rate of four per cent. This enabled us to complete our house. We are worshiping in it now, and have probably the best Sunday-school in the county. We are struggling along and doing the best we can in the payment of the principal and interest of the debt, and feel sure that we will ultimately repay the money to the Board. We are gradually gaining strength and influence. We are greatly indebted to the Board for timely assistance, for without it we could not have succeeded. We arenestly hope the Disciples in the great state of Missouri will give generous support to Church Extension, as we regard it as one of the most efficient means of promoting the cause of Christ in destitute fields. We thank you from the bottom of our hearts for your generous assistance, and hope to be able to make a contribution ourselves in September next.

A. L. ROSS, Clerk.

Corunna, Indiana.

Had it not been for the aid we received from Church Extension at the opportune moment we would have lost our church edifice. We were exhausted. Everybody was discouraged. We could not obtain another dollar. Then we secured the loan, paid our debts, and our church took on new life. Everbody wondered. This was three years ago. Our loan is nearly paid up. Long may the Church Extension live. I trust our people will give freely to it, thereby increasing its usefuiness.

W. M. MERCER.

Warrenton, Missouri.

You can hardly know what a help it was for us to secure that loan, payable in installments of $50. The congregation was small when we built our nice church house, costing $1,700. Times were hard, but everybody contributed liberally, yet there was a deficiency. Knowing the Church Extension Board would assist, we went right on with the building making, it an agreeable place to worship and a credit to the community. We hope the fund will grow, that you may be able to help all. We will send our offering.

F. E. SCHOWENGERDT.

Villisca, Iowa.

The church at Villisca will cheerfully respond to Church Extension call in September. It was by the help of the Church Extension Board that we were enabled to build our church home. Otherwise, it would have been an impossibility, and what promises to be one of the leading churches of the city would probably have gone down as an organization. Accept our grateful thanks for the treatment we have received from the Board.

W. B. ARBUCKLE.

Tuxedo, Missouri.

The church at Tuxedo, Mo., is a beneficiary of Church Extension, and we regard the loan as Providential; for without it we hardly see how we could have saved our property. May the churches everywhere, the weak and the strong, rally for the September collection in behalf of Church Extension, which is "pushing along a good thing"—ONE snowball which, instead of melting by thus touching it, only increases as it is rolled.

In our weakness we shall surely take the collection, and hope you will be pleased with the spirit if not greatly helped with the amount. Let the flag of Church Extension never come down. We could take the Philippines and West Indies for primitive Christianity tomorrow if that fund were as large as it ought to be.

O. E. PAYNE.

Kalkaska, Michigan.

I have been here only two years. When I came they had a nice church. And they told me that it was due to the kindness of the Church Extension Board that they had it. The congregation here is about 12 years old. They have had a hard struggle, but have steadily grown, and now have as respectable a congregation and as good a building as any in town. I cannot tell you just how much of this success has been due to the kindness of your Board, but a great deal of it has. It is hard to see how we could have gotten along so well without the loan. And I am sure as long as this congregation stands it will be a loyal supporter of the Extension and all missionary work. Yes, we will send an offering in September.

H. H. HALLEY.

Inverness, Florida.

Perhaps no community has greater cause to feel thankful for aid extended to secure a home to worship in. Bro. J. R. Biggs writes as follows: "When I remember that we commenced to worship under the live oaks, 'God's first temples,' then under a small shelter, then in a union schoolhouse and then the time when we had to seek other quarters, and that the Extension Fund then came to our support, it would be mean and heartless, indeed, if we failed to be glad and truly thankful to those who put it in the hearts of good men and women to help the homeless. Without the help of the Extension Fund it would have been impossible for the few Christians in this town to have built a home, and, though struggling under the paralyzing effect of the freezes of 1894 and 1898, we shall make an effort to "do unto others as we would be done by."

The subject shall be kept before the congregation, and all will be done that is possible to keep up interest in the matter and make a heart offering in September.

W. C. ZIMMERMAN, Elder.

Walla Walla, Washington.

We will do all we can in September. We are making some progress in our financial condition. All is paid up except the Church Extension money and we will make an effort to pay part of that this fall. God, bless the work and may the brotherhood make a large offering in September.

L. O. HERROLD.

Brock, Nebraska.

In 1894, when we were in great need and had done all we could, I wired you, "Grant us $300 or we suffer." Soon the answer came, "We grant the loan." We thanked God and took courage. We now have a good building, Sunday-school, preaching one-half time, *and out of debt.*

R. CORYELL.

McCook, Nebraska.

Through whatever means the country will be saved to Christ, the Church Extension will be a prime factor in the work. One year ago McCook had a tabernacle, now the brethren are rejoicing over as beautiful a church edifice as there is in the city—a house of worship costing nearly $2,000. The Board of Church Extension, together with the tremendous energy and sacrifice of the brethren, have made these things possible.

T. PAUL BEALL, Pastor.

Bradbury, Ohio.

We feel very grateful to Church Extension for the loan made us. It came in time to save our house, and also the church, for it would soon have been scattered without a home; but light begins to dawn, thank God. Count on us in the September offering.

R. HOODEN.

Benton, Pennsylvania.

The church wishes me to express their sincere appreciation of the loan recently granted by the Board of Church Extension. We feel like helping this movement as we never have before. Helped us at the proper time. Never was help received more gratefully. Hope the September offering may be the largest in its history, I remain,

H. O. MCHENRY.

Sheffield, Missouri.

I wish to congratulate you in your wonderful efforts that you are making to assist weak churches to complete their church homes. I do not know what we would have done without your aid. Now we feel very thankful that we have a good church building to worship in, and we will try and send you an offering in September.

F. H. PENDERGRASS.

St. Bernice, Indiana.

We would be void of the principle of Christianity did we not feel grateful to you for the loan granted us, which came just in time to save us. We would have lost our church house had you not helped us. Surely, if others have had the experience we have had, they could not speak in too strong terms of the value of the Church Extension Fund. We will do our best for you in collection for September. May God bless you.

S. DOUGHERTY.

Madison, Kansas.

Complying with your request of recent date, permit me to say: A little over one year ago our organization at this place was struggling along for a bare existence, was meeting in the old schoolhouse and such other places as we were permitted to occupy. We heard of your Board through one of our ministers and conceived the idea of appealing to you for assistance, with the grand result that to-day we have a beautiful little church home with pleasant surroundings. Had it not been for your assistance we would yet be in the mire. May God bless Church Extension and your efforts in aiding poor struggling churches everywhere. We will endeavor to make you a good remittance in September and thus help you in the noble cause.

AGNES MADEN.

Correspondence.

Wheeling Through Europe.—III.

UP THE RHINE.

The transition from Holland to Germany is not a violent one. Between that part of Holland which is obviously Dutch and that part of Germany which exhibits conspicuously German characteristics there is a broad belt of neutral territory, where occasional windmills are seen, but where sometimes a faint suggestion of a hill is discernible (which is essentially un-Dutch), where most of the children but few of the men wear wooden shoes, where the industries are of a German type and where e people talk bad Dutch on one side of the line and bad German on the other. There is a tall stone by the roadside with a perpendicular line carved in it, and when you have passed that mark you have crossed from the kingdom of Wilhelmina to the Empire of William. The German Customs House is a few miles farther on and there a portly official, whose special duty it is to examine suspected smugglers on bicycles, dozes quietly in his office. We aroused him, after some delay, and he came out ferocious, as a man does when suddenly awakened from a nap. To all his questions we vigorously shook our heads and repeated at the same time that useful phrase, "Nicht verstch." It was our first application of the rule that the best way to get along with German officials who interfere with you is not to know what they are talking about, and it worked very well. Finally, we ventured to understand one question, which was as to whether the wheels were ours, and replied to it affirmatively. That was enough, and the pompous official, who had recovered his good humor by this time, dismissed us with kind wishes for a pleasant journey.

To do them justice, German officials are not half so bad as their reputation. The stories which had been told to me about the insolence and ferocity of the German police, especially those in the small towns, had led me to look upon them as a species of cannibalistic bogie men who made a specialty of devouring young and tender American cyclists. I was told that one would be halted fifty times a day by a demand for the license, which all local wheels carry in form of a numbered tag as big as a placard, but from which tourists are exempt; that a policeman may pounce upon you at any moment for riding too fast, or on the wrong side of the road, or on a forbidden street, or for not ringing the bell at the right time or ringing it at the wrong time, or for almost running into somebody; and that every policeman considers himself a little kaiser and will not answer the simplest question unless approached with the greatest deference and delicacy. This is all humbug. There are, to be sure, certain police regulations in regard to the use of bicycles in cities, but these are seldom troublesome and their enforcement is marked no less by courtesy than by rigidity. The police touch their caps when addressed, answer questions fired at them from a passing wheel, and seem to derive no special satisfaction from requesting you to dismount if you happen to be riding on a street where cycling is forbidden. The only violent collision which we have had with the police was when a road-sweeper in the Black Forrest, presumably with some sort of constabulary authority, used his broom to stop Damon, who had been riding on the sidepath, where riding is "verboten." Damon had no business to be riding there, but the road-sweeper had no business to stop him in that abrupt manner. The official dwelt upon the first part of that proposition in fluent German, while we emphasized the latter part of it in equally fluent English. There seemed to be no logical conclusion to this sort of debate, so, when he stopped to take breath we rode off leaving m in the middle of the road waving his broom. In general, the German police are courteous and intelligent and, unlike ours, speak their language with no appreciable Irish brogue.

The journey across Germany, from Holland to Switzerland, is a journey up the Rhine. We had already seen that famous stream at Leiden, shortly before it finds its way between Dutch dykes into the North Sea. In Holland no river can be said to *flow* except in that figurative sense in which one street may be said to *run* into another, and the Lower Rhine, with its current apparently dependent on the direction of the wind, is like all the others. Up at Arnhem it is not nearly so bad, and by the time one has followed it up to Cologne the stream, with its now swift current, has begun to win one's respect, though it still excites no particular admiration.

But no one thinks or cares about the river at Cologne. The one object which completely overshadows all other sights is the cathedral which, as everybody knows, has an undisputed claim to the title, "the grandest Gothic structure in the world." The six and a half centuries which it took in building and the millions of money which were spent upon its massive yet delicate masonry, seem not too high a price to pay for such an edifice. No work of man or nature which I have ever seen has produced such an impression of immensity combined with minute perfection in detail. As one walks in the outer gallery among the flying buttresses or looks out from the windows of the towers across a forest of pinnacles and spires, it seems that lace-like delicacy has been united to the massiveness of a mountain.

We spent a day in Cologne and almost all of it in the cathedral. If one could tear himself away from that long enough, he might find it interesting to visit the Church of St. Ursula. This young woman was a British princess about thirteen hundred years ago. She made a religious pilgrimage to Rome and, as she was returning down the Rhine with eleven thousand Christian maidens as attendants, a band of heathen Huns met the little company at Cologne and massacred the whole outfit. The bones of the eleven thousand virgins are preserved in this church, not in a decent cemetery fashion, but built into the walls to give an ornamental effect. For the sake of symmetry and artistic design, the remains are carefully assorted, shin-bones together, shoulder-blades together, and so on. Many of the skulls are adorned with gold and silver trimmings, and are kept in a separate room where they are exhibited only for a cash consideration. Altogether it is as large an assortment of martyrs as one is likely to see anywhere for the price. One need not speak about them with any great reverence, for at least ninety-seven per cent. of the story is time-honored fiction, and if three per cent. is true, nobody knows which three per cent. it is. The bones are the real thing, but a thousand years would easily suffice for gathering them and constructing the legend about them as well. Still, it is an awful warning to young women not to go roaming about unprotected in companies of less than fifteen thousand. If there had been more of them they might have helped each other, but what could a paltry eleven thousand do?

The Rhine flows almost across Europe, but the "Rhine trip," which everybody takes for the sake of the scenery, is only about eighty miles, from Boun to Bingen. Frequently the boat trip is extended twenty miles at each end, making it from Cologne to Mayence, but the picturesque part of the Rhine lies between the first two mentioned towns. Here the valley is narrow, the river swift, and the hills which rise abruptly from the water are clad with vines and crowned with ruined castles. The vines represent the present industry of wine-making. The old industry of robbing travelers is represented by some of the castles, while others were in their palmy days the strong holds and abodes of emperors, electors and other fairly respectable gentry. It is customary to remark that since the robber-barons have been suppressed their busines has fallen practically into the hands of the hotelkeepers and others who cater to the traveling public, but our experience has not confirmed the truth of this facetous and familiar comment.

Experienced friends had advised us to take a boat from Boun or at least from Coblenz to Bingen. Accordingly, we decided to stick to our bicycles and the road, and we are heartily glad we did. The scenery is always best where the hills rise most precipitously from the river, and there of necessity the road is at the water's edge. The express steamers sailed magnificently on up the river while we paused to climb the mountain of Drachenfels to explore the ruins of the castle of Roland at Rolandseck, where every rock and hill has its own separate story and where the very whispers of the wind tell over the romantic legends of the Middle Ages, to visit the royal chateau of Stolzenfels and to seek favorable points of view for the best scenes everywhere. Unquestionably, the wheelman has an advantage over every other traveler up the Rhine.

There is a certain subtle and indescribable charm about this river, as there is about the valley of the Wye in England, the potency of which I have felt but cannot explain. The scenery is not wild or rugged; the mountains are scarcely high enough to merit that name, for few of them reach a thousand feet above sea level; the immense volume of traffic on the river suggests commonplace commerce, and the hillsides suggest profitable agriculture. The separate elements of the picture are pretty, but no more. And yet no one, I believe, is disappointed in the Rhine, however high his expectations may have been. Perhaps the charm is largely a matter of the imagination, which takes the simple elements of hill and valley, river, castle and village, and combines them according to its own forms, adding materials from its own store. Certainly the Rhine, stripped of its legends and its history, would not be the same river. The rock of the Lorelei is perhaps the spot which most nearly approaches grandeur, but Heine's little poem has doubled its attractiveness.

Bingen is an insignificant and ungainly town, which mars a beautiful spot on the river, and does slight credit to the ballad which made it famous. From there we rode through the Rheingau, where the finest wines of Germany are produced, to Wiesbaden. Though famed as a resort for health and pleasure, the city did not tempt us to a long sojourn and we passed on to Mayence. Here the museum of Romanic and Germanic antiquities is the thing which no sight seer should miss. But it was a beautiful day to be out of doors and so, not being very conscientious about sight-seeing anyway, we skipped the museum and spent our time more profitably in trying to order cold luncheon with water at an out-of-door restaurant where a very German waiter was determined to serve us a hot dinner with beer. Our resistance was finally effective, but the positive side of the program could not be carried out at that establishment. Next to a German's propensity for eating out-of doors (and a *table d'hote* served at a table on the sidewalk is the commonest of events) comes his predilection for drinking malt and vinous beverages. This makes it impossible for the average German waiter to believe his ears when he hears you say in faultless German (carefully conned from a phrase-book), "Please bring me a glass of water." He can't conceive that one should really want to drink a liquor which comes out of neither a bottle nor a barrel. Repeatedly an order for water has brought setzer. However, we have failed to discover anything very deadly about

European water as yet. Bibulous acquaintances heve often remarked upon the dangers which lurk therein and innkeepers have given us solemn warnings, but the only real danger appears to be that one is liable to die of thirst while he is trying to get it.

W. E. GARRISON.

New York Letter.

The little church at Dunmore, a suburb of Scranton, Pa., celebrated, on Aug. 8-10, the first anniversary of its Sunday-school and church, amid much gratitude and rejoicing. Bro. R R. Bulgin and his good wife have done a most excellent work and the good people of the church and community have stood loyally by them. When Bro. Bulgin left Hiram College about two years ago he took up the work at Providence Church, Scranton, which he laid down a year ago in order to revive the work at Dunmore, which was organized in 1853, but through removals, deaths, etc., the church had gone down, only a few Disciples remaining in the community. Bro. Bulgin had the good judgment to see that this work might be revived and decided to undertake it, which he did at considerable sacrifice, but the royal band that has gathered about will not allow him to suffer. They organized a Sunday-school with 17 members and now it has about 200, Bro. L. L. Major, superintendent and Mrs. Bulgin at the head of a fine kindergarten department with about 100 in attendance. The church was organized with eight members, including Bro. Amos Washer, a charter member, Sister Robertson and perhaps one or two others who had lived in that section of the city for many years and remained loyal to their conviction of truth all these years. The church now has a membership of about 80 and is growing. Two united with them during the celebration; one by statement, the other, being a Catholic, came be primary obedience. The first evening was in celebration of the Sunday-school, when exellent reports were made by the officers, both of their main school and their mission, which is conducted by Bro. Edward Krause and others in a locality a mile from the church.

Wednesday evening service was an appropriate celebration of the first anniversary of the church, when the pastor, treasurer and elder made inspiring reports of the year's work. The finances, as the spiritual aspects of the work, are in a splendid condition, all bills were reported paid, with a small balance in the treasury, and the property is well lacated, in good repair and free of all encumbrance. A street will soon be opened alongside the church, leaving it on a corner, and also making a good parsonage site at the rear. The building is neat, lighted with electricity and well arranged for the work to be done.

Thursday evening was devoted partially to the setting apart of church officers for the ensuing year. Those elected were Amos Washer, elder; J. K. Johler, L. L. Major, C. J. Gillett and Edward Krause, deacons. These all were ordained to their high and holy work by prayer and the imposition of hands, each promising to be faithful to the duties of his office.

Among the pleasing memories of my visit to the Dunmore Church were Miss Florence Robertson's soulful singing, the marvelous whistling of Oscar Ludwick, one of the Sunday-school boys, whom they familiarly addressed as "Doc," and the meeting of the earnest, devoted people, the royal financial helpers, such as Sister Robertson, Bro. Major and others, the delightful home of Sister Burley and its restful prophet's chamber, and the encouraging fellowship with Bro. Bulgin, the devoted pastor of the flock.

It would not do to visit Scranton, the center of the great Lackawanna coal region and not go down into the mines; so we put ourselves into keeping of Bro. Ross, one of the superintendents of the Delaware and Hudson Company and took us 500 feet below the surface and then perhaps a mile underground, through what seemed inexhaustible supplies of "black diamonds." And down in the bowels of the earth I had the new experience of playing the miner, digging coal, some of which I brought home to make paperweights, inkstands, etc. I shall long remember, and pleasantly, my visit to Scranton, and hope that the Disciples there may so labor as to take a large share of that city of 125,000 people for Christ.

Bro. R. W. Clymer, pastor of the Providence Church, North Maine Ave., has been in the field only a few months, but is getting a fine hold upon the work, and is starting off well in this his new field. He was formerly pastor of the Sixth Church, Indianapolis, where he labored for three years. We had the pleasure of seeing and hearing him at Dunmore one evening.

This visit into the eastern section of Pennsylvania has only deepened the conviction that most all of the East is ripe unto the harvest awaiting the sickle of the simple gospel of Christ. The cities and towns of Easton, Mauch Chunk, Bethlehem, Wilkes Barre, Phillipsburg, Stroudsburg, Carbondale, etc., where we have no church of the Disciples of Christ, but in most of which there are a few who could be organized into the beginning of a church. The same is true of many important places in New Jersey as in Pennsylvania. We are very anxious to put a good general evangelist into all this section of the country where in a few years many people might be turned to the Lord, and good churches established. I believe there is no field in the United States equal to this, here on the Atlantic Seaboard, for the glorious plea of the Disciples of Christ. We must take this country for Christ and we must do so as quickly as possible. I would like to get the name and address of every Disciple of Christ in Eastern Pennsylvania, New Jersey and New York without church privilege at the place of residence. Will all in this section so situated drop me a line upon reading this, giving the names and addresses of other Disciples in the community? And will any Disciples knowing of such in the territory named, inform me of their whereabouts, etc.? We must start the work in some of these places at any rate.

S. T. WILLIS.

1281 *Union Ave.*

Those Questions by D. H. Bays.

I have read with interest the article by Bro. D. H. Bays in the CHRISTIAN-EVANGELIST of Aug. 10, and I now attempt an answer to his questions. He asks me first: "Do you believe in the old theological dogma of the plenary or verbal inspiration of the Sriptures?" I answer that I do believe in the verbal inspiration of the Scriptures, properly defined; but I do not believe in the caricature of it which is often propounded by writers who deny it. In my volume on the Credibility and Inspiration of the New Testament Books, I have carefully expounded what I believe the Scriptures to teach on this subject, and for a full presentation of my views I must refer Bro. Bays to that book. In brief, however, I may add that my conception of inspiration is admirably expressed in a quotation which Bro. Brooks makes in the same number of the CHRISTIAN-EVANGELIST, under the heading, "What is Inspiration?" It is in his first quotation, and the words employed which I endorse are these: "Inspiration denotes such a degree of divine influence, assistance, or guidance, as enabled the authors of the Scriptures to communicate knowledge to others without error or mistake, whether the subjects of such communications were things then immediately revealed to those who declared them, or things with which they were before acquainted." This defines the inspiration of the *writers*. I would define in the same way that of inspired *speakers;* and I would distinguish both from revelation, or the process by which knowledge was miraculously imparted to the minds of these writers and speakers. I may say, for the benefit of Bro. Brooks, that in the quotation which he makes from my Commentary on Acts, I was not giving my conception of inspiration in general, but only of the particular example of it set forth in the second chapter of Acts.

I am asked secondly: "How do you harmonize the seeming disagreement between Matthew and Luke respecting the genealogy of Christ with the doctrine of plenary inspiration?" I do it by showing that when the two writers are properly understood their "seeming" disagreement is no disagreement at all.

Third: "If you regard the two genealogies as in practical agreement, then how do you harmonize the doctrine of the literal descent of Christ from Abraham through the loins of Joseph as taught by both Matthew and Luke with the doctrine of the immaculate conception as taught by the same writers?"

In this question there is a false assumption. It is not true that Matthew and Luke both trace the descent of Christ from Abraham "through the loins of Joseph." It is not true that either of them does this. On the contrary, both of them are careful to show that the descent was *not* through the loins of Joseph. Matthew does this, first by dropping the word "begat" when he comes to Joseph, and styling him simply "the husband of Mary, of whom was born Jesus;" and second, by adding an account of the conception and birth of Jesus for the very purpose of showing that he was begotten by the Holy Spirit, and that Joseph "knew" not Mary till after the child was born. Luke does it first, by giving in his first and second chapters a still more detailed account of the conception and birth of Jesus; and secondly, by beginning his genealogy with the words respecting Jesus, "Being the son [as was supposed] of Joseph."

Bro. Bays says that the genealogy has been "a fruitful source of great perplexity to his mind," and that for years he has "sought information upon it to very little purpose;" but if his point of difficulty is that presented in his last question, it is evident that his failure to find the information is due to his searching for it in the wrong place. You cannot find the needle in the haystack if it is not *in* the haystack. He should have searched in the text and the context. There it is as conspicuous as the stone which the builders rejected, and over which they stumbled without seeing it.

Bro. Bays expresses disappointment because, when I called attention to a very objectionable statement about the genealogies in the New Dictionary of the Bible, I did not make "an effort to harmonize the discrepancies, real or apparent, between the two." For this I had two very good reasons: first, because suce an effort was not called for by the purpose for which I noticed the objectionable statement; and second, because such an attempt at harmonizing would require more space than I thought proper to give to it at that time. I have expounded these genealogies elaborately in my work already referred to above, the Credibility and Inspiration of the New Testament Books, and I am confident that I have there proved that when properly understood in the light of Hebrew usage with respect to genealogies and genealogical terms, there are no discrepancies between them and no inconsistencies in either. I again refer Bro. Bays and all other inquirers on the subject to that volume, and I trust that I shall not be regarded as egostical when I add that this volume has not received the attention at the hands of our young preachers to which it is entitled and which is demanded by their own deficiencies. In my class-room instruction I permit no student to pass without understanding these genealogies. They may forget what they learn, but they must learn it at least once.

J. W. MCGARVEY.

Lexington, Ky.

Unification of our Missionary Interests.

DEAR BRO. GARRISON:—I am tardy in expressing my sincere appreciation of your editorial on the unification of our missionary interests. To my thought nothing is more important just now than the question you have again called to the brotherhood's attention. I rejoice to note that the Oracle is also committed to the movement. The papers speaking thus only voice the sentiment of thousands of our pastors to whom the matter of raising and apportioning missionary funds according to present plans has come to be a heavy burden.

The fact is, Bro. Garrison *the churches are going to unify these interests whether or no;* and if there is to be preserved any concert of effort the leaders in our missionary enterprises must take early action.

The are many advantages that are at once apparent. I will note a few.

1. Unification will resuld in an *all-around* missionary education. Neither secretaries nor people generally will become one-sided. Money will be raised for *missions,* and that term will be rich indeed in meaning when it embraces all phases of the blessed work to which we are committed.

2. Two or at most four offerings per year will give time for educational work apart from offerings. At Angola we have mission work —*the work*—before us all the time, and at least one service each month of distinctive missionary character. Only *two* offering days, however, and when they come they are *welcomed* by a people prepared for them. The special efforts—often extreme—before an offering remind one of cramming for examination. There is no real growth about it. It is an undue and abnormal tension that cannot be maintained. The necessity for repeated high-pressure efforts itself condemns the practice.

3. Unification would do away with the spirit of rivalry between missionary boards. That it existsin not open to question. One feels discouraged, when making every possible effort, to have some one board complain that it has not received *its share.* Let us rise above this.

4. Unification is a matter of great economy. As it now is each board is a separate institution with its own outfit. Secretaries, two, three or four, visit each one of the larger conventions instead of one of these worthy men from a general headquarters presenting the different phases of the work.

5. Weak churches will feel that they have a *right to live* and that they have a *place* in the brotherhood if an offering for *missions* is asked of them instead of response to some special appeal with almost every visit of the preacher. It does seem to some of us that it is time the appeal of the weaker organizations should be heeded. Scattered through the country are hundreds of struggling bands who simply *can't keep up* with all demands, and so give heed to none. If not confused and discouraged, as they now are, by multiplicity of calls they would gladly make some response for missions, and so have part in the glad fellowship of world-wide work.

As it now is the strong churches are making thier own plans, those in fair condition choose one, two or possibly three offerings for the year and the weak are doing nothing and dying. We appeal for union in other lines; let us, to be consistent, have our missionary work one. CHAS. S. MEDBURY.

Angola, Ind.

[The above letter, coming as it does from one of our best missionary pastors, one whose church ranks among the highest in missionary offerings, is of value in that it cannot be construed to be an expression of one that is unfriendly toward our present missionary boards. The view presented is that of sober judgment and conscientious convictions and represents the mind of many of our leading pastors on the subject.—EDITOR.]

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DORCHESTER, MASS.

Camp Richmond.

Richmond Street Church is endeavoring to solve one of the great problems that confront all Cincinnati churches, by means of a summer camp. To a great many people in the city an extended vacation, such as would recuperate the exhausted energies, is impossible. Fo financial reasons or for others equally strong, they cannot get away from the city except for excursions so brief as to be of doubtful benefit. And yet, if some change of air and scene is not brought within their reach the continued effort to bear the daily burdens of life amid the din of the hot, crowded city will soon prove too great for the weary shoulders.

To cope with this difficulty "Camp Richmond" has been instituted. A suitable spot was found at "Stony Point," a few miles down the river. A little bluff overlooking the Ohio, shaded by beautiful trees, affording wide prospect up and down the river and commanding beautiful views of the Kentucky hills, gives prospect of a refreshing change from city heat, while the street car line, but a few rods away, brought it within easy access from the heart of the city.

Tents were procured, provisions, bedding and all necessaries obtained, and by the middle of July "Camp Richmond" was one of the realities of Richmond Street Church life. The camp has proved a complete success. Experience, instead of dampening our enthusiasm has only deepened it.

There are in all six tents of various sizes. These provide the necessary accommodations for kitchen, dining hall and sleeping apartments, though in fine weather a wholly outdoor life is generally preferred, except in the matter of sleeping. The aim is to keep expenses at the very lowest point. Meals are served at cost, while everything else is free. Friends in the church have provided cots, bedsteads and bedding, so that no charge need be made for lodging. The same holds true with regard to boats and other things.

A half-hour ride on the car carries one from the heat of the city to all the advantages of rural life. It is quite the fashion to run down to the camp to spend the afternoon or evening. Many come to pass the night, as business duties will not permit a longer absence from the city. After an evening by the camp fire or on the river, sleep comes readily in the comfortable tents. Then, after an early breakfast at a table spread under the great trees, the sun glancing down through the tossing leaves, while the birds sing their morning songs overhead and the great river flows by near at hand, a breezy ride on the electric car and the duties of the day are taken up in the busy city.

Each week a number of children from the city are given an outing at the camp. A fund has been provided, so that these may enjoy the benefits of the camp, who would otherwise be deprived of its privileges.

On Lord's day services are held, both morning and evening. The interest taken by those in the neighborhood is most gratifying.

The entire undertaking was an experiment, but results so far indicate that the influence will be of untold benefit for the Jubilee Convention. Justin N. Green, the chairman of the assignment committee, is pastor of the prosperous Richmond St. Church and planned this summer social settlement for his people.

CIN. COR.

From the South.

For the third time by the kindness of the brethren of Southwest Arkansas, I have been called to preach for them at their annual encampment at Mineral Springs, and a delightful privilege it is.

During this encampment the missianary convention of the third district is held.

I do not care to speak of my meeting in which I was ably assisted by Mrs. Mace, of Amity, as leader of song, but rather of this convention, and one week in Southwest Arkansas.

There are 16 counties in this district, containing 32 small congregations that do not aggregate more than 1,000 in membership.

Bro. George Clark has been the faithful and capable evangelist laboring in this district, but he now retires on account of the health of his family, and he is succeeded by Bro. H. B. Hughes.

Last year Bro. Clark gave 256 days to the work and received $185, the general board assisting in this. In the whole field only two men were devoting their whole time to the work, but a number were giving a portion of time.

But listen! the increase in membership during that period was almost 20 per cent. The field is indeed ripe and the people are good and true, but they are poor. They are growing in missionary zeal and activity and much for God will come from Southwest Arkansas, but now is their hour of need and a little help now, my brethren, will go a long ways and accomplish much in this field.

It is of my own volition that I make this appeal, but if you want to put a dollar—more or less, according to your means—where it will do much for Christ and for men and women hungering for the simple gospel, sit down and send your offering to the secretary, Mrs. Anne Cable Wilson, Camden, Ark.

Remember this appeal, my brethren, and help this needy district.

VERNON J. ROSE.

Newton, Kan., Aug. 12.

A New School in St. Louis.

Prof. J. F. Draughon, who is the author of four text books on bookkeeping, will, on Oct. 10, 1899, open a well-equipped business college in the Emilie Building, St. Louis, corner 9th and Olive Streets. His brother, who was for four years principal of Draughon's Practical Business College, Nashville, Tenn., will have charge of the St. Louis College. He also has flourishing business colleges at Galveston and Texarkana, Texas. His colleges are the best patronized business colleges in the South. They give a superior course of instruction and have special facilities for securing positions. Money for tuition may be deposited in bank till position is secured, or good notes will be accepted. Special rates will be given all who enter at St. Louis on or about the opening. See ad. of these colleges elsewhere in this issuse, and write for free catalogue. Address J. F. DRAUGHON. Pres., Nashville, Tenn.

Notes and News.

The West End Christian Church of Atlanta, Ga., under the pastoral care of M.E. Harmon, is in a prosperous state. Early this fall the church will begin the building of a beautiful house of worship of modern architecture and conveniences.

Annual Meeting.

The forty-first annual mass meeting of the Disciples of Christ in Linn county, Ia., will be held at Alburnett, commencing at 2 P. M. on Friday, Sept. 1st, 1899, and continuing till noon, Monday, the 4th. J. M. Rudy, of Cedar Rapids, and many others will be present during the time. Everybody—saint and sinner—is invited. Picnic lunch Saturday and Lord's day.

N. A. McConnell, Pres.

County Convention.

The Green County Christian Convention jus t closed at this place. The weather was good, the attendance was good and a decidely good spirit prevailed during the two days. Those who ministered to us out of the county were J. M. Hoffmann and wife, of Boone and A. R. Caudle and wife of Glenwood. We raised $100 for our state work during the convention.

T. W. McDonald.

Jefferson, Ia., Aug. 18.

County Convention.

The Marion County Christian Convention, Missouri, will be held in the First Christian Church, 11th and Broadway, Hannibal, Missouri, September 4-6. The Hannibal Church will be glad to entertain all who come in the interest of the county work. Committee will meet trains. Street cars run from depot to church door.

Levi Marshall, Pres.

District Convention.

The annual convention of the eighth missionary district of the Christian Church of Southern Illinois will convene at Benton, Franklin County, on Thursday evening, Sept. 21st, and continue over Lord's day. The Church of Christ at Benton sends out a cordial invitation. A large attendance and much interest is expected.

Elder I. A. J. Parker, Pres. 8th Dist.

Vienna, Ill.

Church Anniversary.

The 25th anniversary of the church at Rinehart was held yesterday. After a stirring song service and an address by the writer, dinner was served on the grounds. Roll call and reminescent talks occupied the afternoon. Just six of the charter members were present. More than 400 have been baptized and united with the church during its history.

S. Magee.

Nevada, Mo., Aug. 19, 1899.

To Our Friends.

The church at this place is making an effort to pay off their loan; also to make other necessary improvements. This will be somewhat of an effort, as the congregation is small. The brethren feel that the old patriarchs that have borne the burden ever since the church was organized should be relieved. We feel that we have many friends in other churches and that they would be glad to help us. We solicit their contributions; also others that will help us in our efforts.

F. P. Smith, Pastor.

Buckley, Ill.

"Circumstances Altar Cases."

In cases of dyspepsia, nervousness, catarrh, rheumatism, eruptions, etc., the circumstances may be altered by purifying and enriching the blood with Hood's Sarsaparilla. Try it.

Hood's Pills cure biliousness, sick headache.

Boise, Idaho.

In my two letters of recent date, published in the Christian-Evangelist in the interest of the church, I failed to mention that this church has constantly received substantial aid from the General Board, and that this aid has been greatly appreciated by the membership here. This aid has made it possible for them to maintain their organization.

I am informed by Bro. Smith that the Board has no power to invest missionary funds in church buildings, and while this may be true, in my judgment it is not right. In many cases it would be a thousand times better to build a church home than to spend the money on incompetent preachers—as *some* of them seem to be.

The board have at least this power: They *can* pay the full salary of a pastor, say $1,500 a year. And then let the members here pay out on the church. This I believe they would be able to do. Boise is perhaps the most important field in the United States at the present time.

This city has a wonderful future. It will quadruple its population in the next five years. It is just now beginning to feel the impulse of Eastern capital and enterprise, and the old-time mossbacks are beginning to crawl out from the fence corners and look at the procession.

This field cannot afford to be neglected, and I am sure if the members of the board could see the possibilities of this field as it really is they would not wait a moment in placing here on a term from three to five years one of the very best men available—a man whom they would have to pay at least $1,500.

This letter, like the other two, is unsolicited by the church here. I expect to start home to-morrow, but my prayers shall continue for the success of the little church at Boise, Idaho.

C. M. Pinkerton.

State Mission Notes.

RAILROAD RATES TO THE STATE CONVENTION.

This office has been asked often lately about railroad rates to the state convention. The matter has been in fermentation for some time, but we were not able to answer until now. We are just in receipt of a letter from Mr. Barker, of the M. K. & T. and also from Mr. Townsend, of the Mo. Pac., telling us that "all terminal lines at Jefferson City," and that means Mo. Pac., M. K. & T. and C. & A., "have agreed upon a rate of one fare for the round trip, tickets on sale Oct. 2-4. Good to return till and including Oct. 6." This is as good a rate as we have ever obtained. It is a better rate than even the Interdenominational Sunday-school has been able to obtain, and no other religious body in the state have ever obtained it. This is because we have

GREATER CONVENTIONS.

I have promised that if they would grant this rate we would have the greatest convention ever held by our people in the state, and I am making the same statement to the other roads in an effort to secure the same concession. If we fail in this then we had just as well whistle to the wind as to ask for the rate another year; *we will not get it.*

Further announcements of rates will be made from time to time. Now will not the

COUNTY SUPERINTENDENTS

see that the announcement as to rates is published in the county papers? They will all be glad to publish any item you may furnish them about the convention. I would like to see which superintendent can display the most ingenuity in getting this matter before their home people.

PREACHERS

also are requested to bring the matter before their congregations and get them to appoint some persons to go to Jefferson City. It will be also a splendid time to bring the matter of state apportionment before them and urge that, let the amount be ever so small, they must be in touch with this great work. Nine cases out of ten where there is a failure to contribute it will be because the preacher does not bring the matter before his people.

CHURCHES

ought to see that their preacher comes to the state convention; they ought to *demand* it of him, and to make their demand effective it would be a good thing to put the money in his hand and say go. We must have the greatest convention in all our history; anything less would be a shame to our people. The world is looking forward to it and wondering what it will be. We must impress them with our greatness. Yours in His name,

T. A. Abbott.

1123 *Oak Street, Kansas City, Mo.*

C. E. And Bible-schools of Iowa.

Once more we wish to call your attention to the state convention which will convene Sept. 4th. We want you to begin now to get ready to attend. Thursday afternoon of the 7th, and Friday afternoon and evening of the 8th, have been given to the Bible-school and Endeavor work. We wish that every society and school in the state might be well represented in this part of the convention. Appoint your delegates next Sunday, that they may have time to get ready.

The following is a part of the program we hope to have carried out in this part of the convention:

Class recitation, conducted by the Normal method, by Prof. Crusenberry.

"Bible-school Methods and How to Operate Them," by W. B. Clemmer.

"Place of Bible-schools in the Restoration Movement and in the Development of the Church," S. B. Ross.

"Primary Work—Helps and Methods," Mrs. Sherman Hill.

"Echoes from Detroit Convention," Sumner T. Martin.

Report of district secretaries.

"Special Training for Bible-school and C. E. Workers," A. F. Sanderson.

"The Pastor in Bible-school and C. E. Work," William Orr.

"Duty of Parents Relative to Bible-school and C. E. Work," W. A. Moore.

Symposium on "How Your C. E. Helps the Church," led by Edgar Price.

We are hoping to secure one of our strongest men for the evening address. Time will be given for a general discussion upon the above subjects. Don't fail to have your school and society represented.

D. A. Wickizer,
State Evangelist.

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Make it a real pleasure trip, and ask for your tickets "via Big Four Route and Chesapeake & Ohio Ry."

E. B. POPE, Westn. Passgr. Agent,
St. Louis, Mo.

Washington, D. C.

The Fourth Church in Washington, D. C., begins to assume a tangible form. During President Hayes' administration there was built a union chapel on Whitney Ave., in the northwestern section of the city. There has been conducted, continuously, a Sunday-school of one hundred or more at this place. The building is three-fourths of a mile, as yet, from any other church, and is in a rapidly growing community. This property is worth from $8,000 to $10,000. The trustees would not *sell* the building to the Methodists, Lutherans or Presbyterians, but *gave* it to us. Finest opening yet seen in the national capital for a a vigorous and active young congregation of Disciples to spring at once into being. Most all of the old Sunday-school workers can be made Disciples of. A preacher is expected to take regular charge of it in July. Look out for Whitney Ave. Church of Washington, D. C.

R. J. TYDINGS.

The California State Meeting.

The state meeting is past, but it was another one of those sainted gatherings by the sea that will never be forgotten.

We had a good program in every department; the attendance was large and many were kept away by the fruit and grain harvest.

The music was the nearest to the standard of 1897, when Bro. Fillmore was our leader.

Our singing this year was under the leadership of Mrs Princess Long, which will explain our success.

A number of new workers appeared in the California field for the first time. Bro. Boyer, of Stockton; Bro. Morgan, of Woodland; Bro. Murphy, of Red Bluff; Bro. Honn, of Modesto; Bro. Kirkham, of San Francisco; Bro. Waggoner, of Hanford; Bro. Williams, of San Francisco; Bro. Bonnell, of Geyserville, and of the younger class were Bro. Russell, of Palo Alto; Bro. Martin, of Petaluma, cousin of S. M. Martin, the evangelist; Bro. Coggins, of Marysville; Bro. Mills, of Palo Alto, and one Bro. Elder, of Fresno; Bro. Johnson only a few months out of the Methodist ranks.

The older California preachers were present by the score, and it was a great pleasure to us all to have Bro. L. B. Wilkes with us all the time, feeling quite vigorous and with his clear, ringing voice.

Sunrise prayer-meetings were held on "Endeavor Rock," where the choral waves joined with our morning praise in richest melody.

The night services of the last Lord's day were well attended, for the people had a mind to go.

We made a grand movement toward expansion by purchasing a fine "parcel of ground" covered by an eucalyptus grove, about eight acres, and adjoining the present tabernacle ground of "Garfield Park."

What a delightful Mecca we have beside the sea, whither the tribes of the Lord shall gather each year and give thanks unto the name of the Lord!

A most excellent state board was selected, with W. H. Martin as president.

Bro. T. A. Lawson, of Santa Clara, has been selected as state evangelist, and no better man could be found. There are, however, several other able evangelists who will be in the field more or less: Bro. McWilliams, Bro. Wilhite, Bro. Brown and Bro. Ware.

We had a most delightful greeting in having Bro. J. W. Ingram, of Pasadena, with us one day, who gave us a good sermon on the kingdom.

Another pleasure, too, was the presence of ex-Governor Drake, of Iowa, the great philanthropist, who gave words of greeting to his brethren in the "sunset land."

J. DURHAM.

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A few drops added to half a glass of water relieves the feeling of lassitude so common in midsummer. A pleasant and wholesome tonic.

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Preface, Introduction, Early Days, University Life, Emigration to America, Ministerial Preparation, Religous Discoveries, Trials and Triumphs Christian Baptist, Religious Dissensions, The Christian Church, The Defender of the Faith, A Wise Master Builder, The Prince of Preachers, Travels at Home and Abroad, The Bethany Home, Closing Labors, His Place in History.

This book is printed in clear type, bound in latest style cloth, contains 234 pages, and the price is $1.00 postpaid.

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Next session of those colleges begins Monday, September 11, 1899. Next session of Medical Department begins Monday, January 1, 1900. The Commercial College may be entered at any time of the calendar year.

For catalogues or other information, address the head of the proper college.

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Evangelistic.

MICHIGAN.

St. Louis, Aug. 14.—Two additions yesterday at our regular service.—J. L. SMITH.

MISSISSIPPI.

Corinth.—A four days' meeting near Baldwyn resulted in three baptisms.—JAMES H. BROOKS.

OHIO.

Carthage, Aug. 14.—My work starts off auspiciously. Four confessions the first three Lord's days.—CHARLES M. FILLMORE.

KANSAS.

Wilmot, Aug. 10.—Our meeting of 30 days closed Aug. 7 with 50 additions; 20 heads of families, 43 by confession and baptism.—J. B. HOLMES, evangelist, W. B. WOODSIDE, pastor.

COLORADO.

Cripple Creek, Aug. 14.—Four additions yesterday, six during the past week. Three baptisms and one from the Catholics. The Lord's work is prospering.—JOE S. RILEY.

NEW YORK.

Tonawanda, Aug. 14.—Three baptisms at our last night's service. Some of the churches here have dispensed with their evening services, but our audiences continue to increase in numbers and interest. We also had a funeral and marriage yesterday.—A. M. HOOTMAN.

INDIANA.

Franklin, Aug. 14.—Yesterday at our regular meeting at Hartsville, one of the brightest and most successful teachers of Bartholomew County was buried with Christ in baptism. A. L. Orcott, of Indianapolis is with me in a short meeting; the outlook is very bright for a successful meeting.—WILLIS M. CUNNINGHAM.

NEBRASKA.

Blair, Aug. 17.—A good beginning in our start here. Monday night we will pitch the large tent and make things move. The preaching is handled by Bro. Atwood.—F. HOWARD SWEETMAN.

Wakefield, Aug. 17.—Four added by baptism this month. Work is moving along nicely.—J. B. WHITE.

MASSACHUSETTS.

Brockton, Aug. 14.—Two confessions yesterday, one the previous Lord's day.—G. A. REINL.

Worcester.—Tent meetings continue with good interest and large audiences. Two confessions at the church Lord's day and one confession Tuesday evening, making six since the meeting began.—ROLAND A. NICHOLS.

SOUTH DAKOTA.

Brookings, Aug. 14.—Our tent meeting here under support of the A. C. M. S. is still in progress. Three additions last night; 25 to date; organization a week old All additions adults. We still continue. We go from here to Defiance, Ia. Those wanting us for meetings address me there.—MILO G. CUMMINGS AND MISS WILEY, evangelists.

KENTUCKY.

Lexington, Aug. 15.—The writer, of Ladoga, Ind., recently closed a two weeks' meeting for W. H. Alford at Sugar Creek church near Warsaw, Ky , with 33 additions, 10 of whom joined the last night af the meeting. A promising Anti-Saloon League was set in operation. The writer is now in a meeting with Pres. J. W. McGarvey at Bethelehem, Clark County, Ky.—W. T. BROOKS.

KANSAS.

Havensville, Aug. 12.—L. E. Sellers, pastor of the Emporia church is assisting W. M. Mayfield in a meeting at this place, in a tabernacle. Now 11 days' old and 14 added; 12 by immersion, two by statement. Bro. Sellers is a young man and a splendid preacher of the Word. Bro. Mayfield is also a young man, only 22, and is doing good work here and at Soldier.—I. J. RICHARDSON.

MINNESOTA.

Princeton, Aug. 19.—There have been six additions at Wyanette; five by baptism. The interest still continues. This is a great mission field. Our brethren are enthusiastic and very earnest in the advocacy of our plea for Christian union. Since my coming here the M. E. minister has tried very hard to convince some of the converts that "sprinkling" is the only "mode of baptism." In this he failed. The people are more eager to believe in "one Lord, one faith and one baptism" than in all human made "modes." The language of Agrippa to Paul, "With but little persuasion thou wouldst fain make me a Christian," is becoming popular and effective daily.—JOHN M. LUTTENBERGER.

Office of Collector of the Revenue, City Hall.

Attention, Taxpayers.

On September 1st next, I will be ready to receive payment of your taxes for 1899.

All persons paying same during the month of September will receive a rebate at the rate of 8 per cent per annum on their city taxes.

Respectfully,

CHAS. F. WENNEKER,

Collector of the Revenue for the City of St. Louis.

IOWA.

Dallas, Aug. 14.—J. C Wright's meeting here, July 17th to Aug. 11th, resulted in 27 additions. There were 16 baptisms in all. In spite of the busy season of the year and the extreme hot weather the house was filled with earnest listeners every night; 18 of those uniting with the church represent heads of families, some with hair silvered with age. Bro. Wright was both interesting and instructive, and as he returns to his home in Knoxville he leaves many warm friends behind him.—B. L. KLINE.

ILLINOIS.

Blandinsville, Aug. 14 —One addition to the Old Bedford Church last Sunday evening. Regular service.—A. R. ADAMS.

West Salem, Aug. 14.—Baptized three at our regular services at the Marion church yesterday. All married persons.—G. W. TATE.

Charleston, Ill.—Work is moving along nicely. Four added at regular services yesterday; two by letter, two confessions. Three added in a little meeting at Walnut Grove—10 miles north—recently held by writer.—F. W. BURNHAM.

Pekin, Aug. 15.—Two baptisms at the Malone church last Sunday. My pastorate here has closed. Bro. J. T. Alsup following me. My new field is Stanford. My year's work at Pekin was blessed with 47 additions, $110.58 raised for missions, $156.80 applied on debts, $1,251.48 raised for all purposes. Two short meetings held away from Pekin during year resulted in 33 additions.—FRED E. HAGIN.

OREGON.

Portland, Aug. 9.—After a nine days' meeting at Gresham, 13 miles east, in this (Multnomah) county, an organization of a Church of Christ was consummated on the 7th by the election of three deacons and five deaconesses. Prof. H. R. Winchell, principal of the public schools, is chairman of the board and Sister Winchell clerk of the church. Music, visitation and literature committees were appointed and steps taken looking to the inauguration of a "Mothers' Council." In five minutes sufficient funds were subscribed to have preaching once per month, and at their request I will look after the spiritual interests of the church as evangelist. They start out to obey the injunction of Paul to "owe no man anything, but to love one another," and, though few, they are stronger than some churches which have existed for 40 years, being as the first church, "of one heart and one soul" (Acts 4:32). At the invitation of the Baptists we are to meet in their house. They have been very kind to us. This is a new field—virgin soil—and "isms" are many, but the church has the confidence of the thinking people and will succeed.—BRUCE WOLVERTON, evangelist first district.

IOWA.

Nora Springs, Aug. 14.—Two confessions last week, one the week before, two young men and one young lady. Good audiences every Lord's day.—W. W. WHARTON.

Oelwein.—Little more than six weeks was spent at Oelwein in the tent meeting. Bro. S. B. Ross, the pastor, had everything in readiness so far as possible for a good meeting. The brethren there are an earnest and faithful band numbering now about 200. About three years ago the congregation there was organized by Bro. Lawrence Wright. Later another meeting was held by Bro. Harlow which resulted in about 45 additions. Bro. S. B. Ross was secured as their first pastor and is still with them. The last Lord's day we were there the board unanimously recommended that Bro. Ross be indefinitely called to continue his work as pastor. Bro. and Sister Ross have done a most excellent work and are much loved for their work's sake by both their brethren and those outside of the church. The earnestness and hospitality of the Oelwein church made this one of the most enjoyable meetings in which the writer has ever engaged. While Oelwein is a railroad center and in some respects a hard field to work, yet the Lord blessed our labors and added some 65 to the band of workers there. The writer was more than rejoiced to have Bro. C. W. Olinger, who has been assisting during the winter by having charge of the song service, take his stand upon Christ and the Bible alone. He has been for years a member of the Presbyterian Church, and comes with no complaint whatever against those with whom he has worked so long, but comes that he may "do all in the name of the Lord Jesus." Bro. Olinger is a fine leader of song service, and I shall be glad to recommend him to any who may need help of that kind. We enjoyed meeting and working once more with Prof. Mary Wood, who was for four years of the time of our pastorate at Oskaloosa one of the teachers in Oskaloosa College. Her father and mother and twin sisters, Rose and Margret, constitute a happy and earnest Christian family. We feel that much of the success of the work in Oelwein has been due to the constancy of these Christian workers. The church there arranged to secure a corner lot in a good location, and are now looking forward to the erection of a suitable church building. We shall always feel a personal interest in the progress of the work at Oelwein.

We are just now beginning at Ft. Dodge. Pitched our tent yesterday and preached in it last night to a good audience. Bro. Dodge recently held a four weeks' meeting here and has things in good condition, we believe, for a good work. He has been caring for the flock here until something more permanent could be done for them.—D. A. WICKIZER, state evangelist.

MISSOURI.

Cameron, Aug. 14.—Two additions at our services yesterday; one by confession.—S. J. WHITE.

Paris, Aug. 14.—Two baptized at Oak Ridge, Monroe county, and one reclaimed at Higbee since my last report.—C. H. STRAWN.

Rockport, Aug. 15.—An excellent young lady was baptized by the writer on Sunday evening.—S. W. GLASCOCK.

Canton, Aug. 18.—Three baptisms at Stronghurst, Ill., last Lord's day.—A. N. LINDSEY.

Prairie Hill, Aug. 17.—House will not accommodate the people. Two additions and prospects for more soon. We have visited every family in the town and are now visiting those in the country for miles around. The meeting is a source of perpetual enjoyment.—MORGANS AND DAUGHTER.

Joplin, Aug. 14.—Three additions yesterday; two by letter, one by restoration. H. C. Patterson, of Webb City, F. M. Rogers, of Edina, and Melancthon Moore, of Reserve, Kansas, all spoke at our Jubilee Aug. 3d. Bro. Moore preached for us on Aug 6, and Eugene McFarland preached for us on Aug. 10, being en route to his work at the Fourth Church, St. Louis.—W. F. TURNER.

Richland.—Bro. E. E. Davidson and I have just closed a three weeks' seige at Mt. Grove with 48 added; 32 by obedience. We began here last night.—D. B. WARREN.

Billings, Aug. 17.—Five additions here at regular services in the last two weeks; four by letter; one by baptism.—F. J. YOKLEY.

Sparta.—Nine confessions here in four months. Our Bible-school is growing under the wise leadership of Supt. E. L. Eichelberger. Y. P. S. C. E. is doing a fine work in the way of training its members to take part in church work.—F. J. YOKLEY.

Ozark.—Two additions here by letter since last report.—F. J. YOKLEY.

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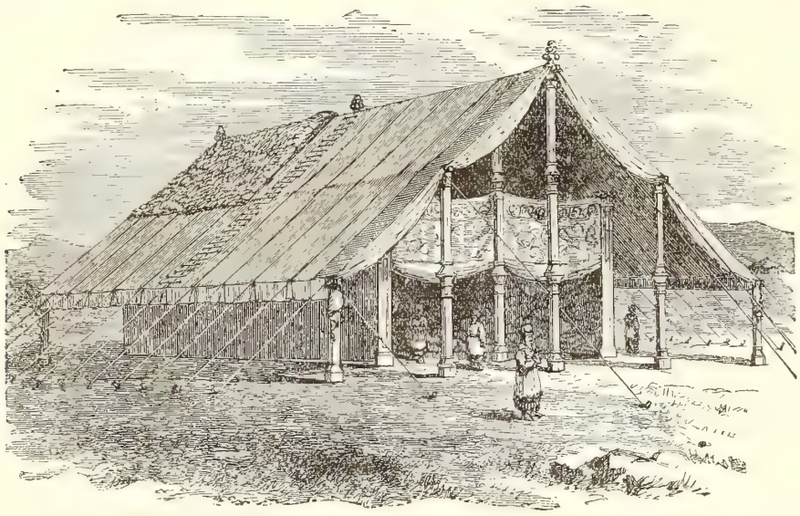
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IN THE BEGINNING.

From "Church Building Quarterly."

Some of our friends in other communions might think us a trifle assuming if we made the beginning of Congregational Church building the same as that of



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THE TABERNACLE.

True, it was the "tabernacle of the congregation," but not, in the modern sense, a Congregational Church tabernacle. It was simply the beginning of church building. The caption, "In the Beginning," has an eye to a more recent date (1608), in Scrooby, England, where and when what we now call American Congregationalism took shape and began to grow. Visitors look with reverence on the Scrooby Church and vicarage, and the Scrooby Manor House, in that historic town, as marking the spot where one of the greatest movements of the 17th century began, the movement to found an untrammeled church and lay the corner stone of a free government. The patient endurance of persecution before leaving England; the perilous voyage across the Atlantic in a sailing vessel like



THE MAYFLOWER;



THE LANDING OF THE PILGRIMS

in winter without even a wigwam welcome;

Look at the Facts.



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"I suffered fifteen years with female weakness and nervousness," writes Mrs. Vincent Bohall, of Franklin, Johnson Co., Indiana. "One year ago I began taking your 'Favorite Prescription' and 'Golden Medical Discovery.' I took six bottles of each and now I am well. I owe my life to Dr. Pierce."

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the death of half their number the first winter—all are proofs of sturdiness of character, loyalty to Christ and truth, that our nineteenth century work in the West seldom surpasses.

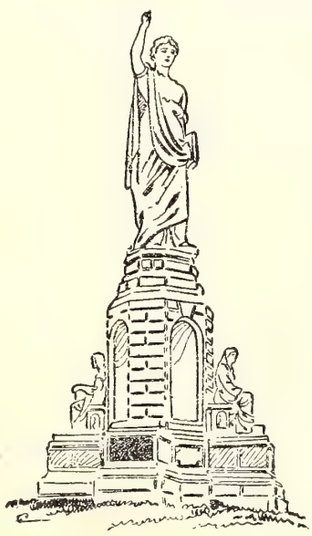
Our little bands of Christians on the frontier, meeting in log shanties and dugouts, can think back to our Congregational beginnings in Plymouth, when the transatlantic Scrooby Church of 1608 held service for a time after the landing in the "Commons" before



THE FIRST CONGREGATIONAL MEETING HOUSE IN NEW ENGLAND

was erected—"half church, half fort"—by no means an inapt illustration of the need of defense from both temporal and spiritual peril in any and every generation. What a contrast at every point of comparison, those early beginnings with our latter-day surroundings! Compare a holiday trip across the Atlantic on the "Majestic," "Alaska," "City of Paris," with the Pilgrims' three months' "tug in a tub!" Compare a winter landing in the wilderness with the waving welcome of friends to any one of our seaports. Compare Pilgrim facilities for obtaining supplies with those of the outermost outposts of our Western work to day.

The descendants of these men are in no danger of doing overdue homage to their unparalleled daring.



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is none too costly a reminder of the Pilgrims and their heroic work. No better name for the colossal figure that crowns it than "Faith." No wonder that J. Henry Stickney was moved wholly to rebuild

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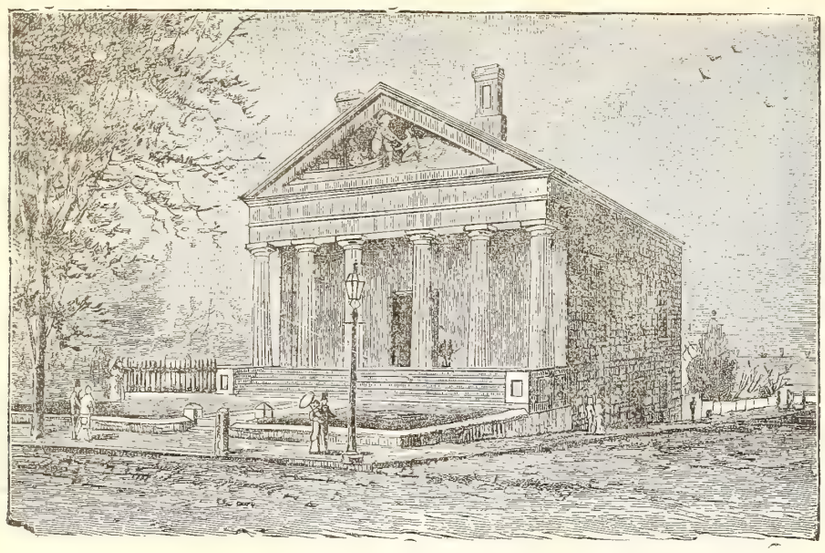
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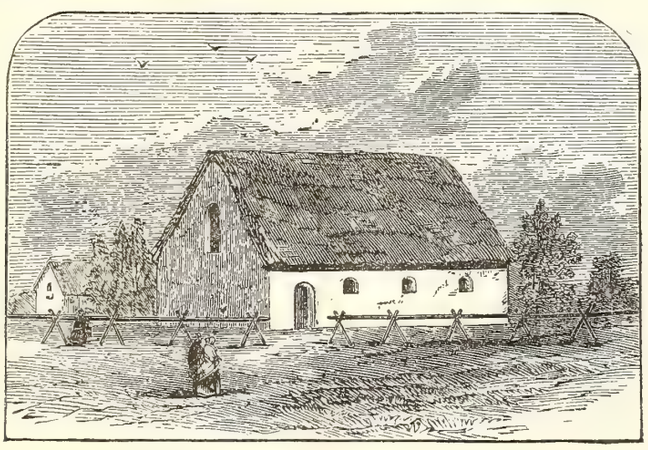
PILGRIM HALL,

and stir up the sons of such sires to make the hall a museum of mementoes. Nothing, however, that art can do will equal nature in the plain granite of Plymouth Rock.

Memory and imagination seldom have a freer field than when beside or mounted on this stepping-stone of American Congregationalism. The singularly enduring qualities of the two seem likely to go down the ages together. The canopy over the rock is a suggestion and a hint that the way to preserve our growing work is to put a canopy over every little church if we would preserve it.

With what astonishment and thanksgiving would the Mayflower passengers look on what has come out of their doing and daring! Not less than two millions of Congregational adherents to-day vigorously pushing national and world-wide evangelism.

It seemed to us, while looking on the reminders of the early days of Congregationalism on these shores, that the rude beginnings our brethren in the West are compelled to put up with might soften a trifle under the light of these early days. No less an authority than the lamented Dr. Henry M. Dexter gives a *quasi* endorsement of the probable accuracy of the following as representing



THE FIRST MEETING HOUSE IN BOSTON.

For architectural symmetry and churchly suggestion this building is not far in advance of the sod house or log shanty of the West. Not a few of our Western churches, whose beginnings were two parts hardship to three of Christian grit, are fair competitors for leadership among us. It does a church good to struggle at the outset. Money and elegance are no match in church work for manliness and energy. Many a Western farmer will see in the picture of the Pilgrim



RIDING TO CHURCH

an offset to the farm wagon—his family carriage. In the hundreds of beginnings yet to be made our brave bands will do well to read a chapter from Plymouth.

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I have received pictures of Burleigh and Henry Cash, our members in Pennville, Ill. Burleigh is 11, Henry 8. They have their caps on and look like they were just starting out to have some fun. Burleigh writes: "The best vacation days I ever had were about a week ago. I went with my brother (a preacher) to his appointment. On our way we stopped at the Soldiers' Home and made it a visit. I saw some very nice things there and I got to ride on the street cars for the first time, and got to see some very nice country." And his brother Henry writes: "The best vacation days were when we went to our farm. We had a nice time swimming with our cousin, and eating my apples. Papa got us some pet rabbits; we think they are very nice." Carl Swift (11) and Donnie (8), his sister, have just joined the Advance Society. They live in Billings, Mo. Frank M. Reid, of Madison, Cal., says: "I wrote before and said I would keep the rules, but I only kept them six weeks. But every Monday I look for the CHRISTIAN-EVANGELIST, and am always glad to see the stories. I think the society is doing a great deal of good. I will renew my rules at once."

Sometime ago I received the pictures of Jessie and Eunice Shafer. Jessie now sends the following true story about her little sister: "A year ago my little sister met with an awful accident. Papa owns a gristmill, and last year he ground on Saturdays. One Saturday Eunice was sitting in the yard playing school and teaching her dolls. The lower part of her hair had come unplaited. Mamma had spoken about it and had told her to plait up, but Eunice was too busy playing with her dolls just then. At half past eleven mamma called her to get an armful of wood. Away she ran as fast as she could, but instead of going around the mill to the wood, she went through it, and reached under the main shaft for the wood. The wind was blowing from the south and as she stooped down it blew her hair on a set screw that was on the shaft. It took her around it till it wound her hair so close it tore the scalp on the right side, making a would five inches long and three and a half wide. The line shaft on which she was caught is driven by a 10-inch belt, and it runs at the rate of 350 revolutions per minute. Her clothes were all torn off and wrapped around the shaft, while the hair on the left side of her head was wound into the boxing. Every time she went around the shaft she struck a corn-crusher that stood near. The drive-belt was very loose and her weight threw it off the pulley; that saved her life. Papa was at the door taking in corn and heard her scream. He ran to her, but the belt was off before he got there. 'Eunice, are you hurt?" he said. 'No,' she answered, but take me off of here'—but her hair was fast. Papa called to the men to give him a knife. 'No, no, don't cut my hair!' said Eunice. So the men unscrewed the boxing with a wrench and took out her hair, but it was ground off till it was only three inches long. Papa threw part of her dress around her and carried her to the house. Mamma never knew it till she saw him come in the yard. She ran out and cried, 'Oh, what has happened?' Eunice only said, 'Mamma, your little girl is nearly killed!' Her head has never quite healed up, but is doing well; she went to school last winter. Her hair on the right side has come in just as curly as it can be while on the other side it is almost straight. I hope we may never have another accident." I should think so! Children, there are some very useful lessons in that story for you. Just think how all that suffering could have been avoided if a little girl's hair had been plaited! After this, when you are told to fix your hair, you had better give your dolls a recess while you tend to it. And another thing, go around the mill when you are in a dangerous place; the wind is pretty apt to be blowing in its direction, and it might blow you into it. But I think the lesson of all is the way God loves children and takes care of them, and holds his loving arm between them and danger.

S. Lucinda P. Amsden is all just one person and she lives in Victor, Col , and she writes: "I want to become a member of the Advance Society, as I love the Bible and like to study. Will you please write me what history we are to read? I am 12 years old, a member of the church in Colorado Springs (of which Dr. B. B. Tyler is the pastor), a member of the Sunday-school and the Junior C. E. Society." No particular history is required. What we want is to acquire the habit of reading some history every week (at least five pages), so our minds will not run altogether to weeds and fiction. Pick out a history, or a biograhy that looks like it will be interesting—can't you tell by the looks of a book whether it is a bore or not?—and then fall to work. All history is true, or ought to be, and while we are reading about Mr. Micawber and Becky Sharp and Ellen Montgomery, do not let us neglect to read about sure-enough people who have lived in the world, just as we are living, who ate and slept and visited just as we do, and who became great and famous, and achieved notable things just as we expect to do. The worst thing about a history is usually the first chapter. A historian that knows his business *must* bound his country, and that is tiresome. But stick to it, cling on like a turtle in fair weather (you see I had to insist on fair weather in my simile,because a little thunder puts an end to a turtle's persistency), and pretty soon you will find yourself over the rocks, strolling in a delightful country; provided, always, that you have found the right kind of biography or history. If you don't like Dickens' "Child's History of England," or Irving's "Life of Columbus," the chances are you won't like *any* history till you are older, or have read more. But that doesn't matter. Just keep reading it any way; it will make you fat (I mean mentally, of course). You send in a report when you have kept the rules 12 weeks.

Kathleen Crouch, Lindley, Mo.: "I am spending the vacation here with my aunt. She takes the CHRISTIAN-EVANGELIST and I have become very much interested in the children's department; I would like to join the Advance Society. I live in Harris. I will be examined for the fifth grade when school commences. I am 11. I like Beside the Bonnie Brier Bush, A Hardy Norseman, Little Women and Wide, Wide World. My sister, Allison, is five." Laura Belle Campbell, Raytown, Mo.: "My brother, Franklin, has kept the rules for his first quarter. He is 14, and enjoys the work. I have kept my second quarter. We are both members of the Christian Church. I like your continued story very much, and only wish it was longer." Jessie Shafer says: "That time our page was not in the paper I felt lonsome all week!" Floyd C. Reid, Santiago, Mo.: "Now for my narrow escape. When I was about six we had a barrel sunk in the cellar for the water to run in. It was on the cellar steps one day peeping at my little brother. My foot slipped and I fell headforemost into the water. I was a narrow escape. Nobody knew how I managed to escape. When I got out I ran to mamma, crying, 'Oh, mamma, am I drowned? am I drowned?' I had heard of people being drowned, and I thought I certainly must be!" Julia Cox, Cox, Mo.: "I am glad to write this time, for I have kept the five rules. The best time I had was last summer. A few of us little folks had a picnic in our pasture. We all took a lunch with us. We played hide-and-seek and several other games. About four o'clock we all went home." Lily Gooch and Clara Moses wish to know if any others have learned the Av. S. Yell. They think it would be a good thing for all quotations learned to be put into book form. I have no doubt it would form a fine collection.

New HONOR LIST: Elmer Clarence Rinehart (2nd quarter); Julia Cox (3rd quarter); Bertha Beesley (2nd quarter), Moshelle, Mo.; Floyd C. Reid (3rd quarter); Clara Moses and Lily Gooch, (2nd and 3rd quarters—they send two reports at once), Ashland, Ill.; Burleigh Cash (2nd quarter); D. M. Shafer (3rd quarter), Decatur, Texas; Vetura Blanche Collings (2nd quarter), Raytown, Mo.; Mabel and Gertrude Minnick, Davenport, Wash.; Laura Belle Campbell (2nd quarter), and Franklin Campbell and Beauford Collings, of Raytown, Mo. Next week the continued story will tell what happened when Jotham left his friends in the cave and slipped down to the well in the very midst of his enemies. Here is a new subject for you to write upon: Favorite Characters in History and Fiction. I would like for everybody to write me a list of their 10 favorites that they have read of in stories and a list of five historical persons who they think they would rather have met in real life, or whom they like best to hear of or read about. Don't forget—10 favorites of fiction, five favorites of history, not counting any one named in the Bible. When naming a fictitious character, tell what book it occurs in. I wish when sending reports you would mark your *favorite* quotation learned during the quarter; then I can print it; when you do not, there are so many I can't print all, and don't know which one to choose.

If you are tired and dull, can't get rested, and have no appetite, take Hood's Sarsaparilla. It enriches and vitalizes the blood.

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Sunday School.

HERBERT L. WILLETT.

THE TEMPLE BEGUN.*

It has already been stated that there are strong reasons for believing that the number of returning exiles who left Babylon for Jerusalem soon after the issuing of Cyrus' decree of permission in 538 B. C. was far less than has commonly been supposed. The list which is preserved to us in the second chapter of Ezra and which at first sight seems to be the actual number of those who constituted the first migration is, on closer inspection, perceived to be rather a register of those who at a later time were actually in the province of Judah. Of this fact the hints are numerous. In the first place, those who are mentioned first as constituting important personages are Zerubbabel, the prince, the successor of Sheshbazzar, and Jeshua, the high priest, who are known to have been in Judah in the year 520 during the ministry of the prophets Haggai and Zachariah, some eighteen years later. With them is closely associated Nehemiah, whose visit to Jerusalem can hardly be earlier than 450 B. C. during the reign of Artaxerxes I. It will be noticed further that the next name in the list in Ezra 2:2 is Seraiah, which, however, in the parallel passage (Neh. 7:7) is written Azariah and which is evidently none other than Ezra himself. It will thus be seen that the leaders of the first movements for a period of a century and a half after the edict of Cyrus are set down as a part of this census. Moreover, it will be noticed in the list itself that the people are grouped according to the cities which they occupied after they returned from captivity. Mention is made of the children of Gibeon, of those of Bethlehem, Anathoth, Ramah, of Michmas, of Bethel, of Jericho and of other towns. Of course, only a period of residence in the country could have permitted a census to speak of these persons in this manner, which gives a hint that the list was one made up many years after the beginning of the revival. In the summary of the list (Ezra 2: 64, 65) we are informed that the whole number of those who had returned up to that time was not less than fifty thousand. But the situation set forth in the books of the prophets Haggai and Zachariah in 520 indicates very clearly that the population of Judah was most scanty and unpromising, and refers to the people, not in the terms which characterize the new emigrants from Babylonia, but rather the people who had remained in the country. They speak of the population constantly as the "remnant," those who were "left in the land," which might probably also include those refugees who had made their way into neighboring provinces, but were sufficiently near by to return at the first signs of reviving prosperity. It will thus be seen that there are reasons for believing that the lists given to us in Ezra and Nehemiah are rather those of the total number of the returned after many years had passed and at a time when the nation had settled itself somewhat to an orderly life. It is scarcely possible, from the testimony of the documents themselves and of the prophets of the period, that more than a small fraction of fifty thousand came at the first opportunity offered them by the king of Persia. It was this very fact which constituted the serious problem of Judah's revival. The promises of restoration which the prophets had made seemed far from fulfillment and great discouragement burdened the minds of those who had actually returned. Nevertheless, it is certain that very soon after the arrival of the first company under the leadership of Sheshbazzar, the prince of Judah, there was made a beginning of the new temple on the site of the old one in Jerusalem. It is not unlikely that there had been for some time, and perhaps during the entire period of the Exile, a semblance of worship kept up at the site. Indeed, the decree of Cyrus (Ezra 6:3) for the rebuilding of the temple alludes to the site as "the place where they offer sacrifices"—seemingly referring to a custom already in vogue and perhaps perpetuated from the time of the destruction of the city. It is equally certain that nothing very definite was done toward the rebuilding of the temple until the year 520, so that the actual work of the returned exiles at first could hardly have been more than a formal laying out of the temple site and perhaps the preparation, in some small way, of a foundation This would naturally occur soon after 538 under the direction of Sheshbazzar. Perhaps there was at that time established a somewhat more regular form of worship in connection with this foundation, but anything like actual progress in the building of the temple was not made until many years later.

Our lesson sets forth the fact of this beginning, with such accessories of Levitical service as were possible under such meagre auspices. The lines of the temple foundation were laid out and a few priests, who had come with the returned pilgrims, took the leading place in the services and with musical instruments assisted in the worship. The beginnings of the later temple psalmody are already in evidence. To be sure, many psalms of our collection are probably earlier than the time of the return, but the actual work of collection into a volume to be used in the liturgy of the temple was probably not undertaken until later. There was enough of joy, however, on the part of those present to fill up somewhat the lack of attending pomp and circumstance. Still, there were those present who had seen the old house which had been destroyed some fifty years before and who, seeing the barrenness of the city, its demolished walls, its ruined houses and the general air of desolation which pervaded the scene, together with the stately structure which Solomon had erected centuries before, wept as they marked the change. These mingled voices of joy and sorrow were the strange accompaniment of the simple task of laying the early foundations.

The reason for the slowness of the work in building the temple after it was once projected is set forth by the narrator as due to the antipathy of the surrounding people, who were not permitted to share in the work of the restored community. The reason assigned, however, by the prophets themselves at the period when the temple was actually rebuilt was that the community was so weak that it was unable to accomplish the restoration of the house of God, or was too discouraged to undertake it. Probably both reasons operated, though it is also likely that the opposition of the neighboring people was not as great at first as after the reforming zeal of Ezra had wrought that clear line of separation between the Jews and their neighbors, and had caused the feeling of resentment on the part of all outside the elect circle of the chosen people; but our narrative dwells upon such opposition as was raised to the actual work of the builders in this period. Judah and Benjamin are grouped together as the surviving people of the covenant, and perhaps, after the years during which Jerusalem had lain prostrate in desolation, the outside inhabitants were unwilling to see it return to a prosperity which indicated pre-eminence over themselves. It was perhaps partly this feeling and partly the real desire to co-operate with the Jews in their new enterprise and the refusal which they received from the leaders at Jerusalem which turned them against the new community. Certain it is that the people of the province north of Judah in the days of Jesus were as earnest worshipers of God and as faithful to the Mosaic teachings as were the Jews themselves. The Samaritans had a copy of the Pentateuch, which they preserved with scrupulous care, and they observed all the regulations of the ancient Hebrew life, claiming indeed that their sanctuary at Mt. Gerizim was the place where men ought to worship God. Of course, these movements grew up long subsequent to the time of which we are studying, but the seeds of that opposition were sown at an early period after the return. The claim is made by these neighbors of Judah that since the days of the fall of Samaria under the king of Assyria, in 722 B. C., they have observed the true worship of God and are, therefore, entitled to join with the Jews at Jerusalem in the building of their shrine. But Zerubbabel, the prince, who was a descendant of the royal family of Judah, together with Jeshua, the high priest, speaking as the two heads of the community, refused utterly any right to these neighbors to share in the work committed to their hands. This attitude on their part naturally awakened resentment and caused a long series of diplomatic efforts to be made at the court of Persia to stop the building of the temple. It was not difficult to persuade kings as jealous as those of the Mesopotamian Valley that the new elements in Jerusalem were seeking to build up an independent state and to set at naught the authority of the empire. It is probable, therefore, that both factors must be recognized—such outward opposition as was made, which was probably much more open and avowed at a period later than that of the present lesson, and, on the other hand, that weakness of the community resulting from the scanty and impoverished remnant of the inhabitants of the land and the fewness of those who had returned as yet from Babylon.

One cannot fail to observe, by carefully studying the testimony of our sources concerning this period, that the revival of Judah was very slow, laborious and disheartening, that the men who stood at the head of affairs—Sheshbazzar, Zerubbabel and Jeshua—were rather weak and incompetent for leadership and that the whole burden of responsibility for the reawakening of Israel's life devolved upon the prophets who were soon to rise to lead the way toward the actual resurrection of which Ezekiel had spoken. It is difficult to see how there could have been any revival aside from the prophetic activity. Where political plans and national self-interest failed, the work of the divine teachers appeared to supplement and overshadow all of these; and the future of Judah, together with the hope of the world's redemption through the Savior, was made possible only through the work of heroic men guided by the Spirit of God, who took in hand the small and scanty resources of the community and sought to bring order out of chaos and hope out of despair. Thus in Israel, as in every community, the preachings of righteousness is the solvent of national and individual problems. Apart from that divine instruction which comes through the preaching of the gospel, the state and society have no sure means of reaching happiness and prosperity. Every community needs the gospel and needs it in increasing measure. The Christian people are the salt of the earth. The preachers of the gospel are the prophets of the Lord, bearing witness of his will and offering the only hope for social and civic righteousness and peace.

The University of Chicago.

*Sunday-school Lesson for September 3, 1899—Rebuilding the Temple (Ezra 3:10-13; 4:1-5). Golden Text—"The temple of God is holy, which temple ye are" (1 Corinthians 3:17). Lesson Outline—1. The Beginnings of the Building (10-13); 2. The Adversaries of the Building (1-5).

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Christian Endeavor.

By Burris A. Jenkins.

TOPIC FOR SEPT. 3.

HOLDING UP THE PASTOR'S HANDS: WHAT CAN WE DO TO HELP OUR PASTOR?

(Ex. 17:1-13.)

How beautiful a thing it is, this picture of the man of God not strong enough in himself, supported on either side by his helpers. How it comes home to each one who, conscious of his own weakness, has ever been called upon to stretch upward tired hands in order that the cause of God might prevail. How weary sometimes are the hands upward held! How faint grows the heart and sick when it feels "these poor feeble hands must soon come down!" Then what joy, what relief comes with the consciousness of two or three standing by to support.

As often as not, perhaps, those who help the pastor most are doing it in little ways that they are not aware of. It's an old story, possibly, to repeat these ways, but they cannot too often be brought to our minds.

1. Stay after the Endeavor meeting to the evening service. If you do not stay, your pastor knows it, and every one who goes cuts a nerve of his arm. "But it is not possible for me to stay!" Sure? If it were a musical service by the choir wouldn't you find it possible? You are needed at the night service as much as in the C. E. meeting, to greet strangers, to sing, to supply nerve-force to the gospel message.

2. Keep that part of your pledge which is more shattered than any other, and go to the midweek prayer-meeting. You growl because the old, old speeches are made by the old, old, prosy speakers. Then you make a new one in poetry! Keep your pledge and freshen that meeting!

3. Let us never criticise our pastor *except to his face*. Let people find out his faults for themselves, but let us be determined that people shall never find out his faults from us. When he becomes unbearable to many he will go; but till that time we should suffer in silence. The greater the silence the more is the suffering reduced. Every word of criticism, however just, is a sword-thrust, not into him, but into his work.

4. Pray for the pastor. Even if our prayer is in secret, our Heavenly Father shall reward us openly by showing us added strength in our pastor's arm, and if it should once come to his ears that a little company, even if it be but two or three, are praying for him, how his face would shine!

5. When he preaches, look at him and listen to him. A listless audience is like tired arms. Some audiences sustain a preacher as wet clothes sustain a swimmer. Others are like a cork jacket. Let every hearer resolve himself into cork.

6. Sometimes a foolish little boy or girl lays a flower on the preacher's desk in his study before he goes into the pulpit. He places it in his buttonhole, and the fragrance of it is like a constant prayer throughout his sermon. Said Dr. Munger in conversation once to me, "When a preacher is in the pulpit he must never spare himself." It is then he dies on the cross. Do you not think it beautiful, then, to add a flower to the sacrifice.

7. When the preacher asks a thing of one of his flock, how it adds to the value of the service if it is done with cheerfulness! How plainly sometimes do the features say where the tongue is silent, "Well, I'll do it, but you're imposing on my good nature!" When, bless you, the good nature isn't there to impose on. Did David Harum ever say, "A willin' hoss is wuth twict as much?" If not he ought to have.

8. Help the pastor to shake hands after service with strangers and everybody. Some people think it professional in him to shake hands. If we shake too, it will destroy the professionalism, and all hands that aren't sore love to be shaken.

9. Help him visit the sick. I have known many boards of elders who are supposed to visit people, but somehow there is only one elder that ever does it, and that's Elder Brown or Elder Smith who lives in the parsonage and preaches on Sundays. Let every member of the congregation help the board of elders, which so rarely help itself, in visiting the sick.

10. Forbear nagging the pastor. He'll come to see you when your turn comes. He'll visit your section of the church work in due time. His watchful eye is over all, though you don't know it. Give him more room. He's responsible for all and he feels it. That is but a poor employe who keeps rushing to headquarters for instructions. Go on in your little corner silently, and if need be, alone. He will find you out.

Finally, if your pastor fails to thank you for your propping up his hands, do not think he doesn't appreciate it. He may be silent, but he is helped. Even if he doesn't know the quarter from whence cometh his help, the Father which seeth in secret shall reward thee openly.



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CHICAGO ST. LOUIS NEW YORK BOSTON

Marriages.

O'BRIEN—MUNTZ.—Jay L. O'Brien to Miss Lorraine K. Muntz, both of Wichita, Kan., on July 15, 1899; Rev. J. E. Lawrence officiating.

OVERFELT—BENSON.—August 15, 1899, in Paris, Mo., by C. H. Strawn, Mr. James Berry Overfelt to Miss Jennie R. Benson, both of Monroe County, Mo.

Obituaries.

BROWN.

Martha A., wife of W. B. Brown, departed this life early Thursday morning, August 3, 1899, at her home in this city. She was born in Kentucky, October 6, 1828. Her parents moved to Missouri in her early childhood. The greater part of her life was spent in Monroe County. Sister Brown confessed her faith in Christ and united with his church in her 16th year. Her life was spent in the service of the Master. She was one of God's noble women, whose many excellent traits of character have had an influence for good upon all who knew her. She had been almost a constant sufferer for more than forty years, yet was always cheerful and patient. Her faith was beautiful and her hope bright. She believed and rejoiced in the promise that "all things work together for good to them that love the Lord." For forty-three years she and her husband walked the path of life together. Three children came to bless their home, and are left with the father and husband to mourn the loss of a devoted companion, a loving mother and a wise counselor. Their hearts are sad, but they have the blessed hope of meeting again in the world of light, where there is no separation, but joy and peace and praise forevermore.

M. J. Nicoson.

Monroe City, Mo.

COLVIN.

In Beebe, Ark., July 1, 1899, A. B. Colvin, son of Mr. and Mrs. G. W. Colvin, of Arapahoe, Neb., aged 30 years. In the midst of a busy, useful life, with but a brief illness, this good brother passed to his eternal home. He was at the time of his death an elder in the Christian Church at Beebe, superintendent of the Sunday-school, and teacher of the young people's Bible class. He was also president of the local Y. P. S. C. E. and had been recently elected at state superintendent of Y. P. S. C. E. work as the recent church convention of the state held at Hot Springs. The local church is stronger for his untiring work, and the business world the purer for his carrying his Christianity into his every-day life.

C. H. C. Howard.

THURMAN.

Eliza Lenora Thurman was born at New Haven, Mo., Dec. 4, 1875. She became a Christian at the age of 17 and was a member of the Church of Christ at New Haven until her death, which occurred July 16, 1899. October 24, 1897 she was married to Jas. Thurman who, with a babe, survives her. Funeral service by the writer.

A. B. Moore.

St. Louis, Mo.

VAN ZANT.

Departed this life Aug. 5th, 1899, at Independence, Kan., Sister Mary R. Van Zant, in the 89th year of her age. She was born in Fleming County, Ky., and was married in 1830 to Elijah Van Zant who fell asleep in 1876. Of this union 12 children were born, seven of whom are dead; three of the sons are living in California and two daughters, Sisters M. M. Hallingworth and M. C. Lanning, live at Independence. Sister Van Zant united with the Christian Church in 1821 and died at a good old age, yet still a trusting child of God, sweet-spirited and patient under all of her afflictions. The writer preached at her funeral.

J. A. Smith.

WALLEY.

Lottie Elmira Walley, of Hannibal, died at the home of relatives at Emerson, Mo., July 21, 1899, aged nine years. She was happy and loved in the Sunday-school both by classmates and teacher. She made cheerful the home and every circle of playmates. Her honest, sincere and hopeful life had already predicted for her a noble womanhood. But we bow to the will of the wise Father. Her Savior needed her. The mother has had a double trial within a year, having lost her husband in a railroad wreck. She has the sympathy of all.

Levi Marshall.

WELLS.

Mary A. Wells was born in Hardin County, Ky., Feb 11th, 1836, and moved with her parents (Stephen Notingham and wife) to Richmond County, Ill. On the 16th of April, 1856, she was united in marriage to T. J. Wells, and in 1859, under the labors of Wm. Read, became a member of the Church of Christ at Union Prairie, and lived to the day of her death a true and faithful member. Sister wells was one of a few against whom no accusation of any kind could be brougth. She was ever mindful that all her words and actions should conform to the will of Christ, in whom she trusted. She died August 11th, 1899, at the age of 63 years, six months and one day, and was tenderly laid to rest in the beautiful cemetery at Ingraham, Ill.

F. M. Lollar.

The Jubilee Convention Bulletin No. 2.

CINCINNATI, OHIO, OCTOBER, 13-20, 1899.

Every state and territory in the United States will be repesented; also Canada, England, Australia, New Zealand, China, Japan, India, Jamaica. The convention embraces:

American Christian Missionary Society,
The Christian Woman's Board of Missions,
Foreign Christian Missionary Society,
Board of Church Extension,
Board of Negro Education and Evangelization,
National Board of Education, with special meetings of the alumni of each college,
Gathering of Christian Endeavorers,
Gathering of Christian Sunday-school workers,
Board of Ministerial Relief,
With many conferences, such as
Pastors and Evangelists,
Business Men,
Pioneers,
State and National Secretaries,
Benevolent Associations, etc.

It is less than a century since the Disciples of Christ began their mighty plea for the union of the children of God by a return to primitive Christianity. Just fifty years since the American Christian Missionary Society was organized in Cincinnati, and twenty-five years since the Christian Woman's Board of Missions was born in the same city. How richly God has blessed us in these years. "He hath not dealt so with any people." Within the lifetime of many who will be present at this convention we have grown from a feeble folk to number at least 1,100,000. Our papers, colleges and missionary organizations are towers of strength and ever increasing. It is fitting that we should gather this fall in Cincinnati in great throngs, were most of our missionary organizations were born, and celebrate the golden and silver jubilees of these first two societies in the city of their birth. It will be a

CELEBRATION UNSURPASSED

in the history of great missionary movements. None expect fewer than 10,000 delegates; many confidently look for 15,000. May it be greater in social joy, intellectual uplift and spiritual power. The union communion service alone will pay you for coming. Cincinnati will welcome the hosts with joy.

ENTERTAINMENT.

According to a resolution passed at the Indianapolis convention, the degates prefer to provide for their own entertainment. The Committee on Assignment, however, will take great pleasure in providing places of entertainment, according to the following schedule:

Hotels—American plan, $1 to $3 per day; European plan (lodging only), 50 cents to $1.

Boarding houses and private homes of the city will make a rate of $1 to $1.25 per day. Lodging can be secured in boarding house and homes at from 50 to 75 cents per day. Meals can be obtained at many excellent restaurants from 15 cents upward.

The committee will make no assignments until delegates arrive, but those desiring to be assigned before coming, if they tell will the committee what they desire, will be put in correspondence with suitable parties, and can arrange the matter themselves. Some have already done this.

RAIROAD RATES.

One fare for round trip has been granted from all points in Central Passenger Association territory. Tickets to be on sale October 12, 14, 16 and 17, 1899; good returning to and including October 21. Note especially the selling dates of tickets.

THE LARGEST ATTENDANCE.

The churches that are brought in touch with this convention will find it a power to quicken their spiritual life and enlarge their zeal for the Master. So it is important that everywhere churches, Sunday-schools and Christian Endeavor societies begin to plan to send delegates, and by repeated announcements seek to secure a large delegation. The churches should be made to feel that the preachers are desperately in earnest about this matter. Every church in the brotherhood should be represented. One Kentucky Christian Endeavor Society has already arranged to send fifty, a new church at Columbus, O., fourteen. Faculty and students of two colleges will be here. Canvass your church at once and tell us how many will come.

EXCURSION MANAGERS.

Fifty excursion managers are at work in different parts of the country, and many have already arranged for large delegations. Give them all the support possible, but wherever a carload can be secured, let it be done. Certainly, half rates or less can be secured wherever a large number of delegates is assured.

JUBILEE CONVENTION HEADQUARTERS.

The Central Christian Church will be headquarters during the convention for the enrollment and assignment of committees. It is now the headquarters for all the local committees. It is located on Ninth Street, near Central Avenue, and is about six blocks from Music Hall. The Central Church telephone is No. 821.

THE RECEPTION COMMITTEE.

About 150 young people are being organized to meet delegates at the trains and escort them to the headquarters. They desire to know the exact time special delegations expect to arrive, that they may meet the trains before they arrive at the city depot.

THINGS TO REMEMBER.

1. This first meeting is the reception, Thursday night, October 12.
2. Enroll at Central Church as soon as you arrive.
3. Your badge and program with music will not be given you until you enroll, and you will need these before you go to any sessions of the convention.
4. Send your name at once, indicating the sort of entertainment you desire, and the committee will gladly help you to find a suitable home.

PROGRAM.

C. W. B. M., Thursday night, October 12, to Saturday evening, Central Church.

General Board Foreign Society, Saturday, 10 A. M.

General Board American Society, Saturday, 2 P. M.

Y. P. S. C. E. and C. W. B. M., Saturday night.

Business Men's Meeting, Saturday night Grand Hotel.

Union communion service, 3 P. M., Sunday, Music Hall.

F. C. M. S., Monday morning to Tuesday noon.

Jubilee sessions, Tuesday afternoon and night, Music Hall.

A. C. M. S., Wednesday morning and Thursday night, Music Hall.

Various conferences, Thursday afternoon.

Sight-seeing, Friday, October 20.

LOCAL COMMITTEE.

A. M. Harvuot, Chairman,
Geo. A. Miller, Secretary,
E. P. Tingley, Treasurer,
H. J. Seaman, Chairman Enrollment,
J. L. Shuff, Chairman Finance,
Lottie S. Nichol, Chairman Reception,
J. A. Lord, Chairman Pulpit Supplies,
P. Y. Pendleton, Chairman Advertising,
P. H. Duncan, Chairman S. S. Committee,
T. M. Worcester, Chairman Ushers,
Justin N. Green, Chairman Assignment,
John S. Lawrence, Chairmain Hotels,
S. M. Cooper, Chairman Buildings,
R. T. Mathews, Chairman Press,
A W. Taylor, Chairman Christian Endeavor,
J. H. Fillmore, Chairman Music,
Mrs. E. P. Tingley, Chairman Badges.

ARMSTRONG & McKELVY Pittsburgh.
BEYMER-BAUMAN Pittsburgh.
DAVIS-CHAMBERS Pittsburgh.
FAHNESTOCK Pittsburgh.
ANCHOR, ECKSTEIN } Cincinnati.
ATLANTIC, BRADLEY, BROOKLYN, JEWETT, ULSTER, UNION } New York.
SOUTHERN, SHIPMAN } Chicago.
COLLIER, MISSOURI, RED SEAL, SOUTHERN } St. Louis.
JOHN T. LEWIS & BROS CO Philadelphia.
MORLEY Cleveland.
SALEM Salem, Mass.
CORNELL Buffalo.
KENTUCKY Louisville.

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Those named in the margin are genuine.

FREE By using National Lead Co.'s Pure White Lead Tinting Colors, any desired shade is readily obtained. Pamphlet giving valuable information and card showing samples of colors free; also folder showing picture of house painted in different designs or various styles or combinations of shades forwarded upon application to those intending to paint.

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FIRST and THIRD TUESDAYS

EACH MONTH

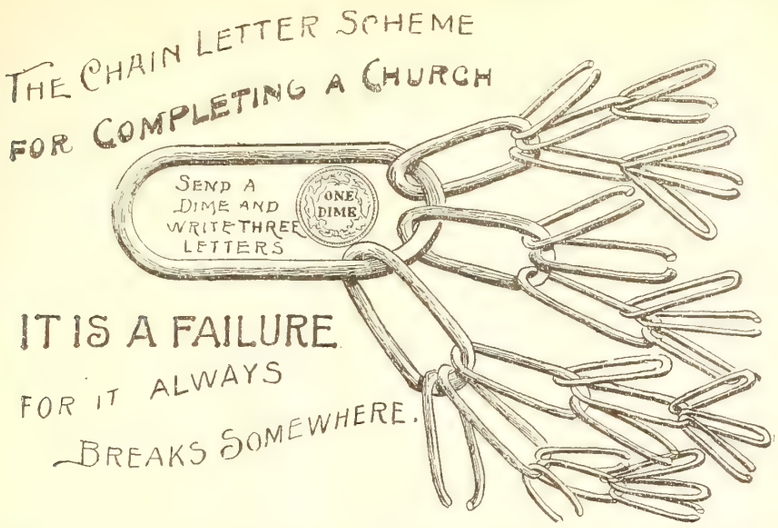
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OLD TIMES AND OUR TIMES.

BY F. D. POWER, WASHINGTON, D. C.

There was the *charity chain craze*, offering membership in the charity chain for ten cents, and requesting a busy man to return the communication with ten cents, and sit down and make two exact copies of the same, sending to two friends with the same reasonable request, and they repeat the same performance until twenty should perfect the mystic round, and closing with anxious warning against breaking the chain; and when the $200,000 thus raised is all in, the giver's name shall be enrolled, like John Hancock's, where "all nations shall behold it, and all time shall not efface it."

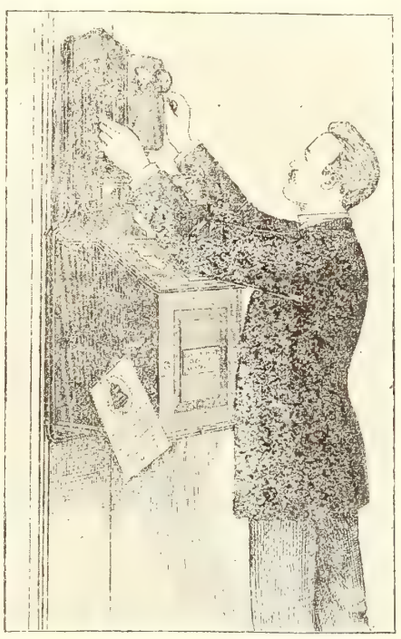
There was the *nickel-for-every-member novelty*, asking for five cents from every man, woman and child, and requesting every one to solicit nickels for one week from their friends, and when the sum of thousands shall have been raised, money may be sent, and the enterprise may be inaugurated, and the names of the great multitude of five-centers will be placed in the corner stone and recorded in a volume for their perpetual fame, and all children are requested to go without candy, and grown people to deny themselves a cigar or ribbon, and the preacher is modestly enjoined not only to do this in his own congregation, but to pursue the good work in others by correspondence.

There was the *autograph quilt curiosity*—a proposition to all good men and true in every place—twenty blocks and twenty names wanted for each block, to be marked with red thread, ten cents to be contributed with each name, and as the names of distinguished persons will help in selling, "please get the President, vice-President, members of the Cabinet and members of Congress to write their names in a block and return as soon as possible."

There was the old method of sending the pastor, or some brother or sister who travels, and get $5 here and $10 there and $20 yonder, and the cost of getting it eats up half of the sum contributed, the pastor is away from his post, and if he gets enough it is sunk in one place and never heard of again. The last brother who came to see me this way traveled a thousand miles, saw the inauguration, and got just enough to pay his way to Washington and return, and did not think it worth crediting to us in his report of funds received.

We are grieved by these devices. The good people who resort to them are our brethren, most excellent, most devoted, most worthy of help. We feel for them and want to help them. Now Church Extension meets these multitudinous calls. It looks into such cases as need investigating. By the co-operation of all our churches it provides for such as are worthy. The Church Extension Board meets the absolute necessity for a consideration of such appeals and the distribution wisely of such benevolence. By organization and united effort on the part of all, a thousand times more is done and better done than could ever be done under the old haphazard methods, and the dollar you give helps, not one struggling church, but twenty churches every century, and goes on helping for a thousand years.

A GREAT ADVANTAGE.



Suppose a telephone company should be organized for long-distance purposes and the rate would be made low enough so that every preacher in the land might have one in his house and be able to talk to his friends in distant cities.

Again, suppose all the preachers in the land felt so interested in a good Church Extension offering that they would begin to order supplies by telephone from the Kansas City office about August 1st. Telephones all over the land would be so tied up with the repeated messages to the Church Extension office that a great stir would be made in the land.

Really, why could not every preacher in our brotherhood order supplies by sending in a postal card? The board would gladly furnish supplies. They are in the office to use. There are "Nuggets of Truth on Church Extension," "Extracts of our Annual Report," "Collection Envelopes," etc. Send in your order to G. W. Muckley, Kansas City, Mo.

Again, what a great advantage to step to the telephone the Saturday before the last Sunday of September and call up some unintentionally forgetful preacher and say, "Ting-a-ling, ling! Hello, Central! Please give me the City of Forgetfulness." Getting the town, you call up the pastor who has omitted to take the offering and stir up his pure mind by way of remembrance of these things. He responds, "All right; glad you called my attention to it; for, being busy, other things had kept me from attending to it."

Really, there is no excuse for a pastor forgetting so important a duty Every congregation in the land would respond to the call for the September offering if only there were some one to present its claims. Think of 2,700 homeless congregations among us! Nine hundred and fifty churches organized the past two years. Only 550 of them provided with homes. Can we properly rejoice at the Jubilee Convention if we provide a large Evangelizing Fund and have so small an Extension Fund that 50 per cent. of our churches go down for lack of homes?

LOANS GRANTED NOT CLOSED, SHOWING THE DEMAND FOR A GREAT COLLECTION IN SEPT.

Corrollton, Michigan	$ 250
El Paso, Texas	1 250
Mt. Carmel, Kentucky	2 50
Brownwood, Texas	500
Smithfield, Ohio	750
North Lawrence, Kansas	500
Logansport, Louisiana	200
Monte Vista, Colorado	500
Berlin Center, North Dakota	400
Rochester, New York	1 000
Dodge City, Kansas	250
Mound Ridge, Kansas	125
Richland, New York	350
Cassellton, North Dakota	500
Elizabeth City, North Carolina	750
Dry Ridge, Kentucky	750
Plymouth, North Carolina	500
De Witt, Iowa	170
North Plainfield, New Jersey	1 900
Ruthven, Iowa	400
Leonard, Texas	100
Dows, Iowa	500
Pawnee, Oklahoma Territory	200
Parachute, Colorado	250
Geary, Oklahoma Territory	200
Pulaski, Illinois	100
Pineville, Missouri	250
Monroe City, Indiana	400
Riverdale, Nebraska	350
Lockland, Ohio, (colored)	500
Scottdale, Pennsylvania	1 200
Reading, Pennsylvania	2 000
Orlando, Oklahoma Territory	350
Macomb City, Mississippi	600
Oakwood, Texas	150
White Hall, Montana	300
Seymour, Indiana	400
Waukomis, Oklahoma Territory	400
Marfa, Texas	500
Macon, Georgia	2 000
Lewistown, Idaho	500
Columbus, Ohio	1 800
Ashland, Oregon	500
Roodhouse, Illinois	1 000
St. James, Missouri	300
Hunnewell, Kansas	200
Fredericksburg, Virginia	500
Melvern, Kansas	250
Mountain View, Missouri	200
Columbiana, Ohio	600
Bloomfield, Missouri	750
Stockton, California	1 500
Liberty Ridge, Nebraska	200
Chico, Texas	400
Snow Hill, Maryland	500
Goodwill, Maryland	300
Branchville, South Carolina	200
Kankakee, Illinois	1 000
Morgantown, West Virginia	1 000
Celeste, Texas	250
Stotts City, Missouri	200
Total amount	$34 895
Total number	61

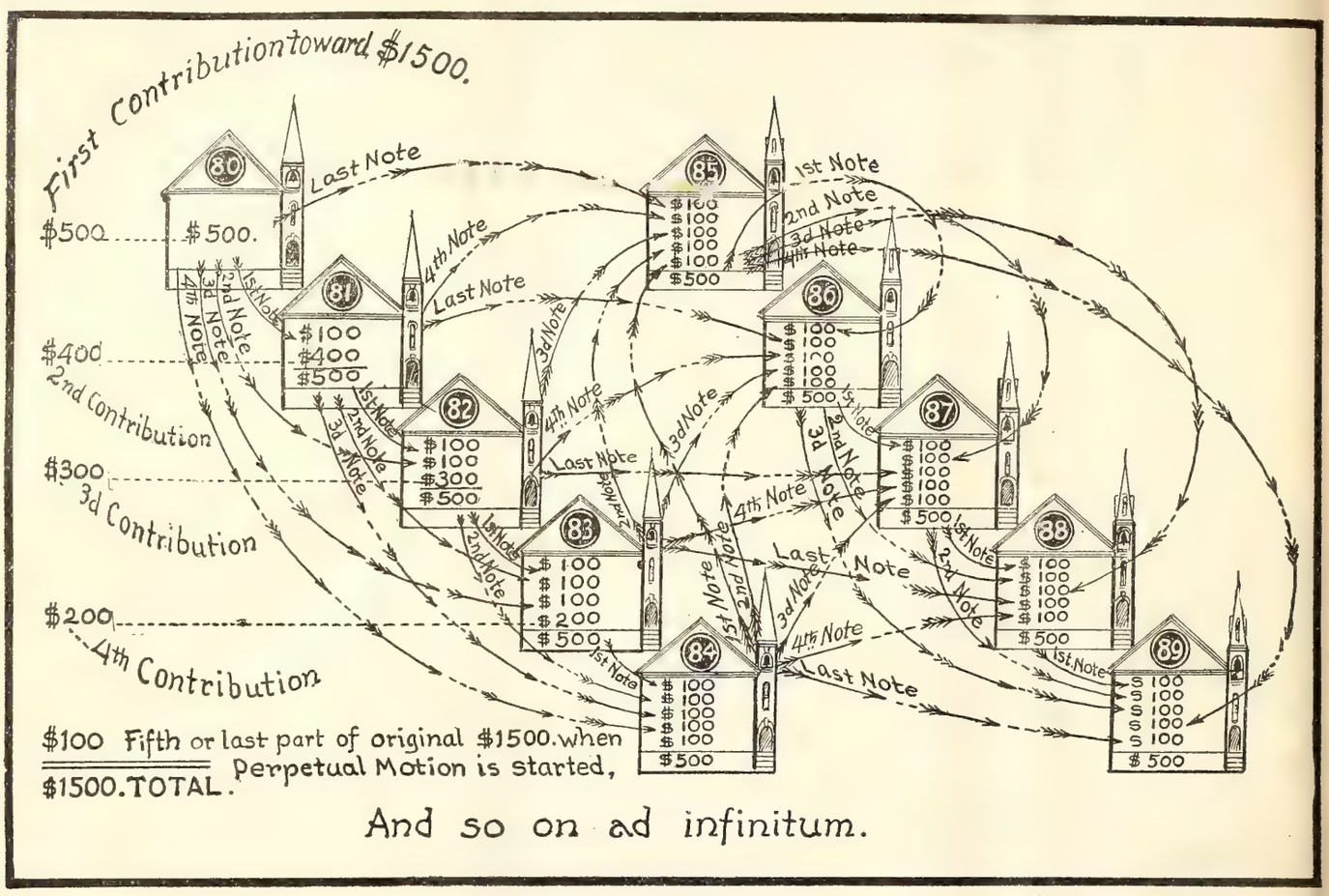
This list above shows what loans the board has promised. Most of these must be paid by the September collection. If the churches send in $15,000 in September the receipts of October, November and December, together with returns on loans, will pay the rest.

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Perpetual Motion Discovered, or what $1,500 will do Perpetually in Church Extensio



☞ **See illustration above.**

Each building in the cut represents a mission church aided by a loan of **$500** from the Church Extension Fu each year for ten years, beginning in 1880.

Suppose one of our stronger churches should undertake to start perpetual motion of money by contributing $1,5 in five years.

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In 1881, the **80** church pays back its first note of **$100** and the contributing church sends **$400** to the Board a **$500** is loaned to build the **81** church.

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In 1883, the **80** church pays off its third note, the **81** church its second note, the **82** church its first note, and contributing church sends **$200,** making a **$500** loan to build the **83** church.

In 1884, the **80** church pays it fourth note, **81** its third, **82** its second, **83** its first and the contributing chu sends its last **$100** to the Board which completes its total of **$1,500,** and the perpetual motion is started, because in 1 the **85** church is built by the **80** church paying off its last note, **81** its fourth, **82** its third, **83** its second, and **84** its fi making **$500** to build the **85** church.

By this we see that a church contributing **$1,500** in five regular annual payments may start the "Perpetual Motic of Church Extension and assist the Board each year to build a mission chapel with a **$500** loan until time shall no more.

Are you a mission church? If so, do not fail to pay back your fifth of the loan each year, for a break along line puts the machine out of order.

There are hundreds of our stronger congregations that could undertake this plan in their own name for Chri sake.—J. A. CLEMENS, Arcola, Ill.

The above is just as true of smaller contributions. The illustration serves to show what your money will working in the Church Extension Fund.

THE CHRISTIAN-EVANGELIST.

A WEEKLY FAMILY AND RELIGIOUS JOURNAL.

Vol. xxxvi August 31, 1899 No. 35

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WALTER SCOTT.

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THE
CHRISTIAN - EVANGELIST

J. H. GARRISON, EDITOR.

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The Christian-Evangelist pleads for:

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The divine confession of faith on which Christ built his church, versus human confessions of faith on which men have split the church.

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THE CHRISTIAN-EVANGELIST

"In faith, Unity; in opinion and methods, Liberty; in all things, Charity."

Vol. xxxvi. St. Louis, Mo., Thursday, August 31, 1899. No. 35

CURRENT EVENTS.

Thomas Brackett Reed, Speaker of the House of Representatives in the United States Congress, has sent in his resignation as a member of Congress from the first district of Maine to Governor Llewellyn, of that state, to take effect Sept. 4th. It has been known for several months that it was Mr. Reed's purpose to resign politics for the practice of law, and in view of this fact Republican members of Congress have decided on Gen. Henderson, of Iowa, to be his successor as Speaker of the House. Thomas B. Reed has been a conspicuous figure in our national politics for many years, and it is scarcely too much to say that he was the ablest man in Congress. He has no doubt indulged in Presidential aspirations, and his party friends have strongly sympathized with his aspirations, but so far fortune has not favored this pardonable ambition. He was, beyond doubt, one of the ablest Speakers who have ever presided over the American Congress. Though denounced as a "czar" for his severe methods of compelling business to proceed, time and his political opponents have justified his course. To voluntarily lay down the vast political power wielded by the Speaker of the House for the pursuits of private life is a phenomenon not often witnessed. Mr. Reed is to locate in New York City to engage in law practice, in which, it is reported, he is guaranteed a salary of $50,000 a year. Whether this is the chief motive that has prompted his retirement from office, or whether it is a shrewd move by which he may the more surely realize his political ambition, is a question about which there is a difference of opinion. It is difficult, however, to see how his chances for the presidency would be enhanced by this move. The money motive is probably the chief one, with some weariness, no doubt, of political life, which held no higher honors for him, in all probability, than he had already realized.

President Jacob Gould Schurman, one of the United States Commissioners to the Philippines, has returned to this country after a six months' study of the situation in those islands, at the instance of President McKinley. In an interview he is reported as saying that he is not at liberty as yet to speak so far as the results of his official negotiations with the representatives of Aguinaldo or other Filipino officials are concerned. As to the causes of the rebellions in those islands, the last of which we are trying to suppress, the principal ones, he thinks, are the "tyranny of some of the religious orders, the exercise of arbitrary power by the governor-generals and the delay and corruption of justice." The masses of the people, he says, have been told and believe that under American rule they would be subject to the same tyranny. Concerning the beginning of the present rebellion and the relation of the Tagalos to other tribes, President Schurman says:

> Before Feb. 4, the Tagalos thought that the Americans were cowards and that their victory in Manila Harbor was due altogether to their superior ships. They provoked the Americans to fight and expected to be looting Manila within twenty-four hours. Aguinaldo is believed in the islands to be honest, and I think that he is acting honestly in money matters, but whether from moral or political reasons I would not say. While I do not care to discuss the real motives behind the rebellion at this time, I will say that if it were suppressed there would be many prominent native officials out of an occupation. At present the Tagalos are levying taxes on all the other tribes, and the collectors cannot be watched to see whether they turn over all the money or not. The other tribes are neutral, and are being domineered over by small armed forces of Tagalos.

When Mr. Schurman has submitted his official report to the President he will feel freer to talk, no doubt, concerning the condition of things in those islands.

The Dreyfus trial drags slowly along, with the civilized world as interested spectators. During the past week the wounded counselor of Dreyfus, M. Labori, has sufficiently recovered from the effects of his wound to resume his place in the court, to the great discomfiture of some of the leading witnesses for the prosecution. Captain Dreyfus himself seems at last to have awakened to a realization of the conspiracy against him, and instead of contenting himself, as at first, with indignant denials of the accusations against him, and the protests of his innocence, is improving the opportunities offered him to defend himself against his accusers by a calm and dispassionate examination of the evidence which they offer. The prosecution is making considerable capital out of a report that a "Dreyfus syndicate" has furnished 35,000,000 francs to prevent the conviction of the prisoner. There appears to be no evidence whatever of such a syndicate, but the mere intimation that there is such a thing, together with the charge that foreigners are enlisted on the side of Dreyfus against France, is having its weight with many people. In spite of the fact that no new evidence of importance has been furnished by the prosecution and that witnesses for the defense have shown the baselessness of much of the testimony that has been offered, the friends of Dreyfus are not wholly sanguine of the outcome. They feel that the court-martial, made up of officers in the army who are inferior in rank to the general officers who are arrayed against Dreyfus, will be overawed by them and will fear to acquit the prisoner. A few prominent men, however, such as M. Cornely, editorial writer of the Figaro, confidently predict the clearing of Dreyfus. But whatever may be the issue of this famous trial, the probability increases that some sort of a revolution will be attempted by one class or another as a result. Evidently the political atmosphere of France needs purification, and it may require a storm to purify it.

None of the anti-trust talk of which we see and hear so much from the political leaders has the slightest effect, it would seem, in checking the formation of new trusts. A dispatch from Pittsburg announces that two consolidations of coal mining interests have been completed there within the last fortnight which will affect the consumers of bituminous coal throughout the Mississippi and Ohio Valleys and the lake region. One of these is the Monongahela Coal and Coke Company and the other the Pittsburg Coal Company. The total capitalization of these two concerns, the dispatch informs us, will be $104,000,000. Railroad and steamboat lines, coal elevators and yards are included in this combination. It is further stated that the stock of both companies has been heavily over-subscribed, and that premiums are already offered for the stock of subscription rights. All this, of course, means no good to the coal consumers throughout the vast regions of country above mentioned. Already we read of soaring prices of both anthracite and bituminous coal in expectation of the winter's demands. It would be a well-deserved providential rebuke to this colossal greed if some other kind of fuel, which would be a substitute for coal, should be discovered, and leave these great combinations stranded for want of patronage. Until such substitute is found, is there any hope in legislation for the needed protection of the common people, and especially of the poorer classes, against the exorbitant demands of these coal combines? This is a question in which a great many people are interested.

The response to Porto Rico's appeal to this country for relief from the disaster caused by the late hurricane has been such as to convince the people of that island, if they needed such evidence, that Americans have more than a mere commercial interest in them and their island. A special dispatch to the Globe-Democrat, from Philadelphia, says:

> The auxiliary cruiser, Panther, with $50,000 worth of food, clothing and building material on board for the relief of the suffering Porto Ricans, left her berth at the Washington Avenue wharf shortly after 9 o'clock to-day, for her run to San Juan, which Capt. Ward hopes to reach by Saturday. The relief committee gave out the following schedule of purchases, the greater part of which was

shipped on the Panther: Two hundred cases condensed milk, 3,661 sacks flour, 640 barrels flour, 200 bags hominy, 200 barrels rolled oats, 100 bags barley, 125 bags green peas, 680 bags pea beans, 500 cases tomatoes, 600 bags rice, 300 kegs nails, 40 barrels pork, 15 barrels beef, 309 cases corn, 122 barrels crackers, 25 barrels salt, 10,000 yards gingham, 50,000 feet lumber, locks, hinges, hatchets, saws, rules, screws, nails, screwdrivers, dry goods, ready-made clothing, lard, salt herring and other provisions. The Red Cross Association contributed $1,000 to be used for the purchase of building lumber, tools for carpenters, hardware and ready-made clothing. Powers and Weighman sent 1,000 ounces of quinine.

Whatever else may be needed to prevent suffering will be cheerfully furnished by the generous people of this country who never hear the cry of distress without reaching out helping hands.

THE CHRISTIAN - EVANGELIST AND HIGHER CRITICISM.

In another place will be found an article by Bro. G. F. Assiter entitled, "The Higher Criticism," in which the attitude of the CHRISTIAN-EVANGELIST toward higher criticism is lamented and criticized. We do not trouble our readers with mere personal criticisms, but this article deals, in a spirit of candor and kindness, with the policy of the CHRISTIAN-EVANGELIST, and it seeems but just to the writer and to ourself that we should pay respectful attention to his statements.

It is due to Bro. A. to state that he is not a long-time reader of the CHRISTIAN-EVANGELIST. Otherwise it would hardly have been possible for so clear a thinker and so fair-minded a man to have fallen into the error of saying of this paper, "It has championed the cause of the critics," etc. To say that we have "championed the cause of the higher critics" is wide of the mark. This by no means expresses our real attitude toward higher criticism and the higher critics. It ought not to be necessary for us to state that higher criticism lies outside the sphere of our legitimate work; that one must be a specialist, having the proper equipment and devoting himself especially to that field, in order for his opinion to be entitled to any weight on any question of higher criticism. That is not our work. There is a large number of scholars who are engaged in the study of these historical and literary questions. Many of these questions are very important in themselves and have an important bearing upon our understanding of the Bible. But, after all, higher criticism is but a means to an end, and not an end itself. We are glad, however, so many scholars are devoting their time and talent to this field of inquiry. We are sure that good will come out of this investigation. Errors will be committed, no doubt, and wrong conclusions will be frequently reached, which later investigation will modify or reverse; but out of it all there will come a clearer, broader, better view of the Bible.

What, then, has been and is the attitude of the CHRISTIAN-EVANGELIST toward the higher criticism? It has, indeed, championed the right of Christian scholars to discover every fact, historical, chronological or literary, that throws any light upon any book of the Bible and report the same. So far we may be set down, properly, as championing the cause of the higher critics. We have never, however, accepted, much less championed, many of the *conclusions* of the higher critics. Some of these conclusions seem to us hostile to the integrity, inspiration and authority of the Scriptures; others seem to us to be lacking in sufficient evidence; concerning many others, we have not taken the time from a busy and crowded life to investigate the evidence, pro and con., and arrive at any satisfactory conclusion. Finally, there are some results of recent biblical criticism sufficiently clear and apparent to commend themselves to our acceptance, and we have been greatly helped by them.

But, as stated above, we have not entered this field, except in a mere incidental way. One might suppose from what is stated in the article in question, and by others of our correspondents, that the CHRISTIAN-EVANGELIST was very largely devoting itself to the subject of higher criticism. If one will take the pains to examine our files during the past few years, since these questions have been rife, he will be surprised to find how little we have said on the subject. Our reason for this course has been twofold: In the first place, we do not feel ourself equipped for the work of a higher critic, nor have we the time for that sort of investigation; and in the second place, it is very evident that our readers are not prepared for any such investigation. Those of them that feel the need of such study will have no difficulty in finding the books and magazines that will assist them in their investigations.

If any one is desirous of a fuller statement of what we think our attitude should be toward the subject of higher criticism, he will find it in a small tract entitled, "Higher Criticism: What it is, and What Should be Our Attitude Toward it," which was first delivered by the editor of this paper before the Texas Christian Lectureship in December, 1893, and subsequently published in tract form by the Christian Publishing Company. Now that the editor's position has been attacked by a number of writers, we should be glad to have all our readers who are interested in this subject read this lecture. We beg leave here to make a brief quotation from it, bearing upon the phase of the subject we are now considering:

"Perhaps the most practical question for this Lectureship to consider is, What should be our attitude toward the higher criticism? Four attitudes are conceivable, viz., (1) indifference; (2) indiscriminate hostility; (3) indiscriminate acceptance of everything suggested by higher critics; (4) a hearty recognition of the legitimacy of higher criticism as an instrument for ascertaining the truth concerning the Bible, with the reserved right of accepting or rejecting its conclusions according as they may commend themselves to our judgment, after giving them an honest and fearless examination. In view of what I have already said you will not be in any doubt as to which of these attitudes I think we ought to assume. The first is worthy only of religious dullards; the second of creed-bound traditionalists; the third of unanchored rationalists who, having loosed the cable of faith, are seeking to steer their course by the light of reason alone. The fourth attitude is alone worthy of enlightened and loyal Christians, freed from the bondage of opinionism, andstanding fast in the liberty wherewith Christ hath made them free. On this point I confess to having felt for some time a deep solicitude for the brotherhood of believers with which it is my honor and privilege to be connected. Our position is a unique one in the religious world. We have broken loose from the tyranny of human creeds, not to escape the obligations of an evangelical faith, as some have done, but to put ourselves in a position where we may defend it more successfully, unimpeded by traditions and unhampered by party restraints. We have said to the whole world, 'The Messiahship and divinity of Jesus of Nazareth is the creed of Christianity and on that rock foundation we take our stand, rejecting all other foundations.' Here we have stood, fought our battles and won our victories. Our position has given us a freedom to investigate the Bible and to accept all its teachings unknown since the apostolic age. Alexander Campbell, that intrepid leader whose memory we revere, stood, in his day, in the forefront of the battle for Bible translation and investigation, urging that its books be studied in the light of their surroundings and with due consideration of who the writer was, what he was writing about and to whom he was writing. This is the very essence of higher criticism. He was not afraid of the light, but wanted it turned on from every quarter. My solicitude has been that we maintain this enlightened and courageous attitude toward biblical investigation, and not join with the unthinking devotees of adamantine creeds and traditions in decrying higher criticism in an indiscriminate way. This would be unworthy of our position and history."

This has been the attitude of the CHRISTIAN-EVANGELIST on this subject through all these years. If this be condemned by any of our readers, we are sorry for it, but we cannot do otherwise, so help us God.

The larger part of the article to which we have referred is occupied with showing what was the character of some of the men who were identified with criticism in the beginning. Only a word of reply is necessary to that part of the article. It would be an easy matter to make out a list tenfold longer of the names of consecrated, devout scholars of the evangelical type who have devoted themselves unreservedly to these biblical inquiries. Shall we reject the Declaration of Independence because Thomas Jefferson was a deist, as some charge? It must be remembered, too, that a great many writers who are charged with "infidelity," were infidels only in rejecting the superstitions, traditions and corruptions of an apostate church which they had unfortunately identified with Christianity.

The question, after all, is not what was the character of the men who started these investigations, nor what motives impelled them, but are these legitimate questions to investigate? and ought we, therefore, to grant full liberty to their investigation? We are compelled to answer these questions in the affirmative, and only those who would give them a negative answer have any issue with the CHRISTIAN-EVANGELIST as to our attitude toward higher criticism.

SIGNIFICANCE OF THE FEETWASHING EPISODE.

We have been in the habit of teaching that Christ washing the disciples' feet was a lesson of humility. That may be incidentally involved in the performance, but it is not the primary lesson Christ had in view. Those who practice feetwashing as a church ordinance and base it upon this incident are still more egregiously mistaken. Christ did not intend to make it the business of the church to wash feet, but to

wash souls. It is not a sacramental but a spiritual lesson that the Lord would impress upon his followers. It was not a fact about Christ that he wished to enforce, but a fact about the disciples, and a fact of the highest importance. What is the fact?

It is this: the act of washing his disciples' feet symbolized the fact that the outward life must be in harmony with the inward cleansing. "He that is bathed needeth not save to wash his feet, but is clean every whit." Bathing the body was symbolical of inward cleansing, washing the feet was symbolical of outward cleansing. The first was the purification of character and the second was the purification of conduct. The first thing our Lord did, therefore, was to lay stress on the fundamental necessity of spiritual or inward cleansing. "If I wash thee not thou hast no part with me." "If I wash thee thou art clean every whit." He refers to the inward, spiritual washing of regeneration, represented by all the types and shadows of the law. When a priest went into the tabernacle to officiate at the altar of sacrifice, he had to undergo certain ablutions or washings of the body, and every evening and morning when he went in he was required to wash his hands and feet, not only to set forth the fact of a constant inward renewal of spiritual life, but to symbolize the need of keeping the outward conduct in line with the inward purification. That is the great lesson here. Let me state it in a single sentence: Bathing is a symbol of complete inward purification, and he that is inwardly purified needs only to live a clean outward life, symbolized by washing the feet.

Feet, in the Bible, stand for motion, for activity, for service, for doing. Walking, in Scripture, means active outward service in doing the will of God. "Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners." "Walk worthy of the high vocation wherewith ye are called." "Walk in wisdom toward them that are without, redeeming the time." "Walk humbly with thy God." Inward conviction and the profession of an inward change must be followed by outward conformity—regeneration by reformation. Words, deeds, life and conversation of a Christian must be in harmony with an inward, spiritual change. If a man professes sanctification, people say, Live up to it and and we will believe you have it. It is better to live it without professing it than to profess it without living it, for people will argue from the fact to the claim, but not from the claim to the fact. The regenerate life within must lead to reformation without. As John said to the Pharisees, make your lives consistent with your repentance. If a man professes regeneration, he must bring the spirit he manifests, the words he utters, the acts he performs into harmony with the claim that he has been inwardly cleansed by the Holy Spirit. His feet and hands, the instruments of action, must be clean as well as the body they are acting for. Conduct must and does tally with character. If there is one thing plain above another in the teaching of Jesus it is that men must live right to obtain his approval and save their souls. In defining the difference between the believer and the unbeliever he uses this language concerning the latter: "Their condemnation lies in this, that though the light has come into the world, men liked the darkness more than the light, because their actions are wicked. Indeed, all who are living wrongly hate the light and will not come to it for fear their actions should be exposed; but those who act up to the truth come to the light that their actions may be shown to have been done in reliance upon God." He makes everything turn on the way a man lives, on conduct as an index to character. He says: "For the time is coming when all who are in their graves will hear his voice and will come out—those that have acted rightly rising to life, and those that have lived wrongly rising for condemnation." The inward cleansing must be proved by the outward cleanliness.

I am glad we are coming more and more to this idea of Christianity. Eighteen years ago the Christian Endeavor Society was born, and no movement of modern times has been so useful in emphasizing ethical and practical Christianity. Its idea of consecrated service and of carrying Christ's redemption into the workaday world of every-day life, into society, politics and business, is helping us to preach and to practice a better gospel than we have known before. An organization that solemnly pledges all its members to do whatsoever Christ would like to have them do is bound to make a vital contribution to the Christ—idea of human life. If a minister ventured a few years ago to discuss such subjects as fewer working hours, or more humane treatment of girls and women, or the advantage to society of reforms which in all likelihood would diminish the dividends of certain corporations, he had to endure the running if not the consuming fire of the pews. As long as a preacher contented himself with vaporish and feathery generalities and with fluffy sentimentality, he was let alone; but whenever he has advocated specific measures of righteousness he has generally been treated as Howells declares Tolstoy has been regarded ever since he accepted Christ's method, as erratic or crazy, or as inclining dangerously toward the avenues of anarchy. At such times some pious bondholder has significantly whispered, "Preach the gospel;" and when the prophet of God in a modern pulpit has protested that railway men should not be despoiled of their rest day, or made to work fourteen and sixteen hours a day, and when they have rebuked the authorities for shooting helpless miners in the streets, or have raised their voices against lynching, or have pleaded for amore equal distribution of the good things of life, they have frequently been reminded that they should preach the gospel. Christian Endeavor and other God-inspired movements have taught us that these are the identical fruits that the gospel of Jesus Christ was intended to produce in human society. The program that Christ himself presented distinctly marks these and other things like them as the necessary outcome of his evangel. A professed inward regeneration that does not reform individual life and the world and make men better in character and outward conduct is not worth a fig to king nor country.

There is another vital lesson in this incident. The injunction to disciples to wash each other's feet symbolizes the obligation of mutual help to live consistent lives. I have made you clean and helped you to be better men, and that is what you are to do for each other. We cannot be good and we cannot be bad without the help of others. "Am I my brother's keeper?" No, Cain, but you are your brother's brother. The family of man is a brotherhood, and it is the part of a man to help his brother man toward goodness and happiness. We are influenced and molded by our associations. If our companions are all good we can scarcely be bad; if they are bad we can hardly be good. So much a long communion tends to make us what we are. If a bad man joins a good society one of three things will happen: he will become good, will instantly fire himself from the society, or he will play the hypocrite and pretend to be good. If every man, woman and child in St. Louis were good and pure and a bad man came into town at the south end, one of two things would happen when he got to the north end: he would be a good man himself or he would go on to Chicago and never set eyes on this place again. Every clean man helps others to be clean, and every moral church moralizes the atmosphere of the community in which it exists. Very few men can be good or bad without reference to the character of their felowmen. I heard a gentleman say last week, if a good boy came into the town where he lived the boys would guy him to death if he didn't go their way, and two or three young men have told me the same thing in reference to their class. Is it not a terrible thing that our boys have to choose between perdition and isolation? Yes, and we are to blame for this, because we do not live better lives and insist more strenuously that others shall behave themselves. Every young person has this choice to make—whether they will choose a few good people for associates, or run with the crowd to destruction. If boys grow up to be good men, and girls grow up to be pure, godly women, it will be because of the help we render them and the influence we bring to bear upon them. If the weak Christian reforms and leads a more consistent life, it will be for the same reason. It has been said that no man can get rich without his wife's consent. Can a man live a Christian life without his wife's consent? Is it not difficult for a man to live the Christian life without the help of his brethern?

A FINAL WORD.

When careful and deliberate plans are made by a commanding general just before entering upon a decisive battle he calls around him all his officers and men and speaks a final word. It is a final word to those who are interested. It is right to speak it. Much depends upon it. The scales of battle are sometimes turned by it. The responsibility of the occasion, how much depends upon winning, and the fact that the eyes of the nation whose battles these men have fought are upon them now, are all enforced. Other lesser and minor battles may have been fought without much planning, they may have been surprises in the way of engagements—mere skirmishes—but no decisive battle was ever entered into without careful planning or without a final word to those upon whose bravery and skill depends the victory.

On next Lord's day a victory is to be won for Church Extension. It must be a great spiritual and financial victory. If neces-

sary to win, the battle must be waged all through September and not only upon the first Sunday. In fact, the forces may not all be engaged the first Sunday because the time may not be ripe to move. Let us have a final word together before this battle begins.

The pastors and elders of our churches are the commanding generals. They must get together on Sunday morning the day of the offering. They should take into their counsel the deacons and the whole official board should pray with their pastor and have a final word together. For the hour other things should be forgotten, and they should think only of making the offering for Church Extension a conspicuous success. The pastor and elders should agree to be examples of liberality, and the deacons, church clerk and treasurer should be not any the less liberal. The entire official board should decide to give as God has prospered them and make their giving an example. If this is done in the spirit of Christ and to prove that as officers they are interested in securing a large offering, the victory is assured. Under the inspiration of such a meeting of the board of officers, just before the services begin, the preacher can enter his pulpit that morning and, with the flush of victory on his face, he can preach the final words to his congregation that will win such a victory over avarice and selfishness that the congregation and the church at large will have reason to rejoice at the great Jubilee Convention. The 2,700 homeless missions will take on new life, and though they may not be present at Cincinnati at the Jubilee Convention, their hearts will be there and they can have a jubilee of their own.

On the first Sunday of September and on succeeding Sundays until the victory is won, there is opened up to us all a wide channel for the outflowing of our liberality in healing streams to bless the land and to send back a blessing to our own hearts. It is not less needed to save the church from the curse of unconsecrated wealth than to rescue weak and struggling bands of Disciples from discouragement and defeat.

Hour of Prayer.

MINISTERIAL RELIEF.

(Uniform Midweek Prayer-meeting Topic, Sept. 6th.)

(Phil. 4:15:19; 1 Cor. 9:7-14.)

(Concert of Prayer for Missions.)

CENTRAL TRUTH: *It is according to the will of God that those who minister in spiritual things should have their temporal wants provided for by those to whom they minister or have ministered.*

It was not only a beautiful and gracious act of brotherly love on the part of the church at Philippi to make up a box of good things to send by the hand of Epaphroditus to Paul while he was a prisoner in Rome, but in so doing the church was discharging a very solemn obligation which it was under to provide for the wants of one who had given himself so unselfishly to the spiritual enlightenment of themselves and others. It is very evident from Paul's acknowledgment of this gracious gift in the passage from the Philippian letter cited above, that he felt very deeply this token of their brotherly regard and that he derived great joy and satisfaction from it. And this, not simply from the fact that his wants had been relieved, but that these gifts were proof to him that their hearts were enlisted in the work and that this fellowship with him in his labors would redound to their own good. It is not difficult to imagine how the gloom and loneliness of his prison cell were dispelled by the coming of Epaphroditus with these tokens of love and good will from the brethren and sisters in Philippi. One can hardly resist the conviction that Lydia, "whose heart the Lord opened," was a leader in this good work. Nor can we doubt that the Philippian jailer and his family were eager and joyful participants in this blessed fellowship.

But have we no brethren to-day, aged servants of God, who having given their lives unstintedly to the work of the kingdom, are in their old age in prison cells of penury and want, dependent upon the lowly gifts of the churches for the very necessities of life? Have we no debts to discharge in the way of brightening the lives and lightening the burdens of these aged and infirm ministers of the Word? Be it known to the churches of the brotherhood that there are scores of such worthy patriarchs who are looking to them for the love-tokens that shall protect them from hunger and cheerlessness during the oncoming winter.

The principle which governs in this matter of caring for the ministry is stated in the second passage referred to above. The law of Moses which provided, "Thou shalt not muzzle the ox when he treadeth out the grain," only expresses a principle which is universal in its application and which has special significance, he tells us, in reference to the ministry. Putting it as a matter of equity, the apostle raises this question: "If we sowed unto you spiritual things, is it a great matter that we shall reap your carnal things?" Is there anything more than right and justice in this? If men who devote themselves to the spiritual welfare of their fellowmen are prevented thereby from providing for their temporal necessities in old age or in time of sickness or disability, are not their brethren under the most solemn obligations to see that these necessities are provided for? So Paul reasons.

Nor does this matter rest simply on apostolic authority. The apostle traces back the principle to Him who had "all authority in heaven and on earth." Referring to the custom under the law, that those who ministered about sacred things were permitted to eat of the things of the temple, he adds: "Even so did the Lord ordain that they who proclaim the gospel should live of the gospel." This ought to be sufficient for every one who regards Jesus Christ as the supreme authority in the church. It is his divine ordination or arrangement that the men who preach the gospel shall in that holy calling find their necessary support.

It is known to all who are familiar with our history that the pioneers in this Reformation, and many of those who were successors of the pioneers, were compelled to preach the gospel with little or no compensation, often doing so at their own charges in order that the truth might be spread abroad. There were no churches to support them. Their love for the cause was so much greater than their love of earthly gain that they reckoned not with the future old age or disability, but gave their strength freely to the work of the ministry. Some of these yet linger with us. We owe it to them, we owe it to ourselves, we owe it to the cause that they and we love, to see that they are not forgotten in their age and poverty, but that their hearts are cheered and their bodily needs provided for by their brethren who are reaping the harvests from their faithful sowing.

Let us remember these venerable and disabled servants of Jesus Christ, both in our prayers and in our gifts. Let us pray that God may fill their hearts with peace, and be their strength and their support as the shadows of the oncoming night gather about them. Let us pray, too, that we may be used of God in ministering to their comfort and cheer, as we are the recipients of spiritual benefits which have come through their ministry.

PRAYER.

Our Father in heaven, we thank Thee for that great Missionary whom Thou didst send into the world to minister to our spiritual needs. We thank Thee, too, that through Him Thou hast called into the fellowship of Thy service so many faithful men who have given themselves unstintedly to the proclamation of the gospel of Thy grace. Some of these have grown old and poor in preaching Thy Word. It is Thy will that we who have been favored with material blessings shall minister to their necessities. We pray Thee that Thy church may recognize more fully this divine obligation, and may we be more faithful in ministering to their temporal necessities, even as they were faithful in ministering to our eternal needs. So shall we who live to-day enter into blessed fellowship with those who have gone before us, and have borne the heat and burden of the day, that togeher we may share in the joys of Thy full salvation in the world to come, through Jesus Christ our Lord. Amen!

Editor's Easy Chair.

OR

MACATAWA MUSINGS.

Cascade, Michigan, had a Rally Day on Lord's day, August 20. J. W. Allen and the editor of this paper had an engagement to preach on the occasion. Now Cascade is located on the bank of Thornapple River, a fine bass stream. It was decided to go a day ahead of time and enjoy a day's fishing on this clear, sparkling stream. Early Saturday morning found us wending our way up the east bank of the stream in two wagons, hauling two flat-bottomed boats, which were to be committed to the river at a bridge five or six miles above the town of Cascade, at which place we would land in the evening with more or less bass. Our party was five in number, including the guide and experienced punter, Mr. C. F. Holt, who is engaged in fish culture. The other two members of the party were Arthur Garrison and Dr. Seimaro Kubota, our Japanese brother, who had an engagement to lecture at Cascade Monday evening. In one of the boats we placed Bros. Allen and Kubota, directing them to a certain pool, near by, where they were to try their luck while the other members of the party in the other boat should go up the stream a little ways to test one or two favorite resorts of the wily bass. Oars are unknown to the boats that do business in Thornapple. A long pole to guide the direction of the boat and help to push it over the shallows is the

substitute for oars. Now this mode of navigation was new to the aforesaid ex-Cleveland pastor and Japanese lecturer. We expected to overtake them in a little while and point out to them the most advantageous places for casting their lines. The last we saw of them the boat was headed downstream, while the representative of the chrysanthemum kingdom stood on the forward part, pole in hand, attempting to guide the boat from that disavantageous position. They soon disappeared from sight in one of the numerous bends of the river, and we saw them no more until we reached Cascade in the evening. By cross-questioning we drew from them sufficient information to indicate that they had had a picturesque voyage down Thornapple. It seems that they had lost control of the boat, partially, in shooting the rapids, had come very near capsizing once or twice, had lost their lunch in the stream and chased it in vain, and been out in the water wading and pulling the boat and had landed at the hotel, a little below Cascade, at two o'clock in the afternoon, hungry, wet and weary, bruised and battered, without a fish, or having had even a nibble. They reported, however, that they had seen large numbers of great fish, which refused to pay any attention to their bait. When our boat landed at Cascade at six o'clock in the evening, they met us at the shore, smiling, and looked on with open-eyed wonder as we threw on the bank, from the locker in our boat, fourteen beautiful tiger bass. They insisted, however, that they had had a great deal more fun than we had, and we do not doubt it.

The day was hot, but grateful was the shade of the trees which grew along the banks, and more grateful still was the cool springs along the shore whose clear, cold waters make small tributaries to the stream. By one of these springs we paused at noontide and ate our lunch. But most grateful of all was the occasional leap of a bass from the shade of some stone or log in the stream to take our minnow and find himself an unwilling captive on our hook. And then the thrill of the strong pull as we reel him in—what is there like it? An amateur photographer caught the editor in the act of landing a two-and-a-half-pound bass, and the snapshot gives a good idea of the style of boat used and of the picturesque stream which, in its crystal clearness, mirrors the trees on the bank and presents a forest below matching that above. It is pleasant to drop slowly down such a watercourse, watching the tribes of minnows darting hither and thither, and ever and anon pausing in the deeper pools, to take out a few game bass. The lights and shadows among the trees, the wild cry of the bittern as it flies along the stream, the swoop of the kingfisher as he dips into the water for a fish, and the graceful curves of the winding river make a panorama of sights and sounds which leaves no room for monotony. Our guide, Mr. Holt, who has lived beside the stream and fished in it for forty years, does not exactly have a pe sonal aquaintance with each bass, but he knows their habits and habitats, and can tell you where to cast with a good show of getting a "strike." When we fish in the Thornapple, commend us to Mr. Holt for a guide and a skillful manipulator of the boat.

Rally Day at Cascade was a success. It is the only church in the village, or the immediate neighborhood. William Chapple, the pastor, has only been there a few months, and having found a debt of $150, he took this method of raising the indebtedness and giving a new impetus to the church. There were three services—morning, afternoon and evening. These were all well attended. A free dinner was served in the Town Hall at noon. The entire amount of money called for was raised. The pastor was delighted and all the people seemed to rejoice with him. This has been a sort of mother church, from which have gone out many members who have become useful elsewhere. A number of members from Grand Rapids and other neighboring churches were present, to contribute to and participate in the enjoyment of the day. Among these visitors were L. C. Stow and family, of Grand Rapids. Bro. Stow confessed Christ in this church when he was sixteen years of age. Many who could not be present sent letters, which were read. It is believed that the day will mark a new epoch in the history of the church. It was a very enjoyable one to visiting preachers as well as to the congregation, and our thanks are tendered both the pastor and the brethren for their kindness to us.



We were, by invitation of a neighbor, having an enjoyable ride in his launch on Lake Michigan. There was a little breeze and the launch rose and fell gracefully as it passed over the billows. A bright little boy of five years in the party was noticed sitting very rigidly and holding on very tightly. In answer to an inquiry he said, in artless simplicity, "I'm holding the boat tight to keep it from rocking." It occurred to us a good illustration of what a great many older people are doing. There is many a man fretting all the day and lying awake of nights, for fear something will go wrong. He is holding the boat to keep it from rocking or overturning. He imagines that if he were to relax himself the particular enterprise about which he is anxious would go to pieces. Some good people are fearful that the church will be overturned by the waves of skepticism, and to prevent such a catastrophe they are holding on very rigidly to certain ancient theories and interpretations which they have come to believe are quite essential to the safety of the church. Others are deeply concerned about the fate of the Bible. They are continually making props to hold it up, or throwing up outer breastworks to protect it from the assaults of its enemies. It would contribute vastly to their peace of mind and serenity of soul if they could understand that whoever or whatever runs against the truth, or any divine institution or arrangement, is broken to pieces; that God has his church and his Word under his own care, and that he is not dependent on any artificial modes of defense for their protection. One of the great dailies of the country sometime ago advised a certain prominent lecturer who was dealing with all manner of problems from his rostrum, and solving all kinds of questions, and overthrowing all kinds of heterodoxy, to "take a month off for rest and allow God to run the universe!" The advice was wiser, perhaps, than the editor knew, for the lecturer referred to has been crushed by attempting to carry too heavy a burden. He was trying to keep both the ship of state and the ship of Zion from overturning. The great God, who "sitteth in the circuit of the heavens," holds this little ball which we call the earth, with all that is precious in it, in the hollow of his hand. Let us do what we can to make it a better world, but let us not worry. God reigns, and he is not going to let the devil upset the boat that is carrying its precious human freight to the divine haven.

Edgewood-on-the-Lake,
Macatawa, Mich.

Reformation of the Nineteenth Century

NINE DECADES OF HISTORY

THE FOURTH PERIOD.

T. W. GRAFTON.

V. The Growth of a Progressive Spirit.

The "Louisville Plan" not only failed to conciliate the anti-society brethren, but, what was more disastrous to the cause of missions, it failed to bring financial relief to the embarrassed treasury of the missionary society. The plan was faultless as a theory. As a literary production it reflected credit upon those who drafted it. But when applied to existing conditions it would not work. Churches which had been indifferent under the old plan remained indifferent. Individuals who had been deaf to the appeals of an unsaved world were afflicted with deafness still. The opposition held aloof from it until it failed, and then excused themselves for refusing to cooperate on the ground that it was a failure.

The receipts of the society which, under the old constitution, had averaged about $10,000 a year during the previous decade, did not average $4,000 during the next ten years. The first year under the "Louisville Plan" the receipts, which had been $10,910 before they began meddling with the constitution, fell to $4,529, and the board was ultimately compelled to draw upon the resources from the hymn book fund to pay the salary of the corresponding secretary. It was no fault of the management of our missionary interests that failure confronted the new plan. If any man in the brotherhood could have worked it, Thomas Munnell, the corresponding secretary from 1868 to 1877, was that man. His talent and consecration, his pluck and energy, his wide experience and administrative ability fitted him for the position, but could not wring success from an impracticable system. Before the end of the first year it began to look like the days of our missionary activity were numbered. Good brethren became justly alarmed at the situation. In June, 1870, the editor of the Millennial Harbinger wrote:

> There is now a crisis before us in the General Missionary Society and it is with no ordinary interest we await the issue. Whatever that will be it will, at least for many years to come, so far as we can see, be decisive. . . . . Now the real test is to come, whether we are in heart and soul a missionary people, and can work together as one or not. If after a sufficient trial we now fail, then truly we have no further hope in that direction. The sad truth, sad beyond expression, will then break with all the force of unquestionable reality upon us that either we are not in convictions and feeling a missionary people, or that with all our grand plea for Christian unity and union we are altogether unable, as a body, to join our hands actually in an organized, permanent work. Every true friend of the mission cause and every one who has the interests and character of our brotherhood and cause deeply at heart should feel the full importance of this crisis and do his utmost with himself and others to bring about a good result.

In spite of the failures, for which the "Louisville Plan" and the anti-society leaders were responsible, the interest in the cause of missions among the Disciples survived and was soon to manifest itself in new forms of co-operation and over new fields of missionary activity. During this period of missionary doubt and despair the undercurrent of thought and feeling was setting strongly toward the adoption of more liberal and aggressive measures for the evangelization of the world.

The year 1870, the most hopeless in our missionary history, was also the seed time of influence which were shortly to awaken us to a sense of our responsibility. Through the dreary years of hopeless discussion over plans the conviction was deepening and spreading that, whatever the *modus operandi*, we must be a missionary people or die, that a poor plan was better than no plan at all, that work done after a faulty model was preferable to nothing done on the most approved apostolic basis.

This sentiment now began to find men bold enough to become its champions in the face of the brand of unsoundness which was sure to be inflicted upon them. We have seen how Isaac Errett, during the early portion of this period, contended almost alone in the columns of the Christian Standard for a more liberal and liberalizing policy. From 1869 on he found himself in company with a group of editors not less devoted than he to the cause of Christian missions. The Apostolic Times appeared early in the year, and though conservative in many respects it recognized the importance of aggressive missionary measures to the life and growth of the Current Reformation. About the same time appeared the Gospel Echo, with its young editor, J. H. Garrison, full of missionary enthusiasm, and the Christian, under the management of T. P. Haley, G. W. Longan, A Procter, A. B. Jones, B. H. Smith and George Plattenburg—the two papers soon to be merged into one and from St. Louis to sound forth a call to missionary co-operation. In Iowa the Evangelist, an obscure little monthly, about this time became a weekly and soon made strides toward metropolitan journalism, progressive and aggressive in its spirit at every step of the way. The influence of these papers is not to be overestimated in the work that was now being accomplished under the flag of truce and failure that floated above the "Louisville Plan."

Another factor not to be overlooked was the influence of our feeble but heroic young institutions of learning, which were springing up in various quarters, each one to become a liberalizing center. Too much cannot be said for the work done by these struggling, unendowed colleges in revealing to the Disciples their rightful attitude toward measures and expedients which were to insure enlargement, nor for the self-sacrificing men who filled their chairs without adequate support, that they might point a younger generation toward a surer path of conquest. Realizing the danger to come from this source the conservative forces now attacked an educated ministry, and the institutions that were sending them out, as they had previously attacked missionary organizations and modern expedients. As liberal views began to influence the professors of our colleges they came in for their share of conservative criticism. Even the sacred memory of Alexander Campbell and the hallowed associations of Bethany were no barriers to the iconoclasm of Mr. Franklin, who had become exceedingly mad at whatever fostered a progressive spirit.

> "We do not disguise the fact," he wrote in the Review of 1873, "that we are not working for Bethany College. We are taking no interest in it. We worked for it all the time til Bro. Campbell died. . . . But things have been occurring all along since to cut our affections off from it till we have no sympathy with it. We do not believe it is doing the cause any good. We are now measuring every word we write and know the measuring of every word. We can give reasons for what we are saying to any extent the reader may desire. We shall put down a very few things briefly here: 1. We have become perfectly satisfied that education in the popular sense is partly secular and is not a church matter. The church ought to be connected with no educational enterprise. We are in favor of no church college. This is a matter that may be discussed at length, but we enter into no discussion of it now. Still, this would not utterly cut off our sympathy with Bethany, other matters being equal. 2. One of the main pleas Alexander Campbell made for a college under the control of Christians was in view of the moral training that no man was educated in the true sense who was not cultivated in heart. This we hold to be as true as any principle yet uttered. To this end there should be *sound professors* to train students and there should be a *sound church* in the vicinity of the college maintaining the highest order of morality, order and discipline."

In spite of the failures that had attended our missionary movements, in spite of the protests of ultra-conservative leaders and editors, a liberal, progressive spirit now spread rapidly among the churches. The voice of the Master saying, "Go," was heard above the noise of unseemly strife about plans in the execution of the divine command. As our progressive leadership began to see more clearly and to feel more deeply the needs of the brotherhood they began to realize the inadequacy of efforts then being made and set about at once to devise more liberal things.

For lack of funds the earlier attempts of the American Christian Missionary Society to carry the gospel into all lands had been given up. Dr. Barclay who, for several years, hampered by inadequate support, had struggled to plant a mission in Jerusalem, was recalled at the beginning of the war by an empty treasury. J. O. Beardslee, who had been sent to establish a mission in Jamaica in 1858, after an encouraging success of several years on that island, was compelled at last to abandon the enterprise for want of means upon the part of the society to sustain it further. All the energy of a people now numbering nearly a half million were being expended upon the home field. Nowhere outside our own land was there a voice raised in defense of the primitive Christian faith. While other religious bodies were putting treasure and brain and blood into the work

of carrying the gospel to pagan lands we, who were loudest in our professions of loyalty to the great commission, had utterly failed to respond to its marching orders.

The importance of a distinctively foreign mission work now began to be felt among our representative preachers. In the lead stood Isaac Errett. As he now studied the needs of the movement he began to feel that not only the salvation of the pagan, but the salvation of the church itself, demanded that we who claimed to be guided by the will of the Master, expressed in his written Word, should get in line with God in his revealed design of world-wide evangelization. He was sure that we would never take our rightful place among the religious forces of the age until we enlarged our plans of conquest so as to embrace all the nations of the earth. As early as 1873 Mr. Errett, in the columns of the Christian Standard, advocated the organization of a society that should turn its attention exclusively to the foreign field. At the General Christian Missionary Convention, which met in Indianapolis that year, the importance of this step was urged, but no action was then taken.

In the meanwhile, as men were meditating over this advanced step, and hesitating and wondering how it could be done, a few Christian women at a meeting in Indianapolis in the summer of 1874, proposed the organization of a society among the sisterhood of the church that should take up the neglected work of missions. Quickly responding, the Christian Woman's Board of Missions was organized, and at the General Convention, which met in Cincinnati in October, received the following recognition at the hands of the brethren:

Resolved, That this convention extend to the Christian Woman's Board of Missions recognition and hearty approval, assured that it opens a legitimate field of activity and usefulness in which Christian women may be active and successful co-operants of ours in the great work of sending the gospel into all the world. We pledge ourselves to "help these women" who propose to "labor with us in the Lord."

The climax of our missionary movement was reached the following year when the organization of the Foreign Christian Misisonary Society was effected. The General Convention met at Louisville. Mr. Errett, as president for that year, in his annual address again called the attention of his brethren to the subject that was on his heart, reminding them that "no people had ever been blessed in their home enterprises without a foreign missionary spirit and work." Others joined in urging forward the movement. An earnest brotherhood represented in the convention heartily responded, and the Foreign Christian Missionary Society was born. It was the beginning of a new era for the Disciples. Within the brief period embraced by the years 1866 and 1875, they had traveled all the way from "the bitterness and darkness and bondage to a narrow, opinionated legalism to the sweetness and light of the liberty wherewith Christ hath made us free," and in their new-found liberty were enabled to so crystallize the energies of the church as to launch it upon an era of unprecedented prosperity and give to a people who had hitherto urged their plea in comparative obscurity a recognized place among the religious forces of the century.

ACTUAL AND FORMAL REMISSION OF SINS.

A. B. JONES.

No man who thinks and reasons about the divine government as if it were a state government can ever understand Christianity or be a safe interpreter of the Word of God. Law is not religion and religion is not law. I do not mean that there is no relation between law and religion. The Church of Christ is not a state, and the state is not the church; but I do not mean that there is no relation between the state and the church. There are points of resemblance, points of analogy in law and Christianity, and in human and divine governments. But the man who reasons about Christianity and the church, and about their ordinances and institutions, their elements and factors as if they were simply matters of law, will always have crotchets in his head—crotchets that will preclude the possibility of his seeing, understanding and enjoying the moral and spiritual phases of religion; crotchets that will prevent his being a safe interpreter and expounder of the Word of God.

The differences between human and divine governments are radical and vital. These differences are notable in the very terms employed with reference to them. Law books and lawyers and courts never speak of wrong-doing as *sin*, but as *misdemeanors*, *felonies* and *crimes*. They say *acquittal* or *conviction*, while the New Testament says *justification* or *condemnation*. The one says *pardon*, the other *forgiveness* or *remission of sins*. The one speaks of *pains* and *penalties*, the other of *atonement* and *reconciliation*. The one of *statutes* and *constitutions*, the other of *grace* and *truth*. The one of the *legal*, the other of *spiritual* forces of life, etc.

Thus, at a glance we see that the very literature of the two marks a chasm between human and divine governments. And yet there are men who seem to think and write and speak of religion as if the whole thing was a mere matter of law, of legal enactments, provisions and prescriptions, overlooking the personal elements of God the Father, and man the child, of parental and filial sympathy and affection. God is a being who thinks, feels and wills; and man thinks, feels and wills. While God is infinite and man is finite, yet there is much in common between them. "We love him because he first loved us." The love of the Father as revealed in Christ Jesus our Lord awakens a responsive chord in the sinner's heart. *Actual forgiveness of sin is not a matter of law.* Pardon of misdemeanors and crimes is a matter of law purely and involves only official action, and not personal feelings. Actual remission of sin is a personal affair between the Father and his child, and lies wholly in the *moral* sphere. It involves contrition, repentance and filial affection on the one side as a moral cause, and sympathy, compassion and parental affection on the other side as a moral effect.

These are the essential and fundamental points in my argument—points that have not yet been denied, but which must be met and set aside in successfully assailing my position. To nibble around the corners and ask questions and suggest difficulties will do for an inquirer after truth, but not for an opponent. It would be easy for me to meet my critics by the same mode of argument. I might ask them such questions as these: Do you think that God never actually forgives a sinner until he is baptized? Do you really believe that our Heavenly Father does not have compassion on the contrite soul that cries unto him for mercy? Do not the Scriptures teach that God so loved that sinner, even before his repentance, that he gave up his only begotten Son to die for him? Do you not believe that that love melts into forgiveness when the Father sees the poor prodigal returning home, and that he goes out to meet him, and forgives him—actually and gladly forgives him—without waiting for baptism? Do you believe that the all-merciful and loving Heavenly Father looked unforgivingly on Paul during the three days he was fasting in blindness and praying? Do you not actually, in your heart, forgive your child when you see that he is penitent and wants forgiveness? If you were to refuse to do so, would you not be looked upon by your neighbors as an unnatural father and be driven out of the pulpit by your church? Does not the Bible say, "If you being evil know how to give good gifts to your children, how much more your Heavenly Father?" Does it not say, "Even as a father pitieth his children, so the Lord pitieth them that fear him?" Do you not know it to be a fact that you actually forgive your boy when he repents, and that any further condition you may name, in order to his forgiveness, is intended for the boy's own good or for effect on family discipline, and that this is only *formal* forgiveness? Do you not *know* these things to be so? Then, why shut your eyes to the truth and blindly walk over every fundamental principle of moral science, every principle of human nature as revealed in your own consciousness, and every principle of the divine nature as revealed to us in the Holy Scriptures? Why do you do these thing? Is it just to save what you regard as a party tenet?

Now let the critics who feel unable or unwilling to meet the issues and argue the fundamental principles of my position, which is the position as well of the best thinkers and writers of all Protestant bodies, and certainly the position of Alexander Campbell—let these critics answer these questions and remove the difficulties.

REPLY TO J. M. SHEPHERD.

Bro. Shepherd says:

1. "The contention of our brother is that baptism is for the *formal* remission of sins which were *actually* forgiven when the sinner truly *purposed* in his heart to return to the Father."

That is no contention of mine. It is only a "man of straw," set up by Bro. S. He is preaching that, training himself, I suppose, for a real conflict in the future with a live man. I said nothing about the sinner "purposing" to return to God; but spoke of his actually coming to the Father, in contrition and penitence, inspired by his faith in the Lord Jesus Christ. We speak of a man purposing to act on his convictions, but never of his purposing to have these convictions. To speak of a man purposing to believe or purposing to repent is absurd.

2. "If this be true, why these *externals at all?*"

I suppose Bro. S. means, if a man is actually forgiven on the ground of his

being a penitent believer, then why baptize him? I answer, baptize him because God requires him to be baptized; baptize him "for the remission of sins"—for the *formal* remission of sins; baptize him that he may adjust himself to the divine government and thus "fulfill all righteousness;" baptize him that he may observe the law and thus find the "answer of a good conscience;" baptize him that he may keep the commandment and thus formally "wash away his sins;" baptize him that he may be "born of water" as well as of the Spirit; baptize him because "baptism doth also now save us."

Why baptize him, indeed! Are there no other reasons why a man should pray except to obtain the forgiveness of his sins? Are there no other possible reasons why a sinner should be baptized than for the impossibility of thereby enlightening God's mind and softening God's heart into a forgiving mood? It is not overt acts that touch the heart of God, but the moral conditions that underlie and inspire these acts.

3. "I ask again, what the use of these *externals;* and what the use of *formal* forgiveness?"

I thought this was amply explained in my first article. I will explain further. Externals do not enlighten God as to our true, inward, moral condition and fitness to receive his favor. But they bring to us God's blessing in some form. Every act of obedience we render to God brings to us a blessing. We know this in two ways: First, we learn it through his Word—"Blessed are they that do his commandments." Secondly, we learn it through our personal, conscious experience. Every step that we take, intelligently and conscientiously, in the line of obedience to God brings to us a measure of strength—moral and spiritual strength; brings to us an "*assurance*" from within and from without, from consciousness and from the revealed Word, which like "the path of the just, shineth more and more unto the perfect day."

4. "But suppose the sinner or the Christian purposes to do the things commanded, but fails to carry out the purpose—what then?"

I have already disposed of that word "purpose" as having no place in the present discussion. But I will apply the question to the subject in hand, and reply as follows: If a man fail to repent, he will fail of actual remission of sins. If he fail to be baptized, he will fail of formal remission. Baptism does not secure actual remission; repentance does not secure formal remission.

5. "If actual remission depends upon the *unerring knowledge of God,*" etc.

But actual remission don't depend upon the "unerring knowledge of God." It depends on gospel repentance.

6. "Could not baptism be the assurance of *actual* remission the same as of *formal* remission?"

Faith, repentance and baptism all give us assurance. With our knowledge of our own moral condition as penitent believers, with our knowledge of human nature derived from experience and observation, with our knowledge of the divine nature as revealed to us in the divine Word, with express declarations in the Scriptures, such as "Whosoever believeth on Jesus shall not be ashamed"—shall receive remission of sins—from all these sources we are assured of *actual* remission before baptism. From our knowledge of our own honest purpose to obey God in the act of baptism and from the command, "Arise and be baptized and wash away thy sins," and other plain scriptural declarations showing a connection between baptism and the remission of sins, and from our knowledge of the subject in general, and of the nature of things involved—from all these sources we are assured that baptism is for the *formal* and not for the *actual* remission of sins.

In conclusion I will give an example illustrating the difference between the actual and the formal in transactions. Some years ago I contracted with a party for some property, valued at several thousand dollars. A written agreement was drawn up and signed by both parties, and I paid five hundred dollars on the contract. But before the deed was executed the party contracting with me died. What, now, was the status of the case? It was this: There was a clear agreement and understanding between us in regard to the property, and at his death I was the actual owner of that property and I took possession of it. Yet, I had no formal deed, did not formally own it. In winding up the dead man's estate the administrator was ordered by the court to execute to me a deed, which he did. The agreement between the party and myself was the ground of actual ownership, the deed when placed in my hands was the ground of formal ownership. The moral phase of this transaction lay in the agreement, the legal phase in the deed. So in the remission of sins, the moral phase lies in the agreement between God and the sinner. Contrition in the sinner and compassion in the Father secures the actual remission of sins as a moral transaction; baptism secures the formal, legal title to remission. When I received my deed I had an assurance of ownership that I did not have before, assurance in addition to that given in the agreement.

But now there is still another phase of this transaction that is important and which illustrates an important feature of baptism—a feature which I plainly noted in my first article on this subject, but which neither of my critics, so far, have noticed. It is this: My deed was not yet placed on record. There are other parties interested in this matter besides the dead man's heirs and myself. Deeds are filed in the recorder's office as public notice to other people of the status and ownership of property. The recording of deeds is useful and helpful to the public in many ways. So baptism on the part of a man serves notice on the world that the man is no longer of it. It also serves notice on the church that the man desires and is prepared for the fellowship of saints, for membership in the church. Hence, as stated in my first article, baptism is a governmental expediency, a legal form which follows and is related to a moral transaction, an argument between the Heavenly Father and the sinner, and, like the deed, is the sign, seal, pledge, declaration and assurance of the validity of the moral transaction and of the fulfillment of the legal requirements—of actual and formal remission of sins.

THE HIGHER CRITICISM.

G. F. ASSITER.

It is painful to differ from a friend, particularly when that friend is the CHRISTIAN-EVANGELIST, a paper so loyal to the Lord Jesus Christ as to be incapable of knowingly propagating an error. Its editor we have learned to love for the sweetness and gentleness of his Christian character, and have no doubt as to his promptness to correct a demonstrative error that might creep into its pages. In the great controversy occasioned by the Higher Criticism many of the CHRISTIAN-EVANGELIST'S staunchest friends feel that its position is a mistaken one. It has championed the cause of the critics with evident honesty of purpose; but none the less do some experience a sad disappointment at the absence of sympathy for the earnest souls whose heartfelt protests against what they believe to be destructive errors earns for them the term "hysterical."

This, however, is not very hurtful to any one's feelings, and is very mild compared to the "hysterical shrieking of theological grandmotherliness," which J. J. Haley hurls at the orthodox in the Christian Quarterly. He doubtless forgot that just before in lamblike spirit he deprecated "calling names" as not being "the best way to express confidence in our own side."

With respectful deference I would ask the reason for the CHRISTIAN-EVANGELIST so sincerely championing the cause of the Higher Criticism? Its parentage is so shameful that it is hard to imagine the cause for enthusiastic support from any of our papers.

The fatherhood of Old Testament criticism "belongs to Astruc, a French physician," Bro. Haley informs us. But he did not add, as he might have done, that this man "was a Jesuit when it suited his purpose, a contemporary with Voltaire and Bolingbroke, rivaling them in profanity and obscenity, an avaricious and licentious scoundrel, the object of derision by drunkards on the streets."

Eichorn, who is bracketed with Astruc as entitled to share in the parentage of the Higher Criticism, was an avowed infidel. Truly, a noble ancestry! But it is not quite fair to other distinguished critics, contemporary with and antecedent to these men, that they should have all the credit of bringing to the birth this new canon of biblical investigation. Spinoza pursued much the same line of inquiry and arrived at somewhat similar conclusions. To the licentious Frenchman and the infidel German must be added this apostate Jew, the father of Pantheism, whose biblical criticism Voltaire so mercilessly ridiculed.

Wellhausen must be added to the list of parents and sponsors. It is true, he boldly proclaims himself a Polytheist, but an eminent Higher Critic among us says that "Jesus Christ was not so good a critic as Wellhausen."

Kuenen was a Rationalist of the extremest type, and according to his biographer "made it his purpose in life to strip Christianity of every shred of supernaturalism." No wonder that as a result of this man's teaching hundreds of churches in Holland are pastorless, whereas they were once centers of spiritual life and activity. Notwithstanding, I recently heard a budding critic in our ministry quote him ap-

provingly as he sought to show that the doctrine of atonement was heathenish.

The fact is, the "devout and earnest students," as the Higher Critics are called by way of differentiating them from "grandmotherly hystericals," are men who have dug from the graves of these men almost every dogma that is loudly proclaimed as the results of modern research.

Dr. Howard Osgood has discovered in the writings of Tom Paine, the infidel, and Thomas Morgan, the deist, and also from Vol. VI. of Voltaire's works, all the objections to the credibility of the Scriptures that are now paraded before the world by the Higher Critics. Thus the "crucible of modern criticism" has strangely enough turned out nothing but the old clothes of European skeptics and rationalists, which ill-fitting garments smaller men of the 19th century are pleased to appropriate as their own personal property. Are the men I have named such instruments as the Holy Ghost would use to lead God's people into all truth? What progeny could be expected from such parentage?

This leads me to inquire as to the results of the Higher Criticism up to date. A good deal has been said about the light it has thrown upon the sacred writings, but when from general terms we descend to particulars, the light is not easy to distinguish from darkness. The critics have discredited the story of the fall; the Mosaic authorship of the Pentateuch; the historic accuracy of the Books of Judges, Ruth, Esther, Jonah and Daniel, and attribute the prophecies of Isaiah to a variety of authors numbering anwhere from two to ten.

On what grounds, it may be asked, do they reverse the traditions of the Jewish nation and the Church of Christ for more than 2,000 years? Have any new facts come to light to prove that the Jews ("to whom were committed the oracles of God"), with the almost superstitious reverence for even verbal accuracy, knew less about the authorship and dates of their own literature than Dr. Briggs, for instance? Certainly, Josephus was from every point of view more capable of judging of the authorship of Old Testament books than men who are 2,000 years further removed from Bible times than the acute and learned Jew. Yet, his testimony concerning the authorship and credibility of the sacred writings is entirely opposed to the assumptions of the Higher Critics. Yet, a worthless Frenchman, after 2,400 years of universal testimony to the undivided authorship of Isaiah, conceives the idea of another hand in the book, and lo, without a single historical fact to warrant them, theologians meekly follow in the procession that he leads!

Isn't it rather late to stop a train an hour after it has gone by? Assumption and presupposition is not scholarship. Yet, a body of men whose criticisms are largely based upon them make their demands upon us on the ground of their superior learning. Prof. Sayce, whose vast knowledge of Bible lore gathered from the field of archæology (in which he has no peer), has recently washed his hands of Higher Criticism, as he finds that every turn of the spade in the East is vindicating the old conservative faith to the discomfiture of its opponents. Yet he was one of the liberal school for 14 years.

I venture to say that the method of investigation adopted by this school is untrustworthy in the extreme. Reasoning on their lines, Chas. Dickens was certain that the author of George Eliot's novels was a man, and the critics were quite as sure that no woman could possibly have written Jane Eyre. Yet, the profound literary masters were in both cases mistaken.

Underlying such reasoning, however, in the present case, is the fact that the trend of Higher Criticism is to get rid of the supernatural in God's Word. Instead of it being the fact that "holy men spake as they were moved by the Holy Ghost" it is now declared that Moses kept a diary and jotted down such things as he thought worth recording. Hence the objection to the prophet's reference to Cyrus in Isaiah 40:3, and the "highly improbable" story of the temptation and fall in Eden whereby that awful tragedy is reduced to the level of an Eastern poem. If there were something approaching to agreement among these censors of Holy Writ a different complexion might be given to their stories. But there is none beyond a few points. For instance, a dozen German theologians attribute the authorship of one psalm to as many different persons. The New Testament ascribes it to David! What result can such rash speculations have but the unsettling of faith? I have in my mind now four cases of recent occurrence wherein preachers lost their moorings, gave up prayer and relapsed into practical infidelity. The sad apostasy of a once noted evangelist from the same cause is also recent history.

With these facts in mind, and with knowledge from various sources as to the sad ravages being made among young students for the ministry, with all deference and much respect I submit this hastily penned protest against a form of criticism that treats the Bible as a human document and denies to Jesus Christ and the Holy Ghost the right to testify in its behalf.

New Franklin, Mo.

"THE GENUINENESS OF THE BOOK OF DANIEL."

HERBERT L. WILLETT.

In the CHRISTIAN-EVANGELIST of August 10, Bro. J. B. Briney calls attention to certain statements made regarding the Book of Daniel in the Sunday-school notes of a former issue, and argues against the positions there taken, and in favor of the early or Babylonian date of the book. The authorities which he cites, the Schaff-Herzog Encyclopedia and the Pulpit Commentary, might have been reinforced by many others of weight, for up to a comparatively few years ago the vast body of scholarship was upon that side of the question. The early doubts regarding the date of the book were so ably met and answered by Hengsenberg, the German, and by Dr. Pusey, who closely followed the same line of defence, that it was felt a complete vindication of the genuineness and historicity of the book had been established. To the present hour it must be said that no abler or more scholarly presentation of the conservative argument is to be found than that contained in Pusey's volume on Daniel.

The change of attitude observed in present biblical scholarship regarding the book may be traced to the increased light thrown by history and archaeological research upon the times of which it speaks, the far greater knowledge of the Aramaic dialects than was possessed in Pusey's day, and the study of biblical apocalyptics, a department of investigation differing from prophecy in essential characteristics, but too often confused with it. It is impossible even to enumerate the list of facts which lie upon the surface of the book, and indicate a date subsequent to the Babylonian period, much less would it be possible to show here the force which these facts gather from their combination, as they are considered by the careful student. The briefest suggestions must suffice:

1. The book was placed by the Jews themselves, not among the prophets, but in the third or miscellaneous section of the Scriptures, known as the *Hagiographa*.

2. The writer of the book had a general knowledge of Babylonian history, which afforded him a sufficiently exact framework for his narratives of the past; but at many points he reveals the limitations of his knowledge regarding matters with which the modern student is made familiar through recently found memorials of that age. Every apologist for the book has been at pains to suggest various methods by means of which the author's knowledge of the facts might be vindicated; but the disagreements of the book with the ascertained facts of Babylonian and Persian history form a list sufficiently long to convince the great majority of present-day scholars that it is needless to pursue the older method of apologetics.

3. The language of the book presents an unanswerable argument against the Babylonian hypothesis. Not only does it contain numerous Persian and Greek words, which argue a date as late as the period of Alexander the Great, but the Aramaic of the book is of a Western type, spoken in Palestine, and not the dialect of Aramaic in use among the exiles in Babylonia. Moreover, the Hebrew sections of Daniel show a close linguistic resemblance to the language of the later books of the Old Testament.

4. The apocalyptic elements in Daniel are evident to every reader, and differentiate it strikingly from the prophetic books, which move upon an entirely different level.

5. The author's point of view throughout is the period of the Maccabean persecution. This is apparent particularly in the second section (chapts. 7-12), where the various visions have their culmination in each case with the figure of Antiochus Epiphanes, the persecutor of Judah in the years 170-165 B. C., whose overthrow the writer foresees will be followed by the age of Messianic blessing. Thus in chapter 7, among the kings (horns) of the fourth (Greek or Macedonian) kingdom, Antiochus is referred to as the "little horn" (vs. 8; cf. vs. 24). The same figure is used in chapter 8. Here the ram (the Medo-Persian Empire) with its two horns (Cyrus and Darius, called "kings of Media and Persia," vs. 20) is overthrown by the he-goat (Greece) with its horn (Alexander), and from among the successors of the latter appears the same "little horn" (vs. 9), whose outrageous conduct against the sanctuary is described in the following verses. Again, in chapter 9 he is described as the prince whose people destroy the city and the

sanctuary (vs. 26, 27), and finally in chapter 11, after a most minute and detailed recital of the conflicts of Syria and Egypt in the days following the dissolution of Alexander's empire, Antiochus appears once more (vs. 21) and his various campaigns are described in the remainder of the chapter, which closes with his destruction, of which the writer felt assured. Thus, throughout the series of visions the attention is directed to one fixed point, and the author finds his motive in the assurance which he brings to his persecuted countrymen that their oppressor shall fall in a short time (three years and a half—half a week—time, times and half a time, 1150 or 1290 or 1335 days, all apocalyptic measures of limited time. See the same usage in Revelation). These indications, set forth at much greater length, will be found in nearly all the recent discussions of the book, *e. g.*, Driver, Introduction to the Literature of the Old Testament, 6th Ed., 1897; Encyclopedia Britannica, 9th Ed., Hastings, Dictionary of the Bible, 1898; Schuerer, The Jewish People; Farrar, Daniel, in the Expositor's Bible; Beven, Commentor on Daniel; Terry, Biblical Apocalyptics, etc. The names of Ewald, Delitzsch, Meinhold, Westcott, Sayce, Wright, Dillmann, Strack, Briggs, Zahn belong to a list which might be almost indefinitely extended, and all hold the book to be later than the Babylonian age. Nor are these men all radicals in criticism. Delitzsch went over to the later view only after many years, and under the compulsion of what seemed to him unanswerable arguments. Sayce was commissioned by the London Tract Committee to write a book in reply to the critical arguments advanced regarding certain books in the Old Testament, yet candor compelled him to acknowledge that the facts, both linguistic, historical and archaological, in favor of the latter date for the book of Daniel were overwhelming. Zahn is regarded as the leader of the traditional view in Germany, and is quoted with approval by every follower of that school; yet he concedes the Maccabean date of Daniel. With the possible exception of Professor Green, of Princeton, not one of the leading Semitic scholars of America holds to the early date of the book.

In view of these facts, such opinions as those quoted by Bro. Briney, to the effect that if not written by Daniel the book is an imposture and worthless, fall singularly short of meeting the case. The facts are that the book is in the canon of Holy Scripture, and that a large and increasing company of Christian scholars regard it as belonging to the class of works called Pseudographs. This opinion has been reached by precisely the critical processes which have proved the trustworthiness of the gospels, the writings of Paul, of John, of Isaiah, Amos, Hosea and a long list of the biblical writers. If this verdict should ever be reversed, it will be because the application of the same critical methods demands that reversal, not because one prefers to hold to one theory rather than another. Above all it will not be because any theory can bring danger to the Word of God. The literary device of putting one's message into the mouth of another whose name was well known was a common one. Are we permitted to believe that a biblical writer could employ a method so freely used, and for the highest purposes, by others? It is a question of fact, not to be prejudged in accordance with the opinions and literary standards of another age.

It only remains to be said that an argument as to the authorship of this or any other book can be based on the words of Jesus only by those who overlook his constant use of the principle of accommodation to the popular ideas of his time. To have raised issues with the Jewish traditions or with the common opinions of the age in matters not vital to his teaching would have diverted attention from the very truths he was seeking to impress. Did Jesus always use the language of absolute fact? Must one suppose that he was mistaken concerning the laws of nature because he accommodated himself to popular speech when he said that the Father "maketh his sun to rise on the evil and the good?" and did he subscribe to the cubical or the flat theory of the earth when he asserted that "the Queen of Sheba came from the ends of the earth?" These were the popular ideas of the age. He used them as one who understood that first principle of a great teacher—the law of accommodation.

MYSTERY IN SALVATION.

C. H. WETHERBE.

If the many Christians who attempt to explain the plan and process of personal salvation would recognize the fact that there is a deep mystery in salvation which no human being can accurately solve they would be likely to see the folly of some of their explanations. One would suppose, judging from the explanations which many make, that they do not regard salvation as having any mystery connected with it. Some of these people are very minute in describing the process of salvation. They tell us that after a person has been converted the next thing that is absolutely necessary to be acoomplished in him is the complete extirpation of his fleshly nature, so that he shall have no tendency in him to commit any sin; then, and not until them, is he fitted for heaven. These people argue that as nothing unholy can enter heaven the Christian must be completely holy in this life; hence the need of "a second work of grace," by which all carnality shall be removed. This sounds like a strong and conclusive argument. Of course, no unholy person can enter heaven. But can we be sure that we understand the divine process by which a believer is prepared for heaven? How do we know that a believer is fitted for heaven in the manner to which I have referred? I find no Bible authority for it. Some tell us that the sanctification which is requisite to prepare the believer for glory is a process which begins at conversion and ends at the believer's death. But I find no such teaching in the Bible. It certainly cannot be absolutely necessary that the believer should be the subject of such a lengthy process, for it is true that very many persons right away after their conversion have died. The saved thief on the cross was such an one. There was no process involving the time-element by which that believer's carnality was removed, nor was he the subject of "a second work of grace." Why not, then, frankly acknowledge that there is a great mystery in personal salvation, both in respect to its beginning and completion? Paul says: "Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption. Behold, I tell you a mystery: We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of a eye." Who can explain that mystery which refers to the believer's body? And why should not the believer's imperfect soul be at last changed into perfection "in a moment?"

Current Religious Thought

The Oakland Enquirer, Cal., Aug. 7th, contains a lecture delivered to a large audience by Henry Weinstock, of the firm of Weinstock & Lubin, of San Francisco and Sacramento, in which are some sayings remarkable for their breadth, liberality, clearness and fraternal spirit. An idea of his view of past and present history may be obtained from the following summary presented in his lecture:

Had there been no Abraham there would have been no Moses.

Had there been no Moses there would have been no Jesus.

Had there been no Jesus there would have been no Paul.

Had there been no Paul, there would have been no Christianity.

Had there been no Christianity, there would have been no Luther.

Had there been no Luther, there would have been no Pilgrim Fathers to land on these shores with the Jewish Bible under their arms.

Had there been no Pilgrim Fathers, there would have been no civil or religious liberty, tyranny and despotism would still rule the earth and the human family would still live in mental, moral and physical bondage.

Had there been no Jesus and no Paul, the God of Israel would still be the God of a handful, the God of a petty, obscure and insignificant tribe of Jews.

Had there been no Jesus and no Paul, the magnificent moral teachings of Moses would still be confined to the thinly scattered believers in Judaism, and the great world of men and women would have been left so much the poorer because of their ignorance of these benign teachings.

On the relation of Judaism and Christianity and the mission of the Jew to-day, Mr. Weinstock, in his lecture, said:

Christianity and Judaism are supplemental to each other. Had there been no Judaism there could have been no Christianity. Had there been no Christianity, the message of Judaism could not have become so speedily universalized. There is ample room in this broad world for the followers of both beliefs to accomplish, side by side, a most heroic religious and moral work. A difference in matters of theology need in no way interfere with Jew and Christian preaching and teaching the Fatherhood of God and living in the spirit of the brotherhood of man. So to teach and so to live, whether born under the influence of church or synagogue, whether looking upon the Nazarene as man or God, is to win moral happiness in this world and in the world hereafter.

It is not necessary that Jew shall become Christian nor that Christian shall become Jew; each in his own way can be true to his faith and continue to observe the laws of God as he understands them, to worship his Creator in accordance with the dictates of his own conscience. Both may continue to live side by side in peace and in harmony, respecting each other's beliefs, manifesting the fullest tolerance for each other's religious opinions, giving each other credit for good intentions, loving each other for their virtues and casting the mantle of charity over each other's failings.

Mr. Weinstock's good will toward Christianity is expressed in the following concluding words of his address:

May the Christian, in accordance with the dictates of his conscience, continue to preach Jesus as "the divine man who lived humanly," and may the few learn to look upon him as "the human man who lived divinely." May Jesus, instead of being the dividing line between Jew and Christian, thus become the connecting link between the divine mother religion, Judaism, and her noble daughter, Christianity. May we, as Jews, and you as Christians, in this spirit learn to truly love our neighbors as ourselves, and, by example as well as by precept, become nations of priests and a blessing to the human family.

Our Budget.

—There are 2,700 houseless Churches of Christ in the United States.

—Church Extension was organized to help these homeless congregations.

—There is now $194,000 in the Church Extension Fund. There should be $250,000 by Sept. 1st, 1900.

—At least $15,000 should be raised in September for the Church Extension work. It can be done.

—Use the small envelopes sent out for Church Extension offering. See that at least one envelope gets to every family before the offering.

—Out of more than 1,800 appeals to the Board of Church Extension in the last 10 years it could respond to but 430 with loans. Enlarge the fund and more churches can be aided.

—Thousands or preachers have testified to the wisdom of Church Extension and declared their intention to do all in their power for it in September.

—Church Extension collections begins on the first Sunday in September.

—If you cannot take an offering on the first Sunday use the *second* or *third* or *fourth*.

—Select the most favorable Sunday in September, suited to your local conditions, and raise a collection for Church Extension.

—If for any reason the offering can not be made the first Sunday in September, choose another Lord's day in the month, and secure an offering. The important thing is to send an offering from every church.

—Where money cannot be obtained at sight take pledges payable in 10, 20 or 30 days. This method has been successfully used and will add materially to the offering before the month closes.

—It would require many pages of this paper to print the names of all the preachers and churches that have declared allegiance to the cause of Church Extension and their purpose of a liberal offering in September.

—With September comes renewed activities in most of the churches. August practically closes the vacation season, and pastors and members away on a journey or a vacation are back at their posts of duty by September and ready for greater work and greater sacrifices for the Master.

—Our brethren in Missouri are requested to note in particular Brother Pinkerton's invitation to attend the Missouri state convention, to be held at Jefferson City this fall. A good, old-fashioned Missouri convention ought to be a great help to the church at the capital of the state.

—In this paper our readers interested pro and con in the questions of Higher Criticism will be interested in Prof. Willett's article. Indirectly it is a reply to Bro. Briney's criticism of Prof. Willett's view of the Book of Daniel. In this article Prof. Willett certainly speaks in the spirit of fairness and shows that he with others is not without reason for the things he has said on this subject. We do not presume to say that what he presents will be conclusive to all minds,but what is said is certainly worthy of respectful hearing. For the attitude of the CHRISTIAN-EVANGELIST on these things see our editorial this week.

—A. B. Jones, of Liberty, Mo., has now replied to his critics, brethren Briney and Shepherd, on the "Actual and Formal Remission of Sins." The reply to Bro. Shepherd will be found in this paper. We received other criticisms of Bro. Jones' first article on this subject, but the two printed seemed to most fully cover the ground taken, and to these Bro. Jones has now replied and the case is with the jury. In such a discussion there is danger of giving undue prominence to legalism on the one hand and to mysticism on the other, and in reaching a verdict the reader will have to contend against the same dangers. Actual and formal remission are closely related, but there is a distinction which with its importance, it seems to us, has been clearly defined in the discussion.

—The large number of interesting letters in our Correspondence department this paper will afford both delightful and profitable reading to our readers.

—In this paper we publish the program of the Orphan's Home Convention, to be held in the Richmond Street Church, Cincinnati, Ohio., October 19th. This will certainly be one of the important and profitable conventions of the many conventions to be held in Cincinnati, Oct. 13 20.

—The Observer, this city, in an editorial on the Protestantism of France, says:

It is a fact not generally understood that in France the greatest leaders in policits, in science, in art and in literature are either Protestants or else open enemies of the Roman Catholic tyranny. The Dreyfus scandal has been fostered and directed by the Jesuits, who have sought to destroy the Jews. The men who have stood by Dreyfus and fought for justice and humanity are Protestants or sympathizers with the enemies of Rome. There is nothing the French people so much resent as clericalism. From the days of Gambetta the upper French clergy have been objects of suspicion and dread. We believe the recent struggles for righteousness will hasten the separation of church and state in France.

—Only a little more than a month remains until the time of the Jubilee Convention, at Cincinnati, and what preparatory work yet remains must be done quickly. Those having charge of excursion trains or parties should have your name at once lest in the rush at the last moment you will be left out. There remains no longer a question about the success of the convention. It will be the largest in our history, so far, and an event never to be forgotten by those who shall be there. The enthusiasm over reports, the infilling of the Holy Spirit, the great assembly and the future outlook for a purer Christianity will be some of the glorious features of the convention.

—If there had been any doubt in our mind as to how a large number of our ministers and business men feel on the subject of the unification of our missionary societies, the number of letters we have received, of which the following is a sample, would have removed such doubt:

You will be glad to know that we are prospering here in this beloved congregation, which is my child, and that the debt which has been hanging over it and hampering its work is rapidly disappearing. I want to thank you particularly for the editorial on the unification of our missionary enterprises. For some years I have felt that something ought to be done. I was asked to take *twenty-seven* special offerings in this church last year! I call for four only—Foreign, Home, State and Church Extension. We will quadruple our offerings this year over last. But I believe I could have done better with one thorough appeal, with a canvass of the church before the time of offering. I cannot and will not take all the offerings I am asked to take. I hope something may be suggested at the Jubilee Convention that will give us a relief from so many appeals, without subjecting ourselves to the charge that we are "taking a backward step," or "not interested in missions," "selfish," etc, unless we do take all asked for.

W. S. PRIEST.

Atchison, Kas., Aug. 4.

—With the present number the New Voice, heretofore published by Funk & Wagnals, New York, passes into the hands of Samuel Dickie and John G. Woolley, and will hereafter issue from the Temple, Chicago, Ill. The New Voice and the Lever will be combined under the name of the former paper, the New Voice. If John G. Woolley proves as popular as an editor as he is lecturer, the New Voice evidently will not suffer by the change, at least as an anti saloon organ. Mr. Dickie's ability as a defender of prohibition principles are also widely known, and the expectation of the prohibitionists of the country for a stronger anti-saloon organ in the combination of these two strongest prohibition papers will hardly fail of recognition.

—Among the numerous articles held over from last week was the letter of Mrs. Alice Williams to the C. W. B. M. of Missouri, which appears in this paper, in which she announces her resignation as state president, on account of her health.

—As we are now under the shadow of the great Jubilee Convention, with its grasp upon the mighty events of the past 50 years, from which a great people have arisen in the land, bearing aloft the banner of a still greater plea, it will be in order to present the picture of one of the men to whom, next to Alexander Campbell, the Restoration movement is indebted for its existence—Walter Scott. Like Alexander Campbell, Walter Scott was of Scotch ancestry, and his early religious training that of the Presbyterian Church. Walter Scott was born October 31, 1796 in Moffat, Dunfriesshire, Scotland, educated in the University of Edinburgh and came to America in July, 1818. The next year he made the journey from New York to Pittsburg on foot. Here, under the teaching of George Forrester, he renounced all human authority in religion for Christ's and was immersed in his name. Soon after this he met Alexander Campbell under whose influence he turned his attention to the ministry of the gospel and became one of the most illustrious preachers of the Reformation. Neither was he without reputation as a writer. But what has been called the unfortunate feature of his work as a preacher of the gospel was his opposition to co-operative work. This may, however, be attributed to his supreme contempt for ecclesiasticism as a hindrance to Christian unity and to the triumph of primitive Christianity. Yet, notwithstanding this, even the Jubilee Convention will not be without debt to Walter Scott for its existence and its success. For a more complete account of the life, character and labors of this famous preacher we must refer the reader to "Men of Yesterday," a most excellent book by Thos. W. Grafton, recently from the press of the Christian Publishing Company. Walter Scott died at his home near Mayslick, Ky., April 23, 1861.

—The American National Red Cross, Washington, D. C., has made a new and strong appeal to the people of the United States through its president, Clara Barton, for funds for the reconcentrado orphans of Cuba. The impartial ministry of the Red Cross has won for it the confidence of the people of the United States and their appeal for funds will not go unheeded. The appeal concludes with these words:

The war is ended, but the Red Cross still stands in its tracks with the fifty thousand reconcentrado orphans on its hands. Its agents work faithfully on, gathering them up out of pollution and death. Its source of supplies is the American people only. We believe that with as many dollars as there are estimated children, aided by the Cuban people themselves, these children can all be taken up as shown, placed in their little home asylums, learn to work and become healthful adjuncts of a community rather than a pest. A very few months would accomplish this and the Red Cross, longer in the field than all others, more hard worked and weary than all, would rejoice, close its work and come home.

—We invite the reader's special attention to the Kansas City Letter in this paper. The turning from the ministry of the gospel to secular callings therein alluded to is indeed a serious matter. We saw a similar statement in one of our exchanges sometime ago showing a similar tendency in other religious bodies. The influence of such a movement cannot be confined to localities. It will have its bearing upon the future of young men, upon churches and upon Christianity. If simply incompetent men were leaving a calling in which they can never succeed the case would be different. As it is, some of our best preachers are being

seriously affected by prevailing conditions and the situation is worthy of prayerful attention.

—The unification of our missionary interests is agitating the minds of the brotherhood and receiving considerable attention from editors and scribes in various sections. When Our Young Folks first urged the desirability of this and the consolidation of our missionary boards, a few years ago, more than one vigorous protest reached us through the mails, some intended for publication and others for our own private enlightenment. We are much pleased to notice the drift of sentiment in the right direction. Some are urging that definite action be taken at the Jubilee Convention. The editor of the CHRISTIAN EVANGELIST suggests that a committee of seven competent brethren be appointed at the convention to take the question under advisement and report a year hence. This suggestion is wise and ought to be acted upon. It will, however, undoubtedly meet with opposition in "influential quarters."—*Our Young Folks.*

PERSONAL MENTION.

George T. Smith, late of Albia, Ia., has located at Winfield, Kan.

Eli Walker, of Lansing, Kansas, will attend the Drake University Bible College.

A. M. Haggard, of Drake University, preached twice at the Jasper County, Iowa, grove meeting.

J. K. Cornell, of Murry, Ia., has recently moved to University Place, Des Moines, Ia. He is one of Iowa's pioneers.

Allen Hickey, another Iowa pioneer preacher, assisted Pastor McCash in the funeral services of Fred P. Williams.

P. M. Casady, so long a standby at Rock Rapids, Iowa, has decided to move his residence and business to Sioux City.

Miss Annette Newcombe, of Iowa C. W. B. M. fame, is this week in Minnesota attending the state convention.

J. B. White of Adel, Ia., with his helpers, is preparing a fine programme for county convention.

Prof. Edward S. Ames, of Butler College, is in Iowa and will speak at the Dallas County convention.

Pastor H. O. Breeden is the president of the Iowa Christian convention and will deliver his address on Sept. 6th at 8:00, P. M.

Mrs. Alice Williams, Cameron, Mo., will deliver the C. W. B. M. address on Sept. 5th, at 8:00 P. M. at University Place Church.

Secretary B. S. Denny, of Iowa, is in N. W. Missouri. The serious sickness of their little daughter detains him. Many prayers ascend for her recovery.

Frank O. Fannon, of St. Louis, Mo., will deliver the opening address for Iowa Christian convention at University Place Christian Church on Monday, Sept. 4th.

C. A. Lockhart has resigned at Waterloo, Ia. He will hold some meetings before locating. His first meeting will probably be in Illinois.

L. C. Swan has been spending his summer vacation in Kearney, Mo. Cherokee, Iowa, may call him. It would be a good choice on their part.

L. P. Kopp is in Waukegan, Ill., planning for a meeting. Drake University will probably be his residence during the school year, beginning Sept. 12th.

Frank A. Sword, of Monticello, Iowa, is liable to change his field soon. An Iowa church and an Illinois church are in correspondence with him.

O. H. King, of Colfax, Ia., has been called a fifth year, and has accepted with the understanding that either party may terminate the engagement by a month's notice.

J. S. Hanna, of Newton, Ia., is proving himself the right man for the place. He modestly declares that he is reaping the fruits of the pastors who preceded him.

W. H. Matlock, whose letters from foreign lands have delighted the readers of the CHRISTIAN-EVANGELIST for two years or more, has been elected to a professorship in Drake University. He is also to preach at Perry, Ia., for the coming year.

Pastor Collins, of Kellogg, Ia., on Sunday, Aug. 20th, preached the opening sermon before the Jasper County grove meeting in Newton. The churches were well represented. A basket dinner was served in the basement of the church house.

S. M. Martin began a protracted meeting at Plattsburg, Mo., Aug. 27th.

W. H. Scott has resigned at Ravenna, O., and taken the work at Marshalltown, Ia. He began the work there the first of August.

J. A. Longston, now three years pastor of the church in Oswego, Kan., being in this city last week gave us a call. Bro. Longston's report of the work in Oswego is encouraging.

C. A. Hicks, of Plato, Mo., called at this office last Sunday on his way to Canton, Mo. Bro. Hicks is going to take a course of study in Christian University.

Fred P. Williams, son of J. Madison Williams, Des Moines, Ia., was drowned on Aug. 22nd. No young minister about Des Moines could be more universally mourned.

Dr. E. M. Haggard, of Indianapolis, Ind., with family visited Oskaloosa, DeSoto and Indianapolis, Iowa, during August. He is now with Dr. George D. Haggard, Minneapolis, Minn.

Chancellor W. B. Craig will conduct the educational department of the Iowa convention, Sept. 4th to 8th. And on Sept. 12th he will preside at the opening of the full term of Drake University.

D. A. Wickizer is in a good meeting at Ft. Dodge, Ia. His tent blew down and he is now erecting a permanent tabernacle. Many in Iowa are sorry that Bro. W. has engaged to go to Beatrice, Neb., for the coming year.

Prof. O. T. Morgan has been called to Chicago by the University to take charge of the Hebrew taught by correspondence. This line of work is at present not heavy. He is expected to make it voluminous and widespraad.

W. R Hunt, who has been spending the summer in London, sailed for China per S. S. Himalaya on the 25th of the present month. His address in the future will be Nanking, China, care Imperial Chinese Post.

J. F. Sloan, having returned to Topeka, Kan., would be pleased to correspond with churches within reach of that place with a view to regular preaching. Address 629 Tyler St., Topeka, Kan.

J. M. Hoffmann, of Boone, Ia., is an untiring worker. His resourcefulness knows no bounds. He is now planning a lecture course, the proceeds of which he expects to net $1,000 on a new lot for a church. If any man in Iowa can win out on that deal, he is the one.

Notice of the life and death of G. P. Slade will be found in our obituary column this week. This memorial was in type last week, but had not the room on our obituary page for it. The tribute is written by S. S. Jones, of Danville, Ill.

G. O. Nations, of Crystal City, Mo., paid his respects to this office on last Friday. Bro. Nations is one of the efficient educators of the great state of Missouri, having been the principal of the Crystal City schools for eight years. Bro. Nations ought to be in one of our college faculties.

Evangelist Chas. Reign Scoville reports 1070 additions so far during the Jubilee Year. He will begin a meeting with Geo. Snively at Jacksonville, Ill., Sept. 10, and will assist W. J. Lhamon in January. Bro. Scoville is working for Hiram College endowment and raised over $1,000 recently at Warren, where Bro. J. M. Vanhorn ministers.

John Monro, having accepted the appointment to the professorship in natural sciences in Bethany College, closes a five years' pastorate with the church at Portage la Prairie, Man., Sept. 3rd. The congregation desires to communicate with a suitable successor. There is a parsonage, the town has a population of 4,000 and is located in the most fertile part of Manitoba. Address Henry Ogletree, Portage la Prairie, Man.

Jesse B. Haston will not accept the call to the principalship of the Curtner Seminary at Irvington, California, which he has recently received. He prefers to remain with the church at Galveston, Texas. He will, however, respond to some calls to do Bible teaching. The church at Galveston is trying to build a house of worship.

Prof. Oscar B. Fallis, Ph. D., who has recently been called to the chair of classical Greek in Christian University, is a Kentuckian by birth, was graduated in Eminence College, took the A. B. degree in Kentucky University, also taught in Kirksville College and then went to Europe where he took the highest degree conferred by the University of Munich, Germany, Ph. D. He spent a year in Greece, specially studying the antiquities at Athens, traveled over all of Italy and other parts of Europe. He is said to be a plain, sensible man, a great student, a natural teacher, devoid of vanity or hypocrisy.

Vernon J. Rose, of Salisbury, Mo., has resigned and will enter the evangelistic field Oct. 1st. Churches wishing him for meetings can address him at Newton, Kansas.

W. L. Post from Laclede, R. N. Linville from Kirksville, J. G. Bell from Moberly, and Prof. John Kenyon from Mayfield, Ky., all newly married, have just moved into their new homes at Canton to enter the university.

Any church that desires a most excellent preacher and a successful pastor will be put in correspondence with one of our best preachers, who is now open for an engagement, by addressing W. J. Russell, pastor of the Main Street Christian Church, Rushville, Ind.

J. H. Fuller, of Burlington, Ia., writes: "I expect to have this field of labor soon. I have not been idle a week for 20 years, except in case of sickness, and I hope some church is ready to put me to work. A place where I can do good is the first consideration now."

C. H. Berry, of Metcalfe, Ill., has closed his work at Sidney and Metcalfe to accept the call of state evangelist, district No. 6. He writes that he has been instrumental in adding to the one body of Christ, last year, 80 souls. Any congregation needing a meeting in that district is requested to write him at once at Metcalfe, Ill. He begins a meeting at Maple Grove, August 29.

The church at Lafayette, Ind., being unable to continue the support promised their pastor, S. S. Lappin, have released him that he may accept a call to become state evangelist in the fourth district of Illinois. There was not the least friction between church and pastor; the change is by mutual agreement in the face of necessity. They will pay $800 to a good man next year.

G. L. Brokaw, editor of the Christian Index, is rejoicing in the presence of his daughter, Dura and her husband, E. R. Cockerill, recently of Montana. Their home henceforth will be at Add-Ran, Texas. She will teach French and art work. Mr. Cockerill is professor-elect of history and economics. He graduated from the Drake University law school in 1897 and his wife is of the college class of 1896.

J. B. Briney, of Moberly, Mo., says: "Please allow me to say through your paper that I expect to hold meetings for several months and I invite correspondence looking to that end. I ask no contract beforehand as to compensation, and will go wherever my services may be desired." Here is certainly a rare opportunity for any church in need of either the sincere milk or the strong meat of the Word of God, to be properly and amply supplied. We are just thinking how glad we are that we are not the private secretary of the man making this proposition.

Joel Brown, field agent for the Christian Orphans' Home, will visit the Kansas, Iowa and Nebraska state conventions in the interest of the Home. The following persons in Iowa took life membership, $25 each, in the Benevolent Association, under his solicitation, during the month of July: John Potter, Prairie City; Mrs Guy Wingate, Rose Hill; Mrs. Mary S. Hawley, Rose Hill; Mrs. Laurena Longnecker, Keota; H. Allender, Keota; Y. P. S. C. E., Keota, and Miss Bessie Blanchard, Wapella. Also the following persons in Illinois: Mrs. Dr. J. I. Doss, Milton; C. E. Balin, Milton; J. W. Underwood, Belle Plain.

The Bible Institute, at Canton, Mo., at the opening of Christian University, will be a very attractive occasion. The preacher of the institute, L. H. Stine, is one of the most finished literaray scholars among us. The educational address will be delivered by W. F. Richardson, of Kansas City. "The Elements of Paul's Greatness," discussed by D. R. Dungan, of St. Louis. "The Culture of Spiritual Meditation," by Chas. A. Lockhart, of Iowa. An address on Palestine and the Bible, by Levi Marshall, who traveled in that land. "Paul on Mars' Hill," by Dr. O. B. Fallis, after a year's study of the excavations in Athens. "The Trustworthiness of the Old Testament Records," by Pres. Clinton Lockhart. An address by L. D. Goodwin, Ph. D., a very fine scholar, recently come to our people from the Baptists. These are a few of the special features.

CHANGES.

W. H. Scott, Ravenna, O., to Marshalltown, Ia.

C. C. Hill, Montgomery City to California, Mo.

Geo. C. Myers, Aibany to Lost Valley, Ore.

A. L. Fillmore, Cincinnati, O., to Allegheny, Pa.

W. N. Porter, Pierce City to Lamar, Mo.

Bruce Brown, Macatawa, Mich., to Chicago, Ill.

Cephas Shelburne, Frederickburg to Roanoke, Va.

"A Word of Caution."

EDITOR CHRISTIAN-EVANGELIST:—In your issue of August 24th you have "A Word of Cnution" in regard to Suggestive Therapeutics, in which you use these words: "Suggestive therapeutics is a branch of hypnotism, and hypnotism is a name for a force or law which, as we have said, is yet very imperfectly understood."

May I suggest that this statement may be improved by a stricter conformity to the facts in the case? Therapeutics relates to curing the sick, and suggestive therapeutics is curing the sick by suggestion, and not by hypnotism. Hypnotism cures nobody. Hypnotism is sleep, induced sleep, and differs from natural sleep only in the method of bringing it on. Every ten patients out of twelve healed by suggestion are cured in a perfectly waking state, wide awake, clothed and in their right mind, without any hypnotism being employed. In the two cases out of twelve, where hypnotism is employed, it is used simply to put the patient in a more receptive condition, so that the suggestions will be more readily received by the patient. But hypnotism is not necessary to a cure in any case. It is useful in surgery as a means of producing anesthesia without chloroform or ether. Surgeons and dentists use it for this purpose. But suggestion is a wholly different thing from hypnotism.

I am a graduate of Dr. Pitzer's School of Suggestive Therapeutics, and here is his definition of suggestion: "By suggestion in the cure of disease we mean the presentation of ideas to the mind of the patient, under conditions and in a manner that will correct any morbid tendency of the thoughts, excite lively processes of mentation in a proper direction, and result in a complete restoration to healthy conditions of every organ and function of his body."

There is no hypnotism here. Suggestion is a process of education, and it is effected for the most part while the patient is wide awake. The same education may be given, specially to children, in their natural sleep, and certain physical and moral vices corrected thereby. Mothers can easily do this when their children are in natural sleep at night, when they are taught how. Suggestion is the very best means for entirely eradicating the liquor habit, the tobacco and the cigarette habit, and is most frequently done when the patient is wide awake, and without hypnotism. I can teach any intelligent person how to do these things.

You speak of hypnotism as a force "that may be used for either good or evil purposes." True. So also is a religious newspaper a force that may be used for either good or evil purposes. Shall we suppress newspapers? Well, hardly. It is well, however, for people who write in them to know what they write about lest they do harm. J. L. PARSONS.

Indianapolis, Ind.

[Does'nt Dr. Parsons think "A Word of Caution" might well be given to men contemplating the publication of a religious newspaper, especially if this tendency should threaten to become epidemic? Does he not think it well for men to be cautious about adopting any scheme of healing which, by a short and easy method, promises to heal most diseases to which flesh is heir? We have said nothing against "therapeutic suggestion" nor the men who have adopted this method of healing; but we do insist that there is great need of caution lest whatever virtue there may be in the system may be neutralized by the malpractice of quacks and charlatans. We are not concerned with Bro. P.'s definitions, specially, but we believe what we said about "therapeutic suggestion" to be substantially true.—EDITOR.]

SUNDAY-SCHOOL RALLY DAY

A New Service for Rally Day in the Sunday-school is just from the Press. It contains new and inspiring Music, and Recitations that cannot fail to please.

Price, 5 cents per copy; 50 cents per dozen.

CHRISTIAN PUBLISHING COMPANY, ST. LOUIS.

School of Pastoral Helpers and Christian Workers.

Several of our leaders in Christian work have urged me to tell of the service being rendered by my lady helper. I do not care at this time to say more than that she has been an efficient helper in all lines of the pastoral work, and sometimes preaches to the children. What I wish to emphasize in this article is that with our changed civilization it is impossible for the pastor of a large city church to do all that is necessary to be done without helpers.

Male assistants have been tried with success in many churches. Women have served in the past, in special fields, as "Bible readers," nurses, Sunday-school visitors, etc., but our success in the Central proves that they are fitted for the broader field of "assistant pastor," serving with rich and poor, sick and well, young and old. After three years and more pastor and church would unanimously commend this scheme to others.

In the past two years several of our leading city pastors have applied to me to recommend to them some one who would do work similar to that of Miss Nichol. I did not know whom to recommend.

I believe the time has come when, for the highest success of our city work, one must have trained helpers. If there is sufficient demand I am willing for the present need to arrange for a twelve weeks' term, beginning November 1st, for young men and women for the study of city life and successful church methods. I am able to secure the very best talent for Bible teaching. My idea is to give the "clinics" along with the theory; to first give the theory and then lead them into the actual work itself. We would study human life in all its phases, from the palaces of the rich to the hovels of the poor; from the homes where beauty and grace abound, as the result of the Master's presence, to the dens of vice where Satan does his unholy work. Rescue missions, jails, houses of correction, police courts, children's homes, social settlements, street preaching, etc., etc., will be visited and considered in relation to Christ's desire to save the cities. Certainly, pastors and those who expect to be pastors might be profited in such a school, as well as helpers to pastors. Some who expect to earn their living some other way, yet would serve their Master as he leads them, would find this helpful training. Those who come would be required to possess the elements of an English education and an acceptable recommendation from their pastor or church officers as to their character and interest in the work of our Lord.

I am anxious that those who read this, and especially our city pastors, speak out and tell me what they think of it. Let any who desire to enter such a school address me for information as to teachers, course of study, expense, etc. A. M. HARVOUT,

Pastor Central Christian Church.

617 *Richmond Street, Cincinnati, Ohio.*

Program of Conference on Benevolences, Oct. 19, 1899.

RICHMOND STREET CHURCH, CINCINNATI, OHIO.

B. B. TYLER, Chairman.

2:00. Devotional Exercises, led by Mrs. Helen Moses.
2:10. Reports: Kentucky's Widows' and Orphans' Home, T. B. Graham; National Christian Orphans' Home, Mrs. Rowena Mason; the Babies' Home, Mrs. O. C. Shedd.
2:45. Address, "The Benevolent Association of the Christian Church," Mrs. H. M. Meier, St. Louis.
3:15. Discussion, led by H. L. Willett, Chicago.
3:35. Address, "The Relation of a Benevolent Association to the Missionary Enterprises of the Church," B. A. Jenkins, Indianapolis.
3:55. Discussed by A. M. Harmon, St. Paul, and Mrs. Persis L. Christian, Eureka Springs.
4:15. Address, "How Best to Maintain a Benevolent Association," F. G. Tyrrell, Chicago.
4:35. Discussed by W. J. Lhamon, Allegheny City, and Mrs. J. H. Garrison, St. Louis.

Above we give our readers the program of the Conference on Benevolences, or, "Orphans' Homes and Kindred Benevolences," as it is styled in the Jubilee Bulletins.

The names of some of the ablest men and women in our ranks will be found on it, and others have promised to attend and take part in the general discussions.

The relation of the Benevolent Association to the missionary enterprises of the church, and how such an Association should be maintained, are questions that should be thoroughly discussed. Our thinking men and women should give some time to this matter. It cannot, with honor to the church, love and mercy to the helpless, and obedience to the Master, be put aside till a more "convenient season" any longer. For some years some of our prominent men have been saying, "Yes, it is a good work, one we must do, but the church is not ready for it yet." Not ready at any and all times to do the Lord's biddings! To follow the examples he gave us! Would we be willing to tell him that should *he* ask us to-night? What is needed to make us ready? Brethren, think of the matter and get yourselves ready to help us in this conference to reach the best conclusions as to *how* the work shall be done—not when. Now is the accepted time.

Christian Missionary Society of Maryland, Delaware and Dist. of Columbia, Beaver Creek, Md., September 20-22, 1899. J. A. Hopkins, Corresponding Secretary, Clayton, Md.

"Pride Goeth Before a Fall."

Some proud people think they are strong, ridicule the idea of disease, neglect health, let the blood run down, and stomach, kidneys and liver become deranged. Take Hood's Sarsaparilla and you will prevent the fall and save your pride.

Hood's Sarsaparilla
Never Disappoints

Correspondence.

Wheeling Through Europe.—IV.

THE BLACK FOREST.

After leaving the picturesque part of the Rhine at Mayence, one is continually striking the river again as he journeys south, but it is no longer a special attraction, but only a plain river which must be crossed now and then. At Worms one scarcely notices the presence of the Rhine, and at Mannheim it is of note chiefly on account of the great bridge which spans it. Leaving the stream here and proceeding a few miles along the bank of its tributary, the Neckar, the city of Heidelberg is reached just at the point where the narrow valley of the Neckar opens into the broad and level valley of the Rhine. High, wooded hills rise abruptly on both sides and through this gateway one enters Heidelberg. A long, commonplace street, which allows no view of anything but itself, conducts one into the heart of the town, but the cyc ist is soon halted by a notice that bicycle riding on that street is forbidden. We tried not to learn the meaning of these signs, but they are too numerous and too obvious to be ignored. Besides, failure to see or to understand the printed notices is really no excuse for disobeying them, for a glance at the faces of the passers-by is enough to assure any one that he is a lawbreaker. They appear so naively horror-stricken at the idea that any one should ignore a police regulation, and look at the culprit with such mingled indignation, pity and apprehension, as if they expected the next minute to see him imprisoned for life, that a heart of adamant could not remain untouched. So we walked up this commonplace street and the walk deepened the conviction of its commonplaceness. We wondered why people rave so over the beauties of Heidelberg.

But the beauties are there, nevertheless, and they are well worth raving over. The old part of the town is gratifyingly antique, but the charm lies not so much in the town as in its location—wedged in the mouth of a narrow valley and hung up on the side of a hill—and in the university atmosphere which pervades it. Everywhere the students are in evidence, more or less in the class rooms, I suppose, but especially in the cafes. You can tell them by their general make-up and demeanor, as you can in New Haven or Cambridge, by their gaily colored caps, representing their corps or student societies, and by their scars. No one can look upon a crowd of Heidelberg students, see the scars which they proudly bear on face and head (hair cut short to show them if necessary), with occasionally the wound of a recent sword-cut, and doubt the truth of all the stories he has ever heard about student dueling at Heidelberg. A kind friend sent me word how and when I could see one of their duels, but as the information did not reach me until after the date of the fight I missed the pleasant spectacle.

Besides wearing scars, the German student tries to wear a mustache. He begins when he is about sixteen years old and works at it assiduously. His chief ambition is to duplicate the hirsute adornment of Kaiser William, which consists of a pair of large mustaches spread out at the ends like the spray from a garden hose, and violently upturned toward the outer corners of the eyes. This is supposed to impart a ferocious and martial aspect to the countenance, but it generally fails to achieve this end, especially if the mustache be short, thin and blonde. At any rate, the tonsorial ideals of the young men in Germany are in striking contrast with those of the youth of Holland, where the very young men prevailingly affect side whiskers, generally of a fuzzy sort, suggestive of new-mown peaches.

Even the enthusiasm of the guidebook, which is usually good ground for suspicion, could not kill my enthusiasm for Heidelberg Castle. It is a noble ruin, nobly situated, but its present condition detracted from its impressiveness. A thorough restoration is being carried out, and the total effect of piles of rubbish and building materials, new walls, scaffolding and ancient masonry was not pleasing.

All this, of course, has nothing to do with the Black Forest, for the northern end of that mountainous region is nearly fifty miles south of Heidelberg. Riding on south by way of Speyer, it fell to our lot to stop one night at a village in the Rhine valley, though not on the river, and there I gained my first insight into the workings of the German country inn. It should be said by way of preface that the German inn ("Gasthaus" or "Wirtschaft"), like its English counterpart, is primarily a saloon, and that the tap-room is the center from which all its activities radiate. The villagers drop in in the evening, drink a couple of glasses of beer, and talk long, loud and all together. The advent of a traveler who wishes to eat and sleep, but does not care to drink or talk, is a surprise. Many inns make no pro-



A VILLAGE CRUCIFIX.

vision whatever for such an improbable emergency, but most of them are prepared to make some sort of an attempt to satisfy the traveler's needs. The evening meal may be served in the tap room, where the traveler and the habitual patron can mutually observe each other's manners and customs; more likely it will be served in the comparative privacy of a small room opening from the tap-room. The barmaid, who will probably be the proprietress of the establishment, will make an honest effort to understand your wants, and whatever you get to eat will be good—especially if you have been riding a bicycle all day. But when it comes to sleeping—that is a chapter by itself. The German bed is fearfully and wonderfully made, and the one I found that night was by far the most fearful I had ever seen up to that time. First, a good mattress, to mention its virtue first. On this an immense wedge-shaped affair like an adamantine pillow half the length of the bed, which makes possible only a semi-recumbent attitude. Then one sheet, topped off with several pillows and a feather bed about four feet square. That was all. The reader will guess at once what I discovered after experiment, that the feather bed was intended as covering. This was in July. Not to dwell upon particulars, it was a hard night, and I suppose I remade that bed in the dark a dozen times in as many different combinations as the small number of its elements admitted. Just try to sleep under a large feather pillow some night and no further description will be necessary. By the time the mosquitoes were pacified (and it took a good deal to satisfy them), the dog got nervous and howled under the window for an hour by the village clock. That woke the pigs, and the pigs woke the geese, and the geese woke all the rest of the poultry. Of course the bed was not to blame for that ill-timed barnyard concert, but it all enters into my impression of that inn. And the cost of that varied entertainment was the equivalent of twenty-five cents, for supper, bed, concert and breakfast. Since then we have stopped at many inns, but never at one in which the characteristic features, *viz.*, cheapness, feather beds for covers and high pillows, were present in a more marked degree.

Leaving Karlsruhe, the mountains are almost immediately in sight and the road runs for many miles at the edge of the hills. Here one sees some of the most interesting and characteristic features of German agricultural life. The fact that almost all of the farmers live in villages and that there are few isolated farm houses; that women largely outnumber men in the fields; that many of these same women are good-looking and, in this district, wear broad-brimmed straw hats of picturesque form, with black velvet ribbons, like the milkmaids and haymakers you read about in storybooks; that cows are used as beasts of burden, and that a cow and a horse are often hitched together as a team with no apparent consciousness of incongruity on the part of cow or driver (though I have imagined sometimes that the horse seemed a little ashamed of the arrangement); that when a vehicle is drawn by one animal the beast is hitched on one side of the tongue—these are only a few of the many queer things that are observed. The peasants are cordial and courteous, and seldom fail to give a friendly "All' Heil!" as we go past. In fact, every one who travels through Germany by road receives a continuous chorus of "Heils" from one end of the country to the other. As we go through the villages, the children race after us, shouting, "Heil! All' Heil!" Wheelmen whom we meet on the road touch the cap and give a ringing "Heil!" and farmers and teamsters, soldiers and shopkeepers give the same hearty greeting. In this connection it may be remarked that for the traveler in a foreign land no words are so necessary as the words of courtesy, the greetings, the thank-yous and the if-you-pleases, the little phrases which don't mean anything in particular, except that you are a civilized man and that you are trying to treat others like civilized men. Pointing and pantomime will serve well enough for getting the necessities of life, but when a peasant by the roadside wishes you good morning you must answer him or appear to be less of a gentleman than he is.

In general it may be said that the road from Karlsruhe to Freiburg runs at the edge of the Black Forest. Baden, generally called Baden-Baden, lies three or four miles back in the Forest, a beautifully situated and handsomely built little city, a thorough "resort," but as free as possible from the unpleasant characteristics which that term generally denotes. Another and longer diversion from the main road took us over to Strassburg, which was a German city for several hundred years, a French city for two centuries, and is now both French and German. Riding on south, one is more and more struck by the evidences that he is in a Catholic country. The most constant reminder of this fact is the presence of wayside crucifixes and shrines. Some are small and some are large; most of them are more or less rude; but of one kind or another they are there, in every village and often by the roadside.

At Freiburg, where we stopped over Sunday, there is a cathedral which is counted among

the gems of Gothic architecture. I strolled in to look at the building in the morning before going to the English church. To my surprise, the cathedral was crowded full, every seat taken and all available standing room occupied. It was a feast day and high mass was in progress. The music filled the great church—pipe organ, full orchestra and large choir together rendering a magnificent mass. The incense ascended in clouds and, at the tinkle of the bell, the vast throng rose and sank like a wave of the sea. Nothing bearing the name of Christian has ever appealed to me as at once so magnificent, so impressive to the senses, and so pagan.

Leaving Freiburg, we rode straight east into the Black Forest, following the valley of the Dreisam. It was a pretty ride, not grand enough to keep one's nerves at high tension, but pretty and satisfying. A late breakfast and a late start had prepared us for a late dinner and it was long after the ordinary dinner hour when we halted before a little inn where there was a wide-spreading tree by the stream and a table in the shade. I asked for dinner, using the word which, freely translated, means "everything you have in the house." The woman in charge calmly assented and in ten minutes spread the cloth on the out-of-door table and began to serve us a six course dinner. How she conjured it up I can't imagine, but there must have been something miraculous about it. She couldn't have been expecting anybody at that hour, and in that location a week might have gone by without any one coming for dinner. We suspected her of practicing the black art, but decided to assume any risk which might be involved in eating the dinner. It will be observed that there are several kinds of inns in Germany; but this was in the Black Forest, where all inns are said to be good. This fact, together with the natural attractiveness of the country, makes it a pleasant region for rambling journeys on foot or on wheel. For the cyclist it is a long series of climbs and coasts. We finished by a thirteen-mile coast from a mountain top down to the valley of the Rhine above Weldshut. There we turned east again toward Schaffhausen and soon crossed the boundary from Germany to Switzerland. W. E. GARRISON.

English Topics.

THE GRAND OLD MAN OF CANTERBURY.

When the Queen as the temporal head of the Established Church appointed Dr. Frederick Temple, then Bishop of London, to be the spiritual head of that extraordinary comunion, as Archbishop of Canterbury, everybody without any exception was amazed, because he was then 76 years of age, and was supposed to be naturally growing somewhat senile and infirm. It was surmised that the Queen had it in mind to make a warming-pan of the old Bishop of London, in order to give time to her prime favorite among the prelates, the Bishop of Rochester, to grow old enough to be created Primate of all England in a few years. That bishop is the youngest on the episcopal bench, and he could hardly have been promoted over the heads of all the Right Reverend Fathers in God who are so much his seniors. But the Archbishop of Canterbury has astounded the whole nation by his marvelous tenacity of life, his recuperative physical power, his positive rejunevescence in every intellectual faculty, his streams of caustic wit, his endless sermons, his speeches at all sorts of public functions, his political and ecclesiastical deliverances in the House of Lords and in Convocation, and his activity in walking and riding anywhere and everywhere, far and wide. He was said to be threatened with blindness, and also his legs were said to be failing him. But a few days ago he read fluently and easily a long decision which he had drawn up in the new Ritualistic case, which is likely to be famous. On this recent occasion, in his court at Lambeth, he got on his judicial rostrum with the activity of a boy. He instantly offered prayer, then without a moment's pause plunged into his elaborate and lengthy decision, a document which only a very powerful intellect could have drawn up, and at the end of it quickly descended and left the court without giving any one a moment's opportunity to interrupt or to interpose a question or protest.

THE TEETOTAL PRIMATE.

There is a simple secret at the bottom of the fine old Archbishop's inexhaustible vitality. He has for many years been a total abstainer and has probably done more than any living man to stimulate the temperance movement in this country. He is the president of the National Temperance League, and has brought many hundreds of the clergy and thousands of the laity in the membership of the Church of England to join the teetotal ranks. All honor to Dr. Temple! As everybody understands who knows England well, a bishop here is a social idol, and an archbishop is a demigod, and the Primate of all England is recognized as occupying the very next place in rank to royalty. Therefore the example of Dr. Temple must be potent. But this principle of abstinence reacts on the man himself. He ascribes his wonderful vigor, now that he is approaching the age of fourscore, to two causes. One reaches far back, but it is worth noting. When he was a boy his parents were at one time very poor, and he actually labored with his hands on the farm. That made him a robust youngster and helped him through years of study. He became one of England's foremost classical scholars and took the highest possible academic rank, following this up by becoming headmaster of Rugby, the most famous school in the land, made so by the luster of Arnold's regime. The second cause is his firm adhesion, year after year, to the principle of total abstinence from alcoholic beverages. He has all the elasticity of a young man. Contrast with this splendid longevity the sad premature death of the very greatest surgeon of our time belonging to any nation in the world, the beloved and honored Dr. Lawson Tait, who was snatched away a few weeks ago, after a very brief illness, in the prime of his life and powers. I was not surprised at this tragedy when I read that this famous man possessed a large cellar of costly wines, of which he was a first-rate judge. Thus we have in the instances of the Archbishop and the Doctor of Medicine two notable object-lessons which ought to be taken universally to heart.

THE LATEST ECCLESIASTICAL FARCE.

I now come to the greatest religious drama of the year. I call it by this theatrical term quite advisedly, for it is a truly dramatical and sensational performance. In it the chief actor was the same dignitary of whom I have been writing. The Archbishop of Canterbury has once more shown himself an astute statesman. He knows his business as an Erastian leader. For it is not his business to act as a simple follower of the Lord Jesus Christ, and to say to others as Paul did, "Be ye followers of me, as I am of Christ." That sort of injunction would only be possible to one who cared for nothing but the ancient hallowed gospel, which I fear is about the last thing for which our modern sectarians have any regard. In May last the Archbishops of Canterbury and York arranged a Consistory Court at Lambeth Palace, where the primate resides when in London. This court proceeded to try the cases of two clergymen—the Rev. Mr. Westall, of London, and the Rev. Mr. Ram, of Norwhich, both of whom were accused of illegally practicing popish performances, especially incense-burning in worship, and the carrying of lighted candles in processions in church. The Archbishop has now given his judgment, after most people had nearly forgotten all about the matter heard in May. The decision of Dr. Temple is a great blow for the proud, pertinacious and growing High Church party, for it declares that both these practices are illegal in a certain sense, as not being enjoined by the Prayer Book. Immense numbers of people are now wondering what the High Church clergy will do. The important side of the matter is this, that the more serious and astute of the Ritualists do not specially care about these two petty and trifling ceremonials. Incense and candles are minor accessories. What the Ritualists would endure martyrdom to maintain are the mass and the confessional. And the Archbishop knows what he is about. He knows that he must fling a sop to the Puritan watchdogs who are baying loudely on the war-path, and he artfully confines his declarations to the minimum demand of the Protestant party. But the arrogance of the High Churchmen will only be encouraged by this nibbling and meddling. We shall probably reach a crisis in a year or two, after the masses of the people have begun to realize the true nature of the popish conspiracy. The drift of public sentiment will soon be towards disestablishment. There has hitherto been no preponderance of opinion in that regard, but the conduct of the "High" party has done very much to make Englishmen think more carefully than before. Great reforms never come till great abuses precipitate them. Liberty is only fought for when slavery has become intolerable.

PARLIAMENT IS OVER.

The palladium of our British liberties is once more dismantled. The two Houses of Parliament have broken up for the rest of the year unless some great necessity should constrain the government to convene an autumn session, which is not a very probable contingency. This session of our Parliament has not been one to be very proud of. It has been a season of the pettiest possible enactments. What will chiefly be remembered is the policy of this Tory Government under Lord Salisbury in still muddling the affairs of the nation with its religion. Unfortunately, as long as we have a particular form of sectarian Christianity protected, patronized and pampered by the state, so long will Parliament be called on to waste its precious time and energy in interfering with church law and order only to fling the church into hopeless chaos. The Clergy Relief Bill, which I have somewhat fully explained in a former letter, has handed over a sum of nearly 100,000 pounds a year to the ministrs of the Established Church for the payment of their taxes, out of the pockets of the community at large. This unjust and dishonest bribe to a favored class has done more to injured Lord Salisbury's reputation than anything which he has countenanced, partial and partisan though his whole policy has been from the beginning. The effect of it will be to make the clergy as a class exceedingly unpopular. The particular form of corrupt Christianity embodied in our national religion, established and enriched by law, will now be looked on with great odium by thousands of the people who had hitherto not much concerned themselves with the distinctive principles of church and state. Disestablishment is slowly looming into view.

AMERICANS IN LONDON.

The annual influx of our American cousins is reported to be far greater than ever it has been in any former year. One of our weeklies, the Illustrated Mail, contains a humorous cartoon, representing a procession of Yankees stretching right across the Atlantic from New York to Liverpool. We are delighted to welcome the stream. Let them come, and may more follow! England never looked lovelier than it is this summer. I see that some exaggerated notion has crept into the American papers about the heat here. We are having a delicious time. It is not true that horses are falling dead through the intense heat in nearly all our streets. One or two such incidents happen each week in the height of summer. Of course the great omnibus and tramcar companies lose

a number of their animals through the effect of the hard work which has to be done in the heat. But we never have any long spell of severe warmth. Our churches do not close for an hour. They remain open for all the regular services all through the year. We have no extremes of climate, but breathe an atmosphere which preserves the golden mean. In England existence glides evenly along. Our climate is coquettish and and fickle, I admit, but it is therefore happily deficient in monotony.

W. DURBAN.

43 Park Road, South Tottenham, London, August 11, 1899.

Chicago Letter.

We often hear the pessimistic saying, "Every man has his price." Certainly a study of Chicago taxes makes one feel that many men will sell their honor for "filthy lucre." The most discouraging feature, perhaps, is the fact that the large giver to public enterprises and Christian philanthropies are are the greatest delinquents in paying taxes. The new law is making some radical changes. The first person to give an honest return of her personal property was a woman. The second person was a woman. The third person was a woman. The amount of lying in regard to taxes in Chicago may be guessed at by the fact that the assessed valuation of real estate in Chicago was less in 1898 than in 1873. Every one knows the real value of realty has increased many fold. Chicago has the smallest debt of any great city in the union, and if her citizens can be compelled to be partially honest in paying their taxes Chicago can wipe out her debt of seventeen millions and make many public improvements in the near future.

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Quite a number of earnest, scholarly men in our ranks were brought together the first week in August in Chicago. The purpose of this meeting was to consider some of the vital problems of present-day thought and life. The writer was only permitted to attend two sessions of the institute, both of which was well attended. Prof. Peckham, of Hiram College, read a paper on "Sacrifice Among the Ancient Hebrews." A careful study of such Hebrew words as Zabach Minchah, etc., led to the conclusion that the prominent feature in the ancient sacrifice was a joyous meal at which the deity was a welcome guest. The paper by Dr. Willett on the present status of the historical and literary criticism of the Bible was a careful resume of the results of both the "lower" or textual and "higher" or literary criticism of the Bible. The lecturer urged his hearers to remember that all questions of criticism were subordinate to a true biblical theology, and that most important of all was a firm faith in God and a positive life-loyalty to Christ.

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The Chicago Letter writer is still a young man, yet he distinctly remembers when a woman's club was a novelty. (The reader must not consider "club" the synonym of broomstick.) The Woman's Club in Atlanta, consisting of four or five hundred members, is a fine body of women. Those who are not posted on the rapid growth and great influence of these organizations may be surprised to learn that one of the most notable meetings in Chicago for sometime has been the National Convention of Colored Women, representing the clubs of colored women in the United States. The papers read reveal a marvelous grasp of the social, political and industrial condition of the ten million negroes in the United States. One who sympathizes with the South in its great problems could not help contrasting the bitter wrangling which marred the last convention of woman's clubs in Denver with the dignity and earnestness of this national convention of negro women. When some feeling was aroused over the election of a new president, the last president left the chair, and asking that all personal feeling over the matter be obliterated, declined to be re-elected.

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That the CHRISTIAN-EVANGELIST readers may partially realize the extraordinary development of the negro, I shall give you a few paragraphs from what was probably the most popular address by a negro woman before this convention of negro women. It was delivered by Mrs. Josephine Bruce, widow of B. K. Bruce, former U. S. senator. The subject was "One Phase of the Labor Problem." Reader, note the thought as well as the language: "Before this splendid organization of women and at this time it is eminently fitting that attention be called to the position of the negro workman in the world of industry. For the last thirty-five years the problem of negro suffrage has, unfortunately, overshadowed the labor question in importance, but since the possibility of negro political supremacy has become a thing of the past, the labor question has begun to assume due importance. The special phase to which I shall call your attention is in large part due to the formation of numerous and powerful combinations of labor, primarily to maintain a reasonable standard of wages. Such an object is praiseworthy, but with it there exists the dangerous principle of exclusion. With the downfall of the old regime there began to be manifest a tendency towards congestion in large centers of population. . . In the wake of free industry comes the trade union. But here comes into play the race feeling. At the South the union absolutely excludes the black laborer. . . Discouraged at the prospects of industry, ambitious negroes have entered the learned professions in disproportionate numbers. Many have failed for two reasons: first, distrust among all classes of the ability of the professional negro and second, the financial condition of clients. From the economic standpoint the importance of a great class of artisans is too clear to need elaboration. I do not belittle the literary education, but I remember that the supreme need of the preacher, the lawyer and the doctor is a great industrial class upon which to base their professional activity." Gentle reader, if you are a Southern woman think of a national convention of negro women listening for nearly an hour with wrapped attention, broken only by enthusiastic applause, to a negro woman discussing in the above strain the social, industrial and ethical importance of training an artisan class of negroes and you will close your reverie with the words in which this intelligent negro woman closed her address: "We who have a firm and abiding faith in democracy may await the future in confidence."

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After several months of hard but most profitable study in Chicago I resume my work of teaching the Bible to the students of a State University. Sister Columbia H. Cary and her children have added to the influence of the noble life of Col. John B. Cary by endowing a Bible Lectureship at the University of Virginia. The C. W. B. M. has appointed me to take charge of this work and the board of visitors have elected me a member of the faculty of the University of Virginia in the capacity of instructor in Hebrew. I hope to remain in Virginia at least until our Lectureship has grown to a Bible Chair. Mrs. Young, Helen and I bade adieu to Mrs. Mabel Wakeley, our hostess, and other Christian friends in Chicago, Wednesday, August the 15th, and after a delightful trip over the Big Four and C. & O. reached Charlottesville at noon the following day. Next week I shall hold an old-time August meeting at the Macedonia Church with Bro. Richard Bagby, of Louisa, Va. And now, dear reader, as the writer of the Chicago Letter I bid you adieu.

CHAS. A. YOUNG.

University Station, Charlottesville, Va.

"If I were sick and wanted to get well, I'd find out how some one else got well who had the same sort of sickness as mine."

If your sickness is like hers, Mrs. Jacobs' story will interest you.

"I was very sick indeed," writes Mrs. Mollie Jacobs, of Felton, Kent Co., Delaware, "and our family doctor said I had consumption. I thought I must die soon for I felt so awful bad. Had a bad cough, spit blood, was very short of breath, had pains in my chest and right lung, and also had dyspepsia. Before I took your 'Golden Medical Discovery' and 'Pleasant Pellets' I was so weak I could not sweep a room, and now I can do a small washing, and I feel like a new person. I believe that the Lord and your medicine have saved my life. I was sick over two years. I took 13 bottles of the 'Golden Medical Discovery,' and four vials of Dr. Pierce's Pellets."

Are *you* sick? Are *your* lungs "weak?" Have you obstinate lingering cough, with bleeding lungs, weakness and emaciation? Thousands in just your case have been cured by the use of

DR. PIERCE'S GOLDEN MEDICAL DISCOVERY.

It always helps. It almost always cures. Sick persons are invited to consult Dr. Pierce by letter absolutely without fee or charge. All correspondence is strictly private. **Write and get a specialist's opinion on your case, free.** Address Dr. R. V. Pierce, Buffalo, N. Y.

New York Letter.

The Sing Sing Campmeeting Association has just closed one of the most prosperous series of meetings held here in many years. These meetings are perhaps the best exponent of old-fashioned Methodism in all this section of the country, for the brethren and sisters have "a glory hallelujah time" from first to last, shouting, singing and jumping for joy. The attendance was large, the interest deep, the singing spirited, the prayers fervent, the shouting loud and plenteous, the preaching good, bad and indifferent, and the "seekers in the straw," or at the mourners' bench, few. The series began on Aug. 10th and lasted ten days, there being ten meetings each day except on Sunday, when they far exceeded that number. The services began each morning at six o'clock and closed in the evening about eleven. Three features of the camp, "Old Folks' Day," "Children's Day" and "Marching Around Zion," deserve special mention. Old Folks' Day is the time for the reunion of all the old-time campers, the singing of the oldest Methodist hymns and the old-fashioned love feast. This year Mrs. Maggie Van Cott (whose voice is not unlike that of the bulls of Bashan) conducted the love feast in her independent and unique style. It was truly a great day at the camp. The Children's Day consisted of well rendered children's services, marred, however, by what is falsely called infant baptism. This performance ruined the whole day for me. Marching Around Zion is a peculiar, time-honored closing service, when the campers, both American and Swede, meet at "the circle" about eleven o'clock at night and march all about the grounds singing hymns, waving flags, banners and handker-

chiefs and shouting. This over, all reassemble at the preacher's stand and join in specific and general expressions of thanks and well wishes. Thus the camp meetings are brought to a close amid the greatest jubilation and gladness.

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Such services as these through which we have just passed do us much good; not because they are always instructive or edifying in themselves, but because they lead one to think along new lines, and by contrast or deduction one comes to realize the weakness and the strength of the customs and methods and even the doctrines he has always been used to. I can see to-day better than I did ten days ago the granitelike foundations of the position of the Disciples of Christ, especially in the matter of teaching the sinner the way of salvation. I listened in vain to hear them tell those "seeking" what they should believe, do and be in order to salvation. I was convinced more and more of the fact that the Disciples of Christ have a great mission in the religious world. Further, I am persuaded that these good people depend almost exclusively on the emotional in men for success. Sentiment is necessary to a strong, well-rounded Christian, and I fear sometimes that the Disciples, in their just and well directed efforts to be clear in the presentation of the gospel to the intellect have failed in a measure to develop properly the religious sentiments. If we could inspire our knowledge of the gospel with some of the Methodist zeal and enthusiasm, there is no question that it would make an irresistable combination in evangelism. One of the weakest means employed in these meetings is the mourners' bench, and the utter lack of judgment in the use made of it increases its weakness among thoughtful people. One evening, at an after-meeting, I was accosted, with another Disciple alongside me, and asked to come at once and give my heart to God, being assured that it would be the happiest day of my life if only I would do so. When I told the evangelist I had been preaching the gospel for fifteen years he expressed surprise and went on to others. The minister should be "in season, out of season," but he should have some common sense, too. Taken altogether, these services lead one to a fuller appreciation of the simplicity, beauty and all-sufficiency of the gospel of Christ.

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There are two preachers of the cross recently come into this state who should be employed and kept constantly at work. One is Bro. S. C. Humphries, of Buffalo, who, after several years of successful work in Ohio and Pennsylvania, has returned to the western part of the state to make it his home, but is open for engagements to work for the Master. He is a good man, with much experience in Christian labor, and is able to do excellent service. It is to be hoped that he may be kept busy in the vineyard of our Lord. The other brother to whom I refer is the Rev. C. B. Carlisle, stopping at present at Jordan, N. Y. He was for some years a minister of the Congregational Church, laboring in the West, but becoming convinced that the Disciples of Christ occupied more thoroughly scriptural ground than that held by the Congregationalists, he identified himself with our people and now preaches the faith held by us. For several months he has been serving as chaplain in the American army in Cuba, but recently returned to locate in pastoral work somewhere in this country. Evidently he is a man of ability, and no doubt there is a field for him among us. The needs of the field are so great, the harvest is so white for the harvesting, that no reaper should be allowed to stand idle for a single day. S. T. WILLIS.

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is the faultless and gentle laxative called Tarrant's **Effervescent** Seltzer Aperient. Its promptness in correcting *disorders of digestion* and in *removing waste matters* from the system make it popular

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Kansas City Letter.

The Register-Review of Aug. 17th contains on editorial in which I find the following words: "Fifteen of the most capable preachers in the state of Missouri have during the last five years gone into secular callings. Five have gone to farming or fruit raising. Five have gone to merchandising, three to teaching, one to law and one to the practice of medicine. If we were to name these men, you would say that they were among the best, most scholarly and most capable men in Missouri. They were compelled to give up the ministry because they must provide for their families." The whole editorial is strong and timely, while some of its statements of fact are startling. If other states are losing their strong men from the ministry in a like proportion, there is a serious crisis approaching for our cause. We have ever accepted as a necessity the preaching of the gospel as the only means of bringing the world to faith in Christ. Young men are encouraged to enter the ministry by the strong plea of the world's great need of hearing the Word of God proclaimed, and the church's loud call for more laborers to enter the harvest fields. Are we asking them to begin a ministry that they can never complete, and from which they must retire in the very vigor of middle life, to follow some calling for which they have neither desire nor preparation? With the hundreds of pastorless churches among us, are we going to allow good, intelligent and consecrated ministers of the gospel to stand idly by the gate of the Lord's vineyard, because no one will employ them? But you say, "Why should they stand idle? Let them go to work somewhere, and they can soon develop a field that will support them." That is true as regards a young and single man. He can find some place to preach where food and shelter will be gladly given him, and an earnest and patient ministry will rally enough to his side to give him a generous living. The same would be true of many young married couples. But what of the man of middle age, with a family which he must support, or bring upon him the reproach of the world, the church and the Lord? He cannot go to an uncultivated field, for he has no means of supporting his family till a church is built up. He must receive a support at once, or he and his will suffer. In such a condition of affairs it is cruel for the churches to use him in "trial sermons" without remuneration. He goes from church to church, entering each pulpit with fear and trembling, hoping that the message he faithfully bears to the people may be so acceptable as to result in a call, yet doomed to experience that long deferring of hope that maketh the heart sick, and perhaps grow desperate under the strain of financial embarrassment. I only wonder that more of these good men do not leave the ministry. Only the consuming desire to preach Christ to a lost world could drive men forward in search for a place to spend and be spent in the Master's service.

I am aware that some of the unemployed preachers are unworthy of support by the churches. Some are bad men, others are lazy, others are ignorant. But alas! not all the good, industrious and intelligent are kept at work by the churches. I know now of a splendid preacher, a graduate of one of our best colleges, a successful pastor, a cultured man, a Christian of spotless reputation, who has been for months without a pastorate, and who is becoming discouraged, and is looking toward some secular calling for a support. He has visited churches without being paid more than a bare pittance, until he has no money to go longer, and is waiting a little longer to see if a way will not open for him to continue the work which he has so faithfully pursued for many years. He is in the very prime of life, able to do the best work he has ever done. This is not an isolated case. There are many such among us. What is the remedy? I see but one. We must secure a closer fellowship among our churches and preachers, whereby all shall be interested in the welfare of each, and each shall be subject to the judgment of all. We have hundreds of preachers idle among us who, if they belonged to the Methodist Church, would be doing excellent work as pastors. That church uses all its worthy preachers, and has no pastorless churches. We must do something of the kind, through some form of closer co-operation than now prevails, or our losses will grow larger, and the shame of our dead and dying churches will increase. Shall we have grace sufficient to face these facts and prayerfully seek a way out of the difficulty? I believe we will. But I tremble for the peril that longer continuance in our present slipshod way of not doing things may bring upon us.

Our coming offering for Church Extension ought to be the largest in our history. Never were there so many and so urgent calls for aid in building houses of worship. Never were the returns quicker for any investment of money in the Lord's work. Every church among us ought to take the offering the first Sunday in September. We must make up this fund to a quarter of a million by the close of the year 1900. W. F. RICHARDSON.

Kansas City, Mo., Aug. 23, 1899.

The Jubilee Convention.

Attend the Jubilee Convention and get a great spiritual uplift, receive new thoughts on old subjects, obtain a wider outlook on the human race and feel the new interest that comes from contact with other bright and consecrated Christian people. Books give valuable ideas, but these stick better when we get them warm from a heart that has been kindled into enthusiasm by them. Sometimes, too, we get more good from men than from their messages. Attend the convention and be lifted out of the ruts into which you have fallen during the years of religious service and toil; and secure instruction in patience from those who on account of peculiar trials have been driven to live very close to God and who, like Ian Maclaren's Burnbrae, are "far ben."

Attend the convention and receive the benefit of a journey where the monotny of life will be broken by new scenery, conversation with old friends and classmates; and the forming of new acquaintances that will bring out our latent abilities. Let the lower critics and the higher critics flee to the convention as a city of refuge for safety in a reconsecration until they are favored with a fair trial. Attend it and get into the current of thought and purpose of the best people in a great religious body and go home revived for better service.

Missouri ought to be represented by one thousand rejoicing Disciples. Hannibal will cross over to the convention city, overcoming every obstacle. LEVI MARSHALL.

Washington (D. C.) Letter.

The second session of the Piedmont Assembly, held in the tabernacle near Gordonsville, Va., showed a decided improvement upon the opening session of last year. The grounds were in better condition, a number of new cottages had been erected, the attendance was large, order excellent and the preaching more definite and evangelistic. Evangelist W. H. Book was engaged for two sermons each day during the assembly and the people in great numbers came from all the adjacent counties and from distant sections of the state to hear his eloquent and heart-searching sermons and to enjoy the fellowship of the Lord's disciples. Addresses from the leading preachers of the state and from Bros. Power and Wright, of Washington, and Abbott, of Baltimore, contributed to make the gathering a success. No admission fee is charged to the services, no paid entertainments are held, but voluntary contributions suffice to meet the expenses and reduce the debt upon the property.

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A vigorous effort is being made to revive interest in the organized mission work in Virginia. John S. Ellett, a Christian business man, of Richmond, has guaranteed the salary of F. C. Anderson, state evangelist, for three months, to attend the district convention and to awaken interest in the state work, and to cultivate a closer bond of union between the state and district societies. The Tidewater district convention, which met with Independence Church, Hanover county, Aug. 8, 9 and 10, showed the effects of this attempt at a forward movement. Of the thirty churches in the district, twenty-five sent delegates, and among these were a number of representative business men. The churches reported 207 additions and $650 raised for district work. The Educational Board reported assets amounting to $2,500, and several candidates who will be sent to college to prepare for the ministry of the Word. The board will continue its appropriation to the Fredericksburg mission, and will endeavor to put an evangelist in the field. The convention in 1900 meets with the Rappahannock Church, Essex county.

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At the convention this summer general regret was expressed at the departure of Cephas Shelburne from the mission in Fredericksburg. Having gathered together a nucleus of excellent people in the church, provided for them a comfortable church home and won recognition and the respect of the various religious bodies in the city, it was thought that he should have remained indefinitely in that growing and historic town. But Bro. Shelburne thinks he will have a more promising field of usefulness in Roanoke, Va., where his pastorate begins Sept. 1.

***

The work of Ira W. Kimmel opens auspiciously at the Whitney Ave. Mission in this city. The attendance at Sunday-school already exceeds that of some of our older churches. The committee has been obliged to purchase additional chairs to accommodate the Sunday-school and midweek attendants, and two young ladies have made the good confession. Unless all signs fail these will be the first fruits of a glorious harvest to be reaped in that community in the next few years. The C. W. B. M. never made a better investment than when they granted an appropriation to Whitney Avenue.

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The Ninth Street Church prides itself upon the fact that during its eight years of history there has never been a failure to hold the regular Sunday morning and evening services nor a midweek prayer-meeting, with the single exception of a Wednesday, when we adjourned to attend the state convention at the Vermont Avenue Church. During the pastor's absence this summer a delighful service of the Lord's Supper was held, conducted by Elders P. S. Steel and J. A. Scott. The invitation was given and a young lady confessed Christ. Sunday, Aug. 14, there were two confessions and the money raised to pay the semi-annual interest upon our church debt.

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We are looking forward to the annual convention of Maryland, Delaware and the District of Columbia at Beaver Creek, Md., Sept. 20, 21 and 22, and expect it to be the best in our history. We have not relinquished the hope of securing a one-fare rate for the round trip to the Cincinnati Convention from this section. We will be able to make definite announcements in a few days.

EDWARD B. BAGBY.

Texas Letter.

Despite the heat and dust I recently made a hasty trip to St. Louis in the interest of the business department of the Christian Courier. As I passed through the rich country of Northern Texas I was impressed anew with the wealth of the land. Certainly there is nothing better under the sun. Corn, wheat, oats, hay and melons were to be seen in abundance everywhere, while the cotton fields would be able to supply, it would seem, the wants of the world. And when passing through the territory the fat cattle were so numerous that my abhorance for a bad steak, if possible, was increased. A butcher himself ought almost to be butchered for selling our people such a thing.

The "Katy Flyer" took me through some interesting places, where I gladly would have stopped, but could not. At Nevada I spent five years, during which time I had my first experience as a peacemaker. Then I saw a little church torn asunder and bleeding at every pore reunited. There in the country rests the body of my honored father, who passed away from us at almost ninety years of age. By his side are the remains of a brother, while in the city are most of my kinsmen in the flesh living outside of Virginia. At Sedalia I also spent five years, which were blessed of God in the conversion of many souls, and in the building of one of the most beautiful churches in the brotherhood. At Rockport, a quiet little town on the Missouri River, I had my first city (?) pastorate, giving half time for three years to one of the best little churches I ever saw. At Mokane, another town on the "Big Muddy," where in my nineteenth year I was baptized into the Lord by D. M. Grandfield. Strange to say that I passed all these places in the night, and was not even permitted to see them.

In less than twenty-four hours—just five minutes less—after a run of almost 900 miles, I reached St. Louis. It is a big city, and growing larger every day. It is in the center of our population, and destined to be one of the largest cities in the world. And our people are a power in the city, with a number of active churches scattered through it. The CHRISTIAN-EVANGELIST and the Christian Publishing Company, two mighty agencies for good, are properly located in this great central metropolis. And as I looked through them I felt a sensation of pardonable pride that they were ours. Editor Garrison was away, as is his custom in the summer, by the lakeside. But his faithful assistant, W. W. Hopkins, was at his post, directing the office work of the paper. F. M. Call, the business manager, was also on hand, looking after the business affairs; and W. W. Dowling, the veteran Sunday-school writer, was toiling at his beloved task. It was a pleasure to meet again Oreon E. Scott, who for a little while was associated with the Courier, and to know that he was doing well.

On my return trip our sleeper gave us no little trouble, and lost us a precious hour of time by refusing to let the breaks be taken off. How like some people we all know. They keep the breaks on all the time. Now, don't misunderstand me; breaks are good things; in fact, we could not get along without them, but they ought not to be abused. We ought to push and pull some, and not be holding back all the time.



The race problem of the South demands the best thought of our wisest men. Booker T. Washington says its solution is in the education of the negro in the United States, and he is doing a great work in that direction. Henry M. Turner, seignior Bishop of the African Methodist Church, believes it can be solved only by sending the negro back to Africa. He assigns two reasons for his belief: first, no people ever become great who have not a country of their own; and second, the Anglo-Saxon race never associates with another race without treading it under foot. And thus the colored leaders themselves are not agreed. The world is waiting with a rich reward for the man who will solve this problem. Who is he? and what is his solution?

Garland is to have a new church building. They have been feeling the need of it for some time; and their recent meeting in which B. F. Wilson assisted their pastor, C. L. Cole, caused matters to culminate. The Garland congregation is one of the best in the state, and we note with pleasure this additional evidence of prosperity.

Attair has a new congregation of seventeen members. H. C. Thomas and wife recetly located there; there was no church or Sunday-school of any kind in the town. They soon organized a school; and it was not long till they sent for Geo. Van Pelt, one of our evangelists; and now they have a congregation with seventeen members, and money is being raised for a house.

Bros. Cranfill and Hayden, editors of two of the leading Baptist papers of the state, are having an unsavory fight in the courts of Cæsar. The Baptists, as a result, are suffering in the eyes of the world, and injury is being felt by all the churches. It seems to me that a division in the Baptist Zion is unavoidable. Such things ought not so to be.

R. L. Courtney, of Kentucky, succeeds L. B. Grogan at Rockwall, and we extend him a hand of hearty weclome. Bro. Grogan goes to Chickasha, I. T., to take charge of a school, and we wish him success.

M. M. DAVIS.

833 *Live Oak St., Dallas, Texas.*

For General Debility.

Use Horsford's Acid Phosphate.

Dr. W. L. SEVERANCE, Greenfield, Mass., says: "For years I have prescribed it in general debility, nervous exhaustion and insomnia, with the happiest results."

Notes and News.

The state convention of Michigan meets at Dowagiac, Sept. 13-17.

Third District, Pa., at Lock Haven, Sept. 12-14, 1899. Chas. S. Long, secretary.

Virginia Christian Missionary Society, Seventh St. Church, Richmond, Va., November 7-9, 1899. H. C. Garrison, Richmond, Va., president.

Iowa Preachers.

The minutes of the I. C. C., which will be held in Des Moines the first week in September, will contain a new feature—the length of pastorate of every preacher in Iowa.

Please send your *name*, *name* of the church or churches for which you now preach and state the *number* of years you have been serving your present charge. Evangelists and student ministers are requested to send name and permanent address before Sept. 10. Your name in the minutes is your credential for clergy permit over the railroad in 1900.

I. N. McCash, Rec. Sec.

Dedication.

On Lord's day, Aug. 13, it was my privilege to be present at the opening and dedication of the new and elegant house of worship just completed at Jamestown, Ohio. The house is a beautiful structure inside and out, a model of convenience and elegance, and a great credit to the church and city of Jamestown. The dedication was considered a very great success, and all felt greatly to rejoice in the better opportunity now afforded to do a great work for Christ and his church.

L. L. Carpenter.

Wabash, Ind.

The Guest of Honor.

The M. E. camp meeting and chautauqua is in full blast at the beautiful association grounds here. Some very fine talent has been secured for the occasion. Thus Aug. 17th, Dr. B. J. Radford, of Eureka College, delivered before a fine audience a thoughtful and exceeding helpful address on "*How They Grow.*" It has often been referred to since that day. In the grand march to the assembly grounds at 10 A. M., that day the school in the county bringing the largest number of their school pro rata was to be considered the guest of honor, was to lead in the great march through the city, occupy a conspicious seat during the day and receive a banner. Well, our school was the guest of honor on that occasion. B. S. Ferrall, Pastor.

Watseka, Ill., Aug. 21, 1899.

State Missionary Convention.

The church at Jefferson City cordially invites faithful workers from all the churches in the state to attend the convention and help to make it one of the very best in all our history. Do not fear, because we are a "feeble folk" here, that you will not be well entertained. The good people of our city will assist us in this and hundreds of homes will extend cordial hospitality.

Do not make this the occasion of a mere visit to see the capital. This you can do at some more "convenient season" for us. I wish to say, however, that arrangements will be made to show our visitors everything of interest. Doubtless our genial governor and his charming wife will tender a reception at the mansion. The prison chaplain has promised to have an entertainment by the convicts for the convention, which will not interfere with its business.

Write me if you are coming. Remember the time, Oct. 2nd to 5th.

J. P. Pinkerton, Pastor.

Invitation.

The University Church, Des Moines, extends an invitation to the Disciples of Christ throughout Iowa to attend the Iowa Christian convention, Sept. 4-8. Every attention will be given delegates by the church; lodging and breakfast free. This is to be a forestate of the Jubilee Convention. Come and help make the best of the many good ones in Iowa. Send your name for assignment to the pastor.

I. N. McCash, Pastor.

Illinois Notes.

J. W. Knight, Carlinville, is in a meeting at Atwater with 30 additions.

H. M. Brooks will conduct a meeting at Rantoul, beginning Oct. 1st. H. H. Peters is the minister.

A. R. Spicer, Noweaqua, is holding a meeting for our board at Danville, which will result in organizing the second church there.

Our evangelists for the year beginning now are C. E. Evans, S. S. Lappin, Isaac Beckelhymer, C. H. Berry and J. E. Parker. They are now planning the campaign for fall and winter. Write me if you need a meeting.

C. E. Evans is in a meeting now at a country point near Macon.

During last year our board did twice as much as in the preceding year. Comparison with the second largest denomination in the state shows that converts made by our board were eight to where they made one and that five dollars of their money was equaled in service rendered by one dollar in the hands of our board. Our business management is all that could be asked and the one thing needful is liberal support by the churches and ministry.

This is our state jubilee year and the next annual state meeting will be known as the Jubilee Convention. It will be held the first week in October, 1900, at some central point. You will want your church to be in the list of contributors this year.

Apportionments are already sent to the churches and it is hoped that brethren will arrange for a general observance of our day. It comes one month later, Nov. 5th, and the time for preparation is longer. It only needs a little business management to bring in great returns.

The Sunday-school work will be carried on by our board hereafter and the money is now raised for this work by apportionment also. The call has been sent to all superintendents and they are asked to answer on the inclosed card at once. We can do only what the schools are willing to pay for. It rests entirely with the superintendents as to what shall be done. J. Fred Jones, Sec.

Stanford.

LIFE OF

ALEXANDER CAMPBELL

By Thomas W. Grafton.

This book is a condensed and accurate account of the life of this great religious reformer, beginning with his boyhood, and following him through his trials and triumphs to the end of his eventful life. This biography meets the wants of the busy people, who desire to know the important events in the life of this great man.

The following Table of Contents will indicate the scope of this book:

Preface, Introduction, Early Days, University Life, Emigration to America, Ministerial Preparation, Religous Discoveries, Trials and Triumphs Christian Baptist, Religious Dissensions, The Christian Church, The Defender of the Faith, A Wise Master Builder, The Prince of Preachers, Travels at Home and Abroad, The Bethany Home, Closing Labors, His Place in History.

This book is printed in clear type, bound in latest style cloth, contains 234 pages, and the price is $1.00 postpaid.

Christian Publishing Company, St. Louis

Rosa Emerson, or, A Young Woman's Influence, by John Augustus Williams, is a story of the Lodge, the Church and the School. It portrays the wonderful influence for good that a noble woman may exert on her community. 373 pages. Cloth, $1.00 Christian Publishing Co., St. Louis.

THE HOME DEPARTMENT.

Great attention is now being given to the Home Department of the Sunday-school. It is intended for all persons who for any reason cannot attend the regular sessions of the school, yet who desire to study the International Bible Lessons, and keep pace with the great Sunday-school movement.

The Supplies.—The supplies necessary for the Home Department, in addition to the Lesson Annuals, Quarterlies or Papers that may be used in the school, are as follows:

1. *Application Blanks* for membership in the class to be signed by the applicant and filed with the Secretary of the Department.

2. The *Home Register*, containing full explanations for conducting the Department, with ten Test Questions on each lesson of the quarter, followed by blank spaces for writing the answers.

3. *Certificates of Proficiency*, to be given to members at the end of the quarter, signed by the Superintendent and Secretary, based on the written answers to the questions on the lessons of the quarter.

Price List.—The prices of these necessary supplies are as follows: 1. *Application Cards*, 10 cents per dozen; 50 cents per 100. 2. The *Home Register*, 5 cents per copy, or in packages of not less than ten copies, 3 cents each. 3. *Certificates of Proficiency*, 25 cents per dozen, or $1.50 per 100.

CHRISTIAN PUBLISHING COMPANY.

THREE BIBLE CHARACTERS.

BOOKS ON

King Saul,
King Jehu,
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A New Book on Each of These Prominent Bible Characters, Written by Bible Students.

KING SAUL. By J. Breckenridge Ellis. Illustrated. Latest Style Cloth, 281 Pages. Price, $1.00. The History of King Saul Recited in Attractive Style, and Many Practical Lessons Brought Out from the Life of this Historical Character.

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The Minister will find in the above books material for many sermons; the Sunday-school and Endeavor workers will find them helpful in their Bible studies, and the general readers will find these historic characters presented in new and attractive light.

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The Normal Instructor, Part II., The Christ, deals with prophecies concerning him, his offices and title, with a complete chronological outline of his ministry. A copy should be in the hands of every Bible teacher and student. Price, 15 cents per copy; $1.50 per dozen. Christian Publishing Co., St. Louis.

Missouri Bible-school Notes.

A banner for every school in the state of Missouri, a banner that will adorn the walls of any church and one that will be an honor to all the workers.

Do you want it for your school and are you willing to make an effort for it, and at the same time increase the membership, interest and efficiency of your school? So that the query is very much to the point, do you want the banner?

This is not to go to the best school in the state, neither is it for the school showing the best per cent. of enrollment, attendance, grade nor offerings, but is within easy reach of 1,000 schools in Missouri, and we are planning for many hundreds of these fine bannrs to be given away at our next annual convention, and we want your school to immediately join those that will try for it.

The banners are to be 25 inches wide and 36 inches long, are to be printed in red, blue and gold, on the finest white paper and when framed, they will worthily reflect your interest in this department of the church work. Do you want it?

We will begin keeping "tally" after the first of September and make the points required to secure the banner so simple and easy that every school can easily have one if you wish to have it.

THE NINE POINTS REQUIRED TO SECURE THE BANNER.

1. At our convention next June you must report having had "evergreen" school; that is, it must have been open every Lord's day unless hindered by sickness or the weather. This is not difficult, in fact, the most of the schools of Missouri do this, so that it is an easy requirement, and yet some of our schools must advance in this direction if the banner adorns their walls.

2. You must at the next annual convention report an increase in your enrollment over the year before. This does not say how much of an increase, only that it shall be an increase, and if the enrollment in June shows only one additional pupil, it entitles you to the banner. Easy enough, is it not?

3. At the coming convention you must report an increase in your average attendance over the year ending May 31st, 1899, and this the great majority of our school can do and not hurt anything or anybody either; in fact, it ought to be done, and so we are willing to help push a good thing along by making it one of the banner points. You will admit that this is not at all difficult.

4. You must report at the coming convention that your school has observed "Children's Day," and you may think we ought to have said Children's Days, but we said if you have observed one of the days, well and good for the banner, and if you have kept more, so much the better for you.

5. Your school must report that you have furnished the annual statistical report, blanks for which will be sent you in good time. This is another point that will not be new to many of our schools, for you have always sent in your report and we have used them to good results; but this is to stimulate some that have been a little too lukewarm on this subject in the past, hence it is a banner point for all the schools for the present year.

6. You have had during the year ending May 31st, 1900, a Bible school rally, and if you will go at it right and in good time it will do you more good than you now conceive. For instance, if you will have the rally in the fall, get the adjacent preaching brethren to help, discussing some feature of Bible-school work on such a night as suits them best. If you will have some good and interesting music at all the services of the rally you can easily increase your enrollment; you can take an offering and meet your apportionment for state work; you can arouse interest and enlist the church members in Bible-school work as well as interest the school in all phases of the work. Have a rally and you are sure to have another; hence, it is made a banner point, and rightly so too.

7. You must report your apportionment for state Bible-school work paid.

8. You must co-operate with the county superintendent where we have one and he asks it of you, and in return he will help you carry a banner dome next June.

9. You must report an increase in the church membership in your school, and I have shown you how easy this is in the rally.

Will you have the banner? Will you urge your school to have it? More anon.

H. F. DAVIS.

Commercial Building, St. Louis.

New York Mission Notes.

The state convention will be held at Tully, South of Syracuse on D. L. & W. R. R., Sept. 19-22. All the preachers and many others are expected. There is a splendid program, and the prospects are good for a large gathering of workers. The churches are rounding up their offering for state missions. Let no church be left off of the roll of helpers.

The New York churches will also give Church Extension a helping hand. They have made a good record on offerings for Foreign and Home Missions.

This is a remarkable time in they history of New York churches. Usually a number of the weaker churches are without regular preaching. Excepting two or three of the stronger churches that are changing pastors, all the churches have regular preachers.

The change of Bro. B. Q. Denham from N. Tonawanda to 56th Street, New York City, and Bro. L. C. McPherson, of Jefferson Street Church, Buffalo, to Havana, Cuba, will cause the reorganization of our state missionary board.

The education of my children, a boy of eight years and a girl of five, makes it necessary for me to close my evangelistic work and locate where there are good schools.

I do not want an easy place or a great church, the work of other men's hand; but I want a great field where faithful work and loyal preaching of the gospel will make a great church. I have been in the ministry fourteen years. Seven years of that time I have been a pastor, and seven years an evangelist. The two years that I have spent as state evangelist of New York have been the two best years of my life, not in members added, but in laying foundations, generating forces and setting in order the things wanting. Some who know say that the two years are two of the best in the history of New York missionary work. Five missionary pastors, a wise state board, the preachers and churches of the state, with scarcely an exception, are in full harmony with the missionary work, and share in the victories won for Christ.

Anti-missionary force is nil—is dead—in New York, and the Lord be praised! But the great work is just beginning and the change of state board and state evangelist makes our state meeting a matter of interest and prayerful thought. Come in the spirit of prayer.

The program of Preachers' Day, Sept. 19th, is worth the journey to Tully.

A. M. Hurd continues another year at Pompy.

D. C. Tremaine "settles down" for another year at Harrisville and Pitcairn.

Wm. Worsdell, a friend of my boyhood days from Illinois, at my suggestion quits the schoolroom and is happy in his pulpit work with the church at Clarence.

A. M. Hootman, of Tonawanda, is a strong and loyal gift from Indiana to our New York forces.

"Loyalty" and "Enthusiasm" are the "keynotes" in New York.

We expect to close a contract by Sept. 1st for a lot for this, the youngest church of the state.

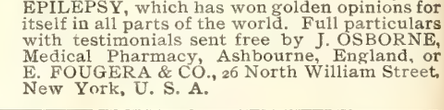
J. M. MORRIS.

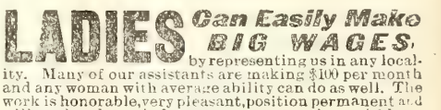
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1899

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Wisconsin News.

State convention, Richland Center, Sept. 13-20. Plan to stay over Sunday.

***

The following speakers have been engaged: Pres. J. H. Hardin, Eureka College, Ill.; C. C. Smith, Cincinnati; Mrs. Helen E. Moses, Indianapolis; Claris Yeuell, Chavies, Ala.; Miss Mattie Burgess, Bina, India; G. W. Muckley, Kansas City, Mo., and probably A. McLean or F. M. Rains, of Cincinnati. Also F. N. Calvin, of Milwaukee, will be a new figure in our state meetings.

***

Bro. Calvin will present the interests of our new Children's Day, the Boys' and Girls' Rally Day for America. Let every Sunday-school superintendent in the state write to B. L. Smith, Y. M. C. A. Bldg., Cincinnati, O., for full information as to the observance of this day. Ask him for programs, all you want, free. The day set apart for this observance is the last Sunday before Thanksgiving. Begin now.

***

Mrs. E. M. Pease has been appointed musical director of the convention.

***

Mrs. D. S. Ross has been appointed chairman of thd entertainment committee. All who are going to the convention should send their names to her at once to be booked in advance for board and lodging. Address her at Richland Center. Attend to this at once.

***

Pastor A. F. Willett has resigned at Richland Center, on account of the failure of his health. He has returned to Michigan where it is hoped he may recuperate.

***

H. F. Barstow writes that he is pleased with the outlook at Hickory. He compliments Bro. Olson on the past successes.

***

A. M. Laird, of Elkhart, Ind., is holding a meeting at Lynxville, under direction of the state board. I visited them Aug. 6th and baptized two. He has baptized seven since then. That makes twelve additions since the Sunday-school was organized, when the church had but eleven members.

***

Claris Yeuell, of Chavies, Ala., is holding a meeting under direction of the state board at Fosterville. There were two additions last Sunday. He will hold one or two more meetings in the state before returning South. H will also be at the state convention.

***

At Hickory, in July, I organized an auxiliary to the C. W. B. M. with nine members. More will join them. I hope the time will come soon when every state will have an auxiliary.

***

A church of twelve members has been partially organized near Valley Junction. They maintain a Sunday-school three miles from town in a schoolhouse.

***

F. W. Mutchler has made a splendid record at Center and Footville. They have given him a call for another year. Those two churches have given over $200 for missions this year.

***

O. C. Sturgeon and family, of Minneapolis, has returned to Milwaukee. Welcome home.

***

Churches wanting meetings between the state convention and the general convention should write me at once. Two or three such meetings can be supplied.

***

I am expecting to make arrangements whereby all who go from Wisconsin to the general conventions at Cincinnati may travel together on one train. Please send me your name, if you are expecting to go. Half rates from Chicago. Give me your name and address and I will send you exact figures soon.

***

The program of our state convention will be published in full in the Milwaukee Times and sent free to every Disciple in the state whose name and address we can secure.

***

A number of churches ars still delinquent on their payments to the state board. The apportionment should be paid in full at once. The books will close for this year before the state convention assembles. Your church should be reported among those that have paid in full. Send the money to E. M. Pease, Treasurer, Richland Center.

C. G. McNeill, State Missionary.

Office of Collector of the Revenue, City Hall.

Attention, Taxpayers.

On September 1st next, I will be ready to receive payment of your taxes for 1899.

All persons paying same during the month of September will receive a rebate at the rate of 8 per cent per annum on their city taxes.

Respectfully,

CHAS. F. WENNEKER,

Collector of the Revenue for the City of St. Louis.

C. W. B. M. of Missouri.

Dear Sisters:—I write you from the College View Sanitarium, Lincoln, Neb., where I have been for some weeks, seeking to regain my health and strength. Never very strong at best, the great trial to which I have been subjected the past six months has produced extreme nervous exhaustion, undermining my health to such an extent that I have been compelled to leave home and seek surroundings and conditions more favorable to the restora- of my strength. My family physician urged this change, and for weeks before I left home he insisted that my recovery depended on my laying aside every burden.

My condition is such, that to receive the benefits of this institution I must have absolute rest, and be relieved of all care and responsibility. To this end I feel impelled, by a sence of duty to myself and family, to notify you of my intention to retire from my position as president of the C. W. B. M. of Missouri. In doing this I take occasion to express my sincere thanks to all my comrades who so faithfully co-operated with me in the work during the time I have held the position. My physician here does not promise me very speedy return of my health, hence I cannot at present see very far into the future. I am hoping to be able to be with you and to fill my place at our next state convention in October at Jefferson City, and thus close up the year's work, and then turn the presidency over to more competent hands. Should I fail of this purpose and find that I cannot be with you at Jefferson City, I will notify Sister J. M. Lowe, our vice-president, in time for her to be prepared to assume the duties of the occasion.

I am happy to report our work in a much more hopeful condition than at any time since I assumed the duties of president.

Shortly after my election at Trenton I began to urge organization, but more conservative workers did not deem it advisable to send out an organizer while the amount of money contributed for state work was barely sufficient to pay the secretary and keep up the general expenses. At the first board meeting at the beginning of the new year I again insisted that we extend the work in our own borders. Four ladies were appointed, each of whom was to make a "trial trip" as organizer. Only one, Mrs. H. S. Gilliam, of Hamilton, accepted the appointment. Our secretary did not deem it advisable to send her out until spring. I think it was in March that she was instructed to plan a route and go forward. She met with marked success; at no place did she fail where an organization was attemped. She started on a second trip, but was called in because of the low condition of the treasury.

So important did it seem to me to be able to report an increase in our membership at the close of this our Jubilee Year, so great was my confidence in the Missouri sisterhood, that I took the responsibility of saying to Sister Gilliam, "Go right on with your work I will personally be responsible for your salary." The results have more than justified me in this undue exercise of authority. I regret that the report of the first work is in Cameron, but I submit the report of the last four weeks, which has just been received:

New auxiliaries organized, 8; old auxiliaries reorganized, 1; Junior C. E. Societies, 2. Total, 11. Average membership of auxiliaries, 10 1-2; subscribers for Tidings, 27; life membership for Ann Arbor work, 1. "Visited three auxiliaries, each of which promised to do more forstate work this year, also to make a special offering for the Bible Chair. The weather was so warm the meetings were poorly attended, so the collections were small, but altogether came $1.19 paying the expenses of the trip." Eleven organizations in four weeks, and that in the most disagreeable time of the year, shows Sister Gilliam to be possessed of unusual ability as an organizer. One of our Missouri preachers said to me, "Sister Gilliam is a 'good mixer,' and I, who have served for years as an organizer in the W. C. T. U., know how very necessary is that qualification." Judging from reports that come to me, Sister Gilliam is also a pleasing and forceful speaker. A native Missourian myself, I think I feel a pardonable pride in this gifted, consecrated woman, who belongs to Missouri—is one of "our very own." Dear sisters, see that she is kept busy, and we will yet bring Missouri to the front in C. W. B. M. work.

Sister Clay, our new secretary, is also doing good work, so that altogether the outlook is very favorable. And now my sisters, I want to thank you for the many expressions of sympathy extended to me in the great sorrow that has come to me. Especially am I grateful for the many letters received during the past ten days, from my brothers as well as sisters, expressing love, confidence and esteem. I regret that I am not able to make a personal reply to each and all, but I assure you that these letters will be preserved among the choicest treasures stored away in "that magical isle up the river Time."

I said to my daughter, after reading this morning's mail, "These dear friends have broken for me the alabaster box of ointment, the fragrance of which will remain with me during the rest of my journey to the "home land."

My dear comrades, it is hardly necessary to assure you that I shall always be ready to cooperate with you in our C. W. B. M. work in any way practicable in the future. "My service is my King's, but my prayers forever and forevermore are thine." Alice Williams.

Pres. Missouri C. W. B. M.

Evangelistic.

MASSACHUSETTS.

Brockton, Aug. 21.—Three baptisms last night.—G. A. REINL.

MANITOBA.

Portage la Prairie.—Four additions lately; two by baptism and two by letter.—J. MUNRO.

OHIO.

Cleveland, Aug. 21.—One confession yesterday and one a week ago at the Ætna Street Church.—AUSTIN HUNTER.

PENNSYLVANIA.

Sweet Valley, Aug. 22.—Last Lord's day baptized one, also fellowshiped one from the denominations.—J. W. BOLTON.

FLORIDA.

Jacksonville, Aug. 26.—One confession last Sunday and one Wednesday evening; both young men.—J. T. BOONE.

NEW JERSEY.

Plainfield.—A church has recently been organized here and is starting out with bright prospects; two baptisms on the 20th inst.—E. E. STEEN.

SOUTH DAKOTA.

Brookings, August 24.—Our tent meeting at this place is still in progress. Three more confessions last night; 29 to date. Will continue till Sept. 3. All additions adults so far. They had a business meeting last night and asked Bro. L. W. Thompson, of Volga, to preach for them every Lord's day for the coming year. He was present and will accept, if finances do not forbid. Our new organization here is an "objectionable quantity" to the sects. They oppose us, preach against us and mention us in their sermons, which we have not done of them. We go from here to Defiance, Iowa, Sept. 10. Others wanting us for meetings write me there.—MILO G. CUMMINGS AND MISS PEARL WILEY, evangelists.

ILLINOIS.

Carlock, Aug. 21.—One addition at regular services last Sunday. We close our second year's work here next Lord's day.—J. F. SMITH.

Galesburg, Aug. 24.—There were two additions Sunday, Aug. 20th, and two at prayer-meeting Wednesday night, Aug. 23rd.—C. H. WHITE, pastor.

Kansas, Aug. 24.—Meeting at Pleasant Hill closed the 22nd of August with 28 additions; the best meeting the church has had for years.—E. F KERAN.

Atwater, Aug. 25.—J. W. Knight, of Carlinville, is conducting a successful meeting at this place, assisted by the writer. We are in our second week and report 36 accessions; 32 by confession. The Lord is with us in this effort.—GUY B. WILLIAMSON, singing evangelist.

MISSOURI.

Cross Timbers, Aug. 22.—I held a four days' meeting at Prairie Valley Church near Elkton, with two accessions to the one body.—S. E. HENDRICKSON.

Nashville, Aug. 21.—Two additions at Greenwood second Sunday. One by letter and one by baptism. One addition by baptism at Nashville since last report.—O. W. JONES.

Tulip, Aug. 21.—Our meeting one week old. Seven added to date. I do the preaching and lead the singing. I have arranged for an acting principal of Roberts Academy that I may preach the gospel all of my time. I hold meetings for expenses and freewill offerings. My next meeting will be at Riggs. Those wishing my services please address me at Middle Grove, Mo. The meeting at Tulip continues with fine interest.—T. L. NOBLITT.

Tuxedo, Aug. 28.—Two accessions here yesterday at morning service; a mother and son.—D. N. GILLETT.

Tulip, Aug. 26.—Our meeting continues with good interest. Meeting 12 days old; 24 added to date. I do the preaching and lead the singing.—T. L. NOBLITT.

Prairie Hill., Aug 25.—Seven additions and a great interest. Will go next to Blythedale. Please say through the columns of the CHRISTIAN-EVANGELIST that I have sold my property in Marionville, Mo., and will, the Lord willing, this fall move to Brownwood, Tex. I expect to confine my work to that state. Sorry I will not be able to attend the Jubilee Convention.—MORGAN MORGANS.

Marceline, Aug. 25.—Just closed a two weeks' meeting at Newcomer, Chariton county, with six accessions to the church. One elder and three deacons were added to the board of officers. Bro. F. M. McNamare was ordained to the ministry. He is an earnest and conscientious man. A better feeling now prevails in the church than has for some years past.—ISOM ROBERTS.

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A reduced fac-simile of the large Bible Lesson Pictures, 13 cards in set, one for each Sunday in quarter. Price reduced to 2 1-2 cents per set.

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This is a Weekly for the Primary Department in the Sunday-school and the Little Ones at Home, full of Charming Little Stories, Sweet Poems, Merry Rhymes and Jingles, Beautiful Pictures and Simple Lesson Talks. It is printed on fine tinted paper, and no pains or expense is spared to make it the prettiest and best of all papers for the very little people.

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A Large Illustrated Weekly Magazine, devoted to the welfare and work of Our Young People, giving special attention to the Sunday-school and Young People's Society of Christian Endeavor. It contains wood-cuts and biographical sketches of prominent workers, Notes on the Sunday-school Lessons, and Endeavor Prayer meeting Topics for each week, Outlines of Work, etc. This Magazine has called forth more commendatory notices than any other periodical ever issued by our people. The Sunday-school pupil or teacher who has this publication will need no other lesson help, and will be able to keep fully "abreast of the times" in the Sunday-school and Y. P. S. C. E. work.

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CHRISTIAN PUBLISHING CO., St. Louis, Mo.

IOWA.

Indianapolis, August 24.—Our meeting is starting out with a goodly interest. Six accessions to date. Husband and wife baptized last night at close of services.—CHAS. D. HOUGHAM.

ALABAMA.

Alliance, Aug. 21.—A series of well-attended meetings have been held in East Alabama by State Evangelist S. R. Hawkins, at Phœnix City, Roanoke, Sand Hill, Riverview, Alliance, Lebanon, amounting in all to 54 days, and the ingathering, from the Baptists one, from Methodists, two, by confession and baptism, 14, of whom seven were from the Methodists.—S. R. HAWKINS.

KANSAS.

Columbus, Aug. 19.—One more baptism and one by statement here since last report.—M. MCFARLAND, pastor.

Neodesha, Aug. 22.—Fourteen added to the congregation here since I came four months ago; all at regular services; four last Lord's day, three confessions and one by statement.—J. A. SMITH.

Chanute, Aug. 22.—Three additions at Yates Center at my last regular appointment Aug. 20. I preach half time at Yates Center, but both places expect to employ for full time by the first of the year. The work starts out encouragingly at both places.—W. T. ADAMS.

WISCONSIN.

Footville, Aug. 21.—During the last two weeks I have been helping F. W. Mutchler in a meeting here. Three by confession, two by statement and two by letter, have been added. Bro. Mutchler has the work in good shape. I am open for more meetings. Address me here.—CLARIS YEUELL.

TENNESSEE.

Chattanooga, Aug. 24.—Bro. T. A. Reynolds, of Nashville, has been with me in a meeting at the Highland Park Church. He preached 11 days to large audiences. Much interest was manifested even by people of other churches. We heard 14 make the good confession; several others took membership. Bro. Reynolds is a splendid and powerful preacher. He preaches his farewell sermon at Woodland Street Church next Lord's day and takes up the work at Union City, Sept 1st.—W. M. TAYLOR.

STOCKHOLDERS' MEETING.

Notice is hereby given that the annual meeting of the stockholders of the Christian Publishing Co. will be held at the company's office, 1522 Locust St., St. Louis, Mo., on Tuesday, Oct. 3rd, 1899, at 10 o'clock A. M., for the election of Directors, and for the transaction of such other business as may legally come before said meeting.

J. H. GARRISON, Pres.
W. D. CREE, Sec.

St. Louis, Mo., August 30, 1899.

Family Circle.

Hope.

BY D. F. SEYSTER.

'Twixt faith and love doth hope reside,
Decreed by God to there abide,
Till fed by faith and fanned by love,
Its joys are realized above.

This lively hope, that looks beyond,
Can see the brightness saints have donned,
Can see the palms in snowy hands,
That beckon us to better lands.

Naught else can chase away the gloom
That shrouds a soul in doubt and doom;
Naught else would fill the "aching void"
Could hope by hopeless be destroyed.

This hope of glory, Christ in us,
More precious far and marvelous
Than all the wealth the world can give—
This hope that we again shall live.

Lynnville, Ill.

The Parson's Barrel.

"Well, parson," said Deacon Goodgold to his pastor, "that last Sunday morning's sermon was number one, prime; may I ask you which end of the barrel that came out of? Your barrel is like the widder's in Scripter; it never seems to give out."

"I am glad that my sermon suited you," replied the genial dominie, for I got part of that at your house, part from Neighbor B———'s and part from poor Mrs. C———'s, in whose sick room I spent an hour, and one hint in it came from your boy Frank, who rode by my house on 'old Gray,' without any saddle or bridle. I picked up some of the best things in that discourse during an afternoon spent in pastoral visiting."

Parson Honeywell was a shrewd man, and a faithful, godly pastor. He had not a great many books; and his family increased faster than his library. His Bible he had at his fingers' ends; it was his one great unexhausted storehouse of heavenly knowledge. But he had also a book of human knowledge second only to God's Word. In the forenoon he studied his Bible, and in the same afternoon he sallied out with his horse and buggy and studied his people. He rode with his eyes open, finding illustrations—like his divine Master—from the birds of the air, the flowers of the field and the sower or ploughman by the wayside. His mind was on his sermon all the week. If he saw a farmer letting his team "blow" under a roadside tree, he halted and had a chat with him. He observed the farmer's style of thought, gave him a few words of golden counsel and drove on, leaving the farmer something to think of and something to love his pastor for also. If he saw a boy on his way from school, he took the lad into his buggy and asked him some questions which set the youngster to studying his Bible when he got home. Parson Honeywell caught his congregation when they were young.

Deacon Goodgold was curious to know more about the way in which his minister had gathered up that Sunday's sermon. "Well," replied the parson, "I was studying on the subject of trusting God in times of trial. First, I went to the fountain-head, for my Bible never runs dry. I studied my text thoroughly, comparing Scripture with Scripture; I prayed over it, for a half hour of prayer is worth two hours of study, in getting light on the things of God. After I had put my heads and doctrinal points on paper, I sallied out to find my practical observations among our congregation. I rode down to the house, and your wife told me her difficulties about the doctrine of assurance of faith. From here I went over to your neighbor B———'s house; he is terribly down since he failed in business. He told me that with the breaking down of his son's health and his own breaking down in the store, he could hardly hold his head up, and he had begun to feel awfully rebellious towards his Heavenly Father. I gave him a word or two of cheer, and noted down just what his difficulties were. From his store, I went to see poor Mrs. C———, who is dying slowly of consumption. She showed me a favorite flower that she had put into her window-sill to catch the sunsunshine, and said that her flower had been a daily sermon to her about keeping her soul in the sunshine of her Savior's countenance. Her talk braced me up and gave me a good hint. Then I called on the widow M———, who always needs a word of sympathy. Before I came away she told me that her daughter Mary could not exactly understand what it was to trust Christ and was finding no peace, although she had been under deep conviction of sin for several weeks. I had her daughter called in and I drew from her all her points of difficulty; I read to her such texts of Scripture as applied to her case, prayed with her and then started for home. Your boy rode by my house on the old horse who went along without any bridle, and stopped when he got to the bars that led to the pasture.

"Before I went to bed, I worked in all the material that I had gathered during the afternoon: and studied out the solution to the difficulties of your wife and your neighbor B———, and of the troubled daughter of widow M———, and I wove the answers of such doubts and difficulties into my sermon. The cheerful experiences of good Mrs. C——— in her sick chamber helped me mightily, for faith in action is worth several pounds of it in theory. I went to my pulpit last Sunday pretty sure that my sermon would help three or four persons there, and if it would fit their cases, I judged that it would fit thirty or forty more cases. For human nature is pretty much alike, and sometimes when I preach a discourse that comes home close to my own heart's wants, I take it for granted that it will come to plenty of other hearts in the congregation."

"Yes, parson," said the deacon, "your sermons cut a pretty broad swath. I often feel 'Thou art the man' when you hit some of my besettin' sins. I have often been wantin' to ask you why your sermon barrel has never giv' out, as poor Parson Scanty's barrel did before you came here. He always give us about the same sermon, and as I sit away back by the door, it got to be mighty thin by the time it got to my pew."

Parson Honeywell turned pleasantly to the deacon and said: "I will tell you what the famous old Dr. Bellamy once said to a young minister who asked him how he could always have material for his sermons. The shrewd old doctor said: 'Young man, fill up the cask, fill up the cask, and then if you tap it anywhere, you can get a full stream; but if you put in very little, it will dribble, dribble, dribble, and you may tap and tap and get precious little after all.' I always get my people to help me fill up my cask. Good afternoon, deacon."—*Theodore L. Cuyler, in Lutheran Observer.*

ROASTS
ARE GIVEN A MOST DELICATE AND APPETIZING RELISH, IF JUST TOUCHED UP A BIT WITH
LEA & PERRINS' SAUCE
THE ORIGINAL & GENUINE WORCESTERSHIRE.
FOR SIXTY YEARS THIS SAUCE HAS GIVEN PERFECT SATISFACTION THROUGHOUT THE WORLD.
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Two Ways of Getting up.

When we tumble out of the right side of the bed,
How bright the sun shines overhead;
How good our breakfast tastes—and, O!
How happily to school we go!
And o'er that day what peace is shed—
When we tumble out of the right side of the bed!

When we tumble out of the wrong side of the bed,
How dusky the sky frowns overhead!
How dull our lessons, how cross our mothers;
How perfectly horrid our sisters and brothers!
(And they all say, too, its our fault instead)
When we tumble out of the wrong side of the bed! —*The Outlook.*

Tools.

"We once hired a girl to help with the housework who always boasted of what she could do if only she had proper tools," remarked the grandmother thoughtfully. "She was a failure as a laundress, but she said it was because our wringer was old-fashioned and our starch not of the right kind. She constantly served us with poor bread, declaring it would be good if our range were different; and when the carpets were not well swept it was because no one could manage a sweeper like ours. She was sure she could work beautifully if she had everything to her liking, but if we did not furnish that we must not blame her for failure. We laughed at her folly, and sent her to seek a more congenial environment elsewhere.

"But sometimes I wonder if many of us are not servants of the same sort? We could live so much better lives if only our circumstances were different, we say. We are so hampered by our surroundings that we have no chance to be our best selves or do our best work. If only we had the opportunities that are given to others we would gladly improve them, but we fret and complain at being placed where we can do so little. What is all this but saying that God has made a mistake in the work he requires and in the tools he has given us?"—*Forward.*

Comparisons in Rhyme

As poor as a church mouse, as thin as a rail,
As fat as a porpoise, as rough as a gale,
As brave as a lion, as spry as a cat,
As bright as a sixpense, as weak as a rat.

As proud as peacock, as sly as a fox,
As mad as a March hare, as strong as an ox,
As fair as a lily, as empty as air,
As rich as was Crœsus, as cross as a bear.

As pure as an angel, as neat as a pin,
As smart as a steeltrap, as ugly sin,
As dead as a doornail, as white as a sheet,
As flat as a pancake, as red as a beet.

As round as an apple, as black as your hat,
As brown as a berry, as blind as a bat,
As mean as a miser, as full as a tick,
As plump as a partridge, as sharp as a stick.

As clean as a penny, as dark as a pall,
As hard as a millstone, as bitter as gall,
As fine as a fiiddle, as clear as a bell,
As dry as a herring, as deep as a well.

As light as a feather, as hard as a rock,
As stiff as a poker, as calm as a clock,
As green as a gosling, as brisk as a bee,
And now let me stop, lest you weary of me.

—*N. Y. Observer.*

The White Man's Burden.

[Perhaps Kipling, like others, spoke wiser than he knew when he wrote of "The White Man's Burden," as witness the following from Grapho in the Advance, Aug. 17th.—EDITOR.]

A liquor bill of $1,100,000,000 per year.

To stupefy, demoralize or kill boys and young men, 4,631,820,620 cigarettes annually.

To send a lot of other money up in smoke, 4,431,050,519 cigars.

The whole burden of tobacco, 297,089,312 pounds.

Saloons, more than 6,000 in Chicago, and other big cities in the same proportion.

Houses of prostitution, by blocks, acres and miles in the large cities.

Murders, in 1898, 7,840; in 1897, 9,520; in 1896, 10,652; in 1895, 10,500.

Total murders in four years—the length of a Presidential term—38,512.

Suicides for a year, 5,920.

Lynchings 122.

Convicts in prison, 62,244.

Successive polygamy through the divorce courts.

Taxes, federal taxes, state taxes, county taxes, township taxes, municipal taxes, special taxes.

More taxes.

Tax eaters in droves, and still they come and always hungry.

A brilliant five hundred million dollar Congress.

Political bosses.

The machine.

Ward heelers, henchmen and thugs.

Jury bribing.

Boodling in city councils.

"Grafting."

Peculiar influences in the election of United States senators.

Boodling in state legislatures.

Corporation lawyers turned into federal judges.

Trusts, combinations and syndicates.

More trusts.

Watered stock and big dividends.

Strikes, lockouts and boycotts.

Anarchy in high places.

Railroad rebates, secret rates, and other schemes for outwitting law and playing smash with honest business.

SOME OF HIS BURDENS ABROAD.

The national debt of France, $6,000,000,000; of England, $3,300,000,000; of Austria-Hungary, $3,000,000,000; of Russia, $2,875,000,000; of Italy, $2,530,000,000.

Total debt of all Europe—mostly incurred in the business of killing one another—$29,000,000,000.

Russia's army, 932,815 men—annual expense, $290,000,000.

France's army, 617,179 men—annual expense, $185,000,000.

Germany's army, 611,629 men—expense $158,000,000.

Great Britain's army, 220,000 men—expense for army and navy, $210,000,000.

Austria-Hungary's army, 367,271 men—expense, $100,000,000.

Total armies of all Europe, 3,750,102 men—annual expense. $1,153,000,000.

The liquor bill of Europe is out of sight.

OTHER BURDENS.

Emperors who think they are the state.

Czars who are the whole thing.

Infallible popes.

Infallible critics.

Heirs-apparent who play the races.

Other princes who play all the year round at the expense of the people.

Pretenders, claimants of thrones which their ancestors disgraced and lost, and other back numbers waiting for something to turn up.

Nobles, poverty-stricken and penniless, watching for American multi-millionaire-heiresses.

Among the lesser burdens of the white man may be mentioned:

The spring poet.

The writer of erotic novels.

Yellow journalism.

The professional agitator.

The man who is always setting a day for the world to wind up.

The inventor of religious isms.

The religious teacher who subscribes to a creed one day and repudiates it the next.

Too much German theology.

Bacilli, bacteria and germs, everywhere and on all occasions.

In extending these burdens to the brown man the white man should see the reaconableness of a gradual introduction.

The Kissing Bug.

Professor Otto Lugger, entomologist of of the State Agricultural School, says that the "kissing bug," which is having a little reign of terror of its own these days, is not a new discovery, as some people imagine. Its popular name, he says, is simply another appellation for an insect that has been known to scientists for more than half a century.

The professor volunteered this explanation in order to satisfy the hundreds of people in this section who are daily flooding his office with queries for information, and are sending him all sorts of specimens of bugs under the impression that they belong to the only original kissing bug family. He explains that it is a member of the true bug family, and is distinguished from its cousins by having a sucking mouth instead of a biting mouth. A number of knife-like bristles in the mouth are used to penetrate the skin, whereupon a drop of poison is injected. This produces inflammation, and when the blood rushes to the surface the bug drinks his fill.

The bedbug, Professor Lugger says, is the natural prey of the kissing bug, and when the latter enters a house it does so to wage war on the other insect. Incidentally, it does not hesitate to tackle the people of the house. The kissing bug is six times as large as the bedbug and of a pitchy black color, from whence it derives its name of melanolestes picipes. The Southern species, the conenose, are much more venomous than the Northern bug. The victim of its bite will be lame for a week and sensitive people can be killed outright by it.—*Minneapolis Times.*

Mother's Life.

The life of a hard-working mother was described recently by a bright boy when a reporter entered into conversation. He said: "My mother gets me up, makes the fire and sends me off. Then she gets my father up, gets the other children their breakfast and sends them to school; and then she and the baby have their breakfast."

"How old is the baby?" asked the reporter.

"Oh, she is most two, but she can talk and walk as well as any of us."

"Are you well paid?"

"I get $4 a week, and my father gets $3.50 a day."

"How much does your mother get?"

With a bewildered look, the boy said:

"Mother? Why she don't work for anybody."

"I thought you said she worked for all of you?"

"Oh, yes! for us she does, but there isn't any money in it."

As the boy grows older he will find that very many of the world's best workers toil without any prospect of making money by their labors, and very often they do not win the gratitude of those who benefit by their exertions.—*Union Gospel News.*

Carleton and His Dog.

Henry Guy Carleton, the eminent playwriter, stammers badly, but this does not prevent him from holding his own in any controversy. When he was living near Madison Square, New York, he used to pass daily the New York Club, of whrch he is a member. One day one of the young and frivolous members said to him:

"I saw you this morning, Carleton, carrying your poodle through the Square. Good exercise, isn't it? But I'd rather let somebody else do it for me."

"Und—doubtedly," replied Carleton grimly, even if haltingly. "When any one sees m—me carrying m—my d—d—dog, they cry, 'There g—g—goes Henry G—Guy Carleton with his d—dog.' But if they should see y—you they'd ask, 'W—w—who's that in—infernal i—diot c—c—carrying a p—p—poodle?"

Sometimes Carleton stammers worse than other times, and his hearers try to supply the word that sticks, but it is always resented. When he was editor of Life he began to tell Mr. Mitchell a story. He got as far as this:

"Ond d—d—day while I was w—w—w—w—alk—k——"

"Walking," interposed Mr. Mitchell, helpfully.

"One d—d—day," began Mr. Carleton anew, "while I was p—p—promen—n—n—nad—d——ding," which was even harder to pronounce.

Mr. Mitchell never repeated the experiment.—*Saturday Evening Post.*

Airships.

[While we have never been as sanguine on the nearness of the age of airships as some who have spoken on the subject, we have nevertheless watched developments in this direction with great interest, and think the following article from the Catholic News about the most feasible theory we have yet seen on the problem of aerial navigation.—EDITOR.]

"The latest and most extraordinary project in the world of invention is a giant airship which, it is claimed, will fly the skies at the rate of 100 miles an hour. This marvelous ship is to be built in New York, where prominent capalists are backing the scheme. The inventor, Dr. A. de Baussett, says that this aerial flyer will easily make 100 miles an hour, and it will be possible to go from New York to London and Paris in thirty hours. The construction of four great airships will be begun as soon as possible. They will measure 774 feet over all, larger than any of the swift leviathans that struggle with the deep sea and are considered fleet when they do twenty-two miles an hour. And aboard the airships there will be every comfort, even to elevators and telephones. There will be barbershops, smoking rooms, cigar stores, buffets and card rooms for the men; luxurious parlors, boudoirs, hairdressers' rooms, women's rooms and the like for the women, not forgetting a music room.

"The grand parlor in each of the ships will be 320 feet long, and all of the passengers could easily dance in it without the least discomfort and have room to give away. The service will be like that of any first-class hotel and every one will be happy, even though they are "off the earth." Several other lines of transportation and stations will be erected in the principal cities of Europe, Asia and Africa. The future may see the skies alive with gigantic birds of pleasure and commerce.

"The de Bausset system in aeronautics is an entirely new departure in mechanics, to construct with steel of the greatest tensile strength a vessel strong and light enough for resisting the enormous pressure of the atmosphere when exhausted of the air within, for overcoming gravitation; the lifting power or ascensional force thus obtained is by a vacuum secured within a cylinder of great capacity instead of inflation by hydrogen gas.

"Several tests under deadweight and also under hydraulic pressure upon plates of steel of same thickness as the ones to be used in the construction of the cylinder vacuum or lift, but with the special bracing under the plates, to ascertain their resistance under atmospheric pressure, were made with the greatest success, giving always a coefficient of safety of 30-100 of resistance to collapsing over the stress to be assumed. It is a known fact that the force of gravity becomes less as the distance from the earth becomes greater, and reaching an altitude of four and a half miles where the aeroplane is called to navigate, the force of gravity is lessened, the earth does not exert the same power to carry an object with it as it does nearer its surface. Thence in navigating in a westerly direction the rotation of the earth towards the east is partially overcome.

"The method of rising from the earth thus obtained, the means of propulsion is to be considered; this is obtained by 32 turbines of 42 inches diameter located under and adherent to the cylinder—vacuum acting under atmospheric pressure, while eight helical propellers, located at the front and rear of the car, rigidly fastened under the cylinder and pivoted upon an axis at an angle required, will act as rudders for steering the aeroplane in any required direction.

Liquefied air and carbonic gas engines are to be used as prime power amounting to 300 horsepower to urge dynamos for the transmission of electric motors placed in the same shaft at the turbines, and helical propeller rudder, to impart an average velocity of 100 miles per hour, thus facing all the static resistances at the front of the aeroplane to its forward motion."

Stand By the Minister.

It happened once that a leading member of a congregation considered it his duty to remonstrate with his minister, to whom he was deeply attached, because the minister's preaching had grown hard and unspiritual. They were personal friends, and the conversation was conducted with perfect taste and temper; but the minister did feel a little sore afterward, which was rather foolish, and he constantly worried himself with the idea that his friends and his congregation were turning against him. A few days afterward a brother minister called upon him, and, as they talked of one thing and another, his visitor congratulated him on the attachment of his people. "Why, last night at a dinner-table old Doctor Sardine was carping at your preaching—calling you a rationalist, and so forth—when Mr. Cochran spoke out at once and told the old gentleman that he did not know what he was talking about. 'I go to his church,' said your man, 'and I know that I can never repay my minister all that he has done for me and mine.' It was straight talk, and produced an immense impression, and one minister envied you such a friend."

While his friend had told him his faults boldly, man to man, and he had taken peivate offence, like a foolish child, that friend had been guarding his reputation with generous enthusiasm.—*John Watson.*

How One Man Helped a Boy.

The following story is told of a Philadelphia millionaire who has been dead some years: A young man came to his home one day and asked for a loan of money to aid him in starting in business.

"Do you drink?" asked the millionaire.

"Once in awhile."

"Stop it! Stop it for a year and then come and see me." The young man broke off the habit at once, and at the end of the year came to see the millionaire again.

"Do you smoke?" asked the successful man.

"Now and then."

"Stop it! Stop it for a year and then come and see me again."

The young man went home and broke away from the habit. It took him some time, but he finally worried through the year, and presented himself again.

"Do you chew?" asked the philanthropist.

"Yes, I do," was the desperate reply.

"Stop it! Stop it for a year, and then come and see me again."

The young man stopped chewing, but he never came back again. When asked by his anxious friends why he never called on the millionaire again he replied that he knew exactly what the man was driving at. "He'd have told me that now that I had stopped drinking and smoking and chewing I must have enough to start myself in business. And I have."—*Ex.*

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THE SON OF GIDEON.

IN SIX CHAPTERS.—IV.

Jotham reached the well in safety and drew a bucket of water, which he began to pour into the bottle. While he was doing so, he heard footsteps. He felt a thrill of alarm. Three men approached in the gloom of the night. One of them spoke to Jotham: "Peace be with you! We also would draw water. This is a thirsty time, when all the world has been to Shechem."

"What is doing at Shechem?" the boy ventured to ask, finding he had not been recognized.

"Are you a stranger? This was a great day in that city. For a thing has happened that was never known of before. The Jews have made them a king, just as the other nations have kings. But he is only king of Shechem, a single city. However, he will no doubt capture other cities. Abimelech is his name. He was anointed in the Plain of the Pillar, just before Shechem. And we all cried, 'Long live the king! Long live the son of Gideon!'"

"Had not Gideon other sons?" said Jotham.

"Where be they now?" returned the men, laughing. "Come, stranger, join us in crying, 'Long live King Abimelech!'"

"Death to King Abimelech!" cried Jotham. "As he became king by the shedding of blood, even so may he cease to reign!" And he sped away with his leathern bottle. He heard an arrow whiz by his head, and then another, but he sped on till the darkness shielded him. At the mouth of the cave he found Esther waiting. She drank eagerly and thanked him for his trouble.

"Do not go in yet," said Jotham, standing in the bushes. "I have something to tell you."

"Has anything happened? How strange your voice sounds! O, Jotham, have you got into trouble on my account?"

"On whose account could it better be? But no. I heard at the well—some strangers told me—that Abimelech has been made king in Shechem. When I heard that, the blood boiled in my veins. I can never forget that night when he stood with his bloody sword . . . and now to think of his being crowned, of his wearing royal robes, and ruling over a great city—he the murderer, the unnatural brother! And, Esther, I am going to Shechem—I shall appeal to the citizens, rouse them to a sense of their cruel injustice to my father. For Gideon, my father, saved all their lives when the enemy would have burnt Shechem. And yet they turn to this wicked man! I go to Shechem at once. It is my duty."

Esther clasped her hands. "Do not go, Jotham!"

"Esther, would you ask me to be untrue to the memory of my father—of my murdered brothers?"

"At least wake my father and get his advice."

"Esther, what matters the advice of the dearest and wisest friend when God speaks in the heart, saying, 'Go?' Do not wake him, for he would only seek to dissuade me, and it would make him unhappy. Farewell, dear friend, sister of Caleb! If I never return I pray you think often of me—when to think will not make you sad. And as for you, I shall always remember you as you stood this night, the torch in your hand, the bright red in your cheeks, while shadows flitted along the sides of the cave as the light flared. It is a beautiful memory to carry with me. I hope to return to this cave to-morrow night. But who knows? So farewell, and may God be with Tola and Caleb and with you, Esther." He pressed her hand, then turned before she could reply and vanished in the night.

Early the next morning the inhabitants of Shechem were startled by the news, "Jotham stands upon the flat rock of Mount Gerizim!" The people poured out of the houses and ran to the edge of the town. The flat rock was directly over their heads, but upon the summit of a sheer precipice. There was only one way for them to get to him—to go up by a very roundabout trail. He was out of bow shot. Therefore they stood in silent amazement, staring at this boy upon whose head a price had been set—the very price for which Joseph had been sold into Egypt.

"Listen to me, you men of Shechem, that God may listen to you!" came the clear, boyish voice, as Jotham's eyes burned with lofty courage. "Once there was a time when the trees decided to make a king over them. They said to the olive tree, 'Reign over us.' 'I will not leave my own position, where I make olive oil for the world, to be your king,' the tree answered. Then they said to the fig tree, 'Come, thou, and be our king.' But the fig tree said, 'Shall I cease bearing my good fruit simply to be your king?' They asked the vine, but neither would it leave its station, in which God had placed it for useful purposes, to have simply the honor of royalty. But when they asked the bramble, the bramble said, 'If in truth you wish to make me king, come and put your trust in my shadow! I will reign over you. But if you do not obey me, then out of me shall come fire to destroy you!'

"Now, O men of Shechem, if you have acted sincerely and truly in making Abimelech king, if in making him king you have dealt well with the sons of Gideon, then rejoice in Abimelech and let him rejoice in you! But did not my father fight for you? Yes, he adventured his life far and saved you out of the hand of your powerful enemies. Yet you have risen up against his house this day, and have slain his sons upon one altar, and have chosen Abimelech king because his mother was a woman of Shechem! If this that you have done is wicked, then may the king you have chosen be an evil to you! May fire come from him and destroy you, and may fire come from you and devour Abimelech! For you have chosen the bramble to be ruler over you, and in the shadow of a bramble do you trust!"

"No more!" shouted the fierce voice of Abimelech, as he rode among the throng upon his royal mule, a crown of gold upon his head. "Where is Zebul, whom I have just made Governor of Shechem?"

"Here am I, O king."

"Hasten with soldiers around the mountain pass and take this boy and cast him from the flat rock to his destruction!"

"And why, O Abimelech?" exclaimed Gaal, who was in the crowd. "You are king now. Is not that enough? Can you not let this poor butterfly escape? See, no one heeds his words—rest you content!"

"Who are you," thundered the king, "to speak to your monarch? Silence, or you die!"

"Who am I? You shall hear of me, fear not, before your reign is over! I am Gaal. Did you get the name? Gaal! Gaal! and your destroyer!"

"Where are my soldiers?" screamed Abimelech, purple from fury. "Seize that wretch and tear him limb from limb. Nay, let him be burnt alive! Where is my bodyguard?"

"May it please you, O king," said some one near him, "they have gone to capture Jotham." In the meantime, Gaal did not linger to learn what Abimelech would do. He was surrounded by his friends, and with their aid he contrived to escape from the city.

Great was Caleb's surprise and sorrow when he woke up and found that Jotham had left the cave. He waited for the next night with great impatience, but the son of Gideon did not come. A week passed, and the fate of the brave boy was still a mystery. Since they dared hold communication with no one, they could only hope for news from the arrival of Jotham. Tola came to the conclusion that he had fallen a victim to the ambition of his half brother, the new king of Shechem.

But there were other thoughts to engage the attention of the cave-dwellers. On the night after Jotham's departure Caleb, while standing in the bushes before the cave, was startled by a vague, irregular shape which suddenly loomed up before him. It was Tola's camel, which had been turned loose. After that it came every night, and patrolled back and forth before the opening. "I know not what to do," said Tola, in great perplexity. "The coming of the beast will draw attention to the place. If he should come in the daylight we would be undone!"

The next day the camel came, browsing on the thorny bushes before the opening and winking a friendly eye at Caleb. "If no one sees him," said Tola, "I must ride him away to-night, to some lonely place, and kill him, else he will betray us!" That day was spent in ceaseless anxiety, but no one from the city appeared to notice the camel. When night came, Tola rode away upon his faithful beast. "Go not for water while I am gone," he said on leaving, "and to ond light the torch."

The children waited for his coming, whispering in the darkness about Jotham's disappearance. At last they heard the stones drawn away from the opening of the cave. Then Esther lit the torch and ran toward the opening. A wild, sinister face looked in, before whose red eyes hung shaggy hair. The girl started back with a scream. The man disappeared. Caleb ran for his steel bow and, fitting an arrow to the notch, bade his sister blow out the light. They sat, every nerve strained, facing the opening, knowing not how many men were hid without. The sound of a voice sent their hearts to bounding.

"Who opened the cave?" It was Tola, who had returned. "I could not kill the camel," he added. "I had not the heart. I left him far from here. But I told you not to move these stones."

Then they told him what had happened. "We must leave the cave!" said Tola, quickly. "How fortunate it is that I did not slay the camel, for now we must escape upon his back! Our duty here is ended. Since Jotham is dead, we have no more need to lie hidden. For in some distant town of Israel we will live, where Abimelech's name is unknown. Again I say, how fortunate that when I went to kill our camel my arm failed! Surely, the compassion we show to others, even if it be to dumb beasts, is in some degree a measure of that compassion which God will show to us!"

Sunday School.

HERBERT L. WILLETT.

THE PROPHET HAGGAI.*

It was more than fifteen years after the edict of Cyrus had been proclaimed and the earliest attempts at return had been made under Sheshbazzar, that the prophets Haggai and Zechariah undertook to promote the building of the temple, whose foundations had been begun in the second year after the arrival of the first caravan (Ezra 3). During all that time nothing had been done toward the completion of the undertaking. An altar had been erected, probably on the site of the old altar of burnt offerings, and a form of worship had been going forward, but the people were disinclined to take up the task of building the temple, both because they were poor and because there were troubles for the community arising from the antagonism of the people who inhabited the surrounding territory and whose overtures to assist in the erection of the temple had been declined. Zerubbabel, the successor of Sheshbazzar, seems to have been a man of weak character, as is shown by the fact that he never appears as the leader of any enterprise, but is rather the object of the constant exhortations of the prophets. The prospect was sufficiently disheartening when Haggai and Zechariah began their work. The community was small and furnished only with limited means of livelihood, and there was no inclination to undertake the ambitious project of the building of a house that could compare in any sense with the splendid edifice reared by Solomon to the worship of Jehovah.

At last, however, Haggai, in the year 520 B. C., in the month of September, undertook to stir up the people to a sense of their responsibility to God. They were commonly saying that the time had not yet come to build the temple (Haggai 1:2), but, on the other hand, they were living in frame houses and seeking their comfort in such ways as the limited means at their disposal permitted. The prophet nndertook to show them that their complaints arose from causes that it lay in their power to remedy. They had been troubled recently by drought and famine (1:6, 10, 11). They were complaining about this disaster to the little state. The prophet assured them that it was because of their failure to fulfill the wishes of God by rebuilding his house that they had thus suffered, and he exhorted them to go up to the mountain and to bring timber that the house might be finished (1:8). The effect of this sermon, which perhaps represented a number of efforts on the part of the prophet, was immediate. The leaders of the people, Zerubbabel and Joshua, thus urged by the prophet, undertook the work to which he had summoned them. The people here alluded to, it will be noticed, are spoken of as the "remnant;" that is, those who were left in the land at the time of the deportation. There is no allusion made to those who had returned, and it is probable, as has been previously remarked, that they were an inconsiderable element in the community. In consequence of the preaching of Haggai a beginning was made in the building operations some twenty-five days later in the same month.

In October of the same year the prophet appeared with a new message, which seemed to be called forth by a partial abandonment of the enterprise, resulting perhaps from the discouragement or weariness on the part of the builders. There were those in the community who were reporting that, having seen the old temple in the days before it was destroyed, they were vastly disappointed at the meagreness of the new structure which was rising; it had no comparison with the old. Such words whispered about by the older men produced a feeling of indifference and discouragement on the part of the community at large. The prophet, therefore, rose to meet the emergency with a new message. Jehovah had covenanted with the people when they came out of Egypt that he would be with them and would bring them safely on their national day. That covenant still held good. They might expect the aid of Jehovah if they fulfilled his wishes in the matter of the temple. Moreover, all the signs of the times pointed to great political changes in the empire. It was the moment when the throne left by Cyrus to Cyaxares, his son, and later occupied by the usurper Gomates (Gaumata) had just been occupied by Darius, who was elected by the princes to the kingship. This election was the signal for revolts in many provinces and a state so feeble as Judah might well believe that where universal peace promised only continuance of the meagre and unpromising conditions which had prevailed during the last fifteen years, a general upheaval of the empire would bring somehow a measure of prosperity to the little state. The prophet, therefore, predicts such convulsions in the empire as will bring the riches of the nations into Jerusalem (2:6, 7). The world belongs to God and he will see that his temple is to be richer and more glorious than the former, impossible as this might seem to those who looked at its slowly rising walls. This, then, constituted the great work of Haggai, and, as we shall see in the following lesson, of his contemporary, Zechariah.

A still later message was delivered by the prophet in December of the same year (2:10) relating to the character of the people as unclean and needing reformation in order to prosper, and concluding with another promise that the existing political conditions should be radically modified for the benefit of Judah.

It will be seen from this study that the work of the prophets was absolutely essential to the reconstruction of the slowly reviving community. Leadership was not to be found in the prince or the priest, but in the prophet. When other men sank under the weight of discouragement or selfishly neglected their duties to the community, the prophets of the Lord, with the single aim of fulfilling his will, arose in the face of seemingly insurmountable obstacles and prosecuted with vigor the task of religious improvement. The life of Israel was so intimately bound up with the work of the prophets that no explanation other than that which lies in their work can possibly be given for that unique series of spiritual disclosures which came with their life. Israel's history was different from that of other peoples of the Orient because of the divine element which was revealed through them, and of that element the prophets were, in the largest measure, the channels.

And what the prophets were to Israel, the preachers and religious teachers must be to the community in every generation. It is their duty to turn the attention of the people from the mere passing things of life to those that abide, from selfish and individual interests to those of the community and of the world. The task of temple building is not one which exhausted itself in the days of the revival of Judah. That holy temple in the Lord which every man may be is to be constructed under the guidance of religion in this and every other generation. A nobler task is committed to the preacher and to the Sunday-school teacher than even that which fell to Haggai in ancient Judah. Every teacher and preacher may become the bearer of a message from God to those whom they instruct and thus aid in the erection of that spiritual and eternal temple, not only of the individual life, but of the universal church, which is the greatest need of the world to-day.

The University of Chicago.

*Sunday-school Lesson for September 10, 1899—Encouraging the Builders (Haggai 2:1-9). Golden Text—Be strong, all ye people of the land, saith Jehovah, and work; for I am with you (Haggai 2:4). Lesson Outline—1. Popular Complaints (1-3); 2. Promises of Help (4-5); 3. Greater Glory Ahead (6-9).

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TOPIC FOR SEPT. 10.

AN EARLY CHRISTIAN ENDEAVORER.

(2 Tim. 3:10-17.)

[A Union Meeting with the Juniors.]

Timothy was a little boy, half Greek and half Jew, who was born and reared in Asia Minor, a little section about as big as one of our counties. The exact town in which he lived isn't surley known, but it was either Derbe or Lystra. It is known, however, that he was carefully trained in all the religious life of the Jewish people. His mother, probably widowed when the lad was quite young, together with his grandmother, Lois, had trained him carefully in the Jewish Scriptures, in the Greek translation, and had imparted to him considerable religious culture and feeling.

In his early manhood he became a follower of Paul, and made with that great apostle-missionary the famous journey into Europe called the second missionary journey, when the church at Thessalonica was founded. It was fitting that this young Gentile should have aided in the founding of the first distinctively Gentile church in the world. One can almost see him now, in imagination, slender, medium in height, with olive skin, and clustering brown hair, a trifle too frail in appearance for so ardent a spirit as his body contained. Yet sometimes an ardent soul can bear up a fainting body; and certainly the work which this young man did showed him an Endevorer in body and in spirit. It is said that he became, at a very early age, bishop of the great church at Ephesus. However this may be he certainly rose to prominence in the early church.

Such was one of the earliest Endeavorers. He kept the pledge as faithfully, no doubt, as any nineteenth century Endeavorer. He was a Junior, first of all; and from a child knew the Scriptures. He evidently read the Jewish books regularly, and was patient, steadfast, long-suffering, and followed Paul's teachings. This implies, does it not, that he was prayerful, active, liberal—all that our pledge demands of us to-day.

There have been good men in every age of the world. Even in heathen nations, here and there, a pure lily rises from the swamp of miasma. How much more is it likely that gentle souls, in the one true religion of the one true God, must have flourished and poured their perfume out upon the ancient air. Samuel, David, Solomon, Amos, and down centuries to the boy Jesus, how many Junior Endeavorers there were before ever the word, Junior Endeavorer was known!

"What's the Hurry?"

"So near, and yet so far." Here I am, at your great Union Station with not quite enough time before my outgoing train to call on you, and yet enough time to intensify my desire to do so. "What's the hurry?" Why, two young people in the western part of this state have sent for me to tie a "nuptial knot," and I must not fail to be on time. On the evening of the 23rd inst., in the Christian Church at Lee's Summit I am to unite in marriage Miss Winifred Flanagan, of that place, and Dr. O. O. Young, of Greenwood. The groom is a young physician and the bride-elect is a niece of Bro. and Sister Francis Flanagan, so well known in church circles. She is also a former pupil of the writer, which explains the *long* call. It would be a great pleasure to extend my visit in Missouri, but as I recently passed a month in her borders I must hasten back to my Kentucky home. Hope to see you and whole regiments of Missouri people in Cincinnati, O., at the Jubilee Convention.

"All aboard!" Good-by.

Frank W. Allen.

Union Station, St. Louis, Mo.

Literature.

Lend a Hand. By Charles M. Sheldon. Fleming H. Revell, Chicago, New York, publishers.

This short but cleverly written story by this famous author is intended to show how even a private library may be made to do good service in its surrounding community.

The Christian's Secret of a Happy Liee. By Hannah Whitall Smith. New and enlarged edition. Fleming H. Revell, Chicago, New York and Toronto.

This is an old book, newly revised and enlarged. It has recently also come into new demand because Christian experience and aspiration have come up to the level of its teaching. The book will have a perennial interest among all those who are hungering and thirsting after righteousness, and after a higher or a truer Christian life. The Christian Endeavor movement, pledging young disciples to strive "to do whatever Christ would like to have them do," and such books as that of Mr. Sheldon's, "In His Steps; or, What Would Jesus Do?" have done much to exalt the ideal of Christian life and to create a desire for a fuller measure of the life of God realized in the human soul. It is not strange that a book like this should be in demand among this class of Christians.

The book is divided into three parts. Part I deals with The Life, as to what it is and how to enter into it. Part II deals with The Difficulties, in the way of realizing it, such as difficulties concerning consecration, faith, the will, guidance, doubts, temptations, failures and the presence of God in everything. Part III deals with results, such as liberty, growth, service, practical results in daily life, the joy of obedience, divine union, the chariots of God, the life on wings.

In reading this volume one feels that he is following, not a novice, not a mere doctrinaire, not one who is dealing in second-hand theories or abstract ideas, but one who has herself grappled with and conquered these difficulties in her own religious experience, and out of that experience has gained wisdom by which she would help others forward in the divine life. We do not doubt but that thousands of troubled, anxious souls would find rest and peace and a much higher degree of joy in Christian living by a careful reading of this little book, and to all such, and to all desiring to make progress in the Christian life, we most heartily commend it.

Heroes of the Mission Field.

The Bethany C. E. Reading Courses will issue very soon a book under the above title by W. J. Lhamon. The work is now ready for the printer. These reading courses are doing much to enlarge and enrich our literature. The scope and value of this new work by Bro. Lhamon will be best seen by a glance at its chapter headings:

I. The Meaning of Christian Missions.
II. The Magnitude of Missions.
III. Count Zinzendorf and the Moravians.
IV. David Brainard: Missionary to American Indians.
V. Hans Egede: Pioneer Missionary to Greenland.
VI. William Carey: Father and Founder of Modern Missions.
VII. Henry Martyn: Meteor-like Missionary to India and Persia.
VIII. Adoniram Judson: Pioneer Missionary to Burmah.
IX. Robert Morrison: Pioneer Missionary of China.
X. Robert Moffat: Missionary at Kuruman.
XI. David Livingstone: Greatest of Missionary Explorers.
XII. Mackay of Uganda.
XIII. Samuel Marsden: Pioneer Missionary to New Zealand.
XIV. John Williams: Missionary Martyr of Polynesia.
XV. Bishop Patterson: Martyr Missionary of Melanesia.
XVI. John Geddie: Missionary Among Cannibals.
XVII. John Hunt: Herald of Mercy to Merciless Fijis.
XVIII. Titus Coan: Foremost Missionary to Hawaiian Islands.
XIX. Heroic Women.

Those who have read Bro. Lhamon's work on the Acts of the Apostles will be prepared to expect a valuable work from the foregoing outline. It should be remembered that these books are not intended simply for those enlisted in the reading courses, but for the whole brotherhood and any others that may desire first-class literature.

MAGAZINES.

The Brotherhood Star, a monthly magazine of 32 pages, published at Lebanon, Pa., and New York, the official organ of the Brotherhood of Andrew and Philip, is an interesting journal. The original and selected articles are highly spiritual in their tone and well calculated to allay religious animosities and increase peace. The magazine is well illustrated and sufficiently departmentized to make it a popular religious journal, and the editorial staff, headed by Rev. C. E. Wycoff, is sufficiently strong to give it standing and recognition in the world of letters and religion. The publisher of the Brotherhood Star is the Rev. J. Garland, Lebanon, Pa.

IF you look at a dozen common lamp-chimneys, and then at Macbeth's "pearl top" or "pearl glass," you will see the differences—all but one—they break from heat; Macbeth's don't; you can't see that.

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Yellow All Over. Mr. Frank Barknecht, Werner, Wis., writes: "My son, aged five years, had the jaundice so bad that he was yellow all over. He was so far gone that I thought he could not live. A few bottles of Blood Vitalizer cured him completely. I wish everybody knew about this remedy." It is an awful thing when the bile gets into the blood. Dr. Peter's Vitalizer is the proper remedy. Not a drug store medicine. Special agents supply it. Address Dr. Peter Fahrney, 112-114 So. Hoyne Ave., Chicago, Ill.

Marriages.

McGEE—SMITH.—At the home of the bride, near Paris, Mo., Aug. 17, 1899, C. H. Strawn officiating, Mr. John Henry McGee to Mrs. Melia Smith.

O'CONNOR—KLINKE.—8:30 o'clock, Aug. 8, 1899, at the Third Christian Church, corner Fourth and Keel Streets, Bro. Geo. A. O'Connor and Sister Katie Clinke were married; Rev. Linwood Crystal officiating.

SIMPSON—STEVENS.—Mr. Robert N. Simpson and Miss Sarah Elizabeth Stevens, both of Lexington, Ky., were united in marriage Aug. 19, 1899, at the home of the bride's mother; R. B. Givens officiating.

Obituaries.

[One hundred words will be inserted free. Above one hundred words, one cent a word. Please send amount with each notice.]

EARL.

Mrs. Annie Jane Earl, beloved wife of H. S. Earl, of Irvington, Ind., departed this life at their summer home at Macatawa Park, Mich., Aug. 9. Sister Earl was born in Adelaide, South Australia, May 2, 1851, her maiden name being McGary. She became the wife of Bro. H. S. Earl May 16, 1867, Bro. Earl having gone to that country as an evangelist in 1864. In 1874 they came to the United States, and after spending a year in this country they went to England, Bro. Earl being our first missionary there. It was in their home at Southampton, England, while Bro. Earl was pastor of the church in that city, that the writer first met Sister Earl. Being a number of days a guest in their home he had opportunity of learning her quiet, gentle, Christian character. In 1891 they returned to the United States, Bro. Earl himself being in broken health. After about two years, spent in Nashville, Tenn., the family located in Irvington, Ind., in 1893.

Immediately after Bro. Earl's return to this country he became interested in Macatawa Park, having read of it in the CHRISTIAN-EVANGELIST while he was yet in England. His health was greatly improved here, and at one time he was largely interested, financially, in the place. He established him a beautiful summer home here on the crest of one of the tallest timbered ridges, commanding a fine view of both Lake Michigan and Black Lake. To this home the family came, early in last June, expecting, as heretofore, to spend a joyful, happy summer in these beautiful surroundings. But alas! who knows what shadows may soon shut out the light of the sun and darken our homes? Soon after arriving here their youngest child, Percy, aged fifteen, was taken down with typhoid fever from exposure and overwork in the hot sun before leaving their home in Irvington. Sister Earl watched faithfully by his bedside with her husband until she, herself, in her loving devotion to him, was stricken with the same disease. A little later the son passed away, but the mother was in such critical condition that it was deemed wise to keep this fact from her knowledge until she should be better able to bear it. She bore her sickness with the greatest patience, and the the physicians had hoped she would recover until the very last day. The fever had left her, but she was too weak to endure the struggle, and bidding her family one by one good-bye, she soon afterward fell asleep gently as a child falls into the embrace of slumber. The sons and daughter had been summoned by telegraph, save the son in England, and, in the presence of those she loved best, on the beautiful heights of "Earl Villa," with the great lake stretching away in the deepening twilight, and her face cooled by its breezes, her gentle spirit passed from earthly scenes into a far more glorious vision of celestial beauty in the presence of the Lord. After brief funeral services at the Auditorium, near which their home stood, in which a large number of friends expressed their sympathy by their presence, the body was taken back by the sorrowing husband to their home in Irvington for interment.

Sister Earl, as much as any woman we have ever known, filled the measure of that scriptural ideal: "A meek and quiet spirit, which is in the sight of God of great price." She was a loving mother, and literally laid down her life on the altar of devotion to her son whose fatal sickness preceded hers. Beneath this quiet exterior and gentleness of spirit, and the source of it, was a serene faith that laid hold of spiritual realities and enabled her to "endure as seeing Him who is invisible." Her Christian character will be a rich legacy to be cherished by her children and her husband. Theirs the loss, hers the eternal gain. J. H. G.

Macatawa, Mich.

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MOWRY.

The members of the Christian Church of Collins, Ia., were greatly grieved to learn that Mrs. Mowry, wife of their pastor, had died Saturday at her home in Maxwell. Funeral was held yesterday morning in the church at Maxwell. O. H King, of Colfax, preached the sermon. The Maxwell Tribune gives the following biographical notes:

"Mrs. Justina Peterson Mowry, youngest daughter of J. D. and Elizabeth Peterson, was born May 26, 1857, in Scott county, Ia., and died July 22, 1899, aged 42 years, one month 26 days. Her home circle being broken by the mother's death, at 16 she began self-support by teaching, using funds as fast as gathered in her higher education till in 1884 she graduated with her husband from Hillsdale College, Michigan. In 1881 she married J. R. Mowry. To them have been born five children, three boys and two girls, one of the latter having preceded her to the better land.

"In connection with her home duties, while her husband was under the employment of different state boards in evangelistic work and college agency, she resumed study in the theological department, and, after four years, graduated therefrom. For five years she was county president of the Woman's Temperance Union of the banner county of Michigan, holding conventions and Demorest contests as strength and circumstances permitted. Attendance upon county, state and national conventions ennobled her life by personal acquaintance with the Frances Willards, Mary Hunts and Helen Gougars of the order.

"She was converted at 17 and united with the Free Baptist Church at Wilton, Muscatine county, Ia. Sharing changed convictions with her husband in favor of the Church of Christ she followed the same, though it meant the severance of sacred associations, collegiate and ecclesiastical. Though not ordained to the Christian ministry, feeling commissioned of heaven to break the bread of life, she preferred as a lay worker to act as embassador of Christ, filling the pulpit and conducting services as calls and circumstances permitted. As to her domestic fidelity, companiable qualities and Christian character, those who knew her best and loved her most bear universal witness in her behalf. It being her request that advice to the living and not praise of the dead occupy the funeral hour, we let the curtain fall with the foregoing biographical sketch, closing this obituary with one of the thoughts of her dying advice to her husband, viz., 'John, put as little as need be into the ground, but all into the gospel possible.'"

Augvst 15.

SLADE.

Again has the Danville Church been called upon to give up one of her elders in the death of Bro. Geo. P. Slade. He was born in Bordentown, N. J., June 3, 1833. In September, 1861, he was married to Alethea M. Kerr. At the time of his marriage he had enlisted in Co. A, 44th Ohio, and did faithful service for his country. After returning from the war he began preaching and teaching. He was first licensed to preach in the old Christian church at Troy, Ohio, but in 1864 he was ordained to the ministry of the Church of Christ at Centralia, Ill., by Evangelists John Boggs, and Silas Leonard, and Simpson Frazier. He at once took charge of the church at Centralia. After this he preached in West Virginia, and built at New Cumberland a church still known as "Slade's Church." From there he went to Canton, Ohio, and became pastor of the churches at Canton and Massilon. He next became pastor of Hazelwood Church, Pittsburg. While there he organized the church at McKeesport and preached for it Lord's day afternoons. From Pittsburg he went to Braddock, Penn., but still continued his mission at McKeesport. He found the church at Braddock in a bad condition, but left it healthy and prosperous. In six years he built the McKeesport church up from a membership of two into a strong church with a good house. He gave them his services until they were able to pay a minister. From Braddock he went to Ft. Wayne, Ind., where he was for two years. From there to Wellsville, N. Y., where he spent two of the most delightful years of his life. His next pastorate was at Carthage, Mo., where they were encouraged and strengthened by a group of "noble women." At Carthage he remained four years, and to that noble church the hearts of his faithful wife and himself often turned during all the years that "lie between then and now." After a few months spent in evangelistic work they settled in Danville, where the faithful preacher and manly husband laid himself down to rest. He died July 28, 1899, and was burried from the church the following Sunday at 4:30 P. M. In the death of Bro. Slade humanity has lost a friend, the truth a strong defender and the church a faithful servant and noble example. His life before the people was a mighty sermon, and the home of Bro. and Sister Slade gave one a taste of heaven. I was his pastor for nearly five years, and he was a sympathetic, kind and encouraging helper. Every day he prayed for the church and his pastor, and I believe he will speak for us all in his new home.

S. S. JONES.

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WANTED.—Situation as teacher. College graduate. Superintendent 8 years. Address C, care CHRISTIAN-EVANGELIST.

FOR SALE.—Brand New, High Grade Piano. Bargain if taken at once. For further particulars address Christian Pub. Co., 1522 Locust St., St. Louis.

FOR SALE.—Orange, Lemon, Apricot, Olive and Prune orchards. Correspondence solicited. S. J. MILLER, Glendora Cal., Los Angeles Co.

GREATER AMERICA EXPOSITION.—Visitors, attention!! Stop with J. W. ROUDEBUSH, 2110 Douglas St., Omaha, Neb. Many EVANGELIST readers stopped with him last year. Reference: Rev. B. L. Smith, Missionary Sec'y.

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Publishers' Notes.

SUNDAY-SCHOOL SUPPLIES.

It will not be long before time to order Sunday-school literature for the fourth quarter. Schools that are using the supplies furnished by the Christian Publishing Co., of St. Louis, will be sent, on application, a full set of samples in which will be found up-to-date literature adapted to the needs of all grades of those who attend the Sunday-schools of to-day. Send for samples of our Sunday-school supplies and carefully compare them with those you are now using. We want you to see the kind we are offering. Address Christian Publishing Co., St. Louis, Mo.

AUNT MARIAH'S SATURDAY TALK SERIES.

These books, complete in six volumes, were prepared by Mrs. Craig, the authoress, with a view of reaching the young of the present time. She tells these true stories of prominent men and women in such an interesting way that the young mind will grasp the facts stated and retain them in their minds all through life. Each volume is beautifully bound in cloth, containing from 75 to 100 pages, and the price is 50c. per volume, postage paid, or $2.50 for the full set of six volumes. The titles are "Little Presidents," "Little Kings," "Little Queens," "Little Statesmen," "Little Generals" and "Little Orators."

Those church members who desire to learn of the lives of the men who were foremost in the Current Reformation should read the "Life of Alexander Campbell" and "Men if Yesterday," two books of recent publication, both from the pen of T. W. Grafton. The first-mentioned is a concise history of the life of Alexander Campbell, and "Men of Yesterday" contains short biographical sketches of Barton W. Stone, John Smith, Isaac Errett, Walter Scott, B. W. Johnson and O. A. Burgess.

The price of either is $1.00, postage paid.

THE SCIENCE AND PEDAGOGY OF ETHICS

Is the title of Prof. H. W. Everest's late book, just from the press of the Christian Publishing Co. The author says in the beginning of his preface: "This volume is the result of lifelong devotion to the study and teaching of moral science and religion."

The subject is treated under the following heads: Theoretical Ethics, Practical Ethics and Pedagogical Ethics.

The subdivisions are as follows: Who are moral beings? what is a moral act? conscience, moral freedom, subjective and objective right, duties in respect to inanimate nature, duties in respect to animals, duties in respect to self, duties in respect to our fellowmen in general, duties respecting the home, duties repecting the state, duties of state to state, duties to God, moral education in the home, example in the home, moral habits, moral powers to be developed, moral powers should be trained, worthy models of moral character, immoral contagion, education in self-control, family government, moral education in the school, difficulties and encouragements, guarding against vice, positive training in morals, religion in the school, moral training in the higher schools, moral education in the church.

It will be seen from the above that this work covers a vast field of thought and is worthy the attention of teachers and preachers, and is especially adapted for family reading. The work embraces 312 pages, is neatly bound in cloth, and the price is $1.50, postage paid.

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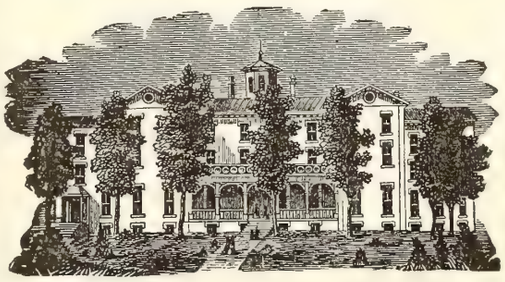
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A WEEKLY FAMILY AND RELIGIOUS JOURNAL.

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machine left the panting little runners behind, a gray haired onlooker smiling sadly remarked: "Young America all over. Nothing too swift for them to race against." "Yes, you couldn't find a fitter exemplification of the familiar saying, 'The child is the father of the man' than in that group of children racing against the train. It's but a preliminary heat of the great race their parents are engaged in. As a physician I realize as perhaps you do not," he continued, "the erroneous change that fifty years have made in our national life. People point back to grandmothers and greatgrandmothers and say

LOOK AT THEM!

Compare them with the women of to-day! How straight they were and how strong, how hardy and how helpful they were, how heartily they ate and how heartily they laughed.

"To-day, as men and women, millions of us do in earnest what those children did in play; we're keyed up to the straining point all the time, and the nerves won't stand the daily strains and drains without protest."

There is a ton of solid fact to reflect on, suggested by the statement just quoted. What are we going to do? This is the age of steam, the age of electricity. We must keep up in

THE GREAT RACE.

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THE CHRISTIAN-EVANGELIST

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CURRENT EVENTS.

At this writing the condition of affairs in South Africa is still in a very critical stage. President Kruger, of the South African Republic, declines to make any further concessions, and it is difficult to see, at present, how war can be averted in view of recent declarations by Mr. Chamberlain, although there are those who hope some method of peaceable settlement may be found. The dispute between Great Britain and the Boers is one in which the right is not all on one side. Early in the present century, when the British took possession of Cape Colony, the Hollanders, Germans and French, who inhabited the country at that time and whose descendants are known as the Boers, went still further north into the then uninhabited regions north of the Orange River. This exodus was caused by their opposition to the British power, which they claimed had been unjust to them. The Boers settled at Natal, purchasing a region of country from the Zulu king, with whom they subsequently had war because of his treachery in massacreing a large number of Boers whom he had invited to a banquet unarmed. An English gunboat soon appeared in the Harbor of St. Lucia Bay, and Natal was proclaimed to be British; a few British goldhunters having been prospecting along the coast was the ground for this seizure. The Boers resisted this claim of the British, took arms against them and were defeated. Not wishing to remain subjects of Great Britain, they once more abandoned their homes and marched west into the Orange Free State. This country, too, was soon thereafter declared to be British on the ground that the Boers had been British subjects and that wherever they settled the country became British territory.

Still intent upon their independence, the Boers crossed the Vaal River into what was really no-man's-land, being wholly uninhabited. In 1852 England recognized the Transvaal as an independent community, and soon thereafter turned over the Orange Free State also to the Boers, who occupied it. The present trouble is the result of an alluvial gold discovery in 1870 in the northeast part of the Transvaal. This brought in a great many foreigners, especially British and American, who have furnished the money for the development of the mines, which have proved to be increasingly productive. Regarding these foreigners, or uitlanders, as a temporary population, the Boers have been slow to accord to them the rights which they claim to be due them. No doubt there is just ground for grievance in this respect, and the recent triumph of the liberal party in the Transvaal gives promise of an early effort to redress this grievance. In view of this history, however, it is not difficult to see how difficult it is for the Boers to believe that it is not the real aim of the British Government to take possession of their territory. It is certain, however, that whatever may be the aim of any English politician, the great mass of the English people desire only justice for theiy countrymen in the Transvaal and believe that a suzerainty which does not guarantee such justice amounts to nothing. Surely, there should be some method by which justice may be secured to all classes of the population without an appeal to arms.

The great trial at Rennes, France, still continues to be the chief attraction of the civilized world. During the past week the tide seems to have turned decidedly in favor of Dreyfus. Several important witnesses have given their testimony for the defense and this, together with the failure of the prosecution to present any new incriminating evidence, has produced the general assuraunce, even in France, that the noted prisoner will be pronounced innocent and released. One sign of the disintegration of the forces arrayed against Dreyfus is the dividing lines which are being drawn between members of the general staff who have testified in the Dreyfus case. Seeing the inevitable, some of these officers are preparing to make their fall as easy as possible, while others are persistent in their contention that Dreyfus must be condemned. If the way was clear for acquitting Dreyfus without putting an ineffaceable blot on the generals of the army and other leading men of France there would probably be no hesitation in pronouncing the acquittal. But the awful alternative will not down that, if Dreyfus is innocent, there have been forgery, perjury, conspiracy and corruption among the generals and others holding high places in France. It was the purpose to make Dreyfus the scape-goat, but if he is released, who will be the victim? This is the question that agitates all France and almost the whole civilized world. It is this fact alone, more than any new evidence that has been presented, that has raised the doubt as to the ultimate fate of Dreyfus. Many have reasoned, with Caiaphas, that it is expedient that one man should die rather than that the whole nation should perish. This is the real danger to Dreyfus. But we may trust to the awakened public conscience of France to avert so great a moral disaster as the infliction of injustice upon an innocent man as a means of political safety.

The insular commission, which consists of General Kennedy, Judge Curtis and Major Watkins, who for the past six months have been studying the conditions of the Island of Porto Rico, made its report to the Secretary of War a few days ago. The commission recommends a form of civil government for the island to take the place of the present military regime, and submits a code of laws which it thinks should be placed in operation by an order from the President without waiting for congressional enactment. The military force, according to these recommendations, would remain in the island, but be kept in the background. English is to be made the official language of the island, but for the present all except the federal courts are to be conducted in Spanish. The code proposed abrogates all Spanish laws and royal decrees and substitutes therefor a code modified after the laws of the states of the United States, and declares the common law and principles of equity to be in the future the law of the land in the absence of any specific direction in the code. The American system of courts is substituted for the Spanish system. Of the five supreme judges recommended, three are to be Americans and two natives. The natives are to hold the offices in county, township and city government, the higher officers to be appointed by the President, the other be the Governor-General and the county commissioners. A public school system, conducted in English by American teachers is provided, and also night schools for illiterate adults. The right to teach Spanish where demanded is given. Laws governing corporations and marriages are provided, and all taxes which bear heavily on the poor are abrogated. Inasmuch as the people of the island are yet oppressed by the old Spanish laws and customs, the commission recommends that this code be put into effect at once by the President.

The revolution in San Domingo, which began with the assassination of President Heureaux, seems to have terminated in favor of the revolutionists. Dispatches announce the surrender of leading cities to the revolutionary forces. General Juan Isidro Jiminez, who is the revolutionary aspirant to the presidency, has been detained for sometime at Santiago de Cuba by General Wood, military governor of the province, whither he had gone to enlist the Cubans in behalf of the revolution. While Jiminez was not able to be present and lead the revolution, it is believed that it was planned and inspired largely by him. A number of the cities have declared for him, and it is probable that he will be elected to the presidency. General Caceras, the assassin of the former President, has been declared Minister of War. The revolution seems to have been affected without much bloodshed, and with but slight interruption to the business of the company. An American who has been sometime in San Domingo, says there is great dissatisfac-

tion in the cities with the form of government, and thinks General Jiminez is better fitted than any one else to assume the reins of government, and that he is popular with the people. One of the great needs of San Domingo, he says, is a better financial system, and whoever is elected President must give his immediate attention to the currency question. Solving that successfully, he is likely to remain President for many years. Under the former administration too large a supply of bank notes, was issued within a short period, and as there was no deposit to back the notes the people became frightened and the notes suffered depreciation, running down to as low as 6 to 1 in foreign countries. It is easy to see how this state of things would bring about dissatisfaction among the people, and the only remedy which the people of these island republics seem to know is revolution.

A dispatch from Manila, from the staff correspondent of the Chicago Record, announces that the Sultan of Sulu, one of the Philippine group of islands, has signed the treaty presented to him by General Bates, acknowledging the supremacy of the Udited States Government over the entire Sulu Archipelago. The treaty was signed August 20, at Maidun, the Sultan's capital, on the island of Sulu. The natives are reported as being highly pleased with this relation to the United States Government. A clause in the treaty grants Americans the right to purchase land in the island. This government will retain all the ports that were formerly occupied by the Spanish, and reserves the right to open others at its discretion. The Sultan will collect no revenues, but will receive an annual salary and will maintain law and order. Several of the principal chiefs are also to be salaried. General Bates succeeded in gaining the friendship of the powerful chiefs of Mindanao, Basilan, Sulu, Siassi and Tawitawi, and this, of course, compelled the consent of the Sultan. The correspondent writes that this is considered a great diplomatic victory. Now if Gen. Bates will try his diplomatic skill on Aguinaldo and win his adhesion to the United States for a salary consideration, this would doubtless be the cheapest way to end the Philippine war. There might be drawbacks to such an arrangement as that, however, which would prove troublesome.

Somewhat of a sensation was created in the Dreyfus trial on Monday by the appearance of a witness who bore direct testimony to the guilt of Dreyfus. The witness claimed to have been a political refugee from Austria in 1894 and said his name was Eugene Cernuschi. The defense made vehement objection to such testimony at this hour of the trial and declared for its right to summon foreign witnesses, not only to know the truth of Cernuschi's statements, but also to know if the documents in the bordereau were actually communicated, and if so to whom. If this becomes necessary the trial is yet far from an end, but it is not at all likely that the prosecution will permit such a course, which, as it seems to us could result only in further evidences of a conspiracy against Dreyfus. The remaining evidence on Monday was strongly in favor of Dreyfus.

ROMAN CATHOLICISM AND OUR ISLAND POSSESSIONS.

Archbishop John Ireland has made a deliverance concerning the attitude which he thinks American Protestantism should assume toward the religious reconstruction in Cuba, Porto Rico and the Philippines. Having been asked by the editor of the Outlook if he had anything to suggest which would open the way for Protestants and Catholics to carry on religious work in the islands mentioned "in such relations of mutual friendliness as will promote the best interests of the people in these islands, and will help to draw Protestants and Catholics nearer together rather than to estrange them from each other in the United States," he gives his reply in the Outlook.

Archbishop Ireland is credited with being a liberal among the Catholics, and his answer may be expected to represent as liberal a view of the situation as it is possible for a Roman Catholic to entertain. He frankly says, "As a Catholic, I cannot approve of any efforts of Protestants to affect the religious duties of the inhabitants of the islands. Catholics are there in complete control; they have a thorough church organization; the inhabitants are Catholics; some of them may not live up to the teachings of their faith, but they have no idea of abandoning that faith for another. It represents all they have ever known of a higher life. Protestantism will never take the place in their hearts of that faith. To take from them their faith is to throw them into absolute religious indifference. If the inhabitants of those islands were all Protestants, would Protestants ask Catholics to unite with them in the work of Protestant disintegregation?"

It is not surprising, of course, that Archbishop Ireland should take this view of the religious situation in these islands. He could hardly be a Catholic and hold any other view. There are some considerations, however, which the Archbishop omits in his view of the case. If the Catholics are in "complete control" in these islands, as he says, and have been for centuries, why has not Roman Catholicism created a better civilization? Why has it not produced a higher morality than prevails among these peoples? Why is it there is such a divorce between religion and conduct or faith and morals? The Archbishop admits that some of them may not "live up to the teachings of their faith," but is it likely that even the Roman Catholicism of these islands will be greatly improved until Protestantism shall teach a purer faith and present a higher ethical standard of conduct?

We think the Archbishop errs in his estimate of the damaging effect of Protestant teaching on the faith of the people of these islands. There is reason to believe that very many of them have become convinced that there is a very close and vital connection between the political and religious despotism to which they have been subjected in the past. They know that Spain is a Roman Catholic country and that the form of government which was imposed upon them for centuries is the outcome of a Roman Catholic civilization. This fact has doubtless raised the inquiry in the minds of many of the more intelligent, as to whether there is not something radically wrong in a religious system that produces these fruits. The Archbishop asks, "If the inhabitants of those islands were all Protestants, would Protestants ask Catholics to unite with them in the work of Protestant disintegration?" To which we reply, that if Protestants had been in complete control of Cuba, for instance, for four hundred years and had done nothing more for the people than Roman Catholicism has done, they ought in such case, to ask the co-operation of some other type of religionists to elevate the condition of the people. But this Catholic dignitary is intelligent enough to know that Cuba would have been in a very much more advanced condition than she is to-day if she had been under the influence of the Protestant faith for a much less period of time than that.

Not only does Archbishop Ireland object to Protestant missionaries being sent to these late Spanish possessions, as a Catholic, but he claims that he does so as an American also. If he were America's enemy, to-day, he would say to American Protestants: "Hurry on your missionaries to Cuba, Porto Rico and the Philippines, and have them tell the inhabitants of those islands that their historic faith is wrong, and that they ought to become Protestants." "This," he says, "would be the speediest and most effective way to make the inhabitants of those islands discontented and opposed to America." This statement was based on the idea that the people of these islands are greatly in love with Roman Catholicism. Contrariwise, President Schurman, who has just returned from the Philippines, states that one serious objection which the Filipinos have to the United States Government is that it treats the Roman Catholic Churches and institutions in those islands with too great favor. They believe these Roman Catholic religious orders are responsible, in a large measure, for the impositions to which they have been subjected in the past. They are for suppressing them and object to the lenient treatment which the American forces there accord them. This, of course, is in direct opposition to what the Archbishop would have us believe.

In order to enforce his view of nonintervention in religious matters on the part of Protestants in these new possessions, he cites the example of General MacMahon, who was Governor of Algeria at one time. Although he was an ardent Catholic, he "issued orders restricting missionary effort of any sort, Catholic or Protestant." "He proposed to have peace while France was trying to assimilate that country. He called the Muslim sheiks together, and he assured them that no Mohammedans would be disturbed in the exercise of their faith." Governor MacMahon would have been a strange ruler if he had not given the Mohammedans the assurance that they would not be "disturbed in the exercise of their faith." In other words, he would naturally guarantee religious liberty. Does the Archbishop suppose any different course will be pursued in any of these islands? No Roman Catholics will be "disturbed in the exercise of their falth" in any of these islands while the American flag floats there. But it would be a strange sort of government for Protestants to institute which would not guarantee the same right to people holding any other religious faith. It is a mistake to suppose that all the peo-

ple of Cuba, for instance, are Catholics. There are a few Protestants and Protestant churches in that island, and these are to be as free to propagate their faith as are the Roman Catholics, or else we shall have a very different sort of government there from that which we have in this country. There may be peculiar conditions among a people like the Mohammedans, which would justify the cessation for a time of religious work among them in the interests of peace, but aside from the preservation of order and good government no civil or military governor, holding his authority from the United States, will ever prohibit the quiet and orderly presentation of the gospel of Christ in any of these islands.

No, the Roman Catholics of this country must not shrink from the comparison or contrast between themselves and Protestants which is bound to be instituted in these islands. It is inevitable. This country is essentially a Protestant country, while granting the fullest religious liberty to Catholics. Its idea of civil and religious liberty have been molded by Protestantism. These ideas will go with its flag and will be taught to the people over whom it waves, and those of them who desire, voluntarily, to accept the new faith and the larger truth and the greater liberty will be protected in their right so to do, and Protestant and Roman Catholic civilizations will stand face to face in these islands and the world will have another object-lesson as to the superiority of Protestantism over Roman Catholicism in promoting the enlightenment, the morality and the intellectual and religious progress of the people who come under their control.

POWER FROM ON HIGH.

The last words spoken by the Master before his return to heaven were these:

"Ye shall be my witnesses, both in Jerusalem and in all Judea and Samaria, and unto the uttermost part of the earth."

This is only another way of saying that "repentance and remission of sins should be preached in his name unto all nations"—only another way of saying: "Preach the gospel to the whole creation."

In immediate connection with this command, with this statement, is an assurance of "power from on high." While "the chosen disciples" were commanded to "go and make disciples of all the nations," a temporary embargo was placed on them. "Tarry," said the Master, "until ye be clothed with power from on high."

The work to which the friends of the Christ were called was so great, so transcendently important and so exceedingly difficult, that it could only be successfully carried on by divine assistance. They were encouraged to undertake it by the assurance of him who possesses "all authority" both "in heaven and on earth," that he would be with them in their effort to accomplish the apparently impossible task. "So, then, the Lord Jesus, after he had spoken to them, was received up into heaven, and sat down at the right hand of God. And they went forth and preached everywhere, the Lord working with them."

The reception of the needed "power" was synchronous with the descent of the Holy Spirit, and the Christ said to "the eleven," "Ye shall receive power WHEN the Holy Spirit is come upon you." The Holy Spirit came, and with his advent came "power." Men who were timid became courageous. The disciple who cursed and swore and derided his Lord, after the coming of the Spirit said: "We cannot but speak the things which we saw and heard;" "We must obey God rather than men." These things he said in the presence of "Annas, the high priest, and Caiaphas, and John and Alexander, and as many as were of the kindred of the high priest."

What a change! Only a short time before this man had "denied before them, saying, 'I know not what thou sayest;'" "and again he denied with an oath, 'I know not the man;'" "then began he to curse and to swear, 'I know not the man.'" What a change! How are we to account for it? "Ye shall receive power WHEN the Holy Spirit is come upon you." In these words we have the explanation. The presence of the Holy Spirit in Simon Peter changed him from a lying, profane coward to a man of truth and courage. He is now, after the coming of the Holy Spirit, ready to speak and, if necessary, to die for the Lord Jesus. As a matter of fact, he sealed his testimony to the Son of God with his life's blood. In his old age he said of himself and coworkers: "We did not follow cunningly devised fables when we made known unto you the power and coming of our Lord Jesus." The wonderful change that came to "the eleven" is a demonstration of the fact that the Holy Spirit came to them as the Teacher had promised.

The Holy Spirit was needed; the Holy Spirit came. Power was needed; power was given. The presence of the victorious Christ was required; the omnipotent Christ was present.

Is there anything in this for us? Why not? Are we to set forth these facts in our preaching *merely* as facts of history? It is true to-day that "whatsoever things were written aforetime were written for our learning, that through patience and through comfort of the Scriptures we might have hope."

THE need of the church now is "power from on high." There is learning in the church as never before. The culture is superior to anything of the kind possessed by the church in the past. There is a growing unity among believers, for which we should render thanks to almighty God. The organization of the body of Christ is becoming more complete as the years go by. All things outward are favorable. The need now is the Holy Spirit in the hearts of the disciples of the Christ as a present, personal experience. In almost all other respects the church of the nineteenth century is superior to the church of the apostolic age.

In Ezekiel's vision of the valley of dry bones he saw that the bones came together, bone to his bone. There were sinews upon them, and flesh came up, and skin covered them above; but there was no breath in them.

In response to the prophet's cry the Spirit came, and with his advent came life. The presence of the Spirit was THE essential requisite. This lesson is taught—the importance of the Holy Spirit's presence—in both the Old Testament and in the New.

Not as a theory, or as a part of our theology, but as a fact in our experience, the personal indwelling of the Holy Spirit, and the consequent "power from on high," is essential to real success in the work to which God calls us.

Jesus taught his disciples to pray for the Holy Spirit. Paul prayed for his brethren that they might "be strengthened with power through the Spirit in the inner man."

The work to which WE are called is so great, so important, so difficult, that it can only be successfully carried on by divine power. If the early disciples stood in need of "power from on high," equally do the disciples of Christ in the present time need this enduement. In no other way can the difficulties by which we are surrounded be overcome. "Not by might, nor by power, but by my Spirit, saith the Lord of hosts."

THE GOLDEN JUBILEE.

The use of the term jubilee has been changed somewhat from its original use among the Israelites. Then it meant a restoration, now it means a celebration of some event fifty years past. While there has been lost much of the idea of giving and restoring from the original, yet even now there is something of that idea left in our Jubilee celebrations. The man who is fifty years old at the anniversary receives special consideration and special gifts. The couple married fifty years are especially honored by children and grandchildren. The organization at its fiftieth anniversary has special endowments bestowed or gifts for building purposes. In charitable institutions special funds are raised for charities. In the Jubilee of church organizations more and more it has come about that extraordinary donations have been made to strengthen the church and endow missions and colleges. Measured by precedents in other religious bodies our request at Chattanooga for $100,000 as our Jubilee offering was a modest one. Some thought it too large only on account of our previous neglect of of Home Missions and our exceedingly meagre offerings to evangelize America; it would be impossible to raise it. It was thought by others that because this was the Jubilee and because of the great gift at Chattanooga of $5,000 we could raise an amount equal to twice and a half any previous offering. The receipts, thus far, have in a measure justified the hope. The double has been realized all through the year. *The half is yet to be raised*, and less than one month is before us. This half can be raised only by a great popular movement. That it will be raised we have little doubt.

First, this is the fiftieth anniversary of the American Christian Missionary Society, and all the other societies should recognize this fact, and we believe they do, and hence are willing that special courtesies and privileges shall be given to this society ordinarily not extended, and that there is no jealousy whatever because of the unprecedented growth made in the Home Mission receipts. They all recognize that their time will come. This is the reason for the present editorial and for the space given in this issue of the CHRISTIAN-EVANGELIST to the Home Society.

Second, every church in the land should recognize its obligations to our missionary organizations by sending its gifts for the great gathering. We owe much

to our organized work, as we have continually shown in these columns. It has saved us from contention and saved us from selfishness. We would not like to belong to a church which would not send some token when the Mother Missionary Society celebrates her fiftieth anniversary.

Third, if we ever do the work that God intends us to do as a people we must place our Home Mission work on a much higher plane. This is the year, this is the time. If we do, all our missionary enterprises will receive an influx of life.

Fourth, only the people who live near to God are blessed of God. Only the spiritual will commune with God. Spirituality is only another name for love, and love another name for sacrifice. Mouthing is notspirituality. Let no one who professes to love the church and love the cause and love Christ go to Cincinnati to rejoice without first sending his offering.

Fifth, we are told that recently a brother wrote to the different societies sending an offering for each, saying: "I could not both *go* and *send*, so I will remain at home and send the amount it would cost me to go." If you want todo this you can, though it seems best for you to meet in in the great assembly; take part in the rejoicing because you have taken part in gaining the victory.

Sixth and finally, brethren, this is to be the greatest religious gathering ever held on this continent—to celebrate an unparalleled growth. See to it that no shadow rests on our rejoicing. May we, by universal agreement, each bear a part in raising the final amount. You will, no doubt, be asked personally this week, if indeed you have not already been asked, to send at least $1.00 to the secretaries of the Home Board to aid in raising the last part of the $100,000 for Home Missions this year. You can do this. Do not neglect it. It means you; have you given, it means you; have you not given, it means you; are you going to Cincinnati, it means you; are you not, it means you; have you wealth, it means you; have you little it, means you. Alll *can*, nearly all *will* join. The object to be attainded is so great, the sacrifice necessary so small, that there will be an almost universal outpouring of gifts. We predict that September, 1899, will eclipse all missionary records among our people. Only do not neglect it. *Send at once your offering.*

We are informed that one hundred preachers wrote in to the Home office during August stating that they will, in some way, help the final offering. Now for the winding up of our greatest missionary year, so far.

PALEOZOIC CHRISTIANS.

During a Western trip we saw an Indian from some neigboring reservation looking into the window of a gun store. We looked him carefully all over. He was "the real thing," without doubt. He had his blanket, his eagle feathers, his bow and arrows, just as if he had stepped out of a page of Catlin's. When we came nearer we paused to note what it was at which he was gazing so earnestly. It proved to be a hammerless gun. And now suppose that one of the mountains of the near-by range had suddenly vomited forth ashes, a la Vesuvius and Pompeii: what would have been the finding of some future society of archæologists as the date of the event? Is this the stone age, judged by the Ute's arrows? or the iron age, judged by the gunsmith's display? And is it not true that all ages overlap and coexist? That certainly is the way the spiritual world stands. There are men in every congregation that belong to the paleozoic period, and some that would be more at home in the latter part of the twentieth century A. D. When the disciples attempted to justify their passion and desire for vengeance by Elisha's example Christ reminded them that Elisha had been dead a long time.—*Interior.*

But the fact that a man has been "dead a long time" does not make his example less a standard of right to one who does not believe in the progress of the race and the divine evolution of human history. There be Christians, so called, who do not realize that Christ's coming into the world has introduced a new standard of ethics, a new conception of God, a new type of life and a new interpretation of history and of the world. Mormons have attempted to justify polygamy by the example of Old Testament characters, cruelties in war have been condoned by the wars against Canaanitish tribes, and now and then a Christian will predicate his faith in Christ and in the Christian Scriptures on the verbal accuracy of the Old Testament records in chronologies and genealogies! How little does Christ mean to this class of people!

Hour of Prayer.

DECISION OF CHARACTER.

(Dan. 1:8; 6:10-16.)

Uniform Midweek Prayer-meeting Topic, Sept. 13.)

CENTRAL TRUTH: *The will is the regnant power in human character, and righteous decisions, in the midst of temptations to evil, form a character which God always rewards.*

Along with the captives carried by Nebuchadnezzar to Babylon, of the children of Israel, were some of the seed royal of the house of Judah—"youths in whom was no blemish, but well-favored, and skillful in all wisdom, and cunning in knowledge, and understanding science, and such as had ability to stand in the king's palace." In order that the king might better fit these promising youths for his service he appointed them "a daily portion of the king's food, and of the wine which he drank," that they might be nourished for three years by this high living and then stand in his presence. Among these children of Judah was Daniel. We apprehend most young men under similar circumstances would have regarded themselves as exceedingly fortunate in being permitted thus to share in the king's fare. "But Daniel purposed in his heart that he would not defile himself with the king's food, nor with the wine which he drank."

Daniel formed this double purpose *in his heart.* It was a deep seated purpose, having its origin in religious convictions which he held, and in a high ideal of life which he had chosen for himself. It was a decision, let it be noted, of the spirit as against the desires of the flesh, which would have been gratified by the king's fare. He was subordinating the material and fleshly to the spiritual, his lower nature to his higher nature. If Daniel achieved any greatness in life, if he was promoted to high places of honor and responsibility, if he was favored of God, and his name had come down to the present as one of the moral heroes of the past, he owed it all to this wise and courageous decision. The man who carries his religious convictions and ideals even into foreign courts and among peoples of lower standards of living and still purposes in his heart not to defile himself, but maintains an attitude of courageous loyalty to God, will have fixed upon him the seal of moral greatness. He will be numbered among the seed royal in the kingdom of God.

Perhaps the most common and almost universal sin of our time is in the choosing of the lower instead of the higher ideal; in compromising our moral convictions by yielding to the solicitations of the lower nature as against the demands of the higher. There is great need of cultivating the spirit of moral heroism which manifests itself so prominently in the life and character of Daniel. Would that all the young men of the land would, in the language of the familiar hymn,

"Dare to be a Daniel,"

and purpose in their hearts not to defile themselves with any unclean thing.

We are not surprised to learn that, as a later incident in the life of Daniel, as given in the quotation above, he had decision of character sufficient to enable him to defy even the edict of Darius, the king, when that decree interfered with his religious duties. When by the conspiracy of his enemies the king had been persuaded to issue an edict prohibiting any one from making "a petition of any god or man for thirty days, save of the king," Daniel again purposed in his heart to be loyal to his God, and take the consequences. This was a severe test of character, but had not God blessed him in his former righteous decisions, and why should he not trust Him now? So "he kneeled down before the open windows in his chamber, facing towards Jerusalem, three times a day, and prayed and gave thanks before his God, as he did aforetime." The penalty we know, and the deliverance we know. The meaning of it all is that God will not forsake a man who always purposes in his heart to be loyal to Him, no matter what the temptation may be to do otherwise. If Daniel had not made the *first* decision he would not have had the strength of character to have made this last one. There is nothing that strengthens the power of the will like righteous decisions, and there is nothing that weakens it more than surrendering to the clamor of appetites or passions.

There is not a day that passes when each one of us does not have the opportunity of making righteous decisions. We are continually making choices,and in so doing we are both indicating and forming our characters. Let any one of us determine that for a single day his choices will be made in harmony with the will of God, as that will is understood by us, and the evening shadows will find us with a worthier conception of life and a higher degree of self-respect. Such is the favorable result of an honest effort to be loyal to conscience and to God.

PRAYER.

O Thou who art our Creator and Father! We thank Thee that Thou hast fashioned us in Thine own image. We thank Thee that Thou hast endowed us with the power of choice—the sublime but awful prerogative of deciding our own destiny. We are grateful, too, that Thou hast placed before us such vast incentives to right choices;

and not only so, but that Thou art working in us "both do will and to do Thy good pleasure." Help us, we pray Thee, to open our hearts to all the divine influences that are working for our salvation, and to seek continually to bring our wills into harmony with Thy will. May we always have grace to decide for the right as against the wrong, and to follow our convictions of duty, no matter at what present cost to us. Inspire the rulers of nations, and all who are in positions of influence and authority, in church and state, with the desire to choose wisely and righteously, and may each of us so subordinate our individual wills to Thy will that we may enjoy the peace "which passeth all understanding." For Christ's sake. Amen!

Editor's Easy Chair.

OR

MACATAWA MUSINGS.

How brief and flitting a thing is summer! How rapidly the golden days have passed by here at the Park! A few radiant sunsets out over the lake; a few long, bright days, treading on each others' heels in rapid succession; a few storms breaking in upon the calm of the lake and of the woods and sending in majestic billows to break in fury upon the shore; a few gatherings of worshipers at the Auditorium, in the woods and down by the lakeside at eventide; a few social excursions here and there with circles of friends; a few evening and morning strolls through the deep woods or along the sounding shore, where, alone with God, the heart sends up its sincerest adoration; a few quiet reveries on the veranda, gazing up into the clear deep of the upper skies, or out upon the changing colors of the lake, or pouring over the pages of some favorite book or magazine or paper; a few greetings and good-byes with coming and departing friends; a few hours each day in thinking and toiling for the interest of the readers of the CHRISTIAN-EVANGELIST and in personal correspondence; a few cloud-shadows of disappointment—and the summer is gone! Whether there were more shadows than sunlight, whether there were more smiles than tears, matters little. How have these influences and experiences affected our character and relation with God? This alone is important.

These musings are written down in the last hours of August. There is something about August that we like. There is a silent majesty in its starlit nights and in its early morning and evening hours that moves our soul to higher thoughts. The nights are cooler and the stars seem to shine brighter than in the other summer months. Peering out over the lake last night we announced the light of an approaching vessel. Further investigation proved it to be a setting star passing beneath the horizon line. We wonder if many a heavenly phenomenon is not misinterpreted and regarded as a commonplace event. But we were speaking of August. We have had a long succession of clear, calm days and nights, when the lake has lain in tranquil repose save as its surface was stirred into light ripples by the gentle breeze. But after all, there is a prophecy in the cool night air of the early departure of summer. In an early walk through the woods this morning, following a dim trail we came across what might be called a convention or congress of butterflies. There, in the heart of the forest, were thousands of the brown-winged creatures, gorgeously decorated, flying about among the trees and alighting on their boughs, as if dimly conscious that the end of their brief career was approaching. Had they come together to condole with each other, and had they sought out this quiet retreat in which to spend the closing hours of their brief lives? If so, they share a common feeling with man. Whatever the throng and rush may be in which we do our life work, who of us does not look forward to and long for a quiet spot, somewhere, for the evening hour and the transition?

Sitting on the veranda, last evening, in the early gloaming, talking with the pastor of one of our largest city churches, he said: "Do you not think there is a tendency among our brethren to regard our brotherhood as divided into two wings, one of them more progressive and liberal, the other more conservative, with the CHRISTIAN-EVANGELIST as the leader of the former and the Christian Standard as the leader of the latter?" We replied that we did not know how brethren regarded the matter, but that there were no doubt among us, as there were bound to be in every religious body, these two elements, but that no one could draw the line among us to-day, separating us into two distinct wings. We ventured to ask him this question: "You are reading and have for years been reading the leading religious journals of the leading religious bodies of this country, in order that you may know the trend of religious thought among other people and what they were doing for the world's salvation: will you please tell me, frankly, whether you regard the CHRISTIAN-EVANGELIST'S attitude toward the problems of biblical criticism as more conservative or more radical than other representative papers which you read?" His reply was that it was more conservative, with one possible exception, than the other leading papers which he was reading. This was our own opinion, but we desired the evidence of one looking at the question from an independent point of view. We have always thought of ourself as a conservative in the best sense of that word, in relation to all these questions of modern biblical criticism. It is a little surprising to us to learn occasionally that others esteem us a radical and the CHRISTIAN EVANGELIST as a sort of organ and champion of the new criticism! In an editorial last week we attempted to define what our attitude has been and is toward higher criticism, and by that statement of the case we are prepared to stand or fall. If there is only a "wing" among us that is prepared to endorse that attitude, then we have departed a long way from the spirit and course of the fathers of our movement.

What concerns us far more than the unsettled questions of biblical criticism is the deeper spiritual life and the more intense religious activity of Christian people, and especially of those particular Christians with whom we are identified and to whose religious need it is the supreme purpose of the CHRISTIAN-EVANGELIST to minister. There are some things that are settled, thank God! Jesus Christ is God's Son and the divine Savior of the world. He came in the flesh, took our nature, lived "the human life of God," revealed to us the Father, laid down his life for us and took it up again, ascending above all principalities and powers. The Scriptures testify of this Christ, reveal Him and point out the sure way by which we may come into right relations with God and with one another and share in that abundant life which Christ has brought into the world. Here is enough to fire every soul with the holiest ambition. Here is an adequate basis on which to build our faith and our character. Here are motives high enough, deep enough, to lead us into the most Christly consecration and service. Here are opened up to us a glorious visita of unlimited possibilities. Herein is offered to us the outstretched hand of human sympathy and divine power by which we crucify the flesh and live in the Spirit. Herein is made possible the desire expressed by Tennyson:

> "O that a man might arise in me,
> That the man I am may cease to be."

To lead our readers into these pastures and beside these living waters; to point them to the unattained heights of spiritual progress and Christian achievement; to imbue them with a sincere love of truth and the desire to *live* the truth which they believe and know; to enable them to show to the world the beauty and the power of that simple faith and doctrine for which we plead—this has been our fondest hope, our loftiest ambition and the object of unceasing labors and prayers.

Speaking of the departure of summer, we are reminded of this by the departure on each outgoing steamer of friends who have been spending the summer here. Many have already gone. Only a few of our preachers remain, and most of those leave this week. A little while more and the remainder of us also will "fold our tents like the Arabs and silently steal away." Sweet has been the fellowship we have had together here, a very foretaste of that fellowship without which even heaven would be no heaven. If we have not accomplished all that we had planned, we have at least read some of the lessons which God has written on the bright pages of nature. We have compared these lessons with those found on the pages of that other volume, written by holy men of old, and baptized in the tears and blood of many generations of believers, and find that the God who writes to-day in the book of nature is the same God who of old spake in time past unto the fathers in the prophets, and in later times through his Son. We are glad that the God who paints the evening and morning sky, and fills the earth with His glory and beauty, is the same God who so loved the world that He gave His only begotten Son to redeem it. To His ever-blessed name be glory and dominion forever and ever!

Edgewood-on-the-Lake, Macatawa, Mich., Aug. 31, 1899.

As we go to press the news from the Transvaal is of the most serious character. President Kruger's reply to England's last overture is a withdrawal of the five years' franchise and agreement in principle to a conference at Cape Town. This is interpreted to mean defiance to England, and it is predicted that the Boers will declare war inside of forty-eight hours.

Reformation of the Nineteenth Century

NINE DECADES OF HISTORY

CHRISTIAN UNION IN OUR NATIONAL CONVENTIONS.

BENJAMIN L. SMITH.

The first mention of any action in regard to Christian union in our National Convention was in 1871, when a letter was received from the Triennial Conference of the Free Baptist Church, commending S. D. Bates as fraternal delegate from the conference to the convention.

As the result of this visit a committee was appointed and visits were exchanged back and forth through a period of years. The following lines of union were suggested: "The freest exchange of pulpits; the closest co-operation in protracted meetings; that wherein possible the different bodies should unite in one congregation for work and worship." The following lines were suggested:

1. As to name. Since both bodies use the phrase "the Church of Christ," let each include the other in this expression, and let the term Baptist be understood as equivalent to immersionist, embracing the ideas of a converted church membership and the unchanged ordinances of the gospel, and not an ecclesiastical name.

2. As to admission of members. Let inquirers be instructed in the way of salvation in the precise language of the inspired apostles to inquirers of the same class, and let each candidate for baptism be received upon a public confession that "Jesus is the Christ, the Son of God," with the silent consent, if no specific objections be presented to the pastor or his associate officers.

3. As to communion. Since the Disciples conscientiously regard it a privilege and also a duty required by the teaching of the Scriptures to commune every Lord's day, let the Lord's supper be observed every first day of the week, as it is now by some Baptist churches as well as by the Disciples, faithfully presenting the conditions of salvation and the practice of the primitive church, and judging no man's liberty.

4. As to the preachers. Let all the members in each local congregation unite in supporting a good, capable man, and recognize his standing in the Christian ministry regardless of past affiliations, who will prudently regard these points of adjustment, teach the Word of God as he finds it in the Bible and prayerfully lead the flock of God into all good ways and works.

5. As to co-operation. Let the several congregations exercise their liberty in sending messengers to associational and conventional meetings of the two bodies now constituted, and contribute to the enterprise of either or both bodies as the pleasure of individual contributors.

This exchange of views was the good seed sown in the soil; the harvest is yet to appear.

THE EPISCOPAL OVERTURE FOR CHRISTIAN UNION.

In 1887 the convention of the Episcopal Church, through its secretary, Herman C. Duncan, transmitted the declaration of the House of Bishops on the subject of Christian union, pleading for Christian union and saying:

1. Our earnest desire is that the Savior's prayer, "that we may be one," may, in its deepest and truest sense, be speedily fulfilled.

2. That we believe that all who have been baptized with water in the name of the Father, and of the Son, and of the Holy Ghost, are members of the Holy Catholic Church.

3. That in all things of human ordering or human choice, relating to modes of worship and discipline, or to traditional customs, this church is ready in the spirit of love and humility to forego all preference of her own.

4. That this church does not seek to absorb other communions, but rather, co-operating with them on the basis of a common faith and order to discountenance schism, to heal the wounds of the body of Christ, and to promote the charity which is the chief of Christian graces and the visible manifestation of Christ to the world.

But furthermore, we do hereby affirm the Christian unity, now so earnestly desired by the memorialists, can be restored only by the return of all Christian communions to the principles of unity exemplified by the undivided catholic church during the first ages of its existence; which principles we believe to be the substantial deposit of Christian faith and order committed by Christ and his apostles to the church unto the end of the world, and therefore incapable of compromise and surrender by those who have been ordained to be stewards and trustees for the common and equal benefit of all men.

As inherent parts of this sacred deposit, and therefore as essential to the restoration of unity among the divided branches of Christendom, we account the following to wit:

1. The Holy Scriptures of the Old and New Testament as the revealed work of God.

2. The Nicene Creed as the sufficient statement of the Christian faith.

3. The two sacraments—Baptism and the Supper of the Lord, ministered with unfailing use of Christ's words of institution and of the elements ordained by him.

4. The Historic Episcopate locally adapted in the methods of its administration to the varying needs of the nations and peoples called of God unto the unity of his church.

Furthermore, deeply grieved by the sad divisions which afflict the Christian Church in our land, we hereby declare our desire and readiness, as soon as there shall be any authorized response to this declaration, to enter into brotherly conference with all or any Christian bodies seeking the restoration of the organic unity of the church with a view to the earnest study of the conditions under which so priceless a blessing might happily be brought to pass.

REPLY TO THE EPISCOPAL OVERTURE.

On motion this communication was referred to a special committee, as follows: Isaac Errett, D. R. Dungan, J. W. McGarvey, A. R. Benton, B. J. Radford. The reply, writtten by Isaac Errett and by him read to the convention, was a masterly document, as follows:

Dear Sir:—Your communication, addressed to the General Christian Missionary Convention, through R. Moffett, its corresponding secretary, was by him laid before our convention at its annual meeting in Indianapolis, October the 20th, 1897. After due consideration the following response was unanimously agreed to, which you will please present to your honorable commission, with assurances of our cordial approval of their noble aim.

Having carefully and with deep interest considered the declaration of the House of Bishops of the Protestant Episcopal Church, adopted October 20th, 1886, we respectfully and affectionately submit the result of our deliberations. In doing this, it is proper to say that the General Christian Missionary Convention is possessed of no ecclesiastical authority. It is made up partly of delegates from our state and territorial missionary conventions and partly of annual members, life members and life directors, and its objects are purely benevolent and philanthropic. It has no control over the faith and discipline of our churches. While there is a broad Christian fellowship of faith and love among all these churches in districts, states and nation, for missionary, educational and other benevolent and charitable purposes there is no central ecclesiastical organization, having control of questions of doctrine and discipline, and no possibility, therefore, of an authoritative response to your declaration. But as this convention is composed of members from all the states and territories in which we have churches and of members of these churches embracing a fair share of intelligence, experience and wisdom of their membership, this unanimous expression of sentiment on the part of this convention may be safely regarded as the most trustworthy utterance obtainable of the convictions of the entire brotherhood in the United States known as Christians or Disciples of Christ. We have the fullest confidence that it will be generally approved.

Allow us therefore to say:

1. You may infer with what lively interest and admiration we regard the declaration of your House of Bishops, when we state that in so far as our religious movement is distinctive, its original differentiation from all other religious movements of the time was the condemnation of the sect spirit and of sectarian organizations as unscriptural, sinful and fruitful in mischief, and the advocacy of the return to the unity, catholicity and spirituality of the faith and practice of the churches of apostolic times; a return, in other words, to New Testament teaching. This movement, which took on, in 1809, the public form of a voluntary Christian association, finally developed into the organization of churches to restore, as it was then expressed, "in letter and in spirit, in principle and in practice," the faith and discipline of apostolic times.

They were known simply as "churches of Christ." These organizations were formed, not because those entering into them desired a separation from the ecclesiastical communions with which they had been associated, but because the narrow and bitter sectarian spirit then prevailing forbade all utterance of such anti-sectarian sentiments and all promotion of such anti-sectarian aims within their respective pales. These churches have increased until now they number, in the United States, about 800,000 communicants, and to-day there sounds out from them all, with no diminution of earnestness or emphasis, the same condemnation of sectarian parties, sectarian creeds, sectarian names, sectarian aims, and the same entreaty for the return of all believers to the unity of faith and catholicity of spirit taught, fostered and defended by the apostles of Jesus Christ. We cannot, therefore, do otherwise than hail with gladness the declaration of your desire and readiness, so soon as there shall be any authorized response to this declaration, to enter into brotherly conference with all or any Christian bodies seeking the restoration of organic unity of the church with a view to the earnest study of the conditions under which so priceless a blessing might be happily brought to pass. We are especially glad that this overture comes from the Protestant Episcopal Church. Eminently conservative as that church is known to be, its leadership in such a movement is evidence that the religious sentiment of this country in behalf of Christian unity is deep and strong, while the cautious proceedings of thirty-three years, ripening into the declaration and the appointment of this commission, give us

unmistakably the results of mature deliberation and ripe conviction. While we do not accord with everything suggested in the declaration and to what "is essential to the restoration of unity among the divided branches of Christendom," we do most heartily approve the proposal for "brotherly conference" with a view to the earnest study of the conditions under which the desired unity may be brought to pass.

2. The frankness and candor with which you express your understanding of "the principles of unity" is, in our view, as admirable as the kind spirit in which you invite us to brotherly conference. While it would be manifestly premature to enter at present on a *discussion* of any of these principles, we deem it altogether proper to imitate your frankness in simply *stating*, in the light of the investigations and experience of three-quarters of a century, what we deem essential to Christian unity.

1. We heartily concur in your statement of the first essential to the restoration of unity: the recognition of "the Holy Scriptures of the Old and New Testaments as the revealed Word of God." In the language of the Westminster Confession of Faith, "The whole counsel of God concerning all things necessary for his own glory, man's salvation, faith and life, is either expressly set down in the Scripture, or by good and *necessary* consequences may be deduced from the Scriptures, "unto which nothing is at any time to be added, whether by new revelations of the spirit of the traditions of men." "And, though all things in Scripture are not alike plain in themselves, not alike clear unto all, yet those things which are necessary to be known, believed and observed for salvation are so clearly compounded and open in some place of Scripture or other, that not only the learned, but the unlearned, in due use of the ordinary means may attain unto a sufficient understanding of them."

The Holy Scriptures are the only *catholic* rule of faith and discipline. On no other platform can the scattered hosts of spiritual Israel be restored to unity. The Historic Episcopate, "or the principles of unity exemplified by the undivided Catholic Church, '*during the first stages of its existence*" will not be accepted by the various "divided branches of Christendom" as "*essential*" to Christian unity, or as binding on the conscience. Nothing less authoritative than a *thus saith the Lord* will be universally recognized as *essential* to Christian unity, or as binding on the conscience. The history of the early Christian centuries may have a universally admitted value as illustrating or confirming Scripture; but as *essential* to union in Christ no historical teaching outside of the inspired books will ever be universally or even generally accepted by the divided branches of Christendom. For instance: If parochial or diocesan episcopacy or an order of priesthood in the church other than the "royal priesthood" which belongs to all believers is set forth in the New Testament Scriptures as of divine authority, then collateral evidence of such forms of episcopal government and such order of priesthood may be brought from the history of the undivided catholic church during the first ages of its existence, and such testimony of a "Historic Episcopate" would doubtless be allowed to have its just weight. But a basis of union involving anything as essential other than what is contained in the revealed Word of God, we regard as utterly impracticable.

What we have said of the testimony of the early Christian centuries may also be said of what is styled the Apostles' Creed, the Nicene Creed, and all human creeds. Nothing less authoritative than God's Word should be regarded as beyond the reach of "compromise and surrendered "Hold fast the form of sound words which thou hast heard of me," said the inspired Paul to Timothy. No form of uninspired words, however admirable in the estimate of the multitudes, can be insisted on as beyond "compromise or surrender" without placing an insuperable obstacle in the way of "the restoration of unity among the undivided branches of Christendom." "If any statement of the Christian faith" should at any time be deemed necessary, not as a bond of fellowship, but for public information, or to condemn prevalent errors, we respectfully submit that Christians of to-day can put such a statement in a form much better suited to the people of this generation than the Nicene formula, which had its birth out of the controversies of that time, and came into being under conditions which not only do not exist, but which are not so much as known to the great majority of professed Christians of the present time.

The restoration of unity demands a return to New Testament teaching. We may not presume to improve on the ideas of unity and catholicity taught by inspiration. We ought to improve on the *practice* of the apostolic churches, being made wiser by their errors and by the apostolic rebukes which those errors called forth; but in our conceptions of spiritual unity and ecclesiastical union, of catholicity, and of all that is to be insisted on as essential to Christian fellowship and "incapable of compromise and surrender," we must be guided solely by the teaching of Jesus the Christ and his apostles.

Coming, then, to the New Testament, to the "pure river of water of life, bright as crystal, proceeding out of the throne of God and of the Lamb," before it was contaminated by the muddy stream of human doctrine and tradition, what do we find?

1. That the original inspired creed—that, and that alone which was required to be believed and confessed by all who sought membership in the church of God—had but one article, viz., "Jesus is the Christ, the Son of the living God." That which justified and saved and held all the saved in one blessed fellowship was not assent to a system of doctrines, a formulation of speculative opinions and theories, or a form of church government, but faith in Jesus the Messiah, the Son of God. Faith in a divine person, love of a divine person, absolute and entire personal surrender and committal in conscience, heart and life to a divine person—this was the requirement, the only requirement, laid on those who sought salvation and entrance into the fellowship of *Christians*. This is a *divine* creed, which can neither be "compromised or surrendered." Everything that is not legitimately involved in this one article of faith concerning the Christhood and divinity of Jesus as a test of fitness on the score of faith for admission to membership in the church, not only may be but ought to be surrendered.

2. That all who confessed this faith in the Lord Jesus were admitted to Christian fellowship by immersion in water into the name of the Father, and of the Son, and of the Holy Spirit. And only such was admitted. We would say, therefore, that those who thus accepted Jesus as their Lord and Savior and were thus immersed were, in the apostolic age, members of the church of God; or to use the language of the Declaration, "members of the Holy Catholic Church." The churches of the apostolic times acknowledged "one Lord, one faith, one baptism," and these were among the *essentials* of Christian unity.

3. That those who were thus added to the church were continued in fellowship *so long as they walked in the commandments* of Jesus. Obedience to the Lord Jesus—in other words, *Christian character*—was the test of fellowship in the church. If any one denied the Lord that bought him or refused to honor him by obedience to his commandments, he was to be condemned as unworthy of Christian fellowship. But so long as one cherished faith in the Son of God and kept his commandments, he was entitled to a place among the children of God. If he was *right concerning Christ*, though he might be wrong about many things, it was presumed that Christ would bring him right about everything essential to spiritual life and enjoyment. And if he was not right as to his faith in and obedience to Christ, however free from error in other respects, his unbelief and disobedience formed an insurmountable barrier to the fellowship of Christians.

It will be seen that this is *catholic* ground.

"The Holy Scriptures of the Old and New Testaments and the revealed Word of God," is catholic. This can not be said of any creed of human compilation.

Faith in Jesus as the Christ, the Son of God is catholic. It is the faith of all who accept the Old and New Testaments and the revealed Word of God.

The immersion of believers into the name of the Father, and of the Son, and of the Holy Spirit is catholic. No one disputes that the believer is the proper subject of baptism, while there is a serious and widespread controversy over the admission of infants to that ordinance. All admit that the immersion of a proper subject is valid baptism, while there is endless controversy over sprinkling and pouring.

Disciples of Christ, Christians, Church of God, Churches of Christ—these are catholic. All the evangelical parties claim these designations and complain of any exclusive appropriation of them; while Episcopalian, Presbyterian, Baptist, Methodist, etc., are party names, which can never be universally approved.

Here, then, we stand on unsectarian ground, where it seems to us, if anywhere, we find the essential principles of Christian unity, which cannot be compromised or surrendered.

4. Outside of that which is essential to Christian unity there are many things pertaining to growth in knowledge, to methods of working, etc., in reference to which, for the sake of peace and for the preservation of unity, there should be a common agreement. There should, we think, be the largest liberty of opinion, of investigation and of utterance on all questions arising out of the study of the Scriptures, and no one who holds to Jesus "as God manifest to the flesh," and who keeps his commandments, should be disturbed in his church relations on account of his opinions, *provided* he does not attempt to force his opinions on others or to make an acceptance of them a test of fellowship. Should he attempt this he becomes a factionist, to be rejected after the first and second admonition.

Many questions unprofitable for discussion in the pulpit may be profitably, or at least harmlessly discussed in the schools, to which all speculative questions should be remanded.

There are practical questions—questions of method in carrying out the work of the church—which, being left to the discretion of Christians, to be answered according to times and circumstances, should never be made tests of fellowship or occasions of strife. In questions of this class as to what is *expedient* and not as to what is of divine authority and obligation — Christians should learn to please each other and study the things that make for peace and edification. We are pleased, therefore, to read in the Declaration, "That in all things of human ordering or human choics, relating to modes of worship and discipline, or to traditional customs, this church is ready, in the spirit of love and humility, to forego all preferences of her own." To refuse to forego preferences in all things of human ordering or human choice, or in things resting on mere traditional authority, and to allow such preferences to stand in the way of Christian union, would be to assume the tremendous responsibility of exhalting the human to an equality with the divine. May we not say that it would be to make the Word of God of none effect by human traditions and usages? If "the spirit of love and humanity" prevail, this Declaration of the Protestant Episcoval Church will receive unstinted appropal from all who aim to "keep the unity of the Spirit in the bond of peace." Yet it is just here that we fear. It is so easy to mistake attachment to mere usages for a conscientious adherence to God's will, that there is more danger of disagreement in things not taught in the Scriptures than in the things that are taught therein.

5. There remains one item in the Declaration too important to be passed without notice: "That this church does not seek to absorb other communions, but rather, co-operating with them on a basis of common faith and order, to discountenance schism, to heal the wounds of the body of

Christ and to promote the charity which is the chief of the Christian graces and the visible manifestation of Christ to the world." As we understand it, this is a gratifying declaration. We do not regard it as looking toward a theological and ecclesiastical electicism or syncretism by which the various denominational systems and doctrines and church government shall be perpetuated, in whole or in part, under some nebulous scheme or vague profession of Christian unity, but simply as a frank disavowal of selfish aims. This is alike manly and just. It exhibits the only spirit in which it is possible to "discountenance schism and heal the wounds of the body of Christ." Not what will promote the interests of any denomination, but what will serve the purposes and promote the welfare of the "one body" of Christ, is to be sought. All other communions should adopt this sentiment as their own, as a necessary preliminary to all successful efforts to heal divisions and make manifest that unity which is so prominent a characteristic of the Church of God.

In conclusion, permit us to say that we very cordially approve the gentle and loving spirit that breathes in your Declaration, and heartily coincide with your proposal to "enter into brotherly conference with all or any Christian bodies seeking the restoration of the organic unity of the church with a view to the earnest study of the conditions under which so priceless a blessing might happily be brought to pass." We respectfully submit this answer to your Declaration with humble reliance on the Head of the Church that we may be delivered from pride and prejudice, and be led into all the truth, so that all may seek the same thing, and that there may be no division among us, but that we may be perfected together in the same mind and the same judgment—thus realizing and fulfilling the prayer of our blessed Lord and Savior in behalf of all who believe in him: "That they may all be one; as thou, Father, art in me, and I in thee, that they may be one in us, and that the world may believe that thou hast sent me."

ISAAC ERRETT,
J. W. MCGARVEY,
D. R. DUNGAN,
J. H. GARRISON,
B. J. RADFORD,
C. L. LOOS,
A. R. BENTON,
Committee.

WHAT IS INSPIRATION? PLENARY?

JAMES H. BROOKS.

One has said, "Whenever you find yourself in a mental fog, attend to the duty of definition." Who can give us a strict, scholarly definition of *inspiration*? Is the term not being misused? In the current literature of the day we find such expressions as these: The mail brought me the following *inspiring* words; I do not remember ever seeing him gazing at the ceiling for *inspiration;* the *inspiration* of all evangelistic work; his life and work are an *inspiration* for all; her beautiful solos were an *inspiration* to all. We read of *inspiring reports* of so many meetings, conventions, addresses and books. Indeed, according to present custom of writing and speaking, I may almost say, all things that some parties do and say are "inspired," or "inspiring." "Inspiration" has come to have almost as many meanings as the term "conscience" (*see Standard Dictionary*), or the word "*baptidzo*" (see *Ditzler* on *Baptism*, page 101). The following adopted quotations I make from the Boston Monday Lectures on "Transcendentalism:"

Theodore Parker's chief intellectual fault was inadequate attention to definition. He failed to distinguish between *intuition* and *instinct* and between *inspiration* and *illumination*. He did not carefully distinguish from each other *inspiration* and *dictation*. Plainly there is a difference between the two. Orthodoxy believes the Bible to be inspired; and her definition of inspiration is the gift of infallibility in teaching moral and religious truth (page 92). But, by *inspiration* thus defined, orthodoxy [in inspiration?] does not mean *dictation*. . . . *The astounding fact is, that the Bible is the only book in the world that will bear full and permanent translation into life.* The careless and superficial sometimes do not distinguish from each other *the biblical record* and THE BIBLICAL INCULCATION. I know that fearful things are recorded in the Bible concerning men who, in some respects, were approved of God; but it is the biblical inculcation I pronounce free from adulterate elements, not the biblical record. The inculcation of the Scriptures, from the beginning to the end of the sixty-six pamphlets, is known by experience to be free from adulterate elements; and I defy the world to show any disease that has ever come from the absorption in the veins of the ages of the biblical inculcation. . . . There is something very peculiar about this one book, in the incontrovertible fact that its inculcations are preserved from such error as would work out, in experience, moral disease in the world. . . By plenary inspiration, orthodoxy does not mean verbal inspiration. . . . If the Bible is written by dictation or verbal inspiration, as Theodore Parker often taught that orthodox scholarship supposes that it is, even then it would not be at all clear that any translation of the Bible is verbally inspired. If anything was dictated, of course, only the original was dictated. In places I believe we have in the Bible absolute dictation, and yet inspiration and dictation are two things; and the difference between them is worth pointing out when orthodoxy is held responsible for a caricature of her definition, and when men are thrown into unrest on this point, as if they were called on to believe self-contradiction. The fact that all portions of the Bible are inspired does not imply at all that King James' version, or the Hindostanee, or any other is dictated by the Holy Ghost. . . . Sometimes, as in the Decologue and the Sermon on the Mount, and in the transfigured psalm and prophecy, it well may be that we have in the original, words which could not by the will of man.

In the Christian Review, Vol. I. No. 2., is found an article from the pen of H. J. Anderson. He declares himself "a believer in the full inspiration of the Bible." I judge he is not in sympathy with Joseph Cook on his "three degrees of inspiration." Let us here entertain some of his reflections: A very common objection brought against the plenary inspiration of the Holy Scriptures is, that the insignificancy of many of the details needed not the divine wisdom of the Holy Spirit to record them, whilst they seem but the natural and ordinary appendages to a composition, such as man in similar circumstances would have made. This objection is often made, not only by the daring infidel, or the inquisitive sceptic, but also by those who have professed faith in the character of Jesus, upon the testimony of the divine writings of prophets and apostles. . . When human wisdom is to be made the judge and arbiter in cases of this character, we may soon bid farewell to the divinity of the whole book. All I have to say is, I have not so learned Christ. . . . The mass of the people, in the simplicity and blessedness of their faith, believe in the full inspiration of the divine record. . . . He believes in the inspiration of the book more than of its writers. That God selected the very men he wished, separated them from their mothers' womb for his purposes, and caused them to say and write the very things he wished them to say and write. They say it each in his own style, but it was because they had a view capable of such a style that God selected them instead of others, and *superintended* (italics supplied) them in that style with the Holy Spirit's inspiration (*inbreathing*) so that all they had said, every jot and title, is the Word, not of Moses, John or Paul, but of God. The book we call the Bible is in all its parts and details the book of the Spirit, the book of God. Here I plant my weary feet; weary with searching by human reason and inhuman teaching for peace and safety in time and eternity; and in every sentence of the divine volume I see a divine declaration and seek to understand it, knowing that however humble or humiliating it may appear there is divine truth in it, and its sense and connection, suited to some one or other of the ten thousand varying circumstances of man. . . . The Rev. J. B. Jeter, D. D., says: Objections to plenary inspiration are founded, as far as we have observed, not on any scriptural statements on the subject, but on supposed mistakes and errors in the sacred writings. These relate chiefly to the creation of the world, the origin of man, the misquotations and misrepresentations of the Old Testament Scriptures by the writers of the New. The full discussion of these subjects would fill a volume. A few points we may briefly notice. The reader may see the discussion of this subject in a volume entitled, "Baptist Doctrines," edited by the Rev. Charles A. Jenkins, of North Carolina, published in St. Louis, by Chauncey R. Barnes, 1880. The original quotation: "Inspiration (from the Latin, *inbreathing*). The supernatural influence of God's Spirit on the human mind, by which prophets, apostles and other sacred writers were qualified to record divine truth without error. Others hold that it is only a divine impression on the mind by which the understanding is informed" (*Smith's Bible Dictionary*). Again, "Supernatural influence tending to raise the soul above itself; the resulting elevation; an impression received in this elevated state" (Hurst's New Nutall's Dictionary). Another says, "Divine infusion into the mind."

The *extremist* in "full inspiration" believes every verse in the Bible, every word of it, every syllable of it, every letter of it, is the direct utterance of the Holy Spirit, and that the Bible writers are only the penmen of his dictation; that the words of Scripture were immediately dictated by the Holy Spirit; that the inspired documen throughout is faultless—faultless equally in its form and essence, in its spirit and letter. . . . This, as was my former article, is written for "the more un-

learned," the novice in the study of this subject.

These quotations have been made in the hope that some of "the little children" in the school of Christ may be aided somewhat in their investigations. Perhaps there are few who take the *extreme* view of "verbal inspiration;" may be, if we really knew our position, we would be found advocating some of the several gradation theories. I may write one other article.

Corinth, Miss., Aug. 15, 1899.

THE CURSE OF COMMERCIALISM.

JOSEPH F. NEWTON.

Every one is impressed with the commercial development of our time. That we are living in an era of unparalleled industrial activity and prosperity is unquestionable. Increased facilities for intercommunication and transportation have drawn the nations into a closer fellowship and made the exchange of commodities possible and profitable; growing civilization is constantly multiplying men's wants; intimate knowledge of other countries and climates reveals the source from which these desires may be gratified, and international agreements and protection insure the safe transference of products. Thus the world is transformed into a vast market, where individuals and nations buy and sell and get gain. It may be that the discovery of this mutual dependence has contributed much to the decay of national prejudices and the cultivation of that beautiful fraternalism that characterizes our generation. Confidence is the soul of commerce and the life of brotherhood. Our new industrial conditions have done away with the old individual independence in labor and trade and compelled concentration of forces and a growing dependence among the members of society. We believe that the contingencies of modern industrialism, drawing men together into new combinations and complications, into closer assotion and more delicately organized relations, will lead to the discovery of those sacred moral laws of our social organism in its unity, the deeper revelation of man to man. The co-operation of men in the enterprise of life may be a divine means to reveal their inherent human oneness, and their confederation into clubs, companies, guilds and fraterities may be the prophecy of a larger brotherhood, deeper than they all—the goal of all. The blessings growing out of our commercial expansion and prosperity are many and valuable, but it is not an unmixed good.

History shows that eras of great material prosperity have not usually been coincident with noble thought, high art and pure religion. The commercial climate seems to be incompatible with these finer flowers of life, and the commercial spirit appears unfriendly to intellectual and spiritual attainments. Voluptuous calm and the imbecile apathy of industrial prosperity destroys that spirit which inspires great literatures and heroic deeds. Honest gain easily degenerates into selfish greed, and selfishness is antagonistic to all things great and noble. It clips the wings of the human imagination and chains the mind to the cold and stubborn facts of existence; it freezes the fine genius and romance and heroism; it blights the divine beauty of poetry and music and eloquence, and crucifies religion upon a cross of greed. As some one has said, "Selfishness, by whatever name we call it, by whatever religious or social philosophy we disguise or defend it, is the essence of sin. It is the outrage against which nature lifts up its voice, and which has desecrated and laid waste the garden of the Lord with hands of violence. It is the bitter bondage of the race to falsehood. Its clanking chains deafen us to the voice of God and the cry of our brothers for help; they beat and bruise and gall the soul in its every attempt to rise to the realization of divine ideals." Nothing so degrades and imbrutes men as selfishness, and nothing so blinds them to the things of highest importance and to the obligation to humanity. It is the one thing from which men need deliverance. That commercialism cultivates selfishness is self evident. It is a tacitly accepted plank in the social and economic platform that a man is justified in committing any injustice within certain general legal limitations. Thus the commercial world becomes a vast gladiatorial scene, where the battle is for the strongest and the race for the swiftest. And if, in the stress and strain of conflict, the strongest has attained the supremacy by crushing the weaker antagonist, it is reckoned legitimate for him to keep his iron heel on the neck of his voiceless and bleeding competitors and be henceforth master of the spoils, so long as this is done within the customary limits of civil restrictions. This is the modification of an ancient aphorism to read: "Might is right in business and in war."

Long-continued prosperity of trade based upon self interest completely enervates the moral constitution of a community. Both historically and in the very nature of things, the inevitable tendency of selfish trade is to weaken moral principle and destroy moral courage, to sacrifice public good in the interest of private gain, for corruption and cowardice are related as antecedents and consequence in the logic of life. It was not an empty phrase when the sagacious Napoleon denounced the British Empire as a nation of shopkeepers; he was statesman enough to know the fruits of material success. As some one has so aptly said, "The tendency of selfish trade is demoralizing, because its eagerness for peace constantly lowers the moral ideal. The private pocket inevitably becomes the arbiter of public policy. Plausibility supplants honesty, sophistication takes the place of simplicity, and the certain evils of the existing condition are resolutely preferred to the splendid possibilities of progress." How plain and unmistakable is the lesson of history in this regard. The great nations of the past, the record of whose ruin we read with so much interest, were grand and invincible so long as private interests were subordinates to public welfare and ironclad legions marched forth to battle and to conquest. But when victory crowned their arms, and peace with its luxurious languor and magnificent monotony obtained, men listened to the subtle and seductive sophistries of self-interest, and their mournful disintegration began. Greece faded away when rumors of war had ceased. Imperial Rome was invulnerable from without, but succumbed to decay within, and the historian records its pathetic "Decline and Downfall." Strong, indeed, is the community that, having stemmed the storm of national adversity and secured its independence, can stand the test of continued prosperity.

To be more specific and enumerate the results of the commercial spirit, we may indicate that it fosters low conceptions of man. Just now we are in the midst of the most stupendous revolution ever accomplished in the history of the world's industrial growth. It is an endeavor to annihilate competition by placing the entire industrial system on a monopolistic basis. Industry is being organized into a system of feudalized co-operations, the result of which will be the most heartless and relentless scheme of industrial despotism in the annals of human labor. Commercial combination destroys individualism and shifts the responsibility for oppression and injustice from the personal conscience to the shoulders of a soulless corporation. Individual citizens lose their independence and identity and become the absolute and object slaves of these gigantic aggregations of capital—the most despicable form of slavery imaginable. Nothing could be more discouraging than to be considered a commodity of exchange, an instrument at the disposal of a capitalistic combine. It is the verdict of universal history that independence is indispensable to the development of the highest manhood, that in those countries and conditions where men are denied the inalienable opportunity to cultivate these natural and normal powers the lowest order of character prevails. It is the logic of history and reason alike that to attain the noblest society workingmen should not be forced by circumstances to engage in industries that endanger the health and life of the individual; that they should receive an ample remuneration for the maintenance of a comfortable existence; that they should have some assurance that integrity and industry will be rewarded with continuity of employment; that they should be protected from pauperism in old age. Industrial slavery, without these mitigating considerations, is unbearable. No man has the right to own his fellowmen or take advantage of his helplessness to imbrute him. And that spirit of commercialism that disregards the bonds of human brotherhood and selfishly ignores the obligations of life in the struggle for self-aggrandizement is a curse and a crime. It is this low spirit that causes the unrest and discontent in every department of life, that is gradually becoming more defiant of authority, more regardless of vested rights and more disposed to ignore all moral obligations. The wealth of the rich finds itself endangered by the poverty of the poor, to which it is indifferent; capital oppresses labor and labor strikes back at capital; class is arrayed against class and interest against interest, until selfishness seems to be the only law to which all yield implicit obedience. It would not be surprising to see the impending struggle between the gigantic capitalistic corporations and the tremendous organized combinations of labor culminate in the most terrific explosion of anarchy and revolution in the history of society.

That this condition of things should powerfully influence the entire system of civilization is inevitable. Its blighting touch is felt in every department of life. It destroys the divine sentiments of patriot-

ism, friendship, sympathy and love; it depreciates the high accomplishments of art and oratory, music and poetry; it paralyzes the religious instincts and stupifies the spiritual intuitions and aspirations; it pollutes politics and degrades statesmanship; it corrupts society with the leprosy of avarice; it discourages scholarship and puts genius on the list of commercial commodities. But in nothing is its withering blast more conspicuous than in the wreck of those finer feelings and faiths to which we give the name religion. A distinguished thinker gives a concise and comprehensive statement of the antagonism of modern commercial life to religious culture when he says: "The conditions under which work is done are increasingly unfavorable to the cultivation of the religious spirit. Competition grows every year keener; the weaker men are pushed downward, the abler men find it harder to rise, and where time is so imperious in its claims, little thought can be spared for eternity." Meditation is fast becoming a lost art for want of time to practice it, and men's grasp upon eternal verities is correspondingly relaxed. This state of mind offers a fertile field for the propagation of the sophistries of superficial scepticism. One is constantly amazed at the complacent negativeness which characterizes the spiritual conceptions of the avarage citizen. This is a characteristic of every age when the commercial spirit predominates. It converts life into a scandalous scramble and men are so absorbed in getting a living that they have no time to live. The demands of life are so tyrannous, its strain so incessant, its excitement so intense, that men have neglected the contemplation of those solemn issues which existence involves. The din of the present drowns the voice of the future, the crude and obtrusive material world obscures the vision of that higher realm, and God and duty and immortality fade away like "the baseless fabric of a dream." Sunday is spent in slumberous reaction and pleasant recreation from the stress and strain of the busy week; religion is considered a luxury which only the rich and leisure classes can afford, commercialism encourages materialism and pessimism, and life is overcast with gloom.

What of the remedy? Instantly we are surrounded by a mass of reformers and instantaneous world-regenerators, each proposing a patent panacea for the ills of society. One is constantly astonished at the vagaries of which the human mind is capable and the facility with which fanatics solve the most perplexing problems of social philosophy. The egotism of pseudo-reformers in idealizing themselves as philanthropists is only surpassed by the audacity with which they propound their preposterous propositions.

All national reform must begin and end with the individual. Remedial legislation piled mountain high only serves to complicate the relations and increase the friction of classes and ranks artificially separated. Even education is impotent to elevate man from the sensuous to the spiritual sphere of existence and bring him into a higher and more harmonious environment. No scientific developments, no modification of the external forms of government, from monarchy to democracy, or from democracy to anarchy can possibly vitalize and purify the social system. The cause of the evil is too deep and too radical in its nature to be cured by legislation. Repression will not avail except to temporarily prevent outbreaks of violence; it may suppress, but it is powerless to extinguish the fires which threaten all social order. In the last analysis it will be found that the solution of these complex and vexing problems is in the realm of religion—not in the church with its scholastic and artificial theology—in a simple religion whose foundation is in the love of justice, mercy and truth—the religion of love and duty and hope. Reforms must have their basis in improved individual character, which results only from high moral principles, and these principles can only be cultivated by the contemplation of those solemn issues and hopes which religion inculcates, the awakening of those lofty aspirations which it incites and the exercise of these moral restraints which it imposes. Let the simple religion of love to God and to man be enthroned in the hearts of men and immanent in their lives, and the industrial slavery that stains our age with an indelible disgrace will be relegated to the limbo of barbarism, the literature which, under the pretense of realism and devotion to art, panders and appeals to the baser passions of the lower nature, will be swept into the rubbish heap of the world, and that high art will become the evangelist of righteousness, and the divine spirit of genius, now haunting the marketplace, will again inhabit the temple and celebrate in song and story and color the good, the beautiful and the true.

St. Louis, Mo.

Approved Editorials.

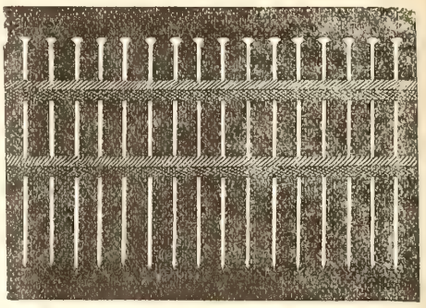
DEAR BRO. GARRISON:—I am delighted with your editorial in July 13th—"A Crowning Feature of a Great Movement," and also with your reply to a brother in the last issue on "How to be Filled with the Spirit." The power for the work of the gospel ministry is not mere *zeal* for our plea, but that fullness of the Spirit by which men are convinced of sin and brought into known fellowship with God. To secure the divine presence, this fullness of the Spirit, we need the consecration you refer to, and then with this the reception of the Holy Spirit as our life, strength, "all and in all." This is a present salvation. The world needs to see it as a reality. But what I want to suggest is that those brethren who see the importance of this infilling of the Spirit make an aggressive movement. Not merely write articles and preach sermons, which are good, but also hold conventions, discuss the varied phases of the spiritual life, inspirit one another and direct the attention of the world to this "crowning feature" of the last dispensation. The Disciples of Christ within the last half century have taken several advance steps. This aggressive movement would be another and indeed a "crowning feature of a great movement."

The Disciples of Christ are untrammeled by creed and are free to follow the leadings of truth and righteousness, then let us have associated effort, as in the work of temperance and missions, and thus give prominence to the special truth and intensify our own minds.

Berea, Ky. JOHN G. FEE.

[Bro. Fee's suggestion, if wisely carried out, would no doubt prove a valuable aid to the acquirement of a richer spirituality in our lives. We must first see, then walk in the light. It is fruit-bearing Christians that make the world better and heaven richer, not discussions and dissentions about words to no profit.—EDITOR]

By Way of Remembrance.



PIN POINTS WITH WHICH TO PRICK YOUR CONSCIENCE.

Did you take the offering for Church Extension last Sunday?

If not, do not fail to observe the day some Sunday in September.

Remember that upon your decision rests the life of some mission point every five years.

If we do not create a large Extension Fund, we must lose several mission points each year.

Fifteen thousand dollars is what we must get in September, in order to reach $210,000 by the Jubilee Convention.

Remember that several hundred churches refusing or neglecting to take the offering will defeat our longed-for result.

That we have 2,700 homeless churches in our brotherhood ought to spur us to great giving for Church Extension.

Remember that you can send a personal gift, even if your pastor and official board do not call for a public collection.

There are over 60 churches promised aid to build, depending largely upon the September offering. Will you stand by the board in its enlargement?

The board and secretary have done everything that could be legitimately done. The result must now rest with the pastors and churches as to a large collection.

The brotherhood should stand by the Board of Church Extension that has never lost a loan. Such business management merits the support of every missionary church in the land.

David said: "Lo, now I dwell in a house of cedar, while the ark of the Lord simply dwelleth within a tent," expressing discontent that he should provide anything better for himself than he was willing to provide for the Lord and his work.

Last year quite a number of missions, which gave great promise of usefulness when organized, got discouraged and disbanded because of no place in which to worship. Some of them offered to raise two-thirds of the cost of house and lot if our board would loan the other third. How long, O how long shall this neglect go on?

Remember, there are only three Sundays left in September, and your church should get its offering to Kansas City before the 30th of September, to go into the $15,000. Let something else be set aside and Church Extension have the right of way. Send your offering to

G. W. MUCKLEY.

600 *Waterworks Bldg., Kansas City, Mo.*

The Home Mission Offering.

Comparative statement of receipts to the American Christian Missionary Society for the month of August, 1899, were $5,654.75; gain $3,644.70. You will note the increase in the offerings during the past month; but there are very many churches yet to hear from that have not sent an offering to the Home Society in this her Juiblee Year. Remember, the books close September 30th. Please remit promptly that you may be numbered among the churches that helped to raise the $100,000 for Home Missions in this Jubilee Year. Send your offerings to Benj. L. Smith, Cor. Sec., Y. M. C. A. Building, Cincinnati, O.

Our Budget.

—Did you make an offering for Church Extension last Sunday?

—If for any reason you failed to make an offering for Church Extension on last Sunday, fix another day in this month.

—Next month is the month of the Jubilee Convention in Cincinnati, O. The days are 13th to 20th inclusive.

—The books of all our missionary societies for the year close on the 30th day of the present month. If you have promised any one or more of them an offering it should be sent in to them before the end of this month.

—All our missionary societies are now on the home stretch for the mark set at the last convention, $150,000 for Foreign Missions, $100,000 for Home Missions; $90,000 for C. W. B. M.; $15,000 for Church Extension, and liberal support of the Christian Orphans' Home.

—"The adoption of this new arrangement" —unification of our missionary organizations and the curtailing of the number of missionary offerings—"means the throttling of all our missionary work."—*Christian Standard.*

A good deal better plan for "throttling all our missionary work," would be to foster the idea that our missionary boards with the aid of the secretaries, or the secretaries with the aid of the boards, are conducting mission work, and that they are inventing methods to induce the churches to assist them, and dictating the way in which they must do it. A good way to prevent such a "throttling" would be to regard the churches as engaged in doing mission work, mission boards and secretaries being agencies which they have instituted for carrying on the work. In this view of the case the churches doing the work would be supposed to know how much they ought to give and what was the best plan of raising it. How would it do to ask the churches that are doing this work if they wish to make any modifications in their present plan?

—Let it be understood that the unification of our home and foreign societies, so as to have one set of officers and committees and one convention, is quite independent of whether we shall have fewer or more collections. We might have fewer collections under the present arrangement or more under the united society, just as the churches through their representatives may determine. Naturally, however, the unification of our societies would tend to the unification of some of our collections, provided the churches think this the best way to do it and find it to be such by experience. We can surely trust the various churches to manage this detail according to their own judgment. If they are made to feel that it is their work, and that they do not need to be coaxed or scolded into supportidg it, they can be relied on to adopt the most effective plan for raising the money. A closer connection between the churches and our mission work is absolutely essential to the future growth of that work.

—"Fewer calls mean less money." Not with a church or an individual who has a missionary conscience. There is a large and increasing number of such churches and individuals among us. They do not act from impulse, but from a conscientious conviction of duty. They look over the field of our missionary needs and decide that they can give so much for this cause. They can decide this once or twice a year, and pay it in weekly or monthly or quarterly payments as will suit them best. If any church finds it can raise more money by having more calls, it is at liberty to follow that course. If others feel that they can do better for other interests by having fewer appeals, or collections, they will exercise their liberty in the matter, regardless of what the editors, boards and secretaries may say about it. Such is our liberty in Christ.

—On Saturday morning, Sept. 2nd, the following special dispatch was received at this office from Dwight L. Pendleton, Wellsburg, W. Va.: "Father went peacefully to rest at six thirty yesterday afternoon." Thus are we informed of the departue of another of the few remaining fathers of the restoration movement to the heavenly country. W. K. Pendleton, though a son-in-law of Alexander Campbell, was also his colaborer in the college, in editorial work and in the pulpit. In our issue of December 8, 1898, we presented a good picture of Dr. Pendleton to our readers with a brief statement of his life. He was then in good health at his home in Eustis, Florida. We are not yet informed of the particulars of his departure other than stated in the above dispatch. Dr. Pendleton was born in Louisa County, Virginia, Sept. 8., 1817, and was hence almost 82 years old when the call to the higher life came to him. We shall hope in due season to be able to give our readers a suitable sketch and memorial of his life.

—The home secretaries are sending out this week a large number of letters to their friends, asking for at least $1.00 to complete the $100,000 for Home Missions this year. The home office says it is receiving the heaviest mail in its history. From all over the land come congratulations and assurances of sympathy and help. All say that the American Christian Missionary Society must not fail in reaching the $100,000, and many promise help. Every one who sends in $1.00 for Home Missions will have his or her name enrolled in the Jubilee League.

—There was great rejoicing at Omaha, August 30th, on the return of the 1st Nebraska regiment from the Philippine Islands. It is said that for five minutes after the arrival of the train the long platform was a spectacle of tears, kisses and happy reunions. The greeting of the city was equally enthusiastic. Flags, handkerchiefs, bells, whistles and countless voices were mingled in one long, loud refrain of joy at the return of these gallant, brave men. If bravery, hardships and a few months of separation here on earth call forth such outbursts of joy, what must be that greeting on the other shore when the brave men and women of the Lord's army from all ages and nations are received into their everlasting habitation?

—The Outline Bible Club Course of the American Institute of Sacred Literature (Chicago, Ill.) will take for its subject this coming year the Founding of the Christian Church, a study of the Acts with the Epistles and the Revelation introduced in their probable historical relation. It is expected that fully ten thousand people will enter upon the study of this subject during the months from October to June. If the record of the past years is kept up there will be representatives of every evangelical denomination, and Unitarians, Universalists, Jews and Roman Catholics as well. In a few Women's Clubs, where the work has been pursued, all these elements have been present in the same club. The work begins properly with October, but clubs may be organized, now so as to be ready promptly.

—We call the attention of our readers to "An Open Door," in this paper, by the official board of the churches at Palo Alto, Cal. What stronger argument could be presented for the need of a large Church Extension Fund to step in at such a time and supply the need? The facts cited certainly show the importance of the field and of immediate action, and it is to be hoped that our Church Extension Board will soon be able to come to their relief.

—We recently saw a dispatch in one of our city papers, the Republic, to the effect that the Pope had ordered a more moderate course on the part of the Jesuit priests of France toward Dreyfus. If true, this is a very significant piece of news. Religious persecution sometimes reacts upon the persecutors in a way that is not soon forgotten. The undercurrent in the Dreyfus trial is getting dangerly near the surface, and now the Pope advises milder treatment, but this by no means modifies cruelty of former days.

—"The Curse of Commercialism," by Rev. Joseph F. Newton, assistant pastor of the Nonsectarian Church of this city, in this paper, is a strong article and worthy of a careful reading. It is a nonsectarian, nonpartisan article, but not *non* on the vital elements of a better government, purer society and a more spiritual church.

—On the 5th of the present month occurred the 83rd anniversary of the birthday of Dr. W. A. Belding, of Troy, N. Y. The occasion was made additionally joyful by the reception of a number of congratulatory letters from his friends throughout the country. Though present in spirit only, the CHRISTIAN-EVANGELIST joins in greetings to Dr. Belding and hopes that many years may yet be added to his richly stored and useful life.

—In continuing our historical series on the Reformation of the Nineteenth Century, we have come to the organization of the Foreign Christian Missionary Society and the Christian Women's Board of Missions, and from this period onward our missionary activities are conducted through these three national organizations—the American Christian Missionary Society, which is the mother society, the Foreign Christian Missionary Society and the Christian Woman's Board of Missions. Brief historical sketches of these societies will be presented by their respective corresponding secretaries—B. L. Smith, A. McLean and Miss Lois A. White. The series of articles concerning the A. C. M. S., by B. L. Smith, begins this week, and to it the attention of our readers is invited.

—Last Sunday was Church Extension Day, but as many preachers take their vacation in August, many churches either wholly omitted the offering or only partially observed it. Church Extension Day, coming as it does on the first Sunday in September, is at the disadvantage of a lack of proper preparation, for the reason stated. Also, being the last month in the year, each of the other secretaries desire to get in a final appeal which, of course, as things now stand, further detracts from Church Extension interests. And as individuals and churches are being beseiged both directly and indirectly for an offering for Home and Foreign Missions, many we fear will become confused and make no offering at all, or at least are liable to forget Church Extension. We would not have you slight either Home or Foreign Missions, but we insist that the appeal for Church Extension funds must be heard. This month is the harvest month for Church Extension, and it should be a bountiful one. Do not let the month pass without an offering for this important work.

—Labor Day was generally observed throughout the larger cities of the country, and thus again was emphasis given to its dignity and importance. If for no other reason than this the observance of the day will not go without its beneficial results. When we stop to consider how fundamental is labor in our social and civil fabric the presentation of this truth in a practical way becomes, not only allowable, but essential to its freedom and its fruits. When a country gives to labor a secondary place in its catalogue of essential factors, it invites elements of destruction to a place in its organism. The day was of course dishonored by many in an enlarged consumption of intoxcating beverages, but these abuses must not be counted against labor. The cause of labor is as worthy of public parades and public oratory as politics or religion, and is not more dishonored by abuses. We have no apology to make for ignorance and intemperance, more or less associated with every cause, but we do have a warm heart and strong words for labor and for every effort to secure for it its just place and fruits.

—In presenting the fine half-tone picture of O. A. Burgess on our first page this week we are doubly confident of an appreciated service by our readers. She who was his companion in life is to-day the head of one of our great missionary societies, a position she has filled with honor to herself, to the memory of her lamented husband, to the society and to the church for a number of years, and which she is likely to fill to the end of her earthly pilgrimage. It was the writer's privilege to have personally known O. A. Burgess as a pastor, a teacher and a defender of the faith in public discussions and to testify to his great ability in each of these departments of the Master's work. As a preacher he was eloquent; as a teacher he was scholarly; as a disputant he was a logician of the first magnitude. Some of his assaults upon error were terrific and crushing. O. A. Burgess was born in Thompson, Conn., August 26th, 1829, went to Metamora, Ill., in 1847, was baptized July 21st, 1850, graduated from Bethany College in 1854, and soon after married Miss Nannie Ledgerwood who, as stated, survives him. He was first a financial agent of Eureka College, then a member of its faculty; he served in the Civil War until his health failed, then returned to the ministry, preaching five years for the church at Washington and Metamora, Ill. In 1862 he accepted a call to the Central Church, Indianapolis, Ind., and in 1868 was made president of the Northwestern Christian University, now Butler University, at Irvington, Ind. It was during his long and faithful work in Indianapolis that the writer knew him. The cause of primitive Christianity, of Christian missions, of education and of civil and religious liberty have had few stauncher friends than O. A. Burgess, and it is unfortunate for these that failing health greatly reduced the time of his service in their behalf. He departed this life in his fifty-third year, but his memory and his impress upon the religious world will never die. For an excellent account of his busy and effective life, see "Men of Yesterday," by Thos. W. Grafton.

—In a personal letter to the editor, W. F. Richardson, of Kansas City, Mo., under date of Sept. 1, from which we have permission to quote, says:

I have seen with deep regret the effort made in certain quarters to place the CHRISTIAN-EVANGELIST in a false light as to its attitude toward the "higher criticism," to which some of our thoughtful men, old and young, are giving such close attention. I think I have never understood your position other than you have stated it in the editorial in the CHRISTIAN-EVANGELIST, this week. I do not see how any fair-minded editor or honest thinker could better state the true attitude of the nonprofessional student of those questions. That has been the position I have myself tried to maintain, and I believe I have succeeded in doing so without any very strong prejudice; I will not say without any at all. I deplore the cry of "infidelity" that has been raised against some of our most thoughtful and scholarly young men, and have absolutely no sympathy with it. At the same time I must say that I am viewing with some concern the course of a number of our younger men, and am not without real anxiety as to the outcome of their pursuit of knowledge along critical lines. Perhaps the fact that I am, in the main, a conservative in my views of higher criticism may explain my fears. No man can love and respect more than I the splendid group of young men among us who have been fitting themselves for higher service by studying special lines of truth; but how important it is that they be careful to sift the wheat from the chaff, and be sure of their ground. * *

As to the spirit that would condemn the search for facts, and would blindly accept tradition for fear of having to adopt some new view, it has never commended itself to me, and now less than ever. The disposition to brand as unbelievers those who think themselves bound to accept the newer views is unworthy of a Christian, in my opinion. And the flippant epithet of "old fogy" or "traditionalist" ought not to be scornfully applied to those who think themselves bound to hold to the older views. I think both sides have erred in this matter. I am deeply concerned that we shall all be swift to hear, slow to speak, slow to wrath or suspicion towards our brethren. Let us pray more and criticise less, be slow to accept a new theory until it has been thoroughly tested, allow to every other man the same freedom of investigation that we claim for ourselves, cherish the spirit of evangelism and make it the work of our lives to preach Christ and him crucified, and we shall not go far wrong.

—There can be no question but that there is a distinct effort in certain quarters to place this paper in a false light before the brotherhood in order to frighten timid people as to its soundness on critical questions. We are thankful to Bro Richardson for his brave word of defense and no less for his candid word of caution. We are trying to keep in sympathetic touch with the younger class of scholars and thinkers among us, and we are glad to testify that, with rare exceptions, they have been prudent both in accepting and presenting new theories or views. There is always need, however, for the word of caution Bro. R. has given, not only among the younger class of writers, but among older ones as well. There are always the two dangers—one from stagnation and inhospitality to new ideas, the other from yielding essential truth, along with the older view, in an inordinate fondness for new things. Perhaps more people are exposed to the first danger than there are to the second, but it is vastly in the interest of a sane and moral progress that those who lead do not lead too fast, and especially that they do not lead in the wrong direction. To avoid these two extremes has ever been the steadfast aim and policy of the CHRISTIAN-EVANGELIST, as its most intelligent readers will testify.

—We call attention to the announcement of the "Grecian Art Tableaux and Concert Company" elsewhere in this paper. The central figure of this company is Elizabeth Flower Willis, one of the best impersonators the public has yet seen. The entire entertainment is of her own designing and is pitched on a plane of refined pleasure that is rarely attained in other entertainment companies.

—Bro. Jones notes the following typographical errors in his reply to Bro. Shepherd's article last week:

I did not say that Bro. Shepherd was "preaching" his man of straw, but *punching* him. I did not say at the close of my article last week that there was an "argument" between God the Father and man the child, but *agreement*.

—The Texas letter, which should have appeared in this paper, is held over to the next issue that it may be accompanied with a picture of the new and elegant house of worship recently dedicated at Greenville, Texas, of which the letter treats. We could not get the cut made in time for this paper. We regret that other important communications and articles have to be held over to the next issue for want of space in this paper.

—"A Reader" asks for the poem in full of which one stanza appeared in our C. W. B. M. number, July 27th, in the opening of the article headed "Twenty-five Beautiful Years," by Helen E. Moses. In reply to the question Sister Moses says that the poem was published in Scribner's magazine when edited by Dr. Holland, but that she does not remember the title of poem nor the date of its appearance. "A Reader" will have to address Scribner's for further information about the poem.

—DEAR BRO. GARRISON:—As a life member of both societies and a hearty supporter of every missionary effort I want to add my indorsement of your plea for a unification of our missionary interests. Some of us have been ignoring the present distracting divisions for years. L. E. MURRAY.
Irvington, Ind.

—Rev. J. R. Henson, pastor of the M. E. Church in Clarendon, Texas, and editor of a paper published weekly, in that city, called The Agitator, in an article on "Humbugs," closes with the following advice to all persons in consultation with hypnotic, magnetic, or any other mental or Christian Science doctor which he, not without reason, says is fair to all parties:

"Pay only when cured and not one cent before." Never pay in advance, and if they won't take your case on these conditions (and they won't) you may know they are what we have said they are, frauds.

—In commenting on what Ananias said to Saul of Tarsus, the Journal and Messenger says:

Paul is nowhere represented as saying to another what Ananias said to him. Indeed, he who came to Ananias did not tell him to say to Saul what he did say. It is the only instance in which such language is used, and it is too much to believe that such a formula for salvation was of divine authority, and yet no use made of it by the apostles except in that one case. Certainly, no faithful and intelligent minister of the gospel would dare to go to the people with that formula to-day.

We are surprised at such reasoning by our esteemed contemporary. Strange, indeed, that the Lord would send Saul to an incompetent teacher to learn the way of duty. We have heard people of other faiths take such a dodge on Acts 2:38, but were quite unprepared for such a dodge from the Journal and Messenger on this Scripture. Such logic is a much shorter route to infidelity than via Higher Criticism.

—A. M. Harvuot, pastor Central Christian Church, Cincinnati, O., is proposing a school for training assistant pastors and helpers for city churches. This strikes us as a good and much-needed work. We see no reason why such a school should not be made a success, as the demand for it is certainly apparent to any student of the situation. O. H. Phillips, writing on the subject, says:

DEAR BRO. HARVUOT:—Your plan appeals to me as in every way a worthy one. The pastor needs efficient helpers to insure success in church building. Trained and consecrated women will give a pastor the service he needs in attaining his ideals.

J. H. Fillmore, of Cincinnati, O., says:

MR. A. M. HARVUOT—*My Dear Brother:* I am pleased to know that you contemplate starting a school of pastoral helpers. I don't know of a greater need than such "helpers" as you have in mind for our cities, and I know of no one so well qualified as yourself to take the lead in this matter. I feel sure that the mere announcement of your intention will bring general approval and a full class of students.

Preserves

—fruits, jellies, pickles or catsup are more easily, more quickly, more healthfully sealed with Refined Paraffine Wax than by any other method. Dozens of other uses will be found for

Refined Paraffine Wax

in every household. It is clean, tasteless and odorless—air, water and acid proof. Get a pound cake of it with a list of its many uses from your druggist or grocer. Sold everywhere. Made by STANDARD OIL CO.

"In Union There is Strength."

True strength consists in the union, the harmonious working together, of every part of the human organism. This strength can never be obtained if the blood is impure. Hood's Sarsaparilla is the standard prescription for purifying the blood.

Hood's Sarsaparilla
Never Disappoints

BIBLE COLLEGE AT HOME.

Thorough Bible course by mail, leading to diploma and degree. Terms, only $1.00 per month. Circulars for stamp. Write Prof. C. J. Benton, Christian University, Canton, Mo.

PERSONAL MENTION.

Hattress H. Shick is in a good meeting at Selmaville, Ill.

F. M. Green will close his pastoral work at Kent, O., Dec. 1, 1899. He contemplates a a trip into the Southern states for a few months.

Alvin E. Hill, of Poe, Ind., would like to correspond with any church wanting a pastor. He is 29 years of age, married and prefers work in Indiana or Ohio.

The church in Muncie, Ind., has extended a unanimous call to J. P. Myers to continue as their pastor at an increased salary. The church is in a prosperous state.

Rufus Hopkins, a cousin of the assistant editor, who resides at Ridgeway, Mo., called at this office on last Thursday during a business trip to the city.

Jasper Armstrong, of Sulphur Springs, Texas, who is now battling with disease in the infirmary at Terrell, Texas, writes that he is hopeful of recovery.

R. J. Tydings, of Washington, D. C., has an interesting article in this paper calculated to increase one's appreciation of "Home and Native Land."

A. C. Eaton, evangelist, now at Lindley, Mo., will be glad to answer calls for protracted meetings anywhere in North Missouri or Iowa. Write to him for terms.

Stephen Jewell, of Granite Pass, Ore., suggests that the preachers of the United States, on the first Sunday in October, preach a peace sermon from Isaiah 2:4.

Frank H. Marshall, of Garden City, Minn., has become a member of the faculty of Add-Ran University, Waco, Tex., and recently removed to that place from his home in Minnesota.

The Fourth Christian Church, of this city, is publishing a weekly "Church Bulletin." It is in good taste and will doubtless serve the church and its pastor, Bro. McFarland, a good purpose.

J. V. Coombs had to close his meeting in Chicago, Aug. 25, on account of sickness, but hopes to be able to begin his meeting at Ingraham, Ill., Sept. 4.

Robert Moffett, of Cleveland, Ohio, announces that he has received advance subscribers enough for his proposed book of sermons to assure him in proceeding to publish the book. It is now in the printers' hands and will soon appear.

L. J. Marshall, pastor of the church in Palmyra, Mo., returned Aug. 31st from a month's vacation in Colorado Springs. He says that he is greatly benefited by the rest. He began his second year's pastorate Sept 3rd.

W. R. Burbridge has accepted evangelistic work for the ninth Kansas district, and requests any congregation in that district wanting a meeting to address him in care of Bro. Thompson, Hill City, Kan.

W. B. Craig, Chancellor Drake University, Des Moines, Iowa, has recently returned from a tour of three weeks in the West. This explains the failure to receive an article from him for our college number, as we thought.

Wm. Durban, our London corresbondent, will sail for the United States this month. He is coming to America to attend the great convention in Cincinnati in October. it is reported to us that other English preachers may also be present at the convention.

Claris Yeuell, of Alabama, will spend a season in Wisconsin, preaching and lecturing. One of his popular lectures is entitled "On the Summits of the Sunny South," which he is delivering in the interest of his mission in Alabama. For lectures or meetings address Bro. Yuell, care C. G. McNeill, 670 33rd St., Milwaukee, Wis.

S. M. Martin has removed from Oakland, Cal., to 3531 Bell Ave., this city. He is now holding his second meeting in Plattsburg, Mo. V. E. Ridenour has charge of the singing. He says, "Will be in our big tent by Wednesday." During his former meeting in 1891 at Plattsburg he had 375 additions. After the Jubilee Convention he will go to Huntington, W. Va.

Sister Younkin, of this city, so widely known for her work in helping to maintain the Christian Orphans' Home and who has been sorely afflicted for the past two years, is now in a serious condition at her home. There seems to remain but little if any hope of her recovery. This will be very sad news to a host of very sincere and sympathizing friends. Sister Younkin is the friend of the widow and the orphan.

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OFFICES IN EVERY CITY IN THE WORLD.

W. A. Moore, of Webster City, Iowa, is announced to preach for the Beulah Church, this city, next Sunday.

J. W. Holsapple, pastor of the church at Sherman, Texas, is publishing a local paper of eight pages, called Christian Visitor. It is a monthly, and well filled with news and literature calculated to interest and edify the church.

Miss Bertha Marshall will leave her home in this city to begin her trip to India on the 27th of this month. Prior to her departure she is visiting a number of the churches in this city to their edification and delight. Her father is our city evangelist and is doing a good work in Carondelet.

W. A. Wheery has accepted the call of the First Christian Church of Norman, Okla., for another year. He is said to be doing a good work for the cause of Christ in the "Athens" of Oklahoma, the university town of the territory; 74 additions, including the Boen meeting, since Jan. 1, 1899.

William Remfrey Hunt, missionary to China, is now returning from London to his post at Nanking, per S. S. "Himalaya," with his wife. Their voyage will require six weeks' time. Letters addressed to them at Nanking should be sent in care of the "Imperial Chinese Post."

Ben F. Hervey is now at Ritzville, Wash., where he is trying to organize the few Disciples of that place for work. Of Ritzville he says it is destined to be the greatest wheat market on the N. P. R. R. This county, he says, is selling farming land as low as 50 cents per acre.

C. A. Young's work at the University of Virginia has become so important that he has received an appointment from the University to an instructorship in Hebrew, which makes him at once a member of the faculty and opens the way for the introduction of biblical discipline in the Universty itself.—*Christian Oracle.*

CHANGES.

W. B. Clemmer, Sloan to Clarinda, Ia.
F. A. Bright, Beatrice, Neb., to Painsville, O.
H. Clark, St. Joe, Ind., to Hillsdale, Mich.
E. B. Widger, Grand Rapids, Mich., to Columbus, Ind.
A. P. Aten, Hutchinson to Harper, Kan.
J. F. Sloan, Cleveland, O., to Topeka, Kan.
A. P. Cobb, North St. to 913 W. Macon St., Decatur, Ill.
L. O. Knipp Zanesville to Hiram, Ohio.
Edward Beal, Los Angeles to Tulare, California.
Geo. L. Smith, Chicago to Winfield, Kan.
E. F. Leake, Shenandoah to Prescott, Iowa.
S. S. Lappin, LaFayette, Ind., to Jeffersonville, Ill.
A. L. Ward, Arcadia to Renesselaer, Ind.
E. I. Ward, London Mills, to Aledo, Ill.
A. F. Stahl, Killbuck to West Mansfield, O.
G. M. Reed, Murry to Valparaiso, Neb.
F. H. Marshall, Garden City, Minn., to Waco, Tex.
Lloyd Darsie, Chautauqua to Buffalo, N. Y.
J. P. McKnight, Macatawa, Mich., to Peoria, Ill.
F. A. Hodge, Roanoke to Woodstock, Va.
W. W. Rumsay, Paynesville, Mo., to Keokuk, Ia.
G. L. Wharton, Detroit, Mich., to Hiram, Ohio.
O. L. Smith, Wellington, Kan., to Eureka, Ill.
G. L. Massey, Andrews, Ind., to Adrian, Mich.

A DELIGHTFUL ENTERTAINMENT.

If the church desires to attract the attention of the young people more than do the theater and other places of worldly amusement, it must furnish them entertainment at home.

It has been the great aim of *Elizabeth Flower Willis* to prepare a program for her *Grecian Art Tableau and Concert Company* that will not only be entertaining and amusing, but also of a highly elevating and artistic nature: in this it is universally acknowledged that she has been grandly successful.

Their new program consists of Mandolin and Guitar Duetts, Vocal and Violin Solos, Illustrated Recitations, Illustrated Songs, Readings, Impersonations and some thirty or forty beautiful Tableaux under powerful colored calcium lights.

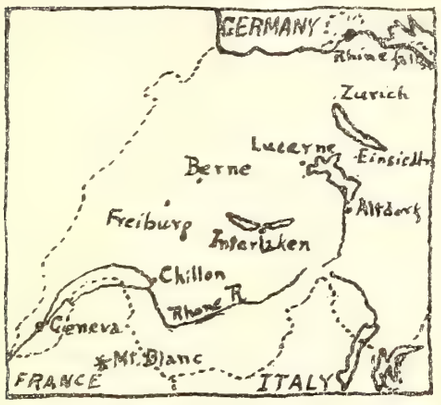
By communicating at once with Maurice Willis, Mgr., 20 Broad St., New York City, this company may be secured while in the West.

DR. J. HARVEY MOORE,
Eye, Ear and Throat.
648-649 Century Building ST. LOUIS.

Correspondence.

Wheeling Through Europe—V.

THE FIRST WEEK IN SWITZERLAND.



Switzerland, where we entered it from Southern Germany, does not look as one expects Switzerland to look. It is hard to resist the impression that snow-clad peaks ought to be present to usher the traveler into this land of Alps, and that beetling precipices ought fairly to overhang the boundary line. As a matter of fact one sees only a broad, rolling plain, bounded on the south by a line of low hills, beyond which lies the Rhine. The custom officials professed great severity at first and were going to demand a deposit as a guarantee that the wheels were not for sale, but after a polyglot argument they relented. Later, when we entered France, we failed to find any custom officer or office at the frontier and didn't know when we crossed the boundary line, and when we returned to Switzerland we were delayed only a moment, and no leading questions asked.

It is expected to rain frequently in Switzerland and, true to the traditions, a thunder storm came dashing down the road at us before we were a mile over the line. Wind, rain and hail did their worst for half an hour and a cottage in the neighboring village was struck by lightning and began to burn. We went to the fire to get dry and had the pleasure of seeing a Swiss volunteer fire department in full operation. There were thirty-five doughty firemen arrayed in shining new helmets, and they were so busy admiring themselves that they had no time to devote to the fire. A youth, who held the hose and played on the crowd whenever anybody happened to be working the pump, did good service, though it was scarcely necessary, for the rain had already made the crowd wet enough to be entirely inflammable. Either there was no captain or they were all captains, and they devoted themselves to argumentation in a manner which suggested that the volunteer fire department was only one form of the village debating society. In short, the cottage burned down and nearly everything in it was lost.

A few miles farther on we passed through a convenient gap in that line of hills and came to the famous Falls of the Rhine at Neuhausen. I always approach a celebrated waterfall with fear and trembling, lest the reality should not equal the expectation, but the Rhine Falls are as good as their reputation. They are not high and the total drop of a hundred feet is broken into so many steps that it is more like a very steep set of rapids than a genuine cataract. But the current is so swift, the volume of water is so great and the whole river is churned into such a mass of foam that the effect is as of a force at once impetuous and irresistible. Niagara is vastly larger, but slow, and many a little waterfall is swifter, but comparatively feeble; but few can vie with the Falls of the Rhine for speed and power combined. A large rock rises in the midst of the stream at the foot of the fall and one is rowed out to it in a slender gondola. It looks like a dizzy undertaking, but is said to be quite safe. I spent an hour watching the boatmen fighting their way with their little craft through waves and foam, in the expectation of seeing something happen. But nothing happened. The falls are well harnessed to furnish water power for many mills, but happily without seriously marring their scenic value.

From Schaffhausen, which is only a mile from the falls, we journeyed south toward Zurich and stopped over night at a village inn midway. As an inn it possessed no special characteristics to distinguish it from a German house of the same class, but it served to give us an introduction to the linguistic peculiarities of German Switzerland. The country has no language of its own, but the several cantons use German, French or Italian, according to their proximity to one or the other of these countries. The German that is spoken among the country people is a most appalling *patois;* I have reason to suspect that the French of the western cantons is not of Parisian purity, and it is to be doubted whether the Italian, is much better, though that is a mere guess. At all events one who is not notably fluent in any of those tongues cannot always tell at once which of the three languages is being attempted. Worse still, the three are apt to be very badly mixed, as in one case in the upper Rhone valley where, on entering a shop to make some purchases, I addressed the woman in German, received my reply in French and got my change in Italian money. But this is anticipating. In Northern and Eastern Switzerland there is no language but very bad German. It is a comfort for the traveler to persuade himself, when he fails to make himself understood, that it is because the other man does not speak the language correctly. There was a girl who kept a lemonade stand in a small town. We partook of her wares and then undertook to bargain about the price. The girl not only spoke Swiss German in all the manifold imperfections, but also had some kind of defect in her vocal organs which ruffled her speech without retarding it. This personal equation in addition to all the national peculiarities made about the hardest combination I ever came against and really left us no chance at all in the argument. Finally, it occurred to me that if I spoke English as fast as she spoke her horrible lingo the result couldn't be any worse than a drawn battle. It dazed her a little at first, but she braced up to the situation wonderfully well and we both talked against time for the space of five minutes. It was a dead beat so far as talk was concerned, but I didn't want to run the risk of cheating a poor girl, so I gave her the amount she seemed to be trying to demand. I believe it is said that the only important rule for a street fight is to strike first. So, in a street argument with a foreigner the battle is half won if you can get the other party to admit that he doesn't understand English and then talk to him in it. Nothing makes a man appear at less advantage than to stand helplessly asserting that he can't understand. Give the other fellow something he can't understand and make him admit it!

At Zurich one gets his first real panoramic view of the Alps, though they claim one at the Falls of the Rhine, and may perhaps have it in perfectly clear weather. Even at Zurich it is distant and low, but there is no mistaking the fact that genuine mountains are there. Zurich itself is a large, thriving and beautiful city, situated, like Geneva and Lucerne, at the end of a lake with a river flowing out through the city. Like Geneva, too, it was the home of one of the great reformers, but Zurich is almost as destitute of memorials of Zwingli as Geneva is of memorials of Calvin. Zwingli came down from the mountain parish of Einsiedeln to the cathedral church at Zurich; we reversed the route by riding from Zurich along the shore of the lake of the same name and climbing up to Einsiedeln. This was our first taste of Alpine climbing, but it was a mild and easy introduction. We reached Einsiedeln in the evening and stopped at the "Inn of the Pilgrims." This town contains one of the most famous and popular shrines in all Europe. A hundred and fifty thousand persons annually make the pilgrimage of this out-of-the-way village in the mountains to visit the miraculous black image of the Virgin, which is supposed to be almost as efficacious as Our Lady of Lourdes in curing the sick and lame. The shrine is in an immense and gorgeous church, which was proclaimed to us as the most beautiful church in Europe. It was certainly impressive when we first visited it, late at night, deserted and dark save for the votive candles of the faithful burning before the various altars, but when viewed by the common light of day its grandeur dwindled into mere grandness. Three-fourths of the buildings in the town are hotels for the entertainment of pilgrims, and the others are shops for the sale of crucifixes and countless other "objects of devotion." In front of the



RHONE GLACIER AND FURKA PASS.

church are two curved arcades, like those of St. Peter's, occupied by venders of similar wares, and the salesmen (who are all women) drive their business with the keenness of auctioneers. The whole town of 9,000 people is absolutely dependent for its existence upon that little gold-covered, diamond-studded, black image. The situation was just the same in Zwingli's day, four centuries ago, that it is now, and it is not strange that, when he stood in the church and denounced the worship of images in general and the adoration of this image in particular, a tumult was raised like that of the silversmiths at Ephesus.

Leaving Einsiedeln, which is high but still in a valley, we were soon involved in our first struggle with a genuine mountain road. There was a stretch of five miles where we had to walk up, then the crossing of the ridge where we came suddenly upon our first near view of snow-clad Alps, the Rigi and all the mountains about the lakes of Lucerne and Uri, then six miles of steep, winding desert, part walk and part coast, to the shore of the lake. There is no doubt now about being in the Alps, and if there were it would be dispelled as one starts south on the Axenstrasse along the shore of Lake Uri, which is the eastern arm of Lake Lucerne. The mountains rise like walls on both sides of the lake and the road for eight miles is hewn in the cliff, sometimes at the water's edge and again rising by an easy grade to a height of three hundred feet. The great St. Gotthard Railway winds its way along this same cliff through cuts and tunnels. At the end of this narrow lake the mountains seem to cut off every hope of escape except over their white summits, but as we ride, gradually a winding valley discloses itself, up which we proceed for twenty miles with only an occasional serious hill. But the swift current of the little River Reuss, which flows down the valley, and the corkscrew tunnels of the St. Gotthard Railway assure us that we are gradually climbing. At Goeschenen the railway plunges into its nine-mile tunnel to emerge on the other side where the Alps slope down toward Italy. From this point on the wheelman needs nothing to tell him that he is climbing. With almost incredible windings the road makes its toilsome way up a steep and rugged granite gorge. The cyclist need not be ashamed to turn pedestrian here, and even then the four-horse *diligences* are easily left behind. The gorge narrows as it ascends. Iron gates are set in the wall so that the way may be completely barred to hostile invaders. Forts, half of masonry and half of living rock, command the entrance and rapid-fire guns show their slender muzzles at points where one gun might stop an army. Passing through the gateway of this granite gorge, one comes suddenly into a broad, green, level valley lying a thousand feet above the center of the great tunnel. All the climbing so far has been only the approach to the three great passes which lead out of the valley, east to Chur, south over the St. Gotthard to the Italian lakes and west over the Furka to the valley of the Rhone. For the present we choose the last for a circuit of four hundred and fifty miles through Western Switzerland. Later we will return this way, over the Axenstrasse and up the valley of the Reuss again, and over the St. Gotthard to Italy.

It was a welcome relief to be able to stretch our legs and make fast time through this high-lying valley, but soon the ascent began again, and again there was much walking to be done. The view increases in extent and the scenery in grandeur with every bend of the road. Snowfields appear at first far above us, then around us, then far below us. It was intensely hot until the sun set prematurely behind the towering mountains, but we snowballed each other, ate ice from the miniature glaciers which we passed and pushed on up the pass. It was nearly dark when we reached the top of Furka Pass, 8,000 feet above the sea and 6,500 above our starting-point for that morning. After an excellent dinner at a mountain hotel, which is an honor to its profession, we went out to ramble about the mountains and view the Rhone Glacier by the light of the full moon. Close to the hotel is a narrow edge not ten feet wide from which the valley slopes down both ways. On both sides there is snow which, melting, sends a stream one way into the Reuss, the Rhine and the North Sea; the other into the Rhone and the Mediterranean. The real source of the Rhone River is the Rhone Glacier, a mass of ice several miles long, from which issues the stream almost at the top of Furka Pass. Seen by moonlight, the glittering peaks of the Bernese Alps and the end of the still more glittering glacier made a picture not to be described or reproduced. Next morning we spent some hours exploring the glacier, which was even more interesting upon closer acquaintance than it had been at a distance. (The picture herewith reproduced shows the Rhone valley looking down from the glacier.) Down the valley from the beginning of it to Martiguy, where the river turns sharply to the northwest, is an easy and pleasing ride, practically all downhill for ninety miles. The scenery gradually becomes more tame, and at the same time one has an opportunity to observe the life of a Swiss agricultural district. Here, as in Germany, one of the most striking phenomena is the disposition of society to accord to the women the right to do most of the heavy work. Toward the western end of the valley French becomes the prevalent language and our troubles increased on that score. A couple of young Frenchmen on bicycles challenged us to a race that day and when last seen, after ten miles of it, they were behind.

At Martiguy, where the river turns north, we left the valley and continued southwest over the Tete Noir Pass to the Valley of Chamonix and Mont Blanc. It rained. Hitherto we had enjoyed the best of weather in the mountains, but now it rained heavily off and on all day. This meant another climb on foot, but even under these adverse conditions I am prepared to admit that the Tete Noir is the most beautiful pass in Switzerland, so far as my observation extends. Besides, there is this advantage in a rainy day on a bicycle trip, that when one is as wet as he can get and his wheel is so muddy that no more mud will stick on, there is no longer anything for him to fear of the weather except earthquake and lightning stroke. So, in this reckless state of mind we coasted down the muddy road into the valley of Chamonix at the foot of Mont Blanc. The valley was full of seething clouds like a teakettle full of steam, but presently the clouds opened slightly and the first of the four glaciers of Mont Blanc shone through. Then the second appeared, the famous Mer de Glace, and finally the summit of Mont Blanc itself burst into view. After that I don't know whether it rained or not, but we stopped at Chamonix that night at the foot of the highest mountain in Europe. Next morning it was still raining, and after waiting in vain until noon for it to clear off, we rode on, fifty miles, to Geneva.

Cleaning Silver.

Instead of scouring and rubbing each piece of silver separately, the whole service can be cleaned in a few minutes as effectively. After each meal the silver should be put in a pan (kept especially for the purpose), and covered with lukewarm water, to which a teaspoonful of Gold Dust Washing Powder is added; set the pan on the range until the water gets to boiling point, then lift out each piece with a wire spoon and lay on a soft linen cloth, wiping them quickly with a chamois skin. The pieces so cleaned will be highly polished and look like new.

New York Letter.

The great Prohibition cyclone in the person of the Hon. John G. Woolley struck the Sing Sing camp yesterday. Immense audiences greeted the distinguished speaker at both the afternoon and evening services, and deeply were they interested while Mr. Woolley poured forth broadside after broadside into the non-prohibition elements in the churches. The afternoon address was an hour and a half long and was one of the most incisive, convincing and eloquent ever made at this famous camp ground. Mr. Woolley says his distinctive mission is to that great and good class of men within the Church of Christ who do not see aright as to their individual and personal responsibility on the question of the liquor traffic. In his addresses here he placed the awful responsibility of the American saloon's existence, not on the minister, or the foreigner, or the saloonkeeper, or the brewer, or the party boss, or the old political parties, but upon the moral, praying, upright Christian men who on election day train with the saloonkeepers, bums and party bosses. He compelled hundreds of men to face the issue and look at themselves and measure with him the distance between the awful ravages of the infamous saloons and themselves. In reply to the oft-repeated excuse that we can not stop the liquor business, even though we vote for Prohibition, he said it may be we can not, but it just takes me a half a minute on election day to put a stop to my proportion of the responsibility for it. And after all this is the sum-total of what God requires of us. He says the Lord will give us victory in this contest whenever there are enough men he can entrust with the responsibilities that grow out of the success of the Prohibition cause. Mr. Woolley declares that the outlook for the great issue of the Prohibition movement all through the North and West was never so bright as it is now. May the Lord and good men hasten that glad day when our beloved land shall be free from the blighting curse of rum!

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Since writing the last letter I have a communication from Bro. E. L. Kelland, 24 North 7th St., Newark, N. J., informing me of the effort being made in that important city of more than 2,00,000 souls to establish a church after the primitive order set forth in the New Testament. The number of the Disciples known to exist in that city is small, but it is confidently believed that many are there who in other places have affiliated with us, and who if they could be found would be pleased to do so again. Will any one, therefore, who may happen to know the name of a Disciple living near Newark, N. J., or a suburb, please communicate the same to Bro. Kelland at the address given above? A church of the Disciples should have been inaugurated in Newark years ago, and now that a start is about to be made it should receive all possible encouragement. It is my purpose to go over and look into the advisability of establishing a church in Newark early in the autumn, and to assist all I may be able in the work.

***

The Congress of Zionists, now being held at Basle, Switzerland, is attracting considerable attention from the Hebrews of this city, where the object of the movement, the resettling of the Jews in Palestine, is regarded with decidedly mixed feelings. It is reported that 2,000,000 of that race, or one-eighth of the Hebrews of the world, are ready to start for that land of their fathers as soon as the way is made ready for them; but few of these would-be emigrants, however, would be found from America. However great the sentimental inducements may be, the practical difficulties are many and grave. The Holy Land would have to be purchased from the Turkish Empire, which would be a matter hard to negotiate, as the Sultan is an avaricious sovereign. And when this were e the new Hebrew race would have to be

put under the governmental protection of England or this country, and this step would arouse the jealousy of Europe and Asia. Some also think multitudes of Christians in many lands would protest against the putting of the places sacred to Christian history, such as the Holy Sepulchre, the Mount of Olives and Calvary into the hands of a race whose religion denies all sacredness to Christianity. And in case all these difficulties had been surmounted the form of government for this new nation would in all probability prove a cause of everlasting internal disturbance. The rabbies would want the old hierarchy restored with a ruling priesthood; American, French and Swiss Hebrews would contend for a republic; Spanish, German, Austrian and Russian Jews would plead for a monarchical form of government. These difficulties have all been discussed at the Zionist Congress and disposed of, no doubt, to the satisfaction of all the delegates, among whom Prof. Richard J. H. Gottheil, of this city, is an untiring leader. Some students of Old Testament prophecy think they see in this movement the coming fulfillment of many important predictions concerning the Hebrew race becoming a Christian people. If the Jews as a people accept their Messiah they will become the mightiest factor yet known in the evangelization of the world. S. T. WILLIS.

1281 *Union Ave.*

Persian Letter.

DEAR BROTHER GARRISON:—I believe God in his infinite goodness created a friend and helper for those who are miserable and unfortunate among his children everywhere on earth, and I believe you will not feel tired and indignant seeing I am not ceasing to bother and annoy you continually by my sad letters of appeal for help. You cannot do that as long as you keep loyal to the glorious motto you have adopted—

"For the right against the wrong,
For the weak against the strong;"

and therefore permit me to call once more your kind, fraternal attention to very terrible conditions in which I am sighing and suffering endlessly without a hope for help from any one of those in Iowa who sent me to this field. Of course, I cannot compel them to do their duty in helping me to come out of this unfortunate situation they ted for me. All my pleas in the past to induce their hearts to have mercy upon me failed hitherto to make them pity me, their own unfortunate brother and missionary in this field, and our condition is getting day by day more difficult and troublesome; yes, threatening to end by a disaster unless a merciful hand is ready to reach us and serve us. Oh, my dear brother, do believe me, I beseech you, in the name of the Lord, whose colaborer and minister of the gospel you are, and I implore you for his sake whom you love, adore, honor and serve with so much zeal and enthusiasm, and so mightily by your able pen in the CHRISTIAN-EVANGELIST, to believe me kindly that I did really nothing to deserve such a terrible punishment as I am enduring now, being fully as a castaway in this corner of the world and doomed to a most terrible fate, with a wife and two children left here strangers in a strange and famine-stricken land, *entirely without support*, helpless, friendless, destitute and hopeless! Think of it, I pray you, dear Bro. Garrison, and tell me, please, what would you do in such a dreadful situation as this? Would you not write to the editor of the dear CHRISTIAN-EVANGELIST about your agonies and implore him to help you in any way he could? Let me assure you, dear and noble friend, that I certainly do not like to trouble you, neither do I desire to bother any one of our great brotherhood, and were I a single man I would have already and long ago gone away from Persia, seeing that those by whose command I came so far in the world are unwilling to be faithful to their own word of promise, "*to provide for me*" (I have documents in my hands to this effect), but I have a family and cannot move from this place without help. Then again I would certainly not plead and appeal for help so continuously if I could by any labor make a living here, but everybody knows me as a Disciple of Christ and a missionary, too, and other denominations will certainly refuse to give me employment unless I will comply with conditions which are generally of a most revolting character to a man who will remain true to himself and loyal to the gospel of Jesus Christ. Such a thing would be simply an apostasy shameful equally to me and to all my brethren and friends in the United States. Was I trained, ordained and sent by the Church of Christ in Iowa for such a dreadful thing as that? Oh that the brethren in Iowa would think a moment about all this thing and give the matter a serious, honorable and just consideration, and surely their hearts would be moved toward me in these endless sufferings! But who will induce them to take that step—who else if not the CHRISTIAN-EVANGELIST? Dear Bro. Garrison, I know you love me and that your noble Christian heart does ache and bleed for me, and therefore I implore you, have the firm good will to save me; and I do firmly believe the Lord will surely show you some way to help me. *I plead for an honorable, dignified and fair retreat from Persia* and I believe every one ought to help a poor Armenian brother like me in such a dreadful situation, in this great and memorable Year of Jubilee. We are in a most distressed condition here at this writing, because I am in great penury actually, and by and by I must begin to sell our beds and carpets and other few furniture we have to buy bread for my family; then we shall be thrown upon the street, because we cannot pay the rent of the house we occupy; then we shall have to apply to the United States Legation at Teheran for help as citizens of the greatest republic on earth; then there will be trouble, shame and scandal so painful and disastrous to us all to avoid and prevent, therefore all these dreadful things of the coming troubles we have got to enter the way of retreat, and I believe by every law, Christian, heathen or Mohammedan, especially by the unique law of Christ given us in Matt. 7:12, I am entitled to this right which I hope and pray most earnestly you will sustain and support vigorously standing by and pleading—

"For the right against the wrong,
For the weak against the strong."

Dear Bro. Garrison, I have exhausted all my eloquence in this long letter, written by a sad, sorrowful heart, and feel myself tired and exhausted, too. Oh, do have mercy upon your poor brother and help me in any way you can and write me soon, *if possible by return mail*, some cheerful words of Christian sympathy, love and charity, so that we may be consoled and cheered up and strengthened to endure sufferings of which you have never had an idea in your whole life. Oh, let me throw myself upon your kindness, pleading once more to be an instrumentality in the hands of our merciful Father in heaven to save us in this dire hour of need, suffering and trouble, and may the Lord bless you! With fraternal greetings,

Yours in the Lord,
MICHRAN BAGHDASARIAN.

P. S.—I may add a few words to explain what I claim at this most critical moment. The brethren of Iowa can of course say that I was sent in that time as a single man, and they could not, therefore, bring out of this field a whole family, and I agree with them fully in this objection, but reply: Let the brethren do their duty to help me leave this country and get out of this narrow way which has no other issue but sorrow, trouble and shame for us all, and by the mercies of God I can take care of my family myself afterwards. I may thus be enabled to go away to some part of Europe, leaving my family for the time being here, and as I am willing to do any kind of labor, I hope and trust I shall find soon some employment in some place to make an honorable living for myself and family, and finally I can provide for my wife and children to come and unite with me under the home shelter where I may labor and live as an honest man, true to myself and loyal to Christ. M. BAGHDASARIAN.

Notes of Travel.

STRONG CONTRASTS BETWEEN SCOTLAND AND THIS COUNTRY.

I have a friend, Capt. Howland, with whom I am associated in the government service here. He and his wife have just returned from a trip of several weeks to Scotland, while I have but lately returned from a trip to Misouri. I took the B. & O. R. R. westward and he the same road eastward, and the capabilities of modern travel in about nine days placed us between four and five thousand miles apart. Since the Captain's return I spent some time in conversation with him in regard to his trip. I wish especially to place before the readers of the CHRISTIAN-EVANGELIST what this observing gentleman says about life in the old world, among the common people. I think perhaps I can make it as interesting, if not more so than otherwise, if I put it in the Captain's own words, while I draw some contrasts from his remarks and his answers to my questions.

T. Well, Captain, I know you have a tact for observation, and also the Yankee inquisitiveness, in a high degree, so I conclude you must have picked up considerable knowledge of the region wherein you visited lately. Now in what way do you think you could make your account of Scotland of any more especial interest than the ordinary published letters of tourists?

H. I will answer that by saying that the ordinary tourist from this country "doing" Scotland usually skims things, and has presented to him only the "company manners," so to speak, and that aimed-to-be cosmopoitan aspect afforded strangers at places especially gotten up for their entertainment and information, while I did not skim things, but visited during my stay among the common people, and tried as best I could, with eyes and ears open, to get at the common, every day life of that class.

T. That's just what I want to get at, for I've been disappointed with tourists' letters from their lack of this very essential feature, which affords our average citizen opportunity for contrasting life here with it in the country which the writer is describing. In what part of Scotland was your visit made?

H. In the city of Glasgow and Southern Scotland generally.

T. To sum up, what is the most lasting impression made by your trip?

H. That I'm better satisfied than ever with citizenship in the United States of America.

T. Can you give me, now, the more interesting details of your trip, which will present the most salient points of contrast between life there and here, in any phase ordinarily encountered by a traveler in that country or a dweller in that country?

H. I think I can, and I'll note some incidents of travel on the way.

Wife and I took passage at New York on the fine steamer, "Teutonic," of the White Star Line, for Liverpool, and we were elegantly quartered and cared for generally; cost us $45 each, each way. We were eight days making the trip to Liverpool. We went some four hundred miles southward in our course in an effort to avoid the fog, but still were delayed about three days by it. A ludicrous incident, to me, occurred at Queenstown, Ireland, where the gangplank was lowered for the purpose of landing passengers and luggage. The plank hung at an angle of about 45 degrees, and sailors were stationed on each side of the passageway, to aid passengers in their descent. The slipping, sliding and falling of some fat, elderly people and their frantic efforts to help themselves made us bystanders fairly yell with American mirth.

A fine trunk was let drop overboard, but was fished out of the briny deep with a perfect sluice of salt water issuing therefrom. A pretty state its contents were doubtless in.

T. What about the railroad travel there?

H. Well, we took the North British at Liverpool for Glasgow. They make good time, but the arrangements for travel on these trains are decidedly un-American.

The taking of one's baggage is a care indeed. You give a porter a shilling, about a quarter in our money, to transfer your trunk from one line of travel to another. No checks are given. Sometimes this porter marks it, and sometimes he does not. If he does not, then you have a time searching, and may be telegraphing, to find said piece of baggage. The passenger cars are divided into eight compartments, each seating eight people, four on a bench, two facing each other. These four couples in this little stall, face to face, are locked in until their destination is reached.

No tickets are taken up on the train; a ticket taker stands on the platform at your destination and takes your ticket. At the smaller towns I noticed that no one inspected our tickets before we entered the car, showing a somewhat loose manner of doing business.

There is absolutely no provision at all, as compared with this country, for the comfort of passengers. No toilet room, no drinking water, but you are just simply locked in for safe transportation, as any ordinary *consignment* in this country would be.

They have no conductors or brakemen or porters, as we have, but a "guard," who locks you in and lets you out, is what we would call the conductor.

A porter is along, but he rides in the baggage car, the *hindmost* car. The cars run exactly reverse to ours; passing, you are always on the left instead of the right, as in this country.

T. What a contrast to railway travel in this country! Take, for instance, the great Burlington Route, in Missouri, on which I traveled, with its elegantly appointed coaches, finely upholstered reclining chairs, superb toilet arrangements, the coldest and clearest drinking water, polite and accommodating conductors, brakemen and porters, windows to view the country and doors affording ingress and egress from car to car. Verily, the United States leads the world in railway accommodations!

H. It does, indeed.

T. What about the country along here in the south of Scotland?

H. Finely appearing country, gently undulating, well cultivated, mostly in wheat and oats, but quite a good many truck farms were to be seen near the larger cities.

T. Did you have an opportunity to mingle with the daily life of the people, out among the smaller towns and rural districts?

H. I did, and took due advantage of it. For the most part the houses in the country are small stone houses, with from two to four rooms. These are tenanted by laborers who work for the "Farmer," who is a person of prominence in the community and lives in the "Farm Steacting," as the big farm house is called. This is a large stone building with wings, and under its roof are all the family—servants, horses, cattle, sheep, pigs and poultry—of the entire holding.

These other houses only shelter the families of the laborers. These working people have no gardens, no dooryards, no flowers, no fruit trees—nothing but the bare walls, floor and roof of their plain stone dwelling, and that is always owned by some of the landed aristocracy, the land monopolists of the British Empire. In the smaller towns, as also it is in the larger cities, in a more rigid and confining way, the people live in houses built on the tenement or apartment plan, in blocks, generally two to four stories high. The one in which I visited was three stories high, three rooms on each side of a hall from front to back, one family to each three rooms; so there were six families in this "close," as it is called there. At the back of this "close" is a common washhouse for the use of all the tenants, and each family must use it the day set apart by the landlord for it, and on no other day. No dooryard in front or backyard in the rear. It abuts on the public road in front and the alley in the rear.

T. What about the wages of these people?

H. Well, the wages of generally about four people, hired by the farmer and kept at the "Steading" all the year round, is usually about £25, or say $100 per year, or $8 1-3 per month, and the others are only hired from time to time as the farmer needs them in his crops or other work at different times in the year. There is a curious method of hiring these laborers, who are retained by the year at the "Steading." On a certain day, especially set for this purpose, all over a certain district, the people seeking a job assemble at a given place and are met by farmes on the lookout for hands or servants, and there the bargains are made for the year, and during that year no servant can leave his master nor master discharge a servant till the year is up. This is due both to long established custom, which in these old countries seems to hold people as with bands of iron, and to certain rigid laws enacted for this special purpose.

T. Look here, now, Captain: what do these people eat, these common people around in these two to four-room country houses and in the apartment houses in these smaller towns that you have been describing?

H. Well, I'll tell you this to begin with: I did not have a cup of coffee while I was gone except on the steamer, going and coming, and as for vegetables, I saw none on the table except twice in my entire stay. Potatoes, bread, eggs and ham, with tea, was the fare, over and over again, unvaryingly; but I infer that the ham was lacking many times on the table of the common people, and may be the eggs.

They are great tea drinkers, those South Scotch, and always have the teapot at hand.

T. What a contrast, my friend, to the surroundings of the common people back in Missouri, where I have been!

There is the small village I call my home. I think I can show why so many people want to come to this country and stay. Take, for instance, my home, a representative one in that section, both of village and country. I have a comfortable farm dwelling of five rooms, and three quarters of an acre of ground with it, a small barn, and all such necessary outbuildings, a splendidly productive kitchen garden of good size, a fine lot of fruit—apples, cherries, pears and plums—besides an ample dooryard running around the entire house, with a rose garden and shade trees in front. Thus we house the common working people of the United States, with their great variety of food, opportunities for recreation, etc., etc., contrasted with the pent-up, cramped, bound-down existence of the people of Scotland, if not of all Europe.

T. What about the wages of those irregularly employed laborers and the prices of provisions with them?

H. Well, during harvest time the best wages are from three to four shillings per day, or say from seventy-five cents to one dollar per day. The prices of provisions are about what they are here, with transportation to that country added; so you see that with less wages than are made in this country they have to pay a little more for their food staples.

T. Yes, for ordinary farm hands out in Missouri get from $12 to $20 per month and board, and harvest hands usually twice that, while the staple foods are always lower in the rural districts than anywhere else.

T. Was there anything about the habits or morals of the common people of Scotland with whom you mingled which afforded a contrast to our people?

H. Yes, and that was, to use a terse expression, whiskey. I know we are bad enough, but when I say next to the tea drinking habit whisky drinking seems fastened on the entire common people, I speak the truth. Nearly every house has its bottle, to be brought out for every caller, or to be apologized for if it is empty; and in Glasgow, in a very populous section of that great place, are to be seen, every hour of the day and most of the night, dozens of women lugging children along, too small to walk by themselves, and most likely with one, a baby, strapped on their shoulders in an old shawl—these will be seen lined up at the bars, drinking whiskey and giving it to their children! I was told that the women seemed, if anything, to be worse than the men as topers. Many a one of these women is said to pawn her husband's Sunday suit on monday morning when her man goes to work in his working clothes, and to spend the proceeds derived therefrom during the week in whisky drinking, and when her husband turns over his wages to her Saturday evening she takes it and uses the most of it to redeem his clothes again!

T. Don't they drink beer to any great extent?

H. No. They say it is too thin and weak. Well, I will say again, we are bad enough in some respects as a nation, but compared with what I saw of Europe we are Utopia itself.

R. J. TYDINGS.

Washington, D. C , Aug. 22, 1899.



When baby comes to the home it will bind the wife closer to the husband, or it will gradually tend to cut her off from his companship. A sickly mother loses in physical charm, and often in temper and disposition. A fretful child is a trial, even to loving parents. The use of Dr. Pierce's Favorite Prescription prepares the wife for motherhood. It strengthens the body, and induces a healthy condition of mind, free from anxiety or fear. It makes the baby's advent practically painless. The mother being healthy her child is healthy, and a healthy child is a happy child, a joy to the parents, linking them together with a new bond of affection.

There is no opium, cocaine or other narcotic in "Favorite Prescription."

"I read what your medicine has done for other people," writes Mrs. Edwin H. Gardner, of Beechwood, Norfolk Co., Mass., Box 70, "so thought I would try it, and I found it a blessing to me and family. I took your medicine a year when I had a ten pound girl. I had the easiest time I ever had with any of my three children, and I have been very well ever since. I took three bottles of 'Favorite Prescription,' three of 'Golden Medical Discovery,' and three vials of 'Pellets.' Before I took your medicine I only weighed 135 pounds, and now I weigh 175 pounds."

Dr. Pierce's Pleasant Pellets cure sick headache

STUDIES IN ACTS, or, the New Testament Book of Beginnings, by W. J. Lhamon, is a work that deals with things fundamental in the Christian system in a judicial spirit, among which are the First Sermon After the Ascension, First Church, First Persecutions, First Martyr, First Gentile Convert, First Missionaries, First History of the Holy Spirit, etc. 420 pages. Cloth, $1.25. Christian Publishing Company, St. Louis, Mo

Los Angeles Letter.

The eleventh annual convention of the churches of Christ of Southern California is a matter of history. It was held at the Tabernacle at Long Beach, Aug. 10th to 20th. It had several unique features. It lasted ten days. Sessions were held only in the mornings. The afternoons were given up to bathing, fishing and other kinds of recreation. The evenings were devoted to preaching. The first two hours of each day were given to lectures on special themes and Bible study. F. M. Dowling gave four lectures on missions. W. E. Crabtree gave four studies on the Gospel of John. The writer gave four Bible studies on four great books of the New Testament. J. W. Ingram was to have given four lectures on Christian union, but was absent on account of the illness of his wife. The singing, under the leadership of Mrs. Princess Long, was most excellent. As a singer of distinctly gospel hymns and sacred music, I have seldom, if ever, heard Mrs. Long equaled. The enrollment of the convention was 660, 25 per cent. larger than at any previous year. This represents about 15 per cent. of our numerical strength in Southern California. Reports from the churches showed a generous increase in all lines of Christian work. The convention was harmonious, inspiring, spiritual, helpful. F. M. Dowling was elected president of the evangelizing board for another year, and steps were taken to annex Arizona to our Southern California work.

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There is a great deal of interest taken on the Coast in the Jubilee Convention. There will be at least a car load of delegates from the Golden State. The convention raised money to send Mrs. Princess Long as a delegate from Southern California to sing at the convention; and also H. Elliott Ward in recognition of his services as the secretary of our Southern California work for the past five years. The preachers from Southern California that are going are W. E. Crabtree, San Diego; J. W. Ingram and H. Elliott Ward, Pasadena; F. M. Dowling, Pomona and the writer, from Los Angeles. There are quite a number from Northern California who expect to attend this great feast. We are anticipating a glorious trip. The influence of such a gathering can only be for good.

***

Southern California is rapidly getting advertised as a winter resort. People come here from all over the United States to spend the winter, and a delightful place it is for that purpose. I have always thought its qualities as a summer resort surpassed those of the winter season. This has never been more strikingly true than during this summer. The weather has been most delightfully and refreshingly cool. Each night the fog from the ocean drifts in, preceded by that breeze common only to the ocean, and our inhabitants are forced to retreat from verandas and porches to warmer places. At night we sleep under heavy blankets and covers. Southern California is surely unsurpassed in its climate. It must not be supposed that we are without disadvantages. Not the least of these is the long distance from the East, where are found the great centers of our national life.

***

The importance of the Pacific Coast as a part of this great country is being rapidly recognized. The extension of our possessions in the Pacific Ocean has greatly magnified our national life. The indications are that in the future our Coast will be as thickly populated as the Atlantic Coast is to-day. This emphasizes the importance of this section of our great country as a mission field. We ought to enter every village and town and plant a church in them and our Coast cities ought to be entered at once for a strong effort to plant our churches as lighthouses in this great and growing historic country. Our mission boards ought to give more attention to the West. Very little money is being expended on this field. In order to make this possible we ought to have generous offerings for Home Missions and Church Extension and the Christian Woman's Board of Missions. Let all our churches awake to the land that is yet unpossessed by our great cause and enter upon this work with an ardor yet unexampled.

A. C. SMITHER.

An Open Door.

After much prayer and consultation, the church at Palo Alto, California, has decided to make a strenuous effort to build a house of worship. We are at present meeting in a hall, which is not only inconvenient, but insufficient. This places us at a decided disadvantage; and unless this can be overcome, our influence will be seriously if not permanently crippled.

We have about fifty-six members in all, most of whom are poor. They have made a brave, consecrated struggle to establish primitive Christianity in this great educational center; but the limit of our financial capacity has been reached, and the only alternative left is to appeal to our great and generous brotherhood for assistance, believing that the Father of us all will not allow our prayers to go unanswered.

This work was begun by our state board about three years ago. Since then, those who have acted in that capacity have rendered all the assistance in their power. This has enabled us to keep a minister most of the time. We have grown both in numbers and influence by this timely assistance; and the one thing that impedes our further progress along these lines is a suitable house of worship.

We know that many appeals are made for help; but we believe our condition warrants us in making this one. We believe that this is truly "an open door" which cannot be neglected with impunity. We believe it to be an opportunity second to none presented by the various inviting fields of our country at large.

The location of Stanford University at this place makes it one of more than ordinary importance. This institution has many advantages which in time must attract, not only a large student body, but a large resident population as well.

First of all, it is located in a town where by the express command of the charter no intoxicants can ever be sold.

Then the climate is unsurpassed in the whole world. No educational institution anywhere has a climate better adapted to the needs of all classes.

It has an excellent location, being about thirty-five miles from San Francisco and about twenty from the ocean. It is one of the prettiest spots in California.

Stanford University is the most richly endowed institution of the kind in the world. Its own permanency is thereby insured as well as the permanency of the city of Palo Alto.

As an institution of learning it takes rank with the first, embracing as it does within its curriculum about all that young men and young women need in preparing themselves for professional life.

These advantages must in time make this one of the great educational centers of the world. When the buildings now under construction are completed, it is estimated that from six to eight thousand students will be in regular attendance.

A good, strong church here, loyal to Christ and his Word, could certainly exert a wide influence for good. Students come from all parts of the country, and through them the gospel seeds may be down in almost every state in the Union. Surely, this is an opportunity we cannot afford to neglect. When the doors of the nation are thus thrown open for our plea for a return to apostolic Christianity, it really seems that our stronger sister churches should lend us their assistance that we may avail ourselves of the opportunity thus presented.

Not only have we an opportunity to reach almost every part of the country; it is an opportunity also to preach the gospel to those who are in the future to be our *educated* men and women. This is a class which must not be neglected. They must be reached and saved, or their talents will be a total loss to the church. Has not the time come when a greater effort should be made to win the educated minds and hearts to Christ? Is the future of the church insured if we neglect them?

The educated are to be the leaders of the future, as they are of the present; and while they are young is the time for us to win them to Christ. The gospel has lost none of its winning power, and will, if faithfully presented, win the educated as well as the uneducated.

Our religious neighbors are beginning to realize the importance of getting a strong foothold here. The opportunity that is now presented to us will never return again; the field will be possessed by denominational churches in a short time. If an effort is ever made to establish a good, strong church here, it should be made now.

Feeling, therefore, that the circumstances warrant it, we make this appeal. We do not believe that, when these facts are known, the members of our stronger sister churches throughout the country will hear our appeal in vain.

Every cent contributed, either by individuals or churches, will be gratefully acknowledged and sacredly used. Send all contributions to A. W. Mills, box 307, Palo Alto, California.

Done by order of the church, Lord's day, July 30, 1899.

J. A. KOONTZ,
President Official Board.

A. W. MILLS,
Secretary and Treasurer.

Realizing the importance of this place, and the need of a good, strong church here, the State Board of the Christian Churches of California took the following action upon this appeal:

"This appeal was submitted to the State Board of Christian Churches of California, in regular session, July 31, 1899, and was unanimously approved."

W. H. MARTIN (Fresno), Pres.
HENRY SHADLE (Sacramento), Sec.

NO FAITH CURE

ABOUT STUART'S DYSPEPSIA TABLETS.

They Cure Stomach Trouble and Indigestion Anyway, Whether You Have Faith in Them or Not.

All physicians agree that the element of faith has a great deal to do in the cure of disease.

Firm belief and confidence in a family physician of the same confidence and faith in a patent medicine have produced remarkable cures in all ages.

This is especially true in nervous troubles, and no field offers so prolific a harvest for the quack and charlatan as the disease arising from a weak or run down nervous system.

Nevertheless, the most common of all diseases, indigestion and stomach troubles, which in turn cause nervous diseases, heart troubles, consumption and loss of flesh, require something besides faith to cure.

Mere faith will not digest your food for you, will not give you an appetite, will not increase your flesh and strengthen your nerves and heart, but Stuart's Dyspepsia Tablets will do these things, because they are composed of all the elements of digestion, they contain the juices, acids and peptones necessary to the digestion and assimilation of all wholesome food.

Stuart's Dpspepsia Tablets will digest food if placed in a jar or bottle in water heated to 98 degrees, and they will do it much more effectively when taken into the stomach after meals, whether you have faith that they will or not.

They invigorate the stomach, make pure blood and strong nerves in the only way that nature can do it, and that is from plenty of wholesome food, well digested. It is not what we eat, but what we digest that does us good.

Stuart's Dyspepsia Tablets are sold by druggists at 50 cents for a full sized package.

Little book on cause and cure of stomach troubles mailed free by addressing F. A. Stuart Co., Marshall, Mich.

Notes and News.

Annual Meeting.

The 41st annual meeting of the Disciples of Christ in Benton County, Iowa, will be held with the church in Union, September 8-11. An entertaining and profitable program has been arranged for the occasion.

Annual Convention.

The annual convention of the Churches of Christ in Western Pennsylvania will be held with the East End Church, Pittsburg, Sept. 26-28. A fine program is being prepared for this convention.

Convocation Service.

Remember our grand convocation service, to be held first day of the fall term of Eureka College at 7:30 P. M. F. G. Tyrrell will speak. Other attractive features. This will be a splendid greeting for our students, which are even now beginning to come in. We invite our friends everywhere. We expect splendid opening. J. H. HARDIN.

Atlantic Coast Delegates, Attention!

The official route for the delegates from New York, Philadelphia, Baltimore, Washington, Virginia and eastern sections of North Carolina to the Jubilee Convention will be by the picturesque Chesapeake & Ohio Road. Arrangements are now being made for a special train, stopping over night of Oct. 11th at Gladys Inn, Clifton Forge, thus making the whole trip by day. A four-page illustrated circular giving schedule of train, rates, side trips, etc., will be sent upon application. Address E. B. Bagby, 631 8th Street, N. E. Washington, D. C.

Railroad Rates to the Convention.

The following roads have now been heard from on railroad rates: M. K. & T. M., Mo. Pac., C. & A., Port Arthur Route south of Pattonsburg and the Fort Scott and Memphis. These all make rates of one fare for round trip from all Missouri points to Jefferson City; tickets on sale Oct. 2-3-4, good to return including Friday, Oct. 6. Other roads will be heard from. *Watch the papers.*

T. A. ABBOTT.

Kansas City, Mo., Sept. 2.

Dedication.

The church at Broad Ripple, Ind., has completed and dedicated their new house of worship. After meeting in a hall for years they were permitted on Lord's day, Aug. 27, to sit down under their own vine and fig tree and worship the God and Father of our Lord Jesus Christ. Dedication day was a red-letter day for the brethren at Broad Ripple. The giving was generous, and all greatly rejoiced in the completion of a work that had caused them so much hard word and anxiety.

L. L. CARPENTER.

Wabash, Ind.

Important Notice for Central Illinois.

We have arranged for a special reclining chair car from Springfield, Ill., to the Cincinnati Jubilee Convention, to go via Wabash over I. D. & W. from Decatur. We invite Disciples of Central Illinois to join our party. The car will be attached to the regular train, No. 4, and will leave Springfield at 9:55 A. M., Thursday, October 12th, reaching Indianapolis at 4:40 P. M., where we join the Chicago delegation, arriving with them at Cincinnati, at 7:45 in the evening. The fare will be one fare for round trip, which will be $9.05 from Springfield, and other places accordingly. Tickets can be purchased at any station on the Wabash or connecting lines. The advantages of a special car are many. The car will go through without change, will be comfortably equipped with reclining chairs and will afford a delightful fellowship. If you want to have a chair reserved for you in this car please send your name to J. E. Lynn, Springfield, Ill., stating at what place you expect to get on the train. Please inclose stamp in writing for further information, which will be cheerfully furnished.

J. E. LYNN, Pastor of Christian Church.

Springfield, Ill., Aug. 28, 1899.

WALTER BAKER & CO.'S
Breakfast Cocoa



Costs less than One Cent a cup.
Be sure that the Package bears our Trade-Mark.
A Perfect Food. Pure, Nutritious, Delicious.
WALTER BAKER & CO. Limited.
Established 1780.
DORCHESTER, MASS.

SUNDAY-SCHOOL RALLY DAY

A New Service for Rally Day in the Sunday-school is just from the Press. It contains new and inspiring Music, and Recitations that cannot fail to please.

Price, 5 cents per copy; 50 cents per dozen.

CHRISTIAN PUBLISHING COMPANY, ST. LOUIS.

That Reunion in Cincinnati.

There are few things more pleasant in this world than the pleasure of meeting and greeting old friends. It is sweet to make new ones, but is sweeter to meet and greet old ones. And for this reason, though I might name weightier ones, I would like that Bros. Van Horn and Martin, of Ohio, would go ahead and complete arrangements by which all our English, all our Scotch, and all our Scotch-Irish converts, and all the brethren who have labored in England, might meet and dine together and talk over the victories of the gospel in "merry old England." Such a meeting, I am sure, will add to the joy of that jubilee occasion for not a few of us. JAMES SMALL.

Columbus, Ind.

State Mission Notes.

A NOTABLE EVENT.

The great event of the year among our people in this state will be the State Missionary Convention at Jefferson City, Oct. 2-5. This is the year of our great Jubilee Convention at Cincinnati, Oct. 13-20, and all of the state conventions that have thus far been held have felt the power of the wave of enthusiasm that is sweeping so grandly on to the Jubilee gathering. Missouri must not be one whit behind her sister states in having a great convention; the greater our home convention the more sure of greatness will be the one in Cincinnati.

Everything is being done to make the Jefferson City convention one of the greatest in the history of our people. The leading railway lines of the state have granted the rate of one fare for the round trip, tickets on sale Monday, Tuesday and Wednesday, good to return including Friday. This is the best concession in the number of selling days we have ever had, and we ought to profit by it.

Jefferson City people, irrespective of church connection, are preparing to give the convention a royal welcome. Governor Stevens and lady have signified their intention of tendering a reception to the delegates and visitors, and the entertainment is to be free for all.

The program committee have had the matter in hand for a good while, and the result of their deliberation will be seen next week when it is published. Thus everything is tending towards a representative gathering. If there is a failure it will be because the people are not fully informed in regard to these things. A poster has been prepared and sent to 500 churches in the state. If they are used as they ought to be, there is no doubt that it will largely increase our attendance.

So much depends, yes nearly

EVERYTHING DEPENDS

on the ministry throughout the state; the preachers can make or mar this or any other convention. If they manifest interest and enthusiasm their people will catch the infection and go, but if they are indifferent and neglectful so will their people be, and stay at home. Preach convention sermons to your people, talk convention in their homes, urge going as a duty, a privilege, a pleasure, and the result will be one of the greatest gatherings of our people in recent years.

REMEMBER JEFFERSON CITY, OCT. 2-5, 1899.

T. A. ABBOTT.

1123 *Oak Street, Kansas City.*

OUR YOUNG FOLKS, Part I., Volume IX., is the issues of the weekly substantially bound in heavy board covers, making a volume of 416 pages. Price, seventy-five cents per copy. Christian Publishing Co., St. Louis.

Missouri Bible-school Notes.

LaBelle, our frriend always, sends word that their proportion will be paid and that we can depend on it in our estimates of expenses for this year, but it is not surprising where J. B. Corwine holds the lines.

The Monroe county meeting at Oak Ridge, C. H. Strawn, preacher, was one of the best meetings in years, while the entertainment was first-class. C. H. and the church had all things well in hand and most every one glad of their presence. In the chart drill many took part, and the following schools will pay apportionments for the year: Paris, $50; Monroe City, $50; Middle Grove, $10; Santa Fe, $10; Antioch, $5; Victor, $5; Woodlawn, $5; Granville, $5; Pleasant Grove $5; Oak Ridge, $5.

In the interest of Christian education wish all could see the handsome building going up at Columbia, and all of us should see that it is filled this fall with the pick of the girls of Missouri, for that is the kind we have.

At the Audrain meeting our chart work was so acceptable that several of the schools will use it this year, and it is to be hoped that the results will justify their use for all time. At the request of fellow-workers I remained over Lord's day, and the brethren paid last year's and nearly all of this year's apportionment, for we have no truer friends than in that godly band on whom the failure in crops has fallen heavily. J. D. Greer is their minister, and was to follow with a meeting, and I pray for their success.

At Midway, by the favor of my brother, C. H. Strawn, I met the workers and talked with them of the kingdom of God and their work in it for the children, and at the close sought their help in forwarding the work in other parts of Missouri, in which appeal Bro. Strawn favored me greatly, and the brethren were very generous in their responses; thanks to all. But their great need is more of the parents of the community in the Bible-school.

Those of the brethren who think our work is slow in its results should consult others, for a Cumberland Presbyterian year-book shows 1,525 of their congregations with schools and 1,400 of them without schools, while in our ranks we have 1,238 Bible-schools to 1,481 congregations, and this according to the last printed statistics, and if our worthy secretary of State Missions succeeds as he hopes in getting reports from all the states, it will be even better than that. But, brethren, Bro. Abbott nor any other living man can give you these statistics if you do not assist him; so you can only blame yourselves.

The Louisiana (Pike county) meeting got a move on and raised nearly $450 for county work, while nearly every school in the county gives to our work. Bowling Green, $25; Paynesville, $30; Clarksville, $15; Frankford, $10; Louisiana, $10. You see, E. J. Lampton was president, and "Billy" Mayhall stirred with a stick, so he did.

More good news, for M. H. Wood has just closed a meeting at Crocker with a Bible-school, a reorganized congregation, over 20 additions and the money for a new house of worship, making five new houses for the first quarter's work on the present year. Are you putting your money anywhere with better results, brethren, and do you believe you could do it? Nearly $5,000 for permanent places of worship and work among the poor and needy servants of God in three months, and that, too, at an expenditure that would surprise you, and given by the schools of Missouri in such sums as hinder no other cause in this world.

But now, all for Jefferson City at the one fare via the M. K. & T., the Mo. P., the C. & A., and the Port Arthur Route. Brethren, you ought to go there if you have to deny yourselves other meetings, and the preachers ought to buy round trip tickets. Do we appreciate what Bro. Abbott does for us, and will we show it by our going to Jefferson City and buying round-trips? Trust we will.

H. F. DAVIS

Commercial Building, St. Louis.

From Arizona.

EDITOR CHRISTIAN-EVANGELIST:—Since Bro. Fred Dysart's removal to Solomonville, your readers have not been kept posted on the doings of the Phœnix Church. And we pause right here to say that the church has suffered an irreparable loss in his removal, for he was *actively* present at all its services as well as at Sunday school and Endeavor meetings, and was chorister for all. But after we had become somewhat accustomed to his absence—got weaned as it were—he returned for a brief visit and bore away as his happy bride Sister Stella Clanton, president of our Y. P. S. C. E. and one of our most efficient Sunday-school teachers. They were accompanied to their new home by Miss Zella Dysart, our organist for the three organizations, and who never missed a meeting of either. And so we are broken-hearted, but not despondent.

While the outside world has heard little of this church during the past year, its silence has not been the result of inactivity, but exactly the reverse. The fact is, we have all been too busy to blow our horn and proclaim the work that has been wrought. A brief synopsis covering ten months may not be uninteresting.

Oct. 9th, 1898, Bro. L. O. Ferguson, of Los Angeles, Cal., began his labors as pastor of this church. It was apparent from the beginning that the old house was not large enough, and also that it was in the wrong part of the city except for a mission. So it was decided to sell it and build in a more desirable locality. The Ladies' Aid Society had accumulated some $500 in a building fund during the preceding year and that was all we had in sight. As most of our members were poor, it required an exercise of considerable faith to launch out on the stormy sea of church building. First, we must sell the old property, which was not easy to do, as the real estate market was dull, and the old building added no value to the lot for business purposes. But at this time the Lord sent the Rev. Mr. Byers, of the African M. E. Church, to Phœnix (he said the bishop sent him, but no matter), who proceeded to organize the colored brethren into a church, and then to preach for them in a rented hall. In looking around for a suitable location, he was favorably impressed with ours and opened negotiations. After considerable dickering a bargain was struck for $1,800 (it cost us about $3,000), but of this they could pay but $600 down, and wanted easy payments on the balance. Here was a snag, for we must have the cash to put into a new house. The A. M. E. could not borrow the balance on the property, and so we were stuck. But finally we borrowed $1,000 on a mortgage at 8 per cent., payable in five annual installments, and gave the African Church a bond for a deed with like terms and conditions attached. This gave us $1,600 in cash, we waiting one year for the remainder. We have given these details to show how the church had to scheme to attain the ends sought. We then bought the finest corner in the city for a church for $1,800, the lot being 75x137 1-2 feet, with beautiful rows of ash trees around the street sides. Subscriptions were taken, plans adopted for the building, the contract let and negotiations opened with the Church Extension Board for the borrowing of $2,500 to complete the building, which will cost about $5,000 when finished. But after the work was well under way we were informed by the board that they could not let us have more than $1,500. That would not suffice, so we borrowed $2,500 here at 8 per cent. for a year, and by that time hope to have the amount reduced to such a figure that the Extension Board will carry the loan for us.

The building is pronounced by all to be the handsomest structure in the city and is in a sightly location; but two blocks from the electric car line, two blocks from the Presbyterian Church, three from the M. E. Church he same from the new Grand Operahouse.

YOU don't need the doctor for every little trouble, but you do need in the house a trusty remedy for times of danger. Thousands are saved by having at hand

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a certain cure for disorders of the Liver, Kidneys and Bladder. Use it at once for sore back, furred tongue, lost appetite and changes in urine or bowels. It is wise to be always ready for them. Sold by druggists, $1.00 a bottle.

THE DR. J. H. McLEAN MEDICINE CO.
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Besides the main auditorium there is a Sunday-school room separated from it by heavy curtains, a parlor, a pastor's study, a basement, a vestibule and porch at entrances, and a stone baptistery that will never be covered over by a platform and which will be entered from both the parlor and the study. The seating capacity will be about 400, but an addition may be made at slight expense with a capacity of 150 more. The first service will be held in it on August 6th, but it will not be finished for two or three weeks later. It would have been completed a month earlier but for the dilatory tactics of the men having the plastering contract. The foundation is of black volcanic stone and the walls brick, rising 17 feet from the pavement.

Bro. C. F. Curtis is the architect and builder, and has certainly given the church more than its money's worth.

The church will be dedicated sometime in October by Bro. A. C. Smither, pastor of the First Church of Los Angeles, who has been loaned to us by his church for the occasion. Keep your eye on Phœnix.

A. P. WALBRIDGE, Clerk.

July 26, 1899.

A Good Convention.

The annual convention of Clark and Decatur Counties, Ia., was held with the Church of Christ at Leon, Aug. 22-24. There was a good attendance, and a good convention was the result. All the papers and addresses were excellent. All departments of church work received the attention that their importance claim. Of the ministry there was present the Lyon Bros., Bros. Wright, Castor, Stout and the pastor. Much credit is due the president, Bro. A. E. Pine. Friday night Bro. Wright gave a fine patriotic lecture, illustrated with stereopticon, under the auspices of the C. E.

H. T. CLARK, Pastor.

Names Wanted.

EDITOR EVANGELIST:—We kindly ask your readers who know of a member of the Christian Church that has come to Newark or vicinity to send their name and address to me. A number of us desire to start a church here, but we do not feel warranted in the undertaking with the present number. We have inserted notices in the local papers and hope to reach some that way. As there is only one small church in the state, we presume some have joined other churches, and if we have their names we may be able to induce them to join us in the undertaking. Trusting you will favor us and thus advance the good work, I am

Yours most sincerely,

E. L. KELLAND.

24 *North 7th Street, Newark, N. J.*

Evangelistic.

MASSACHUSETTS.

Brocton, August 28.—Three additions and two confessions yesterday.—G. A. RENL.

OHIO.

Findlay, Aug. 28.—Two new members received yesterday. Church work prospering.—A. M. GROWDEN.

PENNSYLVANIA.

Cogan House, Aug. 28.—Eight baptized at regular service here during August.—GEO. C. ZEIGLER.

NEBRASKA.

Sterling, Aug. 28.—Meeting here starts out fairly well. Three added to date.—LAWRENCE WRIGHT, evangelist.

IOWA.

Corning, Aug. 28.—Have just begun a fifth year in this field. Thirty-four additions last two Lord's days; all confessions but two. Work in good condition.—W. B. CREWDSON.

ALABAMA.

Eutaw, Sept. 1.—(1) Closed a four days' meeting at Union, in Macon county, Aug. 20. Twelve accessions, 10 of whom were from the Methodists. (2) Closed a four days' meeting at Cleveland's Mills, Perry county. Seven accessions, four by primary obedience, two from the Methodists, one from the Baptists. Preached at Whitman's, Aug. 22, and at Salem Aug. 25.—S. R. HAWKINS, state evangelist.

MISSISSIPPI.

Merrill, Aug. 27.—Am in a meeting here where we have no church and our plea is practically unknown, but prospects are good for an organization and a new church building.—D. B. MCCANON.

Corinth, Sept. 2.—A few days' meeting at Baldwin resulted in two baptisms. Prof. J. D. Patton, of Dalton, Ga., conducted the singing. Bro. Patton is one of the most efficient singing evangelists in the South. He used his book. We like it very much.—JAMES H. BROOKS.

KENTUCKY.

Frankfort, August 29.—I recently returned from a two weeks' meeting at Ghent, W. J. Loos, pastor, where 24 were added—16 men and eight women—and the church very much revived and strengthened.—GEORGE DARSIE.

Samuel M. Bernard, of Louisville, Ky., recently closed a stirring revival at Mt. Carmel Church in Owen County, in which there were 15 additions.—S. M. B.

Lexington, Sept. 1.—W. T. Brooks, of Ladoga, Ind., closed a two weeks' meeting, Aug. 31, for Pres. J. W. McGarvey at Bethlehem Church, Clark Co., with 60 additions. R. B. Givens, of Lexington, was singing evangelist. Crowded houses and splendid interest throughout the meeting.—REPORTER.

Morgan, August 28. — We closed a two weeks' meeting here August 20th. The interest was good from the very first. The last night the crowd was estimated at about 700. Bro. C. M. Schoonover, of Bethel, Kentucky, did the preaching and won the esteem of the people by his excellent sermons and his consecrated Christian life. There were 42 accessions to the church; one from the Methodists, one reclaimed and 40 by obedience. In many respects this was one of the most successful meetings in the history of the Morgan Church.—WALTER P. JENNINGS.

ILLINOIS.

Dorchester —On account of a sudden call, due to sickness at home, I closed my meeting at Wyanette, near Princeton, Minn., Aug. 27th, with 14 additions; eight by confession, one M. E. probationer, one Lutheran and four by fellowship (unidentified with the church). Upon request of the congregation we organized with 27 members. The church is in good working order. Arrangements have been made to build a house of worship, and material is on hand to begin the work. A sister and two nieces of ex-Governor Claugh have have been the means of establishing our plea in that section of the country. With the assistance of the state society and the encouragement of Bro. E. T. Gadd, corresponding secretary, our people begin to see the result of their earnestness and activity. We are the only people that practically believe in "Christian union." Minnesota is a great mission field. The Methodist Episcopal Church is predominant in many localities. Many of their preachers misrepresent the Christians and are ignorant of the facts of the Current Reformation. It requires hard work and prayerful efforts to undo the doctrines taught by the different denominations. The people have been taught to come to Christ in a denominational way rather than in the New Testament way. Brethren Slick, Harmon, Shellenberger, Gadd and others are toiling hard in the Masters's vineyard. Their labor is not in vain in the Lord. Men of business ability and sound in the Christian faith, prepared to tell the gospel story in a loving way, will find plenty of work and reasonable compensation for their labors. The harvest is truly plenteous, but the laborers are few. Only the ones who are "willing" to make "a living sacrifice" can do the Master's bidding. May God bless all the noble workers in that great state and may their numerical strength be increased by those who volunteer to assist in its evangelization.—JNO. G. M. LUTTENBERGER.

Carrollton, Sept. 2.—Last Lord's day two added to the church by primary obedience; both adults.—J. SEYMOUR SMITH, pastor.

MISSOURI.

Marceline, Aug. 30.—Had five additions at the regular service Sunday; four by confession and one from the Baptists. Our Christian Endeavor is growing rapidly. Six new members at last meeting and four the meeting before.—ISOM ROBERTS.

Tarkio, Aug. 28.—Glad to report seven good additions here at regular services during August. Everything promising.—A. R Hunt.

Neosho, Aug. 28.—Lone Star meeting cloed, after 15 days, last night; 15 by confession and three restored. Preaching done by Bro. W. S. Deatherage, of Mountain Home, Ark. Bro. Deatherage is a young man of ability and promise. Meeting closed with a good interest.—A. C. MATHIS.

DeLassus, Aug. 22.—I. B. Dodson has just closed a meeting at my home, five miles south of DeLassus. There was only one addition, but certainly much good seed was sown by our dear brother that will result in good to the cause if the field is not neglected too long. Bro. Dodson's six sermons here were not delivered in close succession, as he was gone three days on a trip to Pleasant Hill in Washington Co., where he preached three sermons and baptized two persons. He preaches two nights this week at DeLassus, at the home of Bro. Eugene Burr, and then leaves for his home. The writer has been with Bro. Dodson in more than a dozen meetings, but never did hear him make a stronger presentation of the primitive gospel than in the above discourses.—S. W. ROBINSON.

Springfield.—Elder Jos. Gaylor, district evangelist for Christian, Tany and Douglas Counties, reports 93 accessions to the churches and three congregations organized since May first. Also, five boot-legging whisky shops broken up.—JOSEPH TAYLOR.

Holt, Sept. 1.—Closed here last evening, seven additions. Go to Plattsburg the 3rd inst. The great evangelist, S. M. Martin, will do the preaching.—V. E. RIDENOUR, singer.

TENNESSEE.

Tracy City, Aug. 30.—Just closed a meeting with 22 additions at this place; two from Baptists, four restored and 16 by obedience.—ROBERT LORD CAVE.

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This is a Weekly for the Primary Department in the Sunday-school and the Little Ones at Home, full of Charming Little Stories, Sweet Poems, Merry Rhymes and Jingles, Beautiful Pictures and Simple Lesson Talks. It is printed on fine tinted paper, and no pains or expense is spared to make it the prettiest and best of all papers for the very little people.

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Family Circle.

The Power of Love.

C. A. VANNOY.

A beam of the sunlight so tenderly smiled,
As it buried itself in the sea, wide and wild,
It was caught up again in the mist and the cloud,
And proclaimed by their trumpeting, long and loud,
Till it fell to the earth in a torrent of rain,
Refreshing and rip'ning the grass and the grain.

But even then it could find no repose,
For tiny hands from the river arose;
In their fingers they siezed the diminutive drops
And conveyed them away through both forest and copse,
To the place where was turning the turbine of might;
When through dynamo stately it passed into light.

Though my life may be buried in sorrow and pain,
With God's love in my heart, it will spring forth again,
By his help, I will mold my afflictions and deeds,
So that others may know that the Lord Jesus leads
In broad pastures of green, and by still waters bright;
To the land where ne'er gathers the shadows of night.

Belinda, Iowa.

A Story of Missionary Heroism.*

BY MRS. J. H. WRIGHT.

Heroism is not confined to battlefields, where cannons roar and rifles speak. Bravely borne home burdens, where self and pleasure are sacrificed on the altar of domestic service, bespeak the hero. When heavy feet and heavier eyes and still heavier hearts ceaselessly minister through nights and days of suffering, as loved ones go down to the silent river, there is heroism. And when man or woman takes up the mission of bearing to others the story of God's love, leaving loved ones and risking pain or death itself, there, too, is heroism.

Nor is heroism of the past alone. One who stands close by the mountain may not see it in its true perspective, and so one may fail to do justice to the hero of his own day. The mists of years seem necessary to a right appreciation of sacrifice. I come to-day with a simple story of things which befell a missionary of our own generation, one still living, hoping that its recital may bring us into closer sympathy with missionaries and broaden our ideas of their worth.

On the 24th day of May, 1824, John G. Paton was born. His father was a pious, faithful Christian and their home, Dumfries County, Scotland, was a consecrated, Christian home. Here our hero was carefully, religiously trained. It is said that but thrice in forty years did the father miss the service at the kirk on Lord's day. And in the evenings he would gather his family about him, have a Bible reading and a study of "The Shorter Catechism." Mother, children and visitors would read in turn and ask and answer questions. In this way they became familiar with God's Word and created that spirit of piety and reverence and faith in God which gave to the church one of its noblest heroes of the cross.

An eager longing for an education was also instilled. He was studious even in childhood. And when but a youth he went to Glasgow to compete for a position that had a small salary and the chance for a year's training in the Free Church Normal Seminary. Forty miles he trudged on foot before he reached the railway. Six miles his father walked beside him and then they parted, each in tears. At the summit of the next hill he turned his eyes to see once more his beloved father. There he stood where they parted, hat in hand, praying for the boy whom he had now committed to the guidance of the Heavenly Father. With waving hand and weeping eyes the final salute was given and the boy bravely faced the future, secretly hoping that God would guide him to his service at home or abroad. He was willing to go *anywhere* if Jesus led. At the competitive examination the two candidates were so well matched that the prize and the work were divided between them. Hard study undermind his health and, spitting blood, he was sent to his home heart-broken at the seeming failure of his plans. But health came back and by teaching and hard struggles he was finally enabled to begin his chosen work.

For two years a call had been printed for volunteers for the new mission field in the far-away New Hebrides. At last Mr. Paton offered himself and was accepted. It was a serious step, yet he took it, believing in God and his providence. You have heard of the sailor's reply to the landsman who said, "I should think you would be afraid to go to sea since you tell me you have lost grandfather, father and brothers by storm at sea." "And I would think," said the sailor, "*you* would fear to go to bed, since in bed have died all your ancestors!" In some such way as this Mr. Paton silenced one who tried to discourage him. "The cannibals! you will be eaten by the cannibals!" said a friend. His answer was: "Mr. Dickson, you are advanced in years now and your own prospect is to soon be laid in the grave, there to be eaten by worms. I confess to you that if I can but live and die serving and honoring the Lord Jesus, it will make no difference to me whether I am eaten by cannibals or by worms, and in the great day my resurrection body will arise as fair as yours in the likeness of our risen Redeemer." At this, with uplifted, deprecating hands, the old man left the room, saying, "I have nothing more to say."

Friends plead in vain for him to stay in Scotland. In vain all their talk of "heathen at home." His ears had caught the Master's words, "Go ye into all the world and preach the gospel to every creature." "These are my marching orders," he said; "I must obey them." But so many were the hindrances interposed that at last he laid the whole matter before his parents, and this was their reply: "Heretofore we feared to bias you, but now we must tell you why we praise God for this decision you have made. Your father desired to be a minister, but was compelled to give it up from other duties. When you were born you were consecrated by us to become a missionary of the cross, and our prayers have ever been that you might be prepared, qualified and led to this decision. And we pray God to spare you and give you souls from the heathen world for your hire." From that moment every doubt left him and he felt sure he was following the divine guidance.

I cannot take the time to tell of his long ocean voyage nor how, in company with his young wife, and his colaborer and his wife, they landed on the island of Tanna, one of the Hebrides group. He says: "My first impressions drove me to the verge of utter dismay. On beholding these natives in their paint and nakedness and misery my heart was as full of horror as of pity. Was it possible to teach these degraded creatures right and wrong; to Christianize or even civilize them? But when he saw some of the converts from other islands he renewed his hope. Among their first experiences was a battle fought between rival factions on the island. Their servant, a native convert from an adjacent island, came to them with rueful countenance, saying, "They are eating the slain and have spoiled our water!" To him the greater wrong seemed in the washing of the blood off the slain bodies in their spring, for what could be more natural to one born a cannibal than to eat a slain enemy! Christianity had not had time to raise the servant to a vary high conception of the sacredness of the human body.

Imagine how hard it was to learn that savage tongue! No written words, no grammar, no dictionary! He would point to objects and then write, phonetically, of course, what they called it. Laboriously they toiled until at last the language was learned, and after years a translation of the gosples followed. But long ere that time came he was called on to endure the saddest affliction that comes to man. Four months had scarcely gone by ere he bade farewell to his young wife and their first-born. If bereavement be terrible among friends and kindred in native land, what must it mean among cannibals, with no one to speak a word of sympathy? Many of *us*, I feel sure, would have turned back in dismay. And who would have blamed us?

The natives took advantage of every opportunity to steal from the missionaries. As they had no fireplace in their mission house they were compelled to hang the bedding out doors to dry after the rainy season. At one time, when all their bedding was on the line and they were watching lest it should be stolen, Miaki, the chief, came running in and saying, "Come into the house quick. I want to tell you something." While they were talking, Mr. Paton's servant rushed in crying, "Missi, come quick." Miaki's men are stealing your sheets and blankets." And sure enough they were. The chief pretended to be very angry and said they would return everything that had been stolen. A little later they stole all his chickens and broke into his kitchen and took away everything. There was not even a kettle left. Mr. Paton offered a blanket in exchange for a kettle. It was finally brought—but minus its lid! One morning the Tannese came running in great excitement, saying, "Missi, there is a god or a ship on fire or something of fear coming over the sea." He told them it was probably one of Queen Victoria's men-of-war coming to see if they were treating him fairly, stealing from him or threatening his life. He took a great deal of care in

*Read at the bi-county convention at Leon, Iowa, agust 23, 1899.

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dressing himself, saying that he must be ready to meet the great chief of the vessel. Then they asked, "Will it be a ship of war? He told them that he thought it would be. "And will they ask if we have been stealing from you?" "Yes." "And what will you tell them?" "I must tell them the truth." "No, Missi, tell him not. Everything shall be brought back and no one will be allowed to steal from you any more." He told them to be quick, then, as everything must be returned before the man-of-war arrived. Away they ran and in a short time they came back carrying pans, kettles, blankets, knives, forks, plates and all sorts of stolen articles. Then they anxiously inquired if everything was there. Mr. Patton said that he did not see the lid to his kettle. The chief told him it would be brought the next day as he had sent to the other end of the island for it. Mr. Paton then told the three chiefs that they must not run away when the captain came ashore and he would not punish them. They were afraid, but stayed. When Capatin Vernon landed he was accompanied by his officers, dressed in uniform and armed. The captain was a tall, handsome man and, dressed in their splendid uniform, he and his men made an imposing apparence. As they landed one of the chiefs left Mr. Paton and ran toward the village with great speed. He soon returned with an old red soldier's coat buttoned tightly around him. This amused the captain, who asked, "Who is this?" "He is our great war chief," was the reply. The captain warned the chiefs to treat the missionaries well, else Queen Victoria would send her men-of-war and destroy them. Thus the British flag protected the missionaries of the cross. Would that our own government would as carefully protect our own missionaries!

One day Mr. Paton, preaching in one of their villages, urged them to worship God, who would deliver them from all their enemies. Three of their sacred men were present. These were chiefs and feared by all the natives, as they claimed power to kill any one by sorcery or witchcraft if they could only secure a piece of fruit or other food he had been eating. They now declared that they could kill the missionary in spite of his Jehovah whom he worshiped. Mr. Paton accepted their challenge and, praying to his God for help, he determined to strike a blow against this sorcery or witchcraft. A woman was standing near with some native fruit somewhat resembling our plums. Mr. Paton took three of them and, taking a bite out of each, handed them to the sacred men. The natives were horrified, thinking it meant sure death to the missionary. The three chiefs retired to the sacred tree to begin their ceremony. They rolled the fruit in dry leaves taken from the sacred tree. They then kindled a fire near the roots of the tree and set fire to the leaves enclosing the fruit, waved them in the air, uttering cries and watching Mr. Paton as if expecting his sudden annihilation. But as it had no effect upon the missionary they declared that they would call all their sacred men together and before his next Sabbath should come he should certainly die. But the missionary did not die! This deeply impressed the natives with the power of the missionary's God.

The missionaries on the other side of the island were in poor health. At one time they sent word to Mr. Paton that they were out of flour and wished him to send some if possible. The journey was perilous, whether undertaken on the rough sea or by journeying across the island amid hostile tribes. They ventured out beyond the coral reefs, keeping near the shore, and were drenched by the surf which dashed over their boat. At last, when within two miles of their destination, the men were so exhausted that they declared they could row no farther. They waited until they saw a lesser wave coming. Then they tried to make the shore, but were capsized. Mr. Paton finally reached the shore in safety. The flour, protected in advance for such a possible disaster, was found uninjured when the boat was rescued. The native crew determined not to try a return trip until the sea grew calmer. Mr. Paton decided to return home afoot, during the night. The natives refused to go, as they said it meant certain death. He kept along the seashore lest he might lose his way. When he heard voices he would hide in the bushes until they had passed and then he would hurry on. At one time he came to a steep rock with the sea roaring at its base. He succeeded in reaching the top and then, to avoid a village, he crawled along a ledge of rocks with the sea just below him. This he could not have done, even in daylight, save for the excitement. He had to leave the shore and follow the bank of a deep ravine to a place shallow enough to cross. Then he tried to return to the seashore, but missed his way and found himself near one of the most dangerous of the heathen villages. Quietly turning back, he reached the rock, but in the darkness could find no path leading down. He groped in the darkness, fearful of falling; but feeling that discovery would be fatal, he determined to let himself slide down the steep face of the rock, commending his soul to the God he served. After throwing rocks down, but hearing no splash in the waves, and judging that the tide was out, he fastened his clothes about him, let himself down as far as he could by a bush and then dropped into the darkness below. He reached the bottom safely, waded the low water and found an easy path along the shore. A few hours later he reached his home in safety. When the natives heard how he had made the perilous journey alone in the dark they said, "Surely, any of *us* would have been killed. Your Jehovah God brought you home."

One of Mr. Paton's most touching stories is the death of Kowia, a Tannese chief of the highest rank. In his youth he had gone to Aneityum and had there become a true Christian. He married an Aneityumese Christian woman, with whom he lived happily, and they had two beautiful children. He had come back to Tanna as a teacher and healper to the missionaries in their work. The natives tried to win him back to the worship of their gods, and even threatened to take away his land and chieftainship. He said, "Take all, but I will stay by Missi and the Jehovah worship." Insults were heaped upon him, but these he patiently bore for Jesus' sake. One day he bought some fowls and an impudent fellow took them and tried to sell them again to Mr. Paton. "Missi," cried Kowia, "do not buy them. I have just paid for them." Then the fellow began to mock at him. Kowia, with flashing eyes, said, "Missi, they think that because I am a Christian I am a coward. I will show them." Snatching a club from one of the men and swinging it in the air he said, "Come any or all of you against your chief. My Jehovah God makes my heart and arms strong. He will help me in this battle as he helps me in other things and he inspires me to show you that Christians are not cowards, though men of peace. Come on and you shall yet know that I am your chief!" They all fled, and he cried, "Where are the cowards now?" After this he was left in peace. Kowia was a faithful helper. Once Mr. Paton grew ill. Regaining partial consciousness, he heard Kowia sobbing and praying for the "Missi." Measles had swept off half the Aneityumese helpers and poor Kowia's wife and two children were dead. And now he was saying, "All the Tannese men hate us on account of the worship of Jehovah, and I fear that God is going to take all his servants away and leave my people to the evil one and his service." And then followed an earnest prayer that God would not forsake his people nor leave them to die in darkness, but that he would make the hearts of his people "soft to his Word and sweet to his worship." He also prayed God to restore Mr. Paton to health and save Tanna. All this deeply touched Mr. Paton. A few days latter, as Mr. Paton grew better, Kowia came to tell him good-bye before going away to die. He told him of the death of

his wife and the others and said, "I shall soon see Jesus. I will not die here, but will go down to the grave of my wife and children that Abraham may bury me by them, so that we may be together in the resurrection. One thing grieves me. I fear God is taking us all away and will leave my poor people in darkness. O, Missi, pray for them and for me before I go." Then they prayed together, and after this prayer, in spite of the protest of Mr. Paton, he went away to die, leaning on the arms of Abraham, Mr. Paton's servant. "Farewell, Missi, we will meet again with Jesus," were his parting words. With many tears he dragged himself away. Mr. Paton says that he felt like all his heart-strings were tied around that noble, simple soul and that they were breaking one by one, as he left him on his bed of fever to go down to the grave of his beloved. Abraham sustained him to the sacred spot. There Kowia knelt and passed at once away, and there the faithful Abraham buried him. Thus died a man who had been a cannibal chief, but by the grace of God and the love of Jesus he was changed into a character of light and beauty. What wonder that Mr. Paton should say, "In him I lost one of my best friends and most courageous helpers; but I knew that day and I know now that there is one soul at least from Tanna to sing the glories of Jesus in heaven, and O, the rapture when I meet him there!" For this the missionaries toil in hope. And such a hope kindles a heroism unknown on earth's battlefieds, but known in heaven. Heroism? Yes, like that of Adoniram Judson and his wife. He came part way home with his sick wife, and at her request was about to turn back to his beloved Burmah, when she penned these words while they rested St. Helena:

We part on this green islet, love;
Thou for the Eastern main;
I for the setting sun, love;
Oh, when to meet again?

When we knelt to see our Henry die,
And heard his last, faint moan,
Each wiped away the other's tears;
Now each must weep alone.

And who can paint our mutual joy
When, all our wanderings o'er,
We both shall clasp our infants three
At home, on Burmah's shore?

But higher shall our raptures glow
On yon celestial plain,
When the loved and parted here below
Meet ne'er to part again!

Too soon the parting came. She died and was buried on St. Helena, and he sailed back to Burmah, while his "infants three" cried, "Mamma! mamma!" Heroes? Yes, sun and heaven-crowned, as are our own missionaries, who have fallen asleep. Heaven's heroes. Our heroes.

Osceola, Iowa.

"Charley, dear," said young Mrs. Torkins, "the baby is trying to talk again. It's wonderful how he takes after you!" "What was he talking about?" "I think it must have been politics. He started very calmly, but in a few minutes he was as angry and red in the face as he could be."—*Washington Star.*

"Trust not to appearances," but put your faith in Hood's Sarsaparilla, which never disappoints. It is the best medicine money can buy.

Have Faith in the Boy.

Have faith in the boy, not believing
That he is the worst of his kind,
In league with the army of Satan,
And only to evil inclined;
But daily to guide and control him
Your wisdom and patience employ,
And daily, despite disappointment
And sorrow, have faith in the boy.

Have faith to believe that some moment
In life's strangely checkered career,
Convicted, subdued and repentant,
The prodigal son will appear;
The gold in his nature rejecting
The dark and debasing alloy,
Illuming your spirit with gladness
Because you have faith in the boy.

Tho' now he is wayward and stubborn,
And keeps himself sadly aloof
From those who are anxious and fearful,
And ready with words of reproof.
Have faith that the prayer of a mother
His wandering feet will arrest,
And turn him away from his follies
To weep out his tears on her breast.

Ah! many a boy has been driven
Away from the home by the thought
That no one believed in his goodness,
Or dreamed of the battle he fought.
So if you would help him to conquer
The foes that are prone to annoy,
Encourage him often with kindness,
And show you have faith in the boy.

Have faith in his good resolutions,
Believe that at last he'll prevail,
Tho' now he's forgetful and heedless,
Tho' day after day he may fail.
Your doubts and suspicious misgivings
His hope and his courage destroy;
So, if you'd secure a brave manhood,
'Tis well to have faith in the boy.

—*The National Advocate.*

Teacher—"One should be thoughtful in dispensing favors. For example, suppose your father, Johnny, was in a crowded street car, and two ladies, one old and the other young, got in, which of them would he give his seat to?"

Johnny—"Guess you don't know dad. He wouldn't give it to either."—*Old Transcript.*

"Mamma, what would you do if that big vase in the parlor should get broken?" said Tommy. "I should spank whoever did it," said Mrs. Banks, gazing severely at her little son. "Well, then, you'd better begin to get up your muscle," said Tommy, gleefully, " 'coz papa's broken it."—*Harper's Bazar.*

STOCKHOLDERS' MEETING.

Notice is hereby given that the annual meeting of the stockholders of the Christian Publishing Co. will be held at the company's office, 1522 Locust St., St Louis, Mo., on Tuesday, Oct. 3rd, 1899, at 10 o'clock A. M., for the election of Directors, and for the transaction of such other business as may legally come before said meeting.

J. H. GARRISON, Pres.
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St. Louis, Mo., August 30, 1899.

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CHRISTIAN PUBLISHING COMPANY, ST. LOUIS

With The Children.

CONDUCTED BY

J. BRECKENRIDGE ELLIS, PLATTSBURG, MO.

The Son of Gideon.

IN SIX CHAPTERS—V.

In silent haste Tola and his children gathered up what articles they could conveniently carry. Esther filled a bag with provisions and Caleb took pains to hunt out his favorite steel bow, the present from Gideon. Then they crept cautiously to the mouth of the cave and looked out. The man who had so alarmed the children was not to be seen. The three passed through the bushes and wound their way among the high stones. When they had gone a great distance they came upon the camel which was slowly returning as if to meet them. Then Tola, Caleb and Esther mounted the great animal and they swung along in the gloom at a rapid rate.

After Jothan made his address to the men of Shechem he fled from the flat rock which overlooked the town. He had seen Zebul and the soldiers coming after him, and he knew if he delayed he would be devoted to the vengence of Abimelech. The boy ran down the mountain slope till he heard the thunder of approaching hoofs. He was near a great rock that towered high above his head. He threw himself flat upon the ground. Scarcely had he done so when Zebul and his men appeared far down in the valley. Their faces were direcred toward him. Their eyes scanned narrowly the mountainside.

Jotham had fallen among a clump of mallows. He was not more than ten yards distant from the great rock and he began to drag himself toward it, while the mounted soleiers rapidly approached. The men of Zebul now spread out that they might thoroughly examine the entire scene. Zebul himself, with ten men, rode directly toward the clump of mallows.

Jotham was now close enough to the rock to find that it offered him an excellent retreat, if he could only gain it before he was discovered. By the side of the rock stood another one about ten feet high. They were close together, yet between there was more than enough room for him to be at ease. Caleb dragged himself forward.

"Look!" cried Zebul to his men. "Saw you not the mallows move?"

"It was but the wind blowing in the leaves," said a soldier.

"Watch," said Zebul, drawing his bow; "let us see if this wind hath a voice!"

Jotham hugged the earth as the arrow sped toward him. He heard its keen, shrill song as it cleaved the air, then the puffing sound as it buried itself in the earth just before his face, throwing the dust in his eyes. But Jotham did not move.

"It was nothing," said the soldier. "For what man could lie so quiet with death tickling his nose in this fashion?"

"But if I had placed my arrow in his heart, would he not lie as a stone?"

"Not so! For when a man is struck he leaps up and throws his arms thus—and he screams out and topples forward."

"Come, come!" said Zebul. "Do you think to teach *me?* Has not Abimelech made me governor of Shechem? Hold your tongue before the king's governor!"

"I doubt not you know how to govern," returned the other. "As for me, I know how to fight. How say you for me to hold my tongue? You asked me a question. When I am asked questions my tongue leaps forth to reply. It is not enough to hold it, but it must be locked and chained when so provoked."

"Villain!" roared Zebul, "will you never cease your much talking? Another word and this through thy stubborn tongue!"

Zebul drew his spear with so sudden a motion that his horse started and wheeled to one side. The soldier, immovable upon his steed, eyed the governor with great contempt. But he spoke in a gentle voice. "What have I done, O Zebul? I pray you be not angry with a simple soldier. I will speak no more. But do not draw your spear again, else you are like to have your neck broken."

Nothing could have been more fortunate for Jotham than this quarrel, for while it was in progress he had contrived to drag himself to the rocks unobserved. Now that he was in their protection he studied them carefully.

He found that there were three rocks instead of two, so placed as to form three sides of a natural room. The fourth side was open, but so small that there was not very much danger of discovery. Once through this narrow doorway the room widened to a generous extent. Jotham threw himself down upon the sandy floor, where he could not be seen unless a face was thrust through the opening. Several hours passed by, but no one came to molest him. He fell asleep, and when he started up it was night. Now was his opportunity to go back to Tola's cave. But when he looked out of his rock house he was dismayed to find that a line of camp fires shut off his escape. Weird forms flitted back and forth between the fires. The soldiers were on guard! Jotham's heart sank. He felt chilled from the night air, for there was no roof to the natural room. But he scooped out a hole in the dry sand under the edge of the highest rock and slept till morning.

He was awakened by voices on the other side of his wall. "He is somewhere on the mountain side, that we know," said the voice of the soldier who had angered Zebul the day before. "We are to guard the base till he comes down to us, starved and desperate. It is the king's order."

"Long live King Abimelech!" cried another.

"The soldiers are put under me," the soldier continued. "Let Zebul govern Shechem, and dabble no more in matters he knows not of. I would you had seen him try to draw his spear yesterday to smite me! My heart rose to my throat, so fearful was I that he would cast the weapon and smite himself."

"Have you looked behind this rock?" inquired the second voice. Jotham held his breath.

"What am I?" returned the other. "I am the captain of the army! Is it for *me* to thrust my nose behind every rock that stands in my way? And is it for you to give advice to the captain? Come away! He can never pass the guardline, no matter what rock hides him now. Can he dine upon pebbles? Can he gnaw rocks? He must grow hungry and give himself up at last. Then woe to him!"

Jotham heard their retreating footsteps. When they were gone he ventured to look forth. Again his heart sank; for at the foot of the mountain was a line of tents, and about them stood soldiers upon duty. To take his mind from his danger, Jotham turned his attention to his house. He found that great pieces of the middle rock had been torn away, thus leaving a kind of staircase. The boy climbed to the top of the rock by means of the steps and found that from here he could reach a platform in the great rock. To himself he named the three rocks that formed his home. The smallest was "baby." The middle, with its rough steps, that afforded a splendid exercise at climbing, he called "the rock of steps." The huge wall that towered above the others, was "the elephant." As he gained the platform which extended across the middle of "the elephant," a flock of birds flew out of a recess just above the stone platform. Jotham drew himself up in this little cave, not without some danger of being seen by the distant soldiers. But once in the little room he was secure. He made this his bedroom.

But Jotham was now confronted by another enemy; this was hunger. It had been many hours since he had eaten, and he felt weak and dizzy. He remembered the mallows. He left his "bedroom," climbed down the "rock of steps," and looked out the opening. From the distance at which the soldiers were stationed, there was no great risk, if he were very careful. He crawled to the bushes, and cautiously gathered a great quantity of the leaves and flowers—the food of the poorest classes. With this prize he regained his home. It was miserable food, but he was grateful for the strength it gave him. He stored away what he did not use in a hole, scooped out of the sand.

A little brook ran down from the mountain top, but it descended on the side of the rock house which was in clear view of the soldiers. From the top of "the rock of steps" Jotham studied this problem, longing for water, but daring not to go for a drink till night time. As he had nothing in which to carry the water he must go thirsty every day, unless he hit upon some plan. That nigh he went for a drink, reeling as he walked, for the fierce tropical heat had been almost unbearable without water. But he had solved the problem in that period of thirsty waiting. With a sharp flat rock he began to dig into the channel of the brook at some distance above the rock house. For hours he worked, while far below him glared the red fires of the soldiers. When, just before day, he returned to his home, the course of the stream was changed. The brook flowed through a crevice between "the baby" and "the rock of steps." In other words, it ran directly across the floor of what Jotham called his "first story"—the bedroom above the platform was the "second." Jotham scooped a great hole in which he caught the water from the stream; and while the soldiers panted in the heat under the shade of their tents Jotham was plunging in the cool water of his "bathtub."

One day some soldiers found this rock house. But Jotham was safely hidden in his "bedroom" and they departed, suspecting nothing. Thus many days passed by, till one night the boy discovered that the campfires burned no more in the valley. The next day he saw that the line of soldiers had been recalled to Shechem. The next night he said "farewell" to his home, not without tender affection, and making good his escape, he went to a distant town called Be-er. There he lived three years, and all this time he heard nothing of his old friends, Tola, Caleb and Esther.

Sunday School.

HERBERT L. WILLETT.

ZECHARIAH'S EXHORTATION.*

At the period when the building of the temple had for sometime been abandoned and there seemed no immediate prospect of resuming operations, the two prophets, Haggai and Zechariah, appeared and took up the task of securing the completion of the structure. Of Haggai's work in this regard we had evidence in our last study. Zechariah appears to have been a younger contemporary and, unlike Haggai, who was a layman, he was of priestly descent, and, therefore, like Jeremiah and Ezekiel, he combined the priestly and the prophetic functions. The book which is called by his name has been thought by various Bible students to contain some materials which date from other periods of the nation's life than that of the prophet himself, but that the first eight chapters are the authentic work of Zechariah there is practically no question, and through these chapters we are able to understand the problems which confronted the prophets in this period and see the difficulties with which they had to contend in the task of securing the gradual revival of national life in Judah.

The character of these writings of Zechariah is somewhat peculiar in several respects. One notices, first, that they deal largely in visions. This was a characteristic of the earliest type of prophecy, but appears to have little part in the work of such great prophets as Amos, Hosea, Isaiah, Micah and Jeremiah, though occasionally even there the vision is the vehicle of prophetic inspiration; but in the later periods of prophecy, in what we may call the declining era, visions and other similar elements reappear in prophecy, and this is particularly true of the book which we are studying. Another characteristic is the apocalyptic symbolism which enters into the visions; and in this respect they differ largely from even those visions which occur in the earlier history of the prophetic order. Here begin to appear the striking symbolisms which appear so frequently in the apocalypses both of the Old and New Testaments. A third feature is seen in the large element of angelic mediation between God and man. The prophet no longer seems to stand in the closest intimacy with God, but is instructed by an angel, who acts as his spiritual interpreter and guide; and many of the actions of the visions are carried forward by angels, representing either human or divine forces, whose workings affect more or less the destiny of Judah. This is in harmony with the growing emphasis placed upon the function of angels as interpreters of God's will, and the consequent distance between God and man which grew up with later Judaism as contrasted with the intimacy of relation enjoyed in the earlier period—an intimacy which Jesus sought once more to restore. It must not, however, be supposed that because the prophecies of the later period move upon a lower level and seem to have lost something of the power and directness of the earlier messages of God, that they are, therefore, valueless, or to be lightly disregarded. The whole condition of affairs in the post-exilic period was discouraging to a degree, and if prophetic activity shared somewhat the depressing influence of Judah's environment, it should not be regarded as strange. It has been universally felt through the centuries of Christian history that such books as Haggai, Zechariah and Malachi offer but limited comparison in sublimity of thought and power of appeal with the great prophetic utterances of the 7th and 6th centuries B. C. Nevertheless, these later prophets had a true place in the series of God's representatives, and but for their presence and encouragement amid the tasks of the time, the hope of the future would have been clouded, if not lost.

The prophet Zechariah appeared, so far as we have record, first in November of the year 520 B. C., just about the time Darius was consolidating his turbulent empire and seating himself firmly upon its throne. The introduction to the book is found in 1:1-6, in an oracle which emphasizes the abiding certainty of the utterances of God. Again, in January of the year 519 B. C., Zechariah appeared with a new message, embracing a series of visions which he had seen and which bore encouraging messages to the people of Jerusalem. These eight visions, which apparently were seen by the prophet in one night, are contained in the section 1:7; 6:8, and deal with the following particulars: Four horsemen who have patrolled the earth report that there is universal quiet, which from the standpoint of Judah, desirous as it was of the overturning of the empire in order that it might be profited thereby, seemed sufficiently unpromising; but to the indignant protest of the angel of God there came the divine answer of comfort in the assurance that God was jealous for Jerusalem and would surely return to help her. In the second vision four horns, which in apocalyptic symbolism stand for political powers or kings, are seen, which, however, are speedily beaten down by four workmen armed with hammers. This vision indicated the downfall of those nations, here described in general as four in number, under whose oppressive tyranny Judah had suffered. The third vision discloses a man, who turns out to be an angel, with a measuring line in his hand, who goes forth to measure Jerusalem for a new set of walls, since up to this time no safeguards of the kind have been erected; but he is assured by another angel that walls are unnecessary and impracticable, both because the city will be too populous to be enclosed within walls and because Jehovah will himself be her protection. Verses 6-13 contain a song which appears to have been an exhortation to the exiles still in Babylon to escape to Judah during the favorable interval of political unrest. In the fourth vision the general poverty and misery of the community is described in symbolic terms. Joshua, the priestly representative of the nation, is described as clothed in filthy garments and accused by the satan, whose business appears to be that of an inquisitor and adversary; but the priest is justified by the divine voice and clothed with rich apparel, while the Messianic promises are given to the people. The fifth vision is the present study, to which we shall return. The sixth is the vision of the flying roll, with its curses on stealing and perjury. This roll proclaims in prominent letters the fate of those who in the community are found guilty of these offenses against its prosperity and peace. In the seventh vision the same thought is pursued. The temptation to false weights and measures was prevalent among a people environed, as were the Jews in this period, with the mercantile spirit, but afflicted still with poverty. There was always danger that those who had a little wealth would use it unjustly and for the oppression of their poorer neighbors. Temptation is, therefore, described as a woman thrust into a measure and held down with a weight, which is then carried far away to Babylon, the land of all iniquity, where it is left. In the last vision the thought returns once more to the broader political horizon, and the chariots of the four winds are described as patrolling the earth to bring word regarding the divine enterprise among the nations. Some recent report of political uprising seems to be referred to in this message.

Returning once more to the fifth of these visions, which constitutes our lesson—the prophet is described as awakened out of sleep, in which he has beheld, and now recalls, a vision of a candlestick of gold with seven lamps, to each of which a pipe brings oil from two olive trees standing on either side. The symbolism is, of course, taken from the golden candlestick of the tabernacle and temple. The reading which appears in our version, that there were seven pipes to each of the lamps, appears to be a misinterpretation. It is probable that there was in the vision only one pipe to each of the lamps, as more than this would have unduly complicated the machinery of the vision. The feature which is added, beyond the suggestion offered by the tabernacle and temple, was that of the two olive trees. Of course, the oil for the candlestick was supplied in the sanctury by means of a special preparation of olive oil. Here the trees are represented as standing in close proximity to the candlestick and, therefore, providing a constant supply of the sacred oil. The angel interpreter asked the prophet if he understood the symbolism of the vision, to which a negative reply was returned. The section 6*b* to 10*a* appears to belong after verse 14, for in its present connection it interrupts the explanation which the angel furnished regarding the vision. It is not unusual to find such displacements of portions of the text, and that they are not more frequently found might be wondered at when one considers the mutations of time to which these sacred records have been subjected. Transferring the section mentioned to the end

*Sunday-school Lesson for September 17, 1899—Power Through the Spirit (Zechariah 4:1-14). Golden Text—Not by might, nor by power, but by my Spirit, saith the Lord of hosts (Zech. 4:6). Lesson Outline—1. The Vision of Zechariah (1:5); 2. The Exhortation to Zerubbable (6:10); 3. The Explanation of the Vision (11-14).

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of the chapter interferes in no sense with the effect, but removes the difficulty imposed upon the whole passage by the present apparently unfortunate arrangement. In accordance with this change, the angel's explanation, which begins with verse 6, would read: "Then he answered and spake to me, saying, These are the eyes of the Lord. They run to and fro through the whole earth." According to this explanation, the seven lamps of the candlestick represent the divine wisdom and activity in the community of believers. The candlestick as a whole undoubtedly stands for the reviving nation, and especially for its religious organization, centering in the temple, towards whose erection the prophet was bending the energy of his ministry. It was in this temple that Jehovah was to abide. It was out from it that his messages were to go and from it he was to observe the movements of the people. But the prophet had still to receive information regarding the two olive trees and their function as related to the candlestick. Of course, it was apparent that they were the sources of supply for the light which burned upon the candlestick, but the angel declared that they stood for the two "sons of oil," the two anointed ones, referring, of course, to Zerubbable, who represented the kingly office, and Joshua, who was the ecclesiastical leader of the reviving state. The emphasis of the vision is upon the fact that the whole success of the enterprise of building the temple and reconstructing the impoverished community with its center at the sanctuary must rest with the two leaders of the people, the prince and the priest. No doubt there was a double effect derived from this message—that of quickening the zeal of these leaders in behalf of the task of erecting the temple, and also of rekindling the loyalty of the people themselves to their leaders, which may have slackened somewhat during the depressing period through which they had passed.

Returning to the section 6*b* to 10*a*, which has been reserved for consideration, we notice that it is a message of encouragement to Zerubbabel, the prince, who appears to have been a man somewhat lacking in the aggressive characteristics of leadership, but was necessary to the community on the political side by reason of his representative character as a member of the royal family and the surviving heir of the Davidic dynasty. He may have argued the impossibility of attempting so great a task as building the temple under the present circumstances; but the prophet assures him that it is not through external resources nor by political power that such tasks are accomplished, but by the Spirit of God. Mountains of difficulty, which appear to loom up before the enterprise, would become level to faith and courage. Zerubbabel had been present at the beginnings of the house (Ezra 3:8-13). The project had been abandoned; but Zerubbabel was promised that he should live to complete it and to put on the capstone of the building amid the glad shouts of the people. This would prove conclusively the presence of God in the community, for no other power could have availed to complete the structure in the discouraging conditions which prevailed. The day of small things, then, was not to be despised, and this fact should be recognized in the day when Zerubbabel with the instruments of a workman in his hand presided at the ceremonies of completion.

In this study will be seen another of those proofs which lie so numerous upon the surface of the Old Testament record, that the prophets were the real makers of the nation; that when kings and priests turned indifferently away from the divine enterprise or thought only of selfish interests, the prophets, with unwearied effort, recalled the mind of the people to its supreme duty and encouraged the leaders and the nation alike to the high tasks committed to them of God. The lesson of power through the Spirit of God may most appropriately be impressed from this Scripture. The men of power are the men of prayer and of faith and of the Spirit. The day of small things is, in the nature of the case, the time from which all enterprises, however great they may become, must start. All beginnings are small, but their smallness does not augur failure nor atone for indifference.

The University of Chicago.

Christian Endeavor.

By Burris A. Jenkins.

TOPIC FOR SEPTEMBER 17.

UNHESITATING CONFIDENCE IN CHRIST.

(2 Tim. 1:1-12.)

When Paul wrote the words which head our lesson for the week, he was showing the last strength of that confidence in Christ that had been with him all these years of his life. In the prison at Rome he sits penning these lines alone, deserted of all who should have been his helpers in time of need; cold, so that he implores that his cloak be sent to him to help him bear the winter; lonely, so that he asks for the books to bear him company, for none but the beloved physician is with him. Such is the picture of the grand old man, prematurely old with scourgings and persecutions, as he awaits the dark end—but with unhesitating confidence. He is ready to be offered, he has fought his fight, finished his course, kept his faith.

The confidence that is worth while is the confidence that does not waver, even at critical moments. In the great power houses of the cable street railways, is a vast balance-wheel, weighing, they say, twenty tons or so, which revolves steadily, one might almost say noiselessly, on its way, no matter if sixty cars grip the cable all at once. The wheel is precisely for that purpose, for such emergencies. It is not merely for the ordinary moments. So is our confidence in God. It is for the moments of trial, when suddenly and all at once the weights come upon us. It is not the ordinary but the extraordinary moments which test machinery and test one's faith. Unhesitating must be the confidence, though storms come.

Electricity is not always to be trusted. When lightnings flash, telephones and electric lights often suffer. When we have learned more of it, we may be better able to control it. We are yet without confidence in it. Many people are like electricity: they go on nicely so long as there is no commotion; but let trouble arise, let unforeseen circumstances develop, and you can never count upon them. We have not confidence in them, because their faith, their confidence in God, and goodness, and the triumph of the right, is not unhesitating.

It is easy enough to trust God as long as skies are blue and everything pleasant. It is easy enough for the butterfly to be an optimist; but as has been so well said, the fool can tell the butterfly where each tooth of the harrow goes. It is hard for toads to have unwavering confidence. Nevertheless, even those whose way is dark can, if they will, preserve unfaltering trust in God. The philosophy of trust in God, of sane optimism, if you will, is the growing philosophy.

Paul trusted to the end. Job trusted, though the prospect that God would slay him was present. Jesus trusted God and was willing to drink the bitterest cup, if it was the Father's will. Shall not we, too, have confidence in our Father?

A father who has been a father indeed is afraid ta hold out his hands to his little children in the second story window for fear they will come to him in an instant.

Have we such unhesitating confidence in our Father? If we had, do you suppose that any one of us would remain away from him to-day?

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Literature.

HAMPTON AND HIS CAVALRY. By Edward L. Wells. B. F. Johnson Publishing Co., Richmond, Va.

Among the heroes of the war between the North and South there is none more loved than General Wade Hampton, and none more worthy of the homage of the Southern people. The gifted author having conceived the desire to place before the country a true history of General Hampton, sought the use of his valuable records, which was cheerfully given. Since this biography was written, nearly all of these records and the valuable library have been destroyed by fire, which makes this history doubly valuable from a historical standpoint. The author wrote this book with the unalterable purpose of giving the profits to General Hampton, and now that the devastations of fire have left him homeless, the profits will go into the fund being raised to rebuild his home. The things related in this book are told in a fascinating style, and once engaged the reader can hardly find a stopping-place till the end of the book is reached.

BY WHAT NAMES SHOULD FOLLOWERS OF CHRIST, and Congregations of followers of Christ, be Called? By Clark Braden.

When we have said of this pamphlet that it is as bad in spirit as it is inconsequential in logic, and that it is as untrue to the spirit of this Reformation as it is unjust in its attack on Alexander Campbell, we have said of it all it deserves. It is an unprofitable contribution to an unprofitable subject, in the form discussed, and is likely to prove an unprofitable investment by the author.

BOOKS.

We have received copies of the following helpful books recently from the press of the United Society of Christian Endeavor, Boston, Mass., and Chicago, Ill.: "The Missionary Manual," by Amos R. Wells. This is a valuable handbook of methods for missionary work in young people's societies. "The Spiritual Life of the Sunday-school," by J. Wilbur Chapman. This is a timely book emphasizing as it does the vital element in Sunday-school work. "The Secret of a Happy Day," also by J. Wilbur Chapman. This is a beautiful application of the 23rd psalm to the days of the month, a part to each day. We can heartily commend these books to all searchers after helpful spiritual literature. They are small books but large in their importance and helpfulness.

TRACTS.

Our Animal Protective League, Mrs. Miles Standish, president, New York City, N. Y., has begun the publication of a series of short stories, leaflet form and size, in the interest of greater kindness toward animals. "Zon-Zon" is the first that has appeared.

ABOUT SEPTEMBER MAGAZINES.

The yacht, Columbia, built to defend the American cup, sweeping before the wind with every yard of canvas filled, is the subject of a beautiful colored picture by the famous marine artist, M. J. Burns, on the cover of the September number of the Ledger Monthly.

The complete novel in the New Lippincott for September is entitled "The Duchess of Nona," by Maurice Hewlett. This is an Italian story of the picturesque and dramatic days of Cæsar Borgia. A young English girl of simple birth ascends the Ducal throne of Nona, and is wretched in her rich surroundings. The passion of an Italian lover brings on a crisis which has the charm of a great stage picture. Mr. Hewlett's handling of the plot is masterly.

Among the magazines for September the Woman's Home Companion stands out as an unusually brilliant number for its entertaining and varied contents, its artistic cover design and its profusion of superb illustrations. Under the title, "An American Palace in Paris," Edward Page Gaston tells of the handsome residence, reproducting the famous Grand Trianon, just completed by that part of the Gould millions that were the share of the Countess de Castellane.

A most interesting article appears in the September number of the Missionary Review of the World on "Prison Reform in Japan." It describes graphically and fully the rise of the movement which forms a chapter in the modern marvels of missions, and gives the history and present status of the work for prisoners and ex-convicts by Taneaki Hara, the "John Howard of Japan." Rev. Geo. C. Needham gives some of his impressions of the Sunrise Kingdom in an article on "Kaleidoscopic Japan."

President Charles Kendall Adams opens the September Atlantic with a review of the irresistible tendencies, the spirit of the ages, the great movements of centuries or generations, which change the face of the world; instancing chiefly the spirit of individualism, to which he attributes the wonderful advances in liberty and progress of the last four hundred years. He claims that the fundamental fact is that the whole of this vast movement is the advance of civilization upon barbarism. He maintains that it is the ever-irresistible encroachment of the modern spirit upon the spirit of antiquity; electricity driving out the rush light; the white man ever civilizing the red man or pushing him out of the way. And this great movement is in the interests of a larger and a richer and a higher humanity.

The American Monthly Review of Reviews for September contains a remarkably attractive group of contributed articles. The timeliness of the subjects treated is seen by a glance at the table of contents. The war in the Philippines is summed up by John Barrett; the outcome of The Hague conference is set forth by W. T. Stead; the subject of trusts is discussed by George E. Roberts and by Henry McFarland; Hezekiah Butterworth writes of "The Future Value of the New England Farm," while Prof. L. H. Bailey answers affirmatively the question, "Does Farming Pay?" Sylvester Baxter tells of the progress made by the state of Massachusetts in her public library system, and Gilbert K. Harroun describes the work of the Cuban Educational Association of the United States; a sketch of "The New Secretary of War" is contributed by Henry MacFarland, while Dr. William Hayes Ward writes of Colonel Ingersoll, and Eric Glenton of the late Grand Duke George, of Russia.

Frank Leslie's Popular Monthly for September is a bright, breezy salt-water number. Rear Admiral Winfield Scott Schley, "A Naval Hero of To-day," figures at the front in a capitally illustrated biographical sketch, followed by a supplementary article, telling what "Admiral Schley Said——," in his own picturesque and energetic language.

Self Culture for September contains very interesting and instructive articles on "The American Type;" "University Settlements and the Social Question;" "Theories of the Origin of Life," and "Twenty-five Years of Johns Hopkins University," the latter handsomely illustrated with portraits of President Gilman and several of the professors.

The September Century is a salt-water number. In a general sense this may be said to be apropos of the international interest in the yacht races for the American cup. The special feature of the magazine is the first of a series of four papers in which Captain Joshua Slocum narrates, in a humorous and individual style, the story of his successful circumnavigation of the globe, alone, in a forty-foot sloop, the Spray, constructed by himself. This unprecedented achievement involved two crossings of the Atlantic, and the rounding of Cape Horn and the Cape of Good Hope.

The September St. Nicholas is not, like the September Century, an avowedly "salt-water number," yet many of its pages are redolent of the briny ocean and its sandy shores. The frontispiece illustrates the lines:

"Hey for a bucket, and hey for a spade,
Hey for the silver sea!"

from "A Song of the Sea," by Eric Parker, with which the magazine opens.

Mr. Walter H. Page has resigned the editorship of the Atlantic Monthly, and has accepted an invitation to take a prominent post in the direction of the literary work of the allied houses of Harper & Brothers and the Doubleday & McClure Co. His successor in the editorship of the Atlantic is Mr. Bliss Perry, known in literature as the author of two novels and a number of essays and stories. Since his graduation from Williams College, in 1881, Mr. Perry has been in the department of English, first at Williams, and afterwards at Princeton University, where he was lately appointed to the Holmes Professorship of English Literature.

September is the month for fishing and outdoor sports, and is the beginning of the hunting season in Canada and in Maine. Scribner's for September has a number of articles with an outdoor flavor to them. It opens with an account by Frederic Irland of what he calls "the finest canoeing country in the world." He made a five-hundred-mile journey from Mattawa to the headwaters of the Ottawa and Gatineau Rivers, through a region abounding in fish and moose. It has been for centuries and is now the home of the Algonquin Indian. The region through which Mr. Irland traveled, with Algonquins for guides, is the best sportsman's haunt left in America. Much of the wilderness is as yet uncharted. The illustrations are made from the author's abundant photographs.

The Bookman for September presents an inviting table of contents. With this number this ably edited magazine enters upon its tenth year. As its title indicates, it is a leading authority on new books. The themes treated by able writers on its pages places it in the front rank as a literary journal.

The September issue of The Ladies' Home Journal is an unusually attractive number. On the first page is given a series of pictures of "The Wayside Inn of Sudbury Town," made famous by Longfellow. Barton Cheyney contributes an instructive article on "The Young Man and the Professions," telling young men how to take up the study of law, medicine, architecture, etc. Charles T. Broadhead has an illustrated article on "The East Side Girl of New York," and Patti Lyle Collins tells "Why Six Million Letters Go Astray Every Year," and many other interesting, valuable and practical articles and features.

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Dr. W. E. PITMAN, Lynchburg, Va., says: "I have used it in nervous depression and dyspeptic troubles, with good result."

Marriages.

ALEXANDER—ARNOT.—Elias M. Alexander and Ethel M. Arnot were married at the Cogan House, Pa., Aug. 26, 1899; Geo. C. Zeigler officiating.

WILLIAMS—GORDON.—In St. Louis, Mo., Aug. 28, 1899, Wm. Williams, of Hannibal, Mo., and Mrs. Marguret Gordon, of Allegheny City, Pa.; E. T. McFarland officiating.

Obituaries.

[One hundred words will be inserted free. Above one hundred words, one cent a word. Please send amount with each notice.]

BARNES.

Mary Esther Barnes was born in Marion County, O., Jan. 16, 1862; June 2nd, 1899 she gently fell asleep in Jesus at the family home in Saunemin, Ill. Oct. 13, 1853, she was united in marriage to Elder W. P. Carrithers. She was the mother of 10 children, two having preceded her to the heavenly home. Her aged husband, five sons and three daughters remain to mourn her departure. She was a faithful member of the Church of Christ for more than 40 years and died as she had lived, a Christian. What more could be said? A. E.

BETHEL.

Bro. Bluford Bethel was born in Nelson County, Va., and died at Hannibal, Mo., aged 74 years. The funeral was conducted at his home, the residence of his son-in-law, Mr. Coulter. He leaves six children, who are nearly all members of the Christian Church. He was a loving father, a kind neighbor and a thoughtful friend. He was at one time well-to-do, but financial reverses came and made him somewhat sensitive to appearing much in company. The family have the sympathy of many friends. LEVI MARSHALL.

BIRD.

Nannie E. Bird, wife of S. P. Bird, of Dallas, Texas, died at her home, July 11, 1899, in her 69th year. She was born in Kentucky, but when quite young moved to Missouri. When 17 years of age she was married to Bro. Bird at St. Charles, Mo. Soon after their marriage the young husband, with thousands of others, crossed the plains in search of California gold, while the brave wife made the greater sacrifice of the separation, and waited patiently for his return. In a few years, after a thrilling and dangerous experience, he did return; and for almost 50 years they were not separated. But death, at last, took her away and carried her up into a realm richer far than all the goldfields of the world; the Father's house on high. For 37 years she was a devoted Christian woman. Naturally she possessed a lovely disposition, which was easily transformed into great spiritual beauty by association with the Savior. When looking into her face I have often thought it must have resembled the face of Stephen when facing his foes, which Luke said was like "the face of an angel" (Acts 6:15). This marriage was blessed with two children: a son and daughter; but the daughter preceded the mother into the heavenly world about a dozen years. The husband, the son, two families of grandchildren, with a host of friends, are left to mourn her loss. May the "God of all comfort" be their God. M. M. DAVIS.

COX.

Mantie May Cox, daughter of Elder and Mrs. C. M. Cox, died August 15, 1899. She was in her 13th year, and in every way a most dutiful and pleasant child. Her funeral was conducted by the writer, assisted by Elder E. W. Hookings. The body was gently laid to rest in the cemetery near their home at Park, Texas. The bereaved family have the sympathy of every one. T. F. WEAVER.

Texarkana, Texas.

DOLPH.

Osaman Dolph died in Rock Creek, O., Aug. 13, 1899. He was born in Fort Ann, Washington County, N. Y., Aug. 8, 1830. His parents moved to Ashtabula, County, O., when he was about nine years old, and he has made it his home nearly ever since. He served through the Civil War, enlisting in Ashtabula under Capt. Kinney in Battery C, First Ohio Light Artillery, and remained at the front until he received injuries which finally resulted in his death. He was a charter member of Harvey J. Covell Post, No. 546, G. A. R., at Rock Creek, serving as commander four terms. He was also an honored member of the Masonic fraternity, being a charter member of Tyrean Lodge No. 362, Erie, Pa., filling the Master's chair for three years. In 1861 he joined the Congregational Church in Ashtabula. He became acquainted with "our plea" and united with the Church of Christ in Erie, Pa., in 1864, and lived a consistent Christian life unto the end. He was buried by the G. A. R., many posts being represented. Funeral services were conducted by the writer, assisted by J. E. Courter, pastor of Congregational Church at Rock Creek, and was attended by a large concourse of citizens. The wife and two children will be greatly comforted in their bereavement by the memory of the life and noble character of husband and father, and that he is now at rest in the paradise of our God. A. B. WADE.

Saybrook, O.

GROVES.

Mrs. Jane Groves, the last surviving charter member of the congregation of the Church of Christ at Mayslick, Ky., departed this life August 8th, at the advanced age of 92 years. She was the youngest of 12 children. In 1828 the beloved Warder conducted that memorable meeting in the Baptist church here, which continued almost two years, and during which nearly 500 souls were added to the church. One of those was the subject of this sketch. She was baptized in 1828, not on an "experience," but on confession of her faith "unto remission of sins." When, in 1830, the Baptists brought forward their famous, or rather infamous, "Preamble and Resolution," Sister Groves refused to sign it. According to her own words she tried ineffectually to remain a Baptist, and in a short time repudiated the "Philadelphia Confession of Faith" and took her stand with the people of God who chose to be called "Christians" and to take the Bible alone as the rule of faith and practice. She lived a consistent Christian life for 71 years, and has gone to a Christian's reward. At the age of 26 she was left a widow with two children, one of whom, Sister Fannie Chinn, an invalid, survives her. This community has been blessed by her long Christian life. Her remains were laid to rest August 9th, the services being conducted by the writer. Thus ended the earthly career of the last witness of the stirring events that followed the Campbell-McCalla debate in 1823. "Blessed are they that do his commandments, for they shall have a right to the tree of life."

GEO. P. TAULMAN.

Mayslick, Ky.

HOLLIS.

C. P. Hollis, of Kahoka, Mo., died Aug. 28 at 3 A. M., at the age of 80 years and 13 days. For over 45 years he has been a successful preacher of the Word. Several thousand have been converted under his efficient labors in 11 states of the union. Another veteran of the cross has therefore put off his armor, having fought the good fight, and finished his course in the faith, well kept to the end. He was ready and watching for the change to come. His wife and several children remain to mourn his absence. Buried at Hamilton, Ill. A. J. CARRICK.

LOVE.

W. H. Love was born June 15, 1821, in Patterson, New Jersey, removing from thence to New York state and in 1828 coming to Illinois. First locating in Scott County in 1833, he came to Pike County, locating near Perry, and in 1846 he moved on to a farm six miles west of Perry where he died, Aug. 12, 1899. Seventy-eight years, six months and 27 days of age. He was married March 30th, 1843, to Harriet E. Bentley, who died Sept. 12th, 1885. He was the father of nine children, seven of whom survive him. Again he was married, Sept. 14, 1886, to Mrs. L. Dabney, who with the surviving children, grandchildren, one half-sister and a host of freinds and relatives remain to mourn their loss. At the age of 22 he became a Christian and from that day to his death he lived a practical Christian life. All classes, both young and old, appreciated him and he was ever faithful to the church, *never* slighting or neglecting his duty. For years one of the deacons of the Church of Christ in Perry, Ill., where his funeral was held, Aug. 14th, conducted by J. E. Deihl, of Griggsville, Ill. A noble life has been ended here only to be taken up for eternity. J. D. DABNEY.

McDANIELS.

On August 7th, at Cawker City, Kansas, age two years, one month and 23 days, Etna Ruth, the only child of Phœbe and Lemuel McDaniels. Dear little Ruth! She was one of the fairest and sweetest flowers that ever started to bloom in this world. Though but a babe, her greatest and most constant joy was the bringing of sunshine to those about her. She was so bright, so sweet and so full of promise. Are there not gardens fairer than the fields of earth, where these garnered buds open their beautiful petals and pour out their heavenly perfumes?

"I cannot say and I will not say
That she is dead—she is just away.
Think of her faring on, as dear
In the love of There as the love of Here."

Chicago, Ill. S. HOWARD MOORE.

OLIVER.

Bro Walter Oliver died Aug. 19, 1899, of typhoid fever, after a protracted illness. He was but 25 years old, and was a consistent disciple of his Master, Christ. He was laid to rest in Antioch cemetery, near Williamsburg, Mo., the funeral services being conducted by the writer, assisted by Elder John Coggins. We invoke the blessings of the Heavenly Father upon the bereaved family.

F. J. NICHOLS.

Ham's Prairie, Mo.

SALLARS.

Ora Deverne, oldest child of Mr. and Mrs. Frank Sallars was born Sept. 23rd, 1897 and died Aug. 26th, 1899. A. R. HUNT.

Tarkio, Mo.

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Movements of Missionaries.

Miss Emma Lyon, missionary at Nankin, China, has just returned to her home at Washington, Pa., this country, for a year's rest.

Dr. James Butchart, of Lu Cheo fu, China, who has been home spending a vacation, sails from Vancouver, Sept. 11th, for his field of labor.

Miss Carrie E. Goodrich, of Cleveland, Ohio, who has just been appointed a missionary to Tokio, Japan, sails from San Francisco on Sept. 19th. The Euclid Ave. Church of which she is a member, will provide for her support.

Miss Mary Rioch, missionary to Japan, who has been home on a year's vacation, sails from Vancouver, Sept. 11th. Her friends live at Hamilton, Ontario.

P. A. Davie, of Charlestown, Ind., a graduate of Kentucky University, has been appointed missionary to Japan, and will sail from San Francisco on Sept. 19th.

F. E. Hagin and wife, appointed missionaries to Japan, but cannot go out for about a year, will take charge of the church at Stanford, Ill., in the meantime.

Lowell C. McPherson and wife, of Buffalo, N. Y., and Melvin Menges and wife, of Stanford, Ill., will depart for Havana, Cuba, immediately after the Jubilee Convention.

Mrs. Dr. Nina Stevens and Baby Henry, of Akita, Japan, have just reached this country for a year's vacation. Bro. E. S. Stevens, her husband, could not return at this time for the reason that there was no one to take his place. She was accompanied by her sister, Miss Jessie Azbury, who has been doing missionary work in Japan for three years.

Two Japanese young ladies came to this country with Mrs. Stevens to study medicine.

Miss Kate V. Johnson, of Tokio, Japan, is at her home in Madison, Ind. In the future she will be supported by the church at Springfield, Ill., and the churches in Sangamon County.

Miss Bertha Marshall, of St. Louis, who has recently been appointed missionary to India, will sail from New York by way of Liverpool, Sept. 30th. She will go to Hurda.

Miss Effie D. Kellar, of Kansas City, Mo., a member of the South Prospect Church, will sail from Vancouver, Sept. 11th, for China. She will be associated with C. E. Molland, of Wuhu, China. She will probably be supported by the churches in Kansas City.

John G. McGavran and family, of Damoh, India, are now in America, sojourning at Limaville, Ohio. They will attend the Jubilee Convention.

G. L. Wharton and family, of Hurda, India, are at present sojourning in Detroit. Bro. Wharton is visiting a number of state conventions and will be present at the Jubilee Convention.

G. N. Shishmanian, of Constantinople, has recently returned from an extended visit to the churches in Turkey.

For Foreign Missions.

Comparing the receipts for Foreign Missions for the month of August with the corresponding month, 1898, shows the following:

	1898	1899	Gain
Contributing Churches,	31	45	14
" Sunday-schools,	161	153	Loss 8
" C. E. Societies,	9	7	" 2
Individual Offerings,	26	49	23
Amount,	$3,169.09	$3,563.14	$394.05

Comparing the receipts from different sources, shows the following:

	1898	1899	Gain
Churches,	$ 794.66	$618,78	Loss $175.88
Sunday-schools,	1,579.03	999.83	" 579.20
C. E. Societies,	39.75	44.67	4.92
Individual Offerings,	302.85	844.49	541.64
Miscellaneous,	398.80	420.37	21.57
Annuities,		625 00	625 00
Bequests,	54.00	10.00	" 44.00

The receipts to Sept. 1st, amount to $140,399, or a gain of $9,905.88 over the same time last year. We must receive $19,601 during the month of September if we reach the $150,000 mark. This amount ought to be received.

Remember, the books for the current missionary year close Sept. 30th. All receipts intended for this missionary year must be received on or before that date.

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Missouri C. W. B. M. Convention.

The annual convention of the Missouri C. W. B. M. will be held at Jefferson City, October 4th and 5th, according to the following program:

WEDNESDAY AFTERNOON.

1:30. Devotional, Mrs. George Dew, Savannah.
2:00. Address of Welcome and Response.
2:20. President's address, Mrs. Alice Williams, Cameron.
2:50. Appointment of committees.
3:00. Report of state secretary, Mrs. B. F. Clay, Kansas City.
3:30. Report of state treasurer, Mrs. Carrie Johnson, Chillicothe.
3:45. Report of Junior superintendent, Miss Mollie Hughes, Independence.
4:00. Paper, "Junior Work," Mrs. W. D. Harrison, St. Louis.

WEDNESDAY EVENING.

7:30. Praise serivce, Mrs. Kokendoffer, Kansas City.
7:50. Address, Miss Mattie Burgess, returned missionry.
8:20. Address, Mrs. Helen, Moses, Indianapolis.

THURSDAY MORNING.

8:30. Devotional, Mrs. A. B. Jones, Liberty.
9:00. Report of organizer, Mrs. H. S. Gilliam, Hannibal.
9:30. Paper, "The Pastor as a Helper to the Auxiliary," Mrs. Emma Longan, Kansas City.
10:00. Paper, "The Auxiliary as a Pastor's Helper," Mrs. M. M. Goode, St. Joseph.
10:30. Paper, "The Lack of Interest in Missions, Why?" Mrs. W. W. Errett.
10:50. "A Model Auxiliary," Mrs. Bantz, St. Louis.
11:40. Report of committees.
Adjournment. MRS. B. F. CLAY, Cor. Sec.

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Collector of the Revenue for the City of St. Louis.

THE CHRISTIAN-EVANGELIST.

A WEEKLY FAMILY AND RELIGIOUS JOURNAL.

Vol. xxxvi September 14, 1899 No. 37

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J. H. GARRISON, EDITOR.

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The Christian-Evangelist pleads for:

The Christianity of the New Testament, taught by Christ and his Apostles, versus the theology of the creeds taught by fallible men—the world's great need.

The divine confession of faith on which Christ built his church, versus human confessions of faith on which men have split the church.

The unity of Christ's disciples, for which he so fervently prayed, versus the divisions in Christ's body, which his apostles strongly condemned.

The abandonment of sectarian names and practices, based on human authority, for the common family name and the common faith, based on divine authority, versus the abandonment of scriptural names and usages for partisan ends.

The hearty co-operation of Christians in efforts of world-wide beneficence and evangelization, versus petty jealousies and strifes in the struggle for denominational pre-eminence.

The fidelity to truth which secures the approval of God, versus conformity to custom to gain the favor of men.

The protection of the home and the destruction of the saloon, versus the protection of the saloon and the destruction of the home.

For the right against the wrong;
For the weak against the strong;
For the poor who've waited long
For the brighter age to be.
For the truth, 'gainst superstition,
For the faith, against tradition,
For the hope, whose glad fruition
Our waiting eyes shall see.

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Announcements.

State and National Secretaries' Association.

The fifth annual convention will be held in Cincinnati, O., Friday, 2 P. M., Oct. 13th, 1899.

PROGRAM.

Devotional.
President's address, "Our Work—Done and to be Done."
Report of committee on Literature, W. P. Shamhart.
Appointment of committees on Auditing, Program, Nomination.
"Home Missions and Church Extension," G. W. Muckley, R. Moffett.
Discussion.
"National Home Missions and State Missions," C. C. Smith, E. C. Browning.
Discussion.
"Our Religious Census for 1900," B. L. Smith, G. A. Hoffmann.
Discussion.
"The Corresposding Secretary and Locating Preachers," A. McMillan, R. W. Baliah.
Discussion.
Report of committees.

The Missouri Convention.

The sixty-second annual convention of the Missouri Christian Co-operation will be held in Jefferson City, Oct. 2-5.

PROGRAM.

W. H. McClain, St. Louis, Pres.

MONDAY EVENING, OCT. 2.

7:30. A song service, W. E. M. Hackleman, Indianapolis, Ind.
7:45. A thanksgiving prayer service, Phil Stark, Lamonte.
8:00. Convention sermon, D. R. Dungan, St. Louis.
8:45. A social half hour; greeting of delegates and visitors by everybody.

TUESDAY MORNING, OCT. 3.

9:00. Song service, Prof. Hackleman, leader.
9:15. The Quiet Hour, Andrew Scott, Higginsville.
9:30. Organization and enrollment
9:35 Committee vacancies supplied. Special committees announced.
9:40. Greeting, J P. Pinkerton, Jefferson City.
9:55. Response, by chairman.
10:00. Report of state Bible-school board, H. F. Davis, St. Louis.
10:10. "A Year's History," T. A. Abbott, Cor. Sec.
11:00. The treasurer's report, T. R. Bryan, Kansas City.
11:15. Sermon, E. B. Redd, Platte City.

TUESDAY AFTERNOON,

2:00. A devotional service, L. J. Marshall, Palmyra.
2:20. Report of committees: 2. Ways and Means, D. O. Smart, Kansas City, chairman; 2. State Missions, J. T. Ogle, Carrollton, chairman; 3. Schools and Education, F. E. Udell, St. Louis, chairman; 4. Obituaries, R. L. Wilson, Richmond, chairman.
3:30. Sermon, H. A. Denton, Centralia.

TUESDAY EVENING.

7:30. A missionary praise service, Prof. Hackleman.
7:45. A missionary devotional exercise, S. B. Moore, St. Louis.
8:00. Sermon, M. M. Goode, St. Joseph.

WEDNESDAY MORNING, OCT. 4.

9:00. "Strength for the Day," S. D. Dutcher, Mexico.
9:20. Report of committees: 1. On Resolutions, F. M. Call, St. Louis, chairman; 2. State of Cause, Chilton, St. Joseph, chairman; 3. Foreign Missions, B. T. Wharton, Marshall, chairman; 4. Fifteen minute address on Foreign Missions; 5. American Christian Missionary Society, J. B. Briney, Moberly, chairman; 6. Fifteen minute address on American Missious; 7. Nominations, W. A. Oldham, Carthage, chairman; 8 Fifteen minute address on Church Extension.
11:15. Sermon, F. O. Fannon, St. Louis.

WEDNESDAY AFTERNOON.

Christian Woman's Board of Missions Period.

1:30. Devotional, Mrs. George Dew, Savannah.
2:00. Address of Welcome and Response.
2:20. President's address, Mrs. Alice Williams, Cameron.
2:50. Appointment of committees.
3:00. Report of state secretary, Mrs. B. F. Clay, Kansas City.
3:30. Report of state treasurer, Mrs. Carrie Johnson, Chillicothe.
3:45. Report of Junior superintendent, Miss Mollie Hughes, Independence.
4:00. Paper, "Junior Work," Mrs. W. D. Harrison, St. Louis.

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7:30. Praise serivce, Mrs. Kokendoffer, Kansas City.
7:50. Address, Miss Mattie Burgess, returned missionry.
8:20. Address, Mrs. Helen, Moses, Indianapolis.

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8:30. Devotional, Mrs. A. B. Jones, Liberty.
9:00. Report of organizer, Mrs. H. S. Gilliam, Hannibal.
9:30. Paper, "The Pastor as a Helper to the Auxiliary," Mrs. Emma Longan, Kansas City.
10:00. Paper, "The Auxiliary as a Pastor's Helper," Mrs. M. M. Goode, St. Joseph.
10:30. Paper, "The Lack of Interest in Missions. Why?" Mrs. W. W. Errett.
10:50. "A Model Auxiliary," Mrs. Bantz, St. Louis.
11:40. Report of committees.
Adjournment. MRS. B. F. CLAY, Cor. Sec.

THURSDAY AFTERNOON.

2:00. Song and praise, Prof. Hackleman.
2:20. Reports of committees: 1 Orphans' Home, J. H. Garrison, St. Louis, chairman; 2. Fifteen minute address—"Orphan's Home," Joel Brown, St. Louis; 3. Literature and Colportage, Davis Errett, Canton, chairman; 4. Students' Air Fund, G. A. Hoffmann, Columbia, chairman; 5. Christian Endeavor, T. S. Ridge, Kansas City, chairman.
3:30. Sermon, W. N. Briney, Paris.

THURSDAY EVENING.

7:30. Songs of consecration, Prof. Hackleman.
7:45. Prayers of consecration, J. D. Greer, Mexico.
8:00. A sermon of consecration, D. W. Moore, Springfield.
Closing words. T. A. ABBOTT, Cor. Sec.

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THE CHRISTIAN-EVANGELIST

"In faith, Unity; in opinion and methods, Liberty; in all things, Charity."

Vol. xxxvi. St. Louis, Mo., Thursday, September 14, 1899. No. 37

CURRENT EVENTS.

It is reported that the corn crop in the United States for the present year will exceed anything in the way of a high record which this country has ever made. The bulk of the corn crop in this country is produced in eight of the states. The following table, showing the corn crops for the years 1898 and 1899, in eight states of the Union, will indicate something of the enormous yield:

States.	Bushels in 1899.	Bushels in 1898.
Ohio	110,000,000	102,828,439
Indiana	150,000,000	129,154,572
Illinois	230,000,000	199,959,810
Missouri	190,000,000	154,731,486
Kansas	340,000,000	132,842,048
Iowa	260,000,000	254,999,850
Nebraska	310,000,000	158,754,666
Texas	135,000,000	105,336,700
Totals	1,725,000,000	1,238,607,571

It will be seen from this table that Kansas leads all the states in this crop, with Nebraska for a close second. When it is remembered that this is only one of a great variety of productions in these states, the reader can form some idea of what it would mean to the country and to the world for the United States to miss a crop. Agriculture is the foundation of the country's prosperity, and we all have reason to be grateful when the tillers of the soil are repaid for their labors in abundant crops. This means that much of the money now resting in bank vaults will be distributed through the country in exchange for these surplus commodities.

Something of a sensational story was published in the papers last week, from the Associated Press, which has an important bearing on the Dreyfus case, if it turns out to be true. One Charles E. Bentheim, who served during the war with Spain as private in a New York volunteer regiment, claims that he was recently employed in the German war office as a translator of documents and map engraver; that during his service there he several times translated papers containing information concerning French fortifications, arsenals, warships and land plans, and that he knows all those who were concerned in the purchase of this information. He gives the names of a number of men, on both the German and French side, who were connected with these transactions. Most of this information came through a German who was recommended by the German Government to the United States as consul for this country, and appointed as such. This information was sent to the German war office under the American consular seals. Bentheim even goes on to tell how the aforesaid German, acting as the American consul, secured this information in Paris. He says that during all the time of his presence in the office he never heard of Captain Dreyfus, and never knew of such a person until he heard of his arrest. This story, which Mr. Bentheim expressed a willingness to swear to before a notary public, will make interesting reading for the French Government. It will not be assuring to the French to learn how readily information concerning forts, arsenals, guns, etc., can be purchased by foreign nations.

Labor Day, September 4, seems to have been quite generally observed throughout the country. Each year a larger number of the working men participate in the exercise of Labor Day. The demonstration usually takes the form of a parade of working men who display on banners their grievances or the rights for which they contend. Sometime during the day these workingmen are addressed by prominent speakers on themes in which they are interested. These parades and assemblies are of an entirely peaceful character, there seldom being any disturbance connected with them. It is altogether creditable to the workingmen of the country that these large numbers of people have gathered together in so many places with so little disorder. The day gives the laboring men an opportunity, not only of rest from their usual labors, but to set forth their aims and principles in a peaceful way and to call the attention of the country in a very striking manner to the abuses which they claim should be righted and to the reforms which should be instituted. More and more the day acquires a distinct character and will be used in behalf of those industrial reforms which affect the life and well-being of so large a part of the population of the country. There is an advantage in this combination of forces which, if wisely used, cannot fail to improve the condition of labor and of workingmen.

Recent statistics which have been published in books on China by Mr. Colquhon and Lord Charles Berresford, as reported in the Outlook, present some facts connected with American commerce in that country which will be surprising to most Americans, and which show that American commerce has taken on new dimensions, and that the United States is very deeply interested in the question of the "open door" in China. The Outlook says that "in the column of gains made by non-Asiatic countries in last year's commerce with China over that of the previous years, we stand alone. Nor is ours merely a gain where all others lose; it is a gain even greater than the loss sustained by Great Britain, the largest trader in the Orient." It further says that "no longer does Manchester compete with us in the export of cottons to China; we now have the lion's share. While in recent years our rival's interest has declined fourteen per cent. ours has increased over one hundred and twenty per cent. and cotton forms two-fifths of China's entire import trade." According to Mr. Colquhon, our entire export trade with China has increased one hundred and twenty-six per cent. in ten years. China's foreign trade amounts to between $250,000,000 and $300,000,000 yearly. Among the articles it imports from this country are flour and breadstuffs; raw and manufactured cotton; oil, timber, leather, paper, iron and steel products; machinery and hardware; locomotives, cars and rails; sewing machines, clocks and watches; telephone and telegraph supplies; electric railways and lights; chemicals and medicines—a trade which touches every section of our country. These facts indicate that we have no little interest in the question as to whether the "open door" policy or the "spheres of influence" policy is to prevail in China.

There are indications that the Dreyfus trial is nearing its close. The attempt on the part of the defense to secure the testimony of the foreign attaches, Swartzkoppen and Panizzardi, either in person or by the introduction of sworn statements, has failed. These foreigners refused to attend the court, but were willing to give their testimony before a special commission sent to them. This the French court declined to do. Speculation is still rife as to the outcome of the trial, with the general verdict in favor of acquittal. With the end of this trial, however, another sensation is expected in France. It is believed that the French Senate will soon be resolved into a High Court to try the conspirators who recently were arrested for planning to overthrow of the republic. According to an associated press dispatch from Paris, "the investigations that have been conducted by M. Fabre, the examining magistrate in charge of the case, have already resulted in the discovery of compromising documents in Paris and at Caen, which are said to leave no doubt in regard to the existence of the plot, notwithstanding the efforts of the nationalist, royalist and clerical organs, which for the moment are all pulling harmoniously together and ridicule the importance attached by the government to the alleged conspiracy." It is not expected, however, that the trial of Paul Deroulede and his fellow-conspirators will begin until the trial at Rennes has reached its terminus.

Captain Alfred Dreyfus is again pronounced guilty and sentenced to ten years' detention. Such was the verdict of the military court at Rennes, France, at five o'clock on Saturday, Sept. 9th. The vote of the seven jurors stood five for convic-

tion and two for acquittal. By order of the Minister of War the generals who incriminated Captain Dreyfus were not present when the verdict was announced, and extra military precautions were provided against any appearance of disorder. Captain Dreyfus heard the pleading for and against him, but was led from the court room before the verdict of the court was published. The verdict was read to him in another room in the presence of two guards. As soon as the verdict was known in the streets of Rennes there was loud cheering for the army, and during the evening some incipient riots, but these were immediately quelled. There was great excitement in Paris on hearing the verdict, but the military and police precautions prevented any serious disorder. The counsel for the defense immediately set to work on an application to the Court of Revision for another hearing. Should this court confirm the action of the trial court at Rennes it is thought that an effort will be made to bring the matter again before the Court of Cassation on the ground that the trial court at Rennes exceeded its limitations. There is some question, it seems, as to whether Captain Dreyfus will have to again undergo the humiliation of degradation, but both M. Demange and Col. Jouast agree that the the sentence means ten years of additional confinement, but not on Devil's Island. He will be sent to a fortress in Corsica, or in the Island of Marguerite. But the brightest hope of many is that he will be pardoned by the President of France and given his liberty within a few days. In the meantime the world is wondering when and how France will purge herself of the infamy of this unjust sentence.

Some days before the close of the trial of Captain Dreyfus in the military court in Rennes, his friends began to lose hope in his acquittal. The bias of the court in favor of the generals of the army became so clear in its rulings that even his counsel had about despaired of a sentence of acquittal. Leading questions asked by Labori, questions intended to get at the facts, were refused by the president of the court, which led to sharp altercations at times, and finally to what amounted, practically, to Labori's withdrawal from the case; that is, he ceased to question witnesses altogether toward the close of the trial and made no speech for the defense at the end, on the ground that he was irritating the court and probably thereby injuring the prospects of his client for acquittal. A further reason for not speaking at the close is that the senior counsel, M. Demange made such a masterful and convincing analysis of the testimony, such a heart-searching peroration, that it would not be wise to disturb the influences of this speech upon the mind of the jurors. But it was all to little purpose. The verdict of guilty seems to have been the foregone conclusion of the court and no testimony, nor eloquence, nor human sympathy, nor sense of justice, could avert the verdict rendered. It may be difficult for foreigners to appreciate the difficulties under which this court labored, but at this distance its verdict seems to us to be nothing short of a surrender to the demands of the army. Tne life of Dreyfus and of his wife, and the honor of his children, had to be offered a living sacrifice upon the altar of militarism, to appease the wrath of a murderous and infamous conspiracy against a Jew. But the end is not yet. The verdict that condemned Dreyfus in the eyes of the army of France has condemned France in the eyes of the world, and she must now wash this stain from her escutcheon or pay the penalty that comes to every nation that fears not God and regards not his righteousness. Though the innocent suffer, justice cannot always be defeated.

UNIFICATION OF MISSIONARY INTERESTS.

The tendency of the times is in the direction of unity and co-operation. This tendency manifests itself, not only in the industrial world, but is making itself felt among the churches. The call for federation among evangelical churches, with a view of doing more effective work in moral and social reform and in the evangelization of the world, is but a manifestation of this feeling. It would be strange if the same influence was not felt in the internal work in the various religious bodies. That it is being felt and acted upon is a matter of knowledge to those who are acquainted with the religious movements of our times.

For a number of years there has been a growing feeling among many of our wisest pastors and most devoted friends of missions that there should be a closer unification of our missionary organizations. The editor of this paper has shared in this feeling, and has taken opportunity, occasionally, to express himself. It is no hobby with us. It is no pet child of ours. We simply share, in common with an increasing number of ministers and laymen among us, the conviction that there is a more excellent way of carrying on our missionary work than that which we are now pursuing. Unification, as it seems to us, would work improvement in three directions at least: (1) Economy of administration; (2) the avoidance of friction, and (3) an increase of missionary spirit and of missionary liberality, together with a decrease in the number of special calls on the churches.

It would seem to be an opportune time to introduce these improvements. We are about celebrating the fiftieth anniversary of our missionary work, and if there are any better methods we ought to be willing to adopt them, to the end that the second fifty years of our mission work may be a vast improvement over what has gone before. And then our missionary work is growing, and our capacity to do missionary work is rapidly increasing, and methods which have been found satisfactory in the past will not prove adequate in the future. The very fact that our mission work is increasing is urged by some as a reason why we should make no change in existing methods. They say: "See what we have accomplished! Why should there be any demand for a change?" True, we have made gain, and it would be a strange thing if we had not, considering that so few of our churches a quarter of a century ago were committed to anything like regular offerings for missions. With the growth in spiritual life and power there must of necessity have been growth in our missionary offerings. But it ought to be plain enough to thinking people that this gain is not to be continued under present methods. There is too much high pressure, too much "whooping up" in the newspapers, and too many calls upon the churches for the work to go on without a reaction. It requires no prophet to see that unless there is a change of method we cannot continue to make healthy growth.

We believe the organization of the Foreign Society, twenty-four years ago, was wise. We were with those who organized it. It was wise, because the time had not yet come in our history when the churches as such were ready to enlist in the work of Foreign Missions. The work had to be begun by individual members until the churches were prepared to take it up. They are now prepared to do so—those that are engaged in mission work at all. The reasons which made the organization of a foreign society wise no longer exist. The work can now be carried forward by the same organization that does the home work.

We need but one national missionary organization for both home and foreign work, with as many boards or committees to look after the special features of this work as may be found expedient. With one missionary society, one set of officers, one national convention, one set of committees, the work would be greatly simplified. We have already consolidated the work of negro evangelization with the other home work, and this was a move in the right direction. Another move equally wise would be to allow a small per cent. of the missionary offerings to be set apart for Ministerial Relief. This would save a special offering, would put that fund on the basis where it legitimately belongs, and would bring in a steadier income for it. Just as fast as the churches become educated in mission work and make it a matter of their regular, systematic, conscientious giving they will need to make fewer offerings, but they will be larger and more generously participated in. Many of our churches are adopting the plan of taking two offerings a year. These are collections, merely, but special efforts are made to enlist the whole church in making an offering worthy of the cause for which it is made.

Of course, the objection that bequests made to the several societies would be endangered by this consolidation will be made, but it requires no great amount of legal lore to understand how one society can be made the legal successor of another in a way to secure all its bequests. The Congregationalists have a similar scheme of consolidation of missionary societies on hand. The Outlook, in discussing the question, advocates the consolidation of four societies into one, "with one general secretary and one executive committee." Concerning the advisability of this it says:

> There would be some advantages of economy in administration, some saving of duplication in energy, some avoidance of what is now necessary friction; but the great advantage would be that which always comes from unification of work when it is animated by a common spirit and seeks a common end. The Congregational missionary operations are now suffering from the same cause which impedes the efficiency of our army, the various departments of which are not brought into due subordination under one commanding officer. The remedy for those evils, in the one case as in the other, is a radical reorganization of the work so as to give it a single purpose, a single plan and a single supreme executive head.

The Outlook does not seem to have any fears about the forfeiture of bequests to these societies, which must be very large.

The matter at least seems to us of sufficient importance to justify a calm and dispassionate consideration of the subject. There is no need for mere controversy, but if any one can contribute anything toward the solution of the problem, he should do so. We all desire the prosperity of our missionary work, and at most there can be but a difference in judgment as to the best methods of realizing this end. There need be no haste in reaching a conclusion on this question. We should favor the plan of appointing a large committee to consider the problem for a whole year and report at our next annual convention following the Jubilee Convention. Surely, there would be no harm in looking the matter full in the face to ascertain what there is in it.

W. K. PENDLETON'S DECEASE.

We have been greatly touched by the death of our distinguished and venerable brother, Dr. W. K. Pendleton, of Eustis, Fla. Brother Pendleton has filled a very high place in the councils of the brotherhood through the larger part of our history. He was intimately associated with Alexander Campbell, both in his educational and editorial work, and succeeded him as president of Bethany College and as editor of the Millennial Harbinger. He was a Virginian by birth and culture, and no higher type of the true Virginia gentleman have we ever known. He was a scholarly man. His information possessed a wide range. There were few subjects upon which he could not talk intelligently and instructively. He had a philosophic mind, that looked into the meaning of things. He had a passionate love of nature, and we loved to hear him talk of the various kinds of fruits and flowers, their methods of culture and characteristic qualities. He was familiar with the political history of the nation, as well as with its religious development. He was a graceful speaker, but it was as a writer that he excelled. No writer among us possessed a purer literary style than he. He was master of the finest English. He had a comprehensive knowledge of our history as a religious body, and of our principles and aims. His was a broad and generous mind. He could never have been a hobbyist, and his culture was too broad and generous for him ever to have been a sectarian.

Resigning the presidency of Bethany College, he retired to the lake region of Florida, and bought him a beautiful home and orange grove in the edge of Eustis, and on the lake of the same name. It was an ideal home. It was the pleasure of the editor of this paper to visit him and his family there more than once. We were surprised to find on conversing with him—and what a conversationalist he was!—how remarkably he kept up with the best thought of the age. There, in his Florida home, amid his orange trees, surrounded by his books and magazines, he kept in touch with all the great movements of the times, and discoursed wisely concerning them. We can never forget those charming days spent with him at Eustis, nor our long talks together concerning the things of the kingdom of God. No home ever dispensed more genial hospitality than did that of Brother and Sister Pendleton. Through his influence and aid a church was organized in Eustis and a neat church building erected. It was our pleasure to assist in the completion of this building after a visit there, by writing letters to a number of his personal friends throughout the country, asking donations to purchase windows for the building, and especially a memorial window in honor of him. The cheerfulness with which his friends responded was a tribute to his high character and influence.

It was his custom to visit Bethany each summer at the commencement time. He did so in June last, and remained North until the time of his departure. This was as it should be. Where else could the great and good man have breathed his life out so peacefully as amid the beloved hills that surround Old Bethany, and on the scene of his long labors for so many years?

Truly, a great man in Israel has fallen; yea, rather has ascended, but his influence will linger with us and his example and his life will remain a permanent legacy to the brotherhood with which he was identified. At a good old age, full of years and crowned with the love and respect of his brethren, he has fallen asleep in Christ. Our profound sympathy is extended to his beloved wife and family in their bereavement.

INDUSTRIAL EMANCIPATION.

With all the expansion of freedom during the present century in politics, religion and trade, there is still another great achievement before us; that is the phase of the social problem known as the emancipation of industry. The serfdom of the feudal ages has been exchanged for an industrial system scarcely less degrading to the manual worker.

The facts in the case are sufficiently distressing to contemplate. According to English statistics, compiled by Mr. Chas. Booth and others, there are 1,300,000 persons living in London below the margin of poverty, a million persons in Great Britain in a state of chronic want, General Booth's "submerged tenth," another million receiving poor law relief, and multitudes of workers, skilled and unskilled, earning very meagre wages, barely enough to keep body and soul together, when they can get anything to do. In contrast with these facts it is estimated that one million individuals among the rich receive more than twice as much of the annual income from labor as the millions who actually produce it. The distress from existing conditions in Great Britain is appalling.

When we turn to the United States the condition and prospects of labor are scarcely more gratifying. Here the infernal sweating system has its multitudes of helpless victims, and the number of the unemployed is being constantly increased by the formation of "trusts." The Commercial Travelers' Association has recently declared that 35,000 members had thus been thrown out of employment. The slaughter of the innocents, the ruin of the weak, is not less numerous in other departments of the industrial service. The growth of colossal trusts and the control of great railway systems by three or four inordinately wealthy individuals is unfavorable to the well being of the worker. Those who argue that these combinations minister to the commercial supremacy of the nation and to a wonderful development of its wealth should consider if the degradation of a nation's manhood and a new serfdom is not too high a price to pay for concentrated wealth.

The present state of confusion and injustice in the industrial world is marked by an increasing number of strikes and the greater violence that characterizes them. An English contemporary observes that the strike epidemic this summer in the United States has been attended by more than the average of unreason and savagery. It remarks that the acme seems to have been reached in a murderous assault in New York upon a physician, whose offense was that he had dressed the wounds of a non-union man or "scab." In Cleveland two druggists refused medicine to a sick man lest they should suffer from the boycott laid by the Union on all tradesmen who should sell to persons traveling by the cars of the hostile corporation. In the same city a physician called to attend a sick child, was warned by the Union not to go to her, as her father was a "scab." He replied by bidding them serve notice of the boycott on the Almighty, as the child would soon be in heaven. The underlying significance of these incidents, with such others as the use of dynamite, involving innocent lives in the wreck of cars, is the desperately brutal temper revealed among many workingmen as ripe for any sort of revolutionary violence, and needing only favorable conditions to break forth into sansculottism. Indeed, one may hear the remark nowadays at both ends of the social scale, from bankers and day laborers, that a social revolution is nearing.

But notwithstanding these facts on the dark side of the problem, there are at least three considerations that indicate a peaceful and satisfactory solution.

First, ethical considerations are more and more taken into the account. The crystallization of selfishness known as "vested interests" will not at once and without a struggle adbicate its throne, but common justice, the claims of humanity and the rights of Demos, the Old World aristocracies themselves are beginning to recognize. The parable of the Good Samaritan as the exposition of Christian humanity has more significance to the consciousness of the modern man than it ever had before.

Second, the growing distrust of war makes for industrial progress.

Third, to this end also the co-operative movement is contributing effectively. In New Zealand, where co-operation has been carried to the verge of state socialism, there are no strikes and no social problem. The reconciliation between capital and labor lies in this direction. The brutal competition on which our civilization is largely based makes for poverty, strife and revolution; co-operation is a moral force, it elevates the character of the worker. An additional influence making for this emancipation is the sympathy and support of Christianity. It is not too much to say that the church has the power, if she has the grace to use it, to put an end to industrial slavery. On our shoulders, dear Christian brethren, to a large extent, lies the responsibility of its suppression or perpetuity. If the iron of gospel brotherliness and humanity has entered into our souls, we will stand for equality of opportunity and

the rights of man as our Brother and Savior Jesus Christ stood for them. The Golden Rule is the solution of the industrial problem.

Editor's Easy Chair.

OR

MACATAWA MUSINGS.

A strong south wind is blowing to-day and the monotonous roar of the waves, breaking upon the beach, sounds like a dirge for the dying season. Bursts of sunshine through the flying clouds fill the lake with changing colors. Gazing out through my study window toward the southwest to the far horizon, the lake presents the appearance, as I have noted before in these musings, of a wide-stretching meadow on which a vast flock of white sheep are feeding and frisking. What a charm and mystery there is about such a scene! I often find myself wondering what mysteries lie hidden beneath these blue depths of water. If the waters were suddenly dried up, what a mighty basin there would be, and what treasures there might be found in it! What innumerable tribes of living things live and move and have their being in these waters! Much of the charm which we find in the ocean, or in these vast inland seas, comes, no doubt, from the mystery connected with them. Is it not also true that much of the charm of life comes of the mystery in which it is involved? Who knows what to-morrow will bring forth? What plummet line has ever fathomed the mysterious depths of the human soul? Whose vision has penetrated into the unseen realities of the spiritual universe which lies all about us? How mean and vulgar a thing life would be, stripped of these mysteries and reduced to some mathematical formulæ which we could readily comprehend! Often I find myself lost in these reveries, under the spell of these surroundings, with "thoughts that lie too deep for utterance."

Speaking of mystery, I can remember the war which some of our preachers used to make against it in the years long past. Some of them had a great passion for dispelling mysteries. Even the "mystery of godliness," before which Paul stood in awe, was dissipated by their touch and became a very commonplace affair. Passages of Scripture whose profound meaning had baffled the commentators for centuries were made plain as daylight by these new expositors. Let one example suffice: That early promise, made in the Garden, that the seed of the woman should bruise the serpent's head, simply meant that whenever a man should see a snake he would endeavor to put his heel on its head and crush it! How simple! The people said he made the Scriptures "very plain." If I should take a bucket of water out of Lake Michigan and call it the lake, I would indeed rob it of its mystery, but *my* lake would float no commerce, would support no tribes of living things in its mysterious depths, and would fill the soul with no feelings of awe or grandeur, gazing upon its vast expanse and listening to the deep music of its resounding billows. By this same process we can take all the mystery out of godliness. If we could only get God and the supernatural out of the universe, we might get rid of mystery; but as long as God is in the Bible, and in the world which he has created, filling them with his glory and majesty, the shadows of these vast infinities which men call mysteries are bound to fall across our finite minds. Better far the mystery with the faith that accepts that which it cannot understand than to have God and the universe brought within the scope of our finite knowledge.

Speaking of knowledge: How little there is of it compared with what we do not know. We know only a few things and we know these imperfectly. Here we see through a glass darkly. What then? How shall we get on in a world where there are so many things we do not understand? "We walk by faith, not by sight." This is a contrast between trust and knowledge. We cannot be expected to understand here in the flesh all of our Father's dealings with us. His view takes in the eternities; our vision is limited to a few brief years. Walking by faith is a necessity growing out of our limited knowledge. No doubt, too, there is a discipline in it for our spiritual culture which would not be in walking by sight. No doubt our knowledge will increase as the years go by, but we shall never outgrow faith. It will never be "swallowed up in sight." Otherwise, why is it that our faith increases as our knowledge increases? Every Christian is conscious that his faith in God and in unseen realities grows stronger as the years go by, until it becomes independent of many props which at one time he regarded as quite essential to it. This is but a normal develment of a faculty of our nature, under the life-giving power of Christ, and is an essential and enduring element of Christian character.

"But the greatest of these is love," and love is the greatest mystery in the universe. Who can analyze love? Who can fathom the depths of mother-love, to say nothing of the infinite depth of the love of God? It is love that cements and unifies. Where love prevails it isn't necessary that we all see alike and understand alike. This might be necessary in a system where love was not an essential part. It is not so in Christianity. The church is composed of many grades of minds, many degrees of culture, every variety of temperament and taste, and different degrees of progress in knowledge and in faith. Only love can make a unity out of all this variety. Men used to burn each other for their difference of opinion, in their zeal for soundness in the faith, but love never presided at any *auto da fe*. It would have quenched all the martyr fires with its tears of compassion if it had been permitted to do so. Love does not accuse a brother of disloyalty to Christ because he does not interpret a portion of His Word like his brethren do. It thinketh no evil. The man who loves his brother can conceive of the possibility of himself being mistaken and his brother being in the right in any matter of difference. Faith alone is unequal to that task. Yes, Paul is right: "The greatest of these is love." And John is right: "God is love." And the poet is right:

> "Love is the golden chain that binds
> Our hearts to heav'n above;
> And he's an heir of heav'n who finds
> His bosom glow with love."

The Jubilee Convention comes on apace. How many hearts are turning toward it with great expectation! Let us hope that it will be as inspiring in retrospect as it is in prospect. But we shall have a foretaste of the great Jubilee Convention, no doubt, in the convention of the brotherhood of the state of Missouri, which meets in the capital of the state, October 3. This, and the educational conference which precedes it, will deal with problems of vital interest to the cause of Christ in the state. What Missourian does not look forward with interest to one of her great annual gatherings? There are a number of faces we always expect to meet there, of men and women with whom it is a delight and an honor to be associated in Christian service. There should be a great gathering at Jefferson City, this year, and the representative men and women of the churches of the state should be present to take counsel together concerning the important interests of the cause, and to strengthen each others' hearts for the great work that lies before us. I am looking forward with interest to meeting once more in that convention the men and women whom I have so long known and loved. May the spirit of grace and wisdom rule in its councils, and may its issue be to the glory of God and the advancement of his kingdom.

Edgewood-on-the-Lake,
Macatawa, Mich.

Hour of Prayer.

CAUSING OTHERS TO STUMBLE.

(Rom. 14:13 23; 1 Cor. 8:9-13.)

(Uniform Midweek Prayer-meeting Topic, Sept. 20.)

CENTRAL TRUTH: *Neither liberty nor knowledge divorces us from the obligation to regard the welfare of others in our personal actions. They emphasize that obligation. We are, in an important sense, our brother's keeper.*

It is characteristic of the breadth and all-sidedness of Paul's character that in the midst of his conflict with the Judaizers in behalf of liberty he should pause to drop a word of caution against the abuse of liberty in disregarding the welfare of others. It is well to "stand fast in the liberty wherewith Christ hath made us free." It is right to resist the efforts of those who would bind on the church rites and customs not taught by Christ, and to refuse to be limited in our Christian liberty by the opinions and traditions which have been outgrown; but we may not exercise our personal liberty in a way to cause our weaker brother to stumble.

This was a very practical question in the Corinthian church, made up as it was of converts from Judaism and paganism. Was it right to eat meat offered in sacrifice to an idol? It is not wrong in itself, is Paul's answer, but if the eating of such meat is likely to lead your weak brother back into idolatry, it is better to abstain from eating it. It is more Christlike to waive one's right in the interest of a brother's salvation.

The same question, essentially, existed in the church at Rome, and the same advice is given. In this passage from the Roman letter Paul admonishes the church not to "judge one another any more, but judge ye this, rather, that no man put a stumblingblock in his brother's way, or an occasion of falling." He understands that "nothing is unclean of itself," but if any one "counteth anything to be unclean,

to him it is unclean." If any one performs an act innocent in itself, believing it to be wrong, he thereby commits a wrong in his own conscience. But why should we destroy or even grieve our brother, for whom Christ died, by eating meat, seeing that "the kingdom of God is not eating and drinking, but righteousness and peace and joy in the Holy Spirit?" So this general conclusion is reached: "It is good not to eat flesh nor to drink wine nor to do anything whereby thy brother stumbleth."

It is one thing to acquire knowledge; it is another thing to so use that knowledge as not to make it an occasion for stumbling to others. This is a needed word of caution to all advanced thinkers. It is one thing to maintain our liberty in Christ. It is another thing to so use that liberty as that it shall become neither a cloak for licentiousness for ourselves nor a stumbling-block for others. This is a word of caution to all those who have fled from the tyranny of ecclesiasticism to find liberty in our freer churches. How to use knowledge and liberty so as to be a help instead of a hindrance to others is quite as difficult, and quite as important, too, as the securing of them. Many a man knows how to acquire wealth, but few, comparatively, know how to use it for the welfare of others.

We have in this lesson the elementary and foundation principle of a true sociology, viz., regard for each other's rights and welfare. We cannot act independently of our neighbors. We must consider what influence our actions have upon others. Each one must "look not upon his own things only, but also upon the things of others." This is Christianity; nothing short of this meets the demands of Christ's law of "bearing one another's burdens." This will help us to see how far society is at present from being truly Christian. Our whole social and industrial order needs to be brought into harmony with this teaching of Paul, which is but a reflection of the teaching of his Master and ours.

This mutual regard for each other's welfare is the bond of unity in the local church. Where it prevails there are no church quarrels, strifes or divisions. In such a church the strong will "bear the infirmities of the weak," and all will "follow after things which make for peace, and things whereby they may edify one another."

These passages furnish no warrant for the practice in support of which they have often been quoted, of attempting to enforce one's crochets and opinions on his brethren on the ground of conscientious scruples. They are not a rule whereby the weak may govern the strong, but by which the strong may bear the infirmities of the weak. They are not intended to bind liberty and knowledge in the chains of opinionism and narrowness, but to point out how both liberty and knowledge should be used with due regard to the welfare of others. It is a more serious matter than many of us have imagined to put a stumblingblock in the way of one of the weakest of God's children. Just in proportion as we have knowledge and influence is it important that we seek to avoid this danger and to make our power an unmixed blessing to others.

PRAYER.

O Lord, we thank Thee that Thou didst condescend to take our nature upon Thee and to become one with us, that Thou mightest become our Savior and Redeemer. When Thou wert here in the flesh Thou didst not seek to please Thyself, but others. Thou didst not serve Thyself, but humanity. Thou madest Thyself of no reputation that Thou mightest lift us up to the true dignity of sonship. May this mind which was in Thee, O Lord, be also in us, that we may serve one another and seek each other's welfare. Forbid, we pray Thee, that we should be guilty of putting a stumblingblock in the way of others, but let us seek, rather, to edify one another and to bear each other's burdens. So shall we be Thy disciples indeed, and shall show to the world the beauty, the unselfishness and the power of the religion which Thou hast taught us. For Thy name's sake. Amen!

Questions and Answers.

In a series of meetings conducted by Evangelist W. B. Holcomb (Methodist) he was preaching on John 3:5 and said: "If this passage were translated correctly it would read, "Born of the WORD *and the* WIND," *instead of "water and Spirit." Does Thayer so translate the above Greek word?*

2. Is the conversation between Jesus and Nicodemus in figurative language?

Stuart, Va. *I. A. Briggs.*

No scholar who has any reputation to maintain would venture to give any such translation to the Greek phrase rendered "born of water and of the Spirit" in the authorized version. Mr. Holcomb may be a well-meaning man, and may accomplish some good as an evangelist, but evidently if he had more *Spirit* and less *wind* in his theology he would be a more efficient evangelist. *Hudor* is the regular Greek term for water, and *pneuma* is the regular Greek word for spirit. There is something very crooked in the theology that requires these words to be twisted out of their ordinary meanings to serve its needs.

2. The spiritual change wrought in a person in becoming a Christian is here figuratively described as a birth, but the terms used in describing how this birth is effected are not figurative.

I recently heard one of our leading evangelists say: "It is foolishness to suppose the apostle Paul was an unmarried man; he was a widower." By what authority is this claim made? *A learner.*

Weatherford, Texas.

There is pretty clear evidence that Paul was a member of the Sanhedrim. He says that when Stephen was on trial he cast his vote against him, which would imply this official position. It is claimed that only married men were members of the Sanhedrim. In addition to this evidence, Paul's advice on the subject of marriage has been thought by many to indicate personal experience in the marriage state. We think the tendency among scholars to-day is to regard Paul as having been married at one time in his life, though the testimony seems hardly decisive enough to justify any dogmatism on the subject.

Did Paul see Jesus as the other apostles saw him, or does he mean, in 1 Cor. 15:8, that he saw him by the eye of faith?

I. M. Carter.

Ponca City, O. T.

There is no evidence that Paul ever saw Jesus in the flesh. He saw Him, however, in a vision near Damascus at the time of his conversion, and this is what is referred to in the passage cited above. We must regard this as an actual appearance of Christ to Saul, and must understand that Paul actually saw Him with his own eyes, for he was blinded by His glory. This actual seeing of Christ was essential to his witness to His resurrection.

Did not the Jews at the time of Christ believe their own Scriptures? Why, then, did they reject Christ, "of whom Moses and the prophets wrote?" *H.*

No; it can hardly be said that the Jewish leaders who rejected Christ believed their own Scriptures. They *thought* they did; they had a superstitious reverence for the sacred writings, and were sticklers for every letter of the law, but they lacked spiritual understanding of its meaning, and hence lacked true faith. They were literalists and legalists. The Savior said to them: "You search the Scriptures, and in them ye think ye have eternal life, and they are they which testify of me." This is not a command to search the Scriptures, as the common version would indicate, but a statement that they *did* search the Scriptures and looked to them for eternal life, but eternal life was not to be found in a slavish conformity to the letter of the law, but rather in the hearty acceptance of Him of whom these Scriptures testified. In vain do they study the Scriptures who do not see behind the book "the Man in the Book." The Scriptures are not an end, in themselves, but a means to an end. The men who are the greatest sticklers, to-day, for the mere letters of the Word, and who quote their favorite passages unceasingly to prove their favorite theories, are by no means men of greatest faith. Many of these still reject Christ in spirit in their contention for some favorite hobby or pet theory. There is a class of religionists who believe they are doing God service in breaking up churches by the reiteration and literalistic interpretation of certain passages of Scripture which they hold as the touchstone of true orthodoxy. Beware of such. "If any man have not the Spirit of Christ he is none of His," although he may have the whole Bible by heart, and hold to the inspiration of its capital letters and punctuation marks.

A preacher recently said, while preaching on the text, "I am the vine and ye are the branches," that this applies only to the apostles; that his disciples to-day are not branches. I did not accept his teaching. Was he right? *J. W. Adams.*

Lebanon, Kans.

The passage referred to above teaches the vital relationship between Christ and His disciples. This relationship is as true and real to-day as it was in the days when Christ uttered the remark. The point is that as the vine is the source of life to its branches, so Christ is the source of life for men, and those only truly live who are in vital connection with Him. There is a tendency among some teachers to limit many of the promises and truths of the gospel to the apostolic age, to the impoverishment of the Christianity of to-day. According to this theory of interpretation Christianity, instead of being true to the vision of Ezekiel, beginning as a shallow stream and flowing on in an ever-deepening and widening channel, is just the reverse, growing shallower and narrower as the ages pass by. Aside from the miraculous phenomena associated with the introduction and confirmation of the gospel we need place no limit upon the fullness of divine life possible to Christians to-day.

Reformation of the Nineteenth Century

NINE DECADES OF HISTORY

CHRISTIAN UNION IN OUR NATIONAL CONVENTIONS.

BENJAMIN L. SMITH.

The Convention of 1890, appointed a standing committee on Christian union as follows:

B. B. Tyler, F. D. Power, C. L. Loos, T. P. Haley, R. Moffett. B. B. Tyler, as chairman, made annual reports on Christian union, of which the following is a summary:

There is an increasing interest in the problem of union. This is manifest in many places and ways. It is expressed in favor of a more intimate union among Christians, and in Christian Endeavor and other similar conventions it is uniformly cheered to the echo. All attempts to apologize is met with an ominious silence. The people eagerly listen to every man of prominence who speaks in favor of a union of the children of God for worship and work. All that is written on the subject by men who are known in the church is read with avidity. The principal Protestant denominations have expressed a desire for a fuller realization of the unity for which the Christ prayed. The Free Baptists, Christians and Congregationalists are engaged in a serious courtship. There is more than a possibility of an open and formal union of these brethren in the not distant future.

Sometime since the Methodists, of Canada, sunk their minor differences to such an extent that there is now simply the Methodist Church of Canada. There is a tendency on the part of those who are most alike to come together in a visible union. It begins to look as if all the Presbyterians will in time unite, all Methodists, Baptists, etc. And while such a union of denominations is not that for which our Lord prayed, it is a step in the right direction and should excite our gratitude and lead us to thank the Head of the body, our Lord Jesus Christ.

There are five definite plans of union before the people:

1. The first to be named in this report is the last that has been presented: it is the scheme of the Pope, and so the Catholic Church. "Submission" is the only word which exactly characterizes this plan. The way to the reunion of all Christendom is for all men, churches and institutions to acknowledge the Pope as the vicegerent of God, and humbly submit to his authority. Submission to "His Holiness" on the part of all who believe will solve the problem of union among Christians.

2. The word "consolidation" describes the plan of union proposed some years ago by the House of Bishops of the Protestant Episcopal Church in the United States and the Lambeth Conference.

So prominent has this scheme been for a number of years that we are generally familiar with its terms. Innumerable articles have been published in newspapers, religious and secular, in dignified reviews and stately quarterly, as well as stereotyped books.

The four articles as proposed by the House of Bishops, and amended by the Lambeth Conference, are as follows:

First. The Holy Scriptures of the Old and New Testament, as containing all things necessary to salvation, and as a rule and ultimate standard of faith.

Second. The Apostles' Creed as the Baptismal Symbol, and the Nicene Creed as the sufficient statement of the Christian faith.

Third. The two sacraments ordained by Christ himself—Baptism and the Supper of the Lord—ministered with the unfailing use of Christ's words of institution, and of the elements ordained by him.

Fourth. The Historic Episcopate, locally adapted in the methods of its administration to the varging needs of the nations and peoples called of God with the unity of his church.

An important contribution to the current discussion of the problem of union was the publication of a symposium in the Independent newspaper, March 8, 1894, on "Ministerial Reciprocity," to which only bishops in the Protestant Episcopal Church contributed. There were thirty or more contributors, who with one voice declared that they were willing to recognize as ministers of the gospel only those who have been set apart to this sacred service by Episcopal ordination. This was an important contribution as tending to show how little, after all that has been said, the Episcopal Church is willing to promote unity and union.

3. A plan of denominational confederation has found much favor among Presbyterians. A meeting was held in Philadelphia last April in which representatives of eight Presbyterian and Reformed denominations in the United States considered and agreed on a plan of federal union, which was ordered to be forwarded to the Synods and General Assemblies of the churches represented. The churches officially represented were the Presbyterian Church in the United States of America, the Reformed Church in the United States, the United Presbyterian Church, the Reformed Presbyterian Church (General Synod), the Reformed Church (Synod), the Cumberland Presbyterian Church and the Associate Reformed Synod of the South.

4. The fourth plan of union is well described by the word "compromise." The Congregational State Association of New Jersey, at its meeting in East Orange last April, said:

We propose to the various Protestant Churches of the United States a union, or alliance, based on—

1. The Scriptures of the Old and New Testaments, inspired by the Holy Spirit, as containing all things necessary to salvation and as being the rule and ultimate standard of Christian faith.

2. Discipleship to Jesus Christ, the divine Savior and Teacher of the world.

3. The Church of Christ ordained by him to preach his gospel to the world.

4. Liberty of conscience in the interpretation of the Scriptures and in the administration of the church.

Such an alliance, the report continues, should have for its object, among others:

1. Mutual acquaintance and fellowship.

2. Co operation in Foreign and Domestic Missions.

3. The prevention of rivalries between competing churches in the same field.

4. The ultimate organic union of the whole visible body of Christ.

This action will become the proposition of ten Congregational denominations in the United States.

5. The plan of union proposes to go back to the apostolic age and restore the unity which existed among the believers in the beginning.

In that one catholic, apostolic church we have an example and model of church unity. This model shows that the believers in Jesus in the apostolic age were:

1. United in their creed. They believed in Jesus as the Christ, the Son of God. This was and is the creed of Christianity. The church needs no other.

2. Their ordinances were two—baptism and the Lord's Supper—ordained by Christ, the Head of the body.

3. Those early disciples endeavored to be Christlike, and to do whatever the Master would like to have them do.

If in the apostolic church, as described in the New Testament, we have an example and a model of unity, then this must be the basis and nature of the unity which we would seek in our day.

The Christ said (John 12:32), "And I, if I be lifted up from the earth, will draw all men unto myself." This would be unity in Christ.

When Paul discussed this very subject in its relation to the Church of God in Corinth (1 Cor. 3:11) he said: "Other foundation can no man lay than that is laid, which is Jesus the Christ." Believers need more of the Christ in them in order to the unity desired by our Lord. More of the mind of Christ, more of the Holy Spirit dwelling in our hearts by faith, will promote the cause of unity far more satisfactorily than any of our addresses or resolutions.

"Heaven is the abode of unity, and when the spirit of unity comes into a soul or into a church, it cometh from above." "Discord is of the earth, or from beneath." The divisions of Christians show that there is still much carnality amongst them. The more carnal a Christian is, the more sectarian will he be; and the more spiritual he is, the more loving and forbearing and self-renouncing are you sure to find him. And it is with Christian communities as with individual Christians.

Happy church, where sectarianism shall shall first be swept away in an inundation of love and joy, whose communion shall first break forth into the purest and holiest, and yet most comprehensive of all communions—the communion of the Holy Ghost! Would to God that church were ours.

"THE HIGHER CRITICISM AND THE CHRISTIAN-EVANGELIST."

F. N CALVIN.

I have just read the CHRISTIAN-EVANGELIST of August 31st, and find myself involuntarily sharpening my pencil to say some things that press for utterance.

I read with special interest Bro. Assiter's article on "The Higher Criticism," and the editor's reply. I am not a "Higher Critic" because, as the editor says, I do not feel myself equipped for the work, nor have I in addition to my many other duties the time for that sort of investigation. I can say frankly, from what I have already read, that I have no sympathy with "Destructive Criticism." Hence it may not be assuming too much to ask for a hearing on this question.

I have been a constant reader of the CHRISTIAN-EVANGELIST for many years, and feel fairly familiar with the positions taken by its editor. I find myself in as little sympathy with a class of criticism that has been developed of late against the CHRISTIAN-EVANGELIST as with the "Destructive Bible Critics." I recently overheard a conversation in which it was claimed that the attitude of the CHRISTIAN-EVANGELIST toward the "Higher Criticism" was causing it to lose favor and patronage among some of the brethren. I know nothing of the grounds of the rumor, nor whether it be true or false.

It may be mental obtuseness on my part, but I must say that I have been wholly unable to see anything endorsed by the editor of the CHRISTIAN-EVANGELIST that should in any way or at any time even tend toward the loss of confidence. I sometimes see statements in the CHRISTIAN-EVANGELIST that I cannot endorse. But what of it? Should they have been suppressed for that reason? By no means. They at least stimulate thought and investigation, and I am not compelled to accept them. Indeed, it would be a very dull and uninteresting paper that admits to its columns only what we have all thought out and endorsed. For twenty years I have been charmed with the spirit of the CHRISTIAN-EVANGELIST.

It has shown the true spirit of liberal, broad-minded journalism. It has brought from its rich storehouse things new and old; it has endeavored to keep its readers posted in not only what is being done, but also in what is being thought along religious lines. It has ever been open and fair in its dealings with different sides of living questions. It has kept up with the age in which it is living; and to do this I doubt not that during the last twenty years it has passed between many a Scylla and Charybdis known only to those behind the engine or in the pilot house. It has brought before us some of the best thoughts of up-to-date thinkers, not necessarily because it has "championed" all they say; but, thanks to its wise management, to let us know what the world of to-day is thinking and saying. I must say that I regard it as being not only unjust, but exceedingly unfortunate that any of the readers of the CHRISTIAN-EVANGELIST should so far misunderstand its true position as to get or give the impression that it is the special "champon" of the "Higher Criticism."

As for the Higher Criticism, it, like many other questions that have arisen in this century, is here to stay. It will not destroy it for us to make faces at it, or paint ugly pictures on balloons and send them up to frighten the people.

Nor can we answer its arguments by saying hard things about some of its advocates. For we know that it numbers among its advocates some of the best men in the churches to-day.

I have no doubt that many extreme positions have been taken. I am quite satisfied that the same is true with regard to the "orthodox" view. I have no idea that the last word has yet been spoken on either side of these questions. I have not the slightest doubt but that the truth will endure, and that is all that any of us should ask.

The position taken by the editor of the CHRISTIAN-EVANGELIST in his Texas address (which I had the pleasure to hear), is an impregnable position, and is, to my mind, the only one for our brethren to take. We have been wont to condemn others for not being open to invetigation. Can it be possible that we have cultivated the same spirit, so that we become alarmed if one of our papers or scribes calls our attention to a new thought, or takes a position different from the one we have been accustomed to hold? "Tell it not in Gath, publish it not in the streets of Askelon, lest the daughters of the Philistines rejoice." Have we learned all of the truth? Whoever arouses us from our self-sufficiency and makes known to us truth is a helper. Sometimes our enemies are our best monitors. While I would not for one moment depreciate the value of character in a teacher, yet the special and vital point to the Disciple is *the truth* of the thing taught. Instead of casting reflections upon the character of the teacher, as the opponents to truth have always done, it is the duty of the Disciple to investigate the teachings, and if they be true, accept them, but if false, reject them. It is no credit to any one, nor is it an act of piety, to cling to any view simply because that was his former position.

The columns of the CHRISTIAN-EVANGELIST have ever been open to the best thought of good men who are trying to advance the kingdom of God on earth. For one, I want to express my appreciation of its course. I am not able to take all of the religious journals that are now being published, but I do want to know something of what others are thinking. I feel under no obligation to endorse everything that appears in it or any other paper, and yet I am glad that it is liberal enough to publish these things, so that I may know the best thoughts of the age.

Milwaukee, Wis., Sept. 1, 1899.

"WAS JOSEPH SMITH A POLYGAMIST?"

D. H. BAYS.

Under the above headline the editor of the Saints' Herald, Lamoni, Iowa, undertakes to answer certain very significant statements now going the rounds of the press, the burden of which is to the effect that Joseph Smith, the founder of Mormonism, was an actual polygamist at the time of his death. This charge has ever been strenuously denied by the people of the "Reorganized Church," over which Joseph Smith III., son of the prophet, presides, and in the editorial under consideration he tries to destroy the force of the testimony of the witnesses who give evidence in the case now pending.

At Salt Air, a point near Salt Lake City, Utah, June 1, 1899, a celebration was held in honor of the 98th birthday of Brigham Young. At this banquet it is said that no less than six of his surviving "plural wives" were present. Among these were Mrs. Zina D. Huntington Young and Mrs. Emily D. Partridge Young. These women, it is alleged, were once the spiritual or polygamous wives of Joseph Smith, Jr. This, of course, created quite a stir among the faithful of the Reorganized Church, and letters soon began to pour into the Herald office requesting the editor to reply. In obedience to this demand Pres. Smith undertakes the hurculean task, but how well he succeeds in refuting the charge may be seen by what follows. The Herald editor introduces his defense by saying:

"First, we will state that the question as to whether Joseph Smith taught or was in the practice of polygamy or not, is not a material one so far as our faith is concerned; for Jesus Christ, and not Joseph Smith, is the author of that faith, and the conduct of Joseph Smith cannot affect it. Only our estimate of Joseph Smith as a man can be affected by his conduct" (Saints' Herald, Aug. 2, 1899, page 491).

To the above statement several objections may be urged. We are left to infer that the "conduct of Joseph Smith," while it may affect our estimate of him "as a man," yet it cannot affect his standing with God *as a prophet*. This is the sheerest pettifoggery, and is doubtless intended to serve as a convenient subterfuge behind which to hide in the event that the prophet is proved to have been a polygamist. The position is untenable and cannot be maintained by any scriptural example. No prophet or apostle was ever called of God to reveal a great saving truth, and fell because of his innate corruption. *Not one.*

Besides this, if the conduct of Joseph Smith cannot affect the cause for which he stood, why does Pres. Smith and his followers persist in maintaining that the conduct of Brigham Young and his followers did so affect the same cause; that God rejected them "as a church with their dead?" The premise is wrong, the argument faulty and the conclusion erroneous.

The Saints' Herald affirms that "Jesus Christ, and not Joseph Smith, is the author of that faith"—the faith of Latter-day Saints. This statement I unhesitatingly and most positively deny, and I hereby now publicly challenge any man among them to meet me in oral or written discussion and try to make this statement good if he can. Neither Christ nor his aposples dreamed of such a system as that offered to the world by Joseph Smith; and *no such system has ever been taught by any body of people, either before or since Christ.* We shall wait patiently to see what champion of this pseudo religion will take up the gauntlet and enter the field of contest.

As to whether Joseph Smith was a polygamist, the Herald editor says:

"The rules of evidence do not require any one to affirm the negative, hence we do not affirm that he was not guilty, but call upon those making the charge to establish their affirmation; but we claim the right to examine the testimony offered. This we consider legitimate and fair.

"Let us examine the evidence upon which the claim is based, that these two women sustained that relation to Joseph Smith."

The Herald editor then quotes from a work known as "Representative Women of Deseret," page 12, as follows:

"Sr. Zina was married in Nonuoo, and had two sons; but this not proving a a happy union, she subsequently separated from her husband. Joseph Smith taught her the principle of marriage for eternity and she accepted it as a divine revelation, and eternity, after the order of the new and everlasting covenant."

In order that the reader may understand the terms employed in the above quotation a brief explanation is necessary. The term "sealed" means "married" by the authority of the "priesthood of the church." "Sealed for *time*" means that the persons so married may live together as husband and wife here on earth, but cannot retain that relationship in the world to come. "Sealed for *eternity*" means that the parties are not to live as man and wife on this earth, but that they shall sustain such relations during "all eternity." "Sealed for *time* and *all eternity*" means that the parties so sealed may live together here and through "all eternity." Mrs. Jacobs was sealed to the prophet for *time and all eternity*. Thus it will be seen that a man under this rule of Mormon law may induce another man's wife to be "sealed" to him for "all eternity;" but this "spiritual marriage," or marriage for eternity, does not, however, release the woman from her

legal obligations to the husband. Thus she may have two husbands at the same time. This, as anybody can see, is but the stepping-stone to the ruthless invasion of the sacred precints of home, and the destruction of the peace and happiness of the family. Respecting this very matter, Pres. Smith himself has said:

"That [spiritual marriage, or marriage for eternity] once started, the idea grew; spiritual affinities were sought after, and in seeking them the hitherto sacred precincts of home were invaded; less and less restraint was exercised; the lines between virtue and license, hitherto sharply drawn, grew more and more indistinct; spiritual championship, if sanctioned by a holy priesthood, to confer favors and pleasures in the world to come, might be antedated and put to actual test here, and so the enjoyment of a spiritual companionship in eternity became a companionship here; a wife, a spiritual wife, if congenial; if not, one that was congenial was sought, and a wife in fact was supplemented by one in spirit, which in easy transition became one in essential earthly relations. From this, if one, why not two or more? and plural marriage, or plurality of wives, was the growth" ("Doctrines and Dogmas of Mormonism," p. 386, as quoted from Tullidge's History, pp. 799, 800).

This is by far the most reasonable theory of the manner in which polygamy grew up in the Mormon Church that I have ever seen; and it seems to me impossible that Joseph Smith could have been ignorant of its existence and growth. In fact, all the evidences upon this point goes to prove beyond the possibility of reasonable doubt that Joseph Smith and his brother, Hyrum, were not only acquainted with the facts of its existence, but that they were both living with several women at the time of their death.

Battle Creek, Mich.

(CONCLUDED NEXT WEEK.)

THE NEW EVANGELISM.

JAMES SMALL.

Nine years out of the thirteen that I have been in the United States I have labored as an evangelist, and in that field I have been fairly successful. But as I am soon to enter into pastoral work again, and that probably for some years, I am induced to write a few lines on conditions of successful work in the evangelistic field, though I do not claim that my modest success gives me any authority to counsel younger men. Nay, rather, I am somewhat in the position of a father of whom I once heard. He took it upon himself to point out how his neighbor, who had a family of boys, might direct them and make them all what boys should be. The neighbor accepted the advice patiently, but added, "All right, sir; but it seems that your own boys need such counsel more than mine, and why didn't you grow yours up in ways of truth, thrift and soberness?" "Well, sir, that's just it," replied the father, "I see exactly how I missed it, and I am in a position now to give you some very wholesome advice on governing boys." The lesson is easy, and the application is left to each reader.

1. Whether right or wrong, the personality of the evangelist has a great deal to do with the success of the meeting. He must be a man of tact and consummate wisdom. He must have the heart of a lamb, a decent skull and the hide of a rhinoceros. He must count the cost, trust God and not complain.

2. He must be a living example of what the gospel can do for men. His best sermon must be, "Christ liveth in me." He must baptize his audience with the life and fire of the gospel before the pastor baptizes them in water. He must have the power to make men feel the nature and consequences of sin and bring them to genuine repentance before the pastor brings them to the baptistery.

For if the thousands brought into our churches are not brought to repentance they will eventually prove to be a weakness rather than a strength to the congregation.

Every evangelist who expects his work to abide the test of fire, by which it will be tried, should preach at least a week on subjects that would make men feel their need of Jesus, and on themes that would make men's consciences tender in the one thing that God hates. It is an enviable power to make men see the enormity of sin, and at the same time point them to God's dear Son, who has been sent to turn every one away from his iniquities. He who fails here must fail everywhere in the evangelistic field. There was a time when I was opposed to having meetings for men only; of late, however, I greatly favor them. A sober, earnest talk from an evangelist, who will inform himself on subjects that can be handled at such meetings can do great good. Such sermons will give tone to the meeting and will strengthen saints and sinners.

3. He must be a man of great faith. He must believe in men, in congregations, and above all in the far-reaching power of the gospel to save and comfort and bless. He must blind his eyes to all unfavorable conditions and go in to win.

Occasionally he may feel that God has not opened the door; at that rate he must quit as gracefully as he can, so that the congregation may not be discouraged, but may push the battle to the gates at some other time. He who says: "It is impossible to do any good here," will accomplish nothing. He must say: "I believe, and therefore speak." Nothing must daunt his courage. He must laugh at opposition and obstacles. Such faith and such courage, with a loving but powerful presentation of the gospel, must eventually cause more men to submit themselves to the authority of Christ and yield their members as instruments of righteousness. His varied experiences in seeing what the power of the gospel can do, and has done, is a powerful factor to produce faith in his own soul. He knows, for he has seen men made the subjects of the redeeming power of divine love, and he has felt it himself. He must not sidetrack. He must feel that the one thing that man must know is Christ and him crucified. He alone saves, or we are yet in our own sins. In a word, the evangelist must distinguish very clearly in his own mind between things that are vital, fundamental and permanent, and things that are unimportant and indifferent. First principles must take men back of baptism, back of repentance, back of faith even—back to fellowship with God and with the saints in light. There will be a new departure here among our preachers bye and bye. What is faith unless the soul sees the King in his beauty, and what is the confession unless it involves the surrender of the heart and turns the feet in the ways of Jesus? What does faith amount to that does not bring visions of God, visions of service and visions of heaven to the soul? What but sounding brass or a tinkling cymbal is that love that does not make every man a missionary to all about him who is out of Christ?

4. He must be humble. He must humble himself under the mighty hand of God before he can be exalted. He must "stoop to conquer." It is God's gospel, God's grace, God's love, God's kindness, God's Son, God's Word that is God's moving power to turn men from sin to a higher and truer life. The evangelist's sufficiency is of God, and each evangelist must realize it. Paul may plant and another may water, but God gives the increase. Nothing in the meeting should keep him from spending an hour before each service in study, meditation and prayer. Christ was to "see of the travail of his soul and be satisfied," not of his intellect, not of cold logic, not of clearness of definition, not of statement and not of the arts of eloquence. Nothing will take the place of a warm gospel sermon that has been steeped in prayer and preached in the terms of human blood and human life. The sermons that live are the sermons that are red-hot with love for dying men and for Jesus. "To know the book" and to be entertaining, to be logical, learned, to clearly define one's idea, to understand the art of rhetoric—these things are not to be disparaged; but to be on fire for Jesus, thorough conversion and perfect consecration of one's powers to the service of God is the first and most essential condition of evangelistic work. In the meeting the evangelist should mingle with all, but especially with men. A word to the wise is sufficient. It is hard, very hard, to give up the evangelistic field, but it must be done. May the God of all grace, who hath called us into his eternal glory by Christ Jesus, bless abundantly the faithful evangelists who are sowing the good seeds of eternal life, and who are telling the story that will never, never grow old, is my prayer.

Columbus, Ind.

Jubilee Convention Songs.

It has been suggested by some who have seen and heard the new songs of the Jubilee collection that it would be a capital idea if the people who are denied the privilege of attending the conventions could be given a missionary program in their home churches at the time of the great meetings in Cincinnati, using the convention music and taking advantage of the enthusiasm for missions that the occasion will stimulate.

To make this possible Bro. Fillmore will print an extra edition of the thirty pages of new songs of the convention collection, which may be had in any quantities, postpaid, at 2c. per copy.

It would be a grand thing if all the churches all over the land would thus unite with the great convention in its missionary songs, sermons and prayers, Sunday, Oct. 15, and at Echo Meetings after the convention.

I earnestly recommend that our churches order these songs at once and prepare to participate in the spirit of our great Jubilee Convention. BENJ. L. SMITH, Cor. Sec.

"AN EMPTY SACK CANNOT STAND UPRIGHT." Neither can poor, weak, thin blood nourish and sustain the physical system. Hood's Sarsaparilla is the standard purifier and true tonic for the blood.

HOOD'S PILLS do not gripe. All druggists. 25c.

Our Budget.

—Church Extension offerings are still in order.

—September is the last month of the missionary year.

—The Missouri State Convention convenes in Jefferson City, October 25.

—The Jubilee Convention takes on larger proportions as the time approaches.

—There will be great rejoicing in the churches if the amount set to be raised by each of our missionary societies this year should be realized.

—There will be great rejoicing in heaven if the Jubilee Convention reveals a substantial spiritual gain in the churches during the past year.

—Are our educational interests keeping pace with our material prosperity and the increasing demands of an unprecedented age in the world's history? If not, why not?

—Have we the same interest in trying to keep the people in the church that we have in trying to get them into it? If not, why not? Or does our interest in getting people into the church end with its numerical increase?

—A certain New York daily paper is credited with an opinion to the effect that religious journalism is on the decline. The opinion is based on the fact that church papers are devoting much space to secular subjects in order to hold their readers. This seems to us to be a weak argument in defense of such an opinion. The great dailies have no monopoly on what they call secular news, that we can see; besides, it comes entirely within the province of, a church paper to present the current events of the day from the religious point of view. If religious journalism is not increasing in popularity, then why are so many of the great dailies devoting so much space to this kind of literature? Certainly the great secular dailies are not an excepton to the universal desire to live.

—The Archbishops of England in court-assembly have decided that the ceremonial use of incense and the processional use of lights "are neither enjoined nor permitted by the Anglican Prayer Book." This step is not calculated to increase the friendship between Romanism and Anglicanism; neither will its trengthen the weakening tie between church and state in England. The unofficial use of these traditional usages is likely to be continued for some time, but some of the leading dissenting ministers of England think that the disuse of these customs by the clergy will decide the question of disestablishment in the near future. This action on the part of the Archbishops stands out in strong opposition to those who talk about the decadence of Protestantism in England.

—Do not fail to read about the CHRISTIAN-EVANGELIST'S special train from St. Louis to the Jubilee Convention elsewhere in this paper and drop a card to us at once without fail saying you will join us.

—Beginning with October the Chautauqua will be under new management, with headquarters at Cleveland, O., instead of Meadville, Pa., and promises to permit no modern magazine to surpass it in timely interest or attractive form, while devoting itself to the special needs of folk who seek to educate themselves.

—The church at Carondelet, under the work of our city evangelist, A. J. Marshall, has bought and moved into a good building that will soon be made into a comfortable place of worship. Being housed, the church will prosper more rapidly, and we believe will soon become a self-supporting church. This is a good work for the summer, and shows the wisdom of a man devoted to this kind of work in a large city.

—Our Home Field is the name of a new paper, published in Cincinnati, O., by the American Christian Missionary Society and in the interest of Home Missions. The October number, in addition to calling attention to "Forefathers' Day," Sunday October 22nd, contains a sketch of Walter Scott, G. W. Longan, Thomas Campbell and others. The A. C. M. S. will be glad to furnish, free, a sketch of the lives of any of our pioneers for sermons for Forefathers' Day. Our Home Field ought to become a popular paper.

—Benj. L. Smith, Corresponding Secretary of the American Christian Missionary Society, informs us from Alliance, Ohio, that Lathrop Cooley, one of our pioneer preachers, has just given his cheque for $5,000 for a Lathrop Cooley Memorial Fund." The A. C. M. S. will keep a preacher in the field all of his time in the name of this fund. This is now the fourth fund of this kind received by the Home Society this year. The others are the "F. M. Drake," "A Friend," and the "Margaret Oliver" memorial funds. The crowning virtue of funds of this character is the perpetuity of their work. This also helps to bring the offerings of the year nearer the $100,000 mark. It is hardly possible now that the society will fall short of this amount this year, especially as there is prospect of still another memorial fund before the Jubilee Convention.

Our preachers in this city held their first meeting for the season in this office on last Monday and elected officers and a program committee for the fall and winter meetings of the association. Brethren Dungan, Fannon, Moore (S. B.), and Hamann were not present, Brethren Aldinger and McFarland are new members in the association. By next Monday it is to be hoped that all of our preachers in the city will be present.

—In concluding a somewhat lengthy, yet interesting article, on "Trusts—Their Legal Status," the writer, Edwin Burritt Smith, in Self Culture magazine for August, says:

The choice does not lie, as some believe, between excessive competition and uncontrolled monopoly. It is not a question whether we shall have combination; but, having it, whether the few or all shall enjoy its benefits. We cannot go back to a condition of competition mainly local and upon equal terms. We have tasted the tremendous advantages of combination with freedom from destructive competition. Such advantages, once realized, are never surrendered. The problem for solution is how to secure them for all. It is the purpose of the trust to seize them for the few. The struggle is always and everywhere between equal opportunity and special privilege. In such a contest the state, which is but their representative, must stand for all against some. To whatever extent the public good requires, the monopoly corporation must yield to public control.

This, it strikes us, is about as good an interpretation of the industrial and commercial situation as we have yet seen, and yet it points unmistakably toward the government control, or its equivalent, of the things about which the trusts are forming. Strange, indeed, that that for which sociologists in the main are contending should come about most rapidly through those and that against which they are contending!

—A reissue of "The Expositor's Bible," edited by Rev. W. Robertson Nicoll, LL.D., editor of "The London Expositor," is to be publised by Wilbur B. Ketcham, New York City. It is to appear in six volumes beginning with January, 1900. Special prices are offered to advance subscribers.

—Seldom has any age been more fruitful of themes for the student, the scientist, the statesman, the philosopher, the preacher, the diplomat, the reformer, the historian, the journalist, the writer of fiction, the sensationalist and the dramatist, than the present. The next century will be burdened with books written about the things now transpiring before our eyes.

—The effort that is being made to build up a Christian college at Alma, for Southern Illinois, is worthy of the attention of the Disciples of Christ in that very resourceful country. The college has just issued its fourth annual announcement, clearly setting forth the merits and efficiency of this institution of learning, especially under the management of its present president, Clark Braden, to whom a letter may be addressed for fuller information. The fall term of this college begins September 18th.

—The churches at Ft. Wayne, Ind., recently joined forces in a meeting in the interest of "Sabbath Observance." This union meeting was held in the West Creighton Avenue Christian Church and was addressed by various ministers in the city, including an address by R. S. Taylor. The addresses were published in the Journal-Gazette on the following Monday. This, it strikes us, is a good way to create public sentiment for the proper public recognition of Sunday as a day of rest and of holiness unto the Lord. We understand this meeting is to be repeated, and other cities would do well to unite occasionally in this work.

—The catalogue with announcements for 1899-1900 of Christian College, Albany, Mo., makes a creditable showing for its present efficiency and past record. This school is soon to enter upon its eighth year and is now able to present claims to young men and young women seeking an education that is well worthy of their consideration. The fall term opens September 4th, with Zwinglius Moore president of the faculty.

—A writer in the Christian World thinks that we have the "yellow pulpit" as well as the "yellow journal" in the land. Under this head it classes all purely sensational sermons, unripe and unwise attempts at dealing with living issues and cheap humor or wit, which draws only the "fun-loving, ridiculous-loving public." Whatever the moral effect of such sermons, preachers or pulpits upon the public, they are certainly injurious to the spiritual welfare of the church, to the dignity and standard of the ministry and a shameful prostitution of the God-given opportunity for a nobler work. Beware of the yellow pulpit as well as of the yellow journal.

—Paul in his day found something worse than infidelity—a man that would not provide for his own house—but it has remained for a modern religious journal to discover something worse than Higher Criticism—the custom which some churches are urging of having their women remove their hats during worship. It seems that something is always happening to disturb the equanimity of some would-be moral and religious regulators in the church and in the world. From so much watching we wonder that they ever find any time for prayers.

—The last offering for the current missionary year is the offering for Church Extension, the first Lord's day in September. An earnest effort should be made to make this the best offering in the history of this most excellent work. The problem of our growth in the cities is the problem of church buildings. *We could organize five hundred churches a year if we could maintain them after they are organized—the securing of the house is the problem of living with these churches.* I plead for large gifts to Church Extension, the right arm of our missionary work.

BENJ. L. SMITH, Cor. Sec. A. C. M. S.

We are glad to add the above testimony to the cause of Church Extension. This important branch of our missionary work has the worst time of the year for a favorable collection, and it is but just that the other secretaries should assist in making it a success. Remember that you can make your offering for Church Extension any time previous to September 30th, but the sooner you make it the better it will be for you and the Church Extension cause.

—As Bro. J. B. Briney feels that he is entitled to a second reply to Bro. Jones, space will be granted him in our next issue. We regret that the article could not appear in this paper.

—We are glad to report that our new police board and the excise commissioner is making war upon the winerooms of the city. A number have already been closed and others are under closing orders. These attachments to saloons have been the doorway to the moral ruin of hundreds of the young men and young women of the city and their closing cannot be to highly appreciated by the parents and homes of St. Louis We are glad that the officials of the city have shown this regard for the moral welfare of its citizens and commend their righteous act.

—It is good to know that in our endeavors to know the truth our efforts are so kindly taken, even when not fully coinciding with the thoughts of another, as the following postal card indicates. Investigation in such a spirit as the note indicates is a pleasure indeed:

DEAR BRO. GARRISON:—Thank you for the very kind manner in which you deal with my article in the CHRISTIAN-EVANGELIST. Would that all your contributors would catch more of your kindly and gracious spirit You make it very difficult for any of us to find fault with you. May you come back to St. Louis in the fullness of the divine Spirit

Yours in Christ Jesus,
G. F. ASSISTER.

New Franklin, Mo., Sept. 1.

—Those who are opposing the unification of the various branches of our missionary work do not seem to understand the spirit and purpose of the movement. It is not to raise less but more money for missions. The objection that there would be no time for the special plea of such board is one of the very things sought to be avoided by the movement. These special pleas are not suited to permanent work. The same thing has to be gone over for each offering each year, and of necessity loses its charm. This has been partly avoided this year by the new feature of the Jubilee year. The way in which the boards which really have no part as such in the Jubilee year have leaned on the Jubilee Convention for new life is evidence of the need felt for some new element with which to arouse the people to action in their behalf. The printing and reprinting of so much "special literature," so much alike for each board, year after year, becomes a weariness to the flesh. But a small per cent. of what is printed is read. It is for this reason that a purely missionary journal, the organ of a distinct missionary board, never becomes popular. It is difficult to even get them distributed, much more to get them read. Neither can church papers carry the burden and retain the interest of their readers. It is not that the literature is missionary that it is not read, for some of the most thrilling newspaper articles are from the mission field. It is because there is so much repetition. We are asked at every collection campaign to print column after column of the names of men who say the same thing over and over. The same is also largely true of the majority of missionary collection campaign literature. The real merit of missions in their New Testament sense and spirit is seldom attained in these articles, but a narrow partisan conception only. As a consequence there is but little deposit of the real missionary spirit and education left with any church after the campaign is over, and so the work of arousement has to be repeated when the time for the next offering appears. Surely, there is a better way than this.

—If reports are true, the following from Zola is about the severest comment on the Dreyfus trial we have yet heard. He is reported to have said:

In my studies of human nature I have sounded very low depths of depravity, but this trial reveals lower depths than any the most unbridled imagination could put forth.

If this be true, France is indeed in a deplorable state.

—The Missionary Intelligencer for September contains a number of interesting foreign departments, edited by a prominent missionary associated with each field represented. It is a good number.

—It is said that the quantity of champagne cousumed in the city of New York this year will more than double that of any previous year. This excess is attributed to the celebration of the nation's victories in war. The orders for champagne to be used in the receptions to be given Admiral Dewey on his return are said to be immense. At one dinner in New York it is said that 600 men consumed 900 quarts of champagne. Strange, indeed, that our victories on sea and land cannot be more worthily celebrated and our heroes more nobly honored than by an unusual consumption of intoxicating beverages. If this is the kind of expansion that war brings, then better not expand. If we are to become a nation of voluptuous bacchanalians, then have our victories been won for no purpose. Our glory becomes our shame and our downfall as a nation could not be more clearly foretold by a man inspired of God. How long, O Lord, how long must these floodgates of hell remain unclosed?

—If the Globe-Democrat, of this city, correctly quotes ex-United States Senator Wm. D. Washburn, of Minnesota, he is decidedly opposed to trusts and predicts a tremendous financial collapse unless their over-capitalization can be prevented. He not only deplores trusts on account of over-capitalization, but also because of their influence upon prices and the opportunities of young men to engage in business on their own account; and, being a staunch Republican, he warns his party of defeat unless they part company with this alarming danger. Inasmuch as trusts are now a subject of investigation, it is well to know the views of our statesmen thereon, regardless of their political affiliations.

Rally Day.

The long-looked for Rally Day has come and gone, and it was a treat that all enjoyed. Notwithstanding the very hot weather people began to gather early in the day, and stayed until late at night.

The preaching was done in the morning by Bro. J. H. Garrison, of St. Louis, Mo., in the afternoon by Arthur Garrison, and at night by J. W. Allen, of Cleveland, O. The sermons were practical, powerful and abounded in beauty. Sufficient money was raised to pay off $150 indebtedness which has hung over the church for some time. On Monday evening a large congregation listened to the stereopticon lecture on Japan by Bro. Seimaro Kubota, a native of the Sunrise Kingdom. The lecture was enjoyed by all present and Bro. Kubota won the hearts of those present for his work's sake. The church will take on new life, and we look for great things in the future. Many thanks are due to the brethren named above for their help in making the day a success.

WM. CHAPPLE, pastor.

Cascade, Mich.

Special Train to Jubilee Convention.

THE CHRISTIAN-EVANGELIST SPECIAL.

In order to accommodate the large numbers who will want to attend the Jubilee Convention at Cincinnati, October 13 to 20th, and in response to numerous applications from the brethren, in order that we may enjoy the pleasure of the trip together in company most congenial, the CHRISTIAN-EVANGELIST is completing arrangements to run a special train, known as "CHRISTIAN-EVANGELIST Special," from St. Louis to Cincinnati at that time.

In order that we may be able to get the lowest possible rates it is desirable that all of those who would like to go with this party signify at once their desire to do so. This is necessary also in order that arrangements may be made to accommodate all comfortably. The time of departure of this Special from St. Louis and arrival at intermediate points where others may wish to join us, together with other full particulars, will be announced in an early issue and in due time, but our efforts will be to suit the pleasure of the majority of those composing the party. We therefore solicit the brethren to let us hear from you at once, stating how many will want to join us from each particular locality and when you will wish to go. Have no fears about the rates, but depend upon our experience getting you the very lowest possible. Parties desirous of buying through tickets from their local stations, but wishing to join our party in St. Louis, can do so. Parties may also join this Special at points along along the route. Full information will be given such parties upon application to this office or to our excursion manager, Brother Oreon E. Scott, 817 Chestnut St., St. Louis, Mo.

Latest Returns from the $100,000 Jubilee Offering.

Upon to Sept. 8th, in round numbers, $80,000 has been received. Only 20 days remain; hence, $1,000 a day must be received from now until Sept. 30th. Of the remaining $20,000 at least $6,000 is pledged. Can that amount be raised? Yes, but all must help to do it. Ten thousand dollars of this will be raised by ordinary methods, but $10,000 must come from a spontaneous outpouring of gifts.

Some have misunderstood a statement which we made sometime ago in regard to receipts. We stated that up to date the receipts were double those of last year for some period, and that rate continued would bring us to Oct. 1st with $85,000; some took it for granted that the doubling had been done and we had the $85,000 on hand. No, we had still to do the doubling and then $15,000 to raise.

We sent out a few days ago a large number of letters, asking for at least $1,000—the first day's mail brought us 77 letters with $86, the forenoon mails of two days bring us 125 letletters with $161—making for a day and one-half 202 letters and $257. *Keep up.* We feel sure our brethren are not going to allow us to fail for the lack of $1 and if each sends the $1 we will secure the full $100,000.

Lathrop Cooley, of Medina, O., gave $5,000 as a named loan fund, the interest of which is to preach the gospel in America. Bro. Cooley also gave, a few weeks ago, $5,000 to preach the gospel in Northeastern Ohio. He said he had long preached the gospel, and he wanted to think he was the means of preaching it in all future time.

B. L. Smith met with the Preachers' Association of Northeastern Ohio, and gave a jubilee address and conversed with Bro. Cooley in regard to named loan funds, after which Bro Cooley wrote out the check for $5,000 and handed to him. BENJ. L. SMITH & C. C. SMITH.

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All the world admires "staying power." On this quality success depends. The blood is the best friend the heart has. Hood's Sarsaparilla is the best friend the blood ever had; cleanses it of everything, gives perfect health and strength.

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PERSONAL MENTION.

W. R. Motley, pastor of the 30th St. Chris-an Church, Newport News, Va., has been lled for the seventh year.

A. A. Hibner writes that he has accepted e chair of Higher Mathematics and Science Southern Illinois Christian College, at Alma.

C. C. Waite, minister of Laurenceville urch, Pittsburg, Pa., has accepted a call to aron, Pa., and will begin work there Octo-r 1st.

Cal Ogburn, now at 917 Clinton St., Phila-lphia, writes that he would hold one or two eetings for traveling expenses and free will erings before returning to the Pacific Coast.

J. O. Henry, who preaches half time for the urch in Tower Hill, Ill., would like to em-oy his other half time with some accessible ngregation.

E. L. Day, of Terre Haute, Ind., has gone to klahoma to do some evangelistic work and ay decide to remain in that country. He called this office on last Thursday on his way to klahoma.

Ex Senator Reagan, Gov. Sayers, Judge own, of the Supreme Court, and Mayor Mc-ll, of Austin, Texas, frequently attend the ntral Christian Church, of which J. W. owber is pastor.

W. A. Fite, of Harrisonville, Mo., has re-gned his work there and will take a post-aduate course in Kentucky University. He lled at this office last week on his way to xington.

N. A. Walker, of Ft. Wayne, Ind., has en assisting in the work at Peru. In both these cities a hard and winning fight is ing made by the churches for a better ob-rvance of the Sunday law.

E. T. McFarland, pastor of the Fourth Chris-n Church, this city, was recently surprised a large number of his congregation, the con-ete result of which was the deposit of a fine iting desk in his study.

B. Q. Denham having resigned at North nawanda, N. Y., to go to the 56th Street urch, New York City, Bro. Kreidler has re-gned at Troy, N. Y., to take Bro. D.'s place North Tonawanda. This leaves a vacancy Troy, where a good man is needed.

J. P. Myers pastor of the Central Christian urch, Muncie, Ind., was married Sept. 6, 99, to Miss Florence E. Spencer, of Cleveland, ; Rev. Austin Hunter of the Etna St. urch officiating. There were a large num-r of guests present. Many valuable presents re received.

C. H. Plattenburg entered upon another ar's service for the Central Christian Church Uniontown, Pa., Sept. 1, 1899. His report last year shows 59 additions to the church d $4,815.32 raised for all purposes; 388 holars were enrolled last quarter in the nday school.

J. J. Luttenberger, of Dorchester, Ill., lled at this office on Monday. He was pres-t at the farewell services of Bro. Jinnett, of e First Christian Church of East St. Louis, , on last Sunday. Bro. Jinnett has been lled to preach for the church in Atlanta, Ill. he house was crowded at his farewell service.

W. A. Moore, of Webster City, Iowa, eached for the Beulah Christian Church of is city on last Sunday, and we are told that e audience was delighted with his sermons.

o. Aldinger, who is their present preacher, pplied the pulpit of the Compton Heights urch in the absence of their pastor, S. B. oore.

Dr. W. A. Belding, of Troy, N. Y., cele-ated his eighty-third anniversary on Sep-mber 5. A number of his friends sent him tters of greeting and congratulations on the casion. Bro. Belding has lived a long and eful life, which spans almost the entire period our reformatory movement. We are glad to in in the congratulations to this venerable d faithful servant of God.

The Washington Post, Sept. 4th, in speaking the 25th anniversary of his work in Wash-gton, D C, says: "A large congregation tened, yesterday morning, to the anniver-ry sermon of Dr F. D. Power, who entered sterday upon the twenty fifth year of his nnection with the Vermont Avenue Church. he pulpit was beautifully decorated with wers and evergreens in honor of the occa-on. The pastor preached from 2 Chronicles, :5-8. He preceded the regular service with five minute sermon to the children, and also ith the announcement of the death of Presi ent William K. Pendleton, of Bethany Col-ge, who, in 1884, preached the dedicatory rmon at the opening of the Vermont Avenue ouse of worship. Dr. Pendleton died at ethany, W. Va., Friday, and Dr. Power was lled to preach his funeral sermon, but could ot leave the city. He paid his old preceptor glowing tribute."



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of Tarrant's **Effervescent** Seltzer Aperient is in its power to relieve without irritation. It *cleanses* and refreshes the stomach and bowels, removes *gouty* and *rheumatic* poisons from the blood, and *allays feverish* conditions in a wonderful manner.

At druggists, 50c. and $1.00. TARRANT & CO., Chemists, New York.

In the absence of Dr. Dungan, pastor of the Mt. Cabanne Church, the assistant editor of this paper preached to the church at the Sunday morning service. It was intended by the church to give Dr. Dungan a two weeks' leave of absence that he might attend the opening of the fall term of Christian University, visit Sac City, Ia., and dedicate a new house of worship in Plattsmouth, Neb., where his son, R. M. Dungan, preaches, but the sickness of his youngest son, at his home in this city, prevented his going until the latter part of last week. On account of this sickness Dr. Dungan had to cancel his engagement with Christian University and at Sac City, Ia., but went to Plattsmouth to fill his engagement with the church at that place and expects to be at home again by next Sunday.

J. F. Anderson, a young man who has set apart five years of his life for seeing the world, called at this office last Friday. Brother Anderson states that he is a member of the Christian Church in Pomona, Cal., and bears a good letter from its pastor, F. M. Dowling. He also says that he is now in the third year of his travels and in crossing the continent from Lakes to Gulf. In 1897 he traveled from Mexico to Canada, 2,560 miles, in a wagon. In 1898 he traveled from Puget Sound to New York, 3,500 miles, in a wagon. This year he is traveling on a bicycle. The two next years he will spend in travels in Europe and Asia. He expects to visit all of the leading nations of the world. He wants to see people and things as they are, and is taking notes of his travels. At every town he visits he gets the postal stamp of that town as an evidence of his visit, and now has a good-sized blank book filled with stamps made by the postmaster of each place visited. He is also a Christian Endeavorer, and says that he expects to utilize his knowledge for the benefit of the young people. He is in good health, and seems to enjoy the task he has set for himself. He is an interesting conversationalist.

PERSONALS FOR IOWA.

Frank A. Morgan, La Port, Ind., worshiped with the University Place Church on Sunday, August 27th.

Angus McKinnon has moved from Des Moines to Chicago. He has become the business manager of the Oracle Publishing Co.

Pastor H. O. Breeden returned from his summer vacation September 2nd. He is president of the Iowa Christian Convention which meets this week in Des Moines.

C. H. Mattocks of North English, Iowa, is in Woodward to-day and will attend the Iowa convention before going home. He has been doing some heroic fighting with the saloons of his town and country. God bless such men.

Arthur Pratt, a graduate of Oskaloosa College, now an attorney in Traer, Iowa, greeted friends in Des Moines and Adel this week.

Professor Belle Updegraff, late of Oskaloosa College, has been called to Bethany College.

J. Madison Williams preaches to-day at the Park Avenue Church, Des Moines.

John W. Lusher, a live young business man of Denver, and lately of Sac City, is in Des Moines and will attend the convention.

A. J. Marshall, late of Iowa, was left out of the list of preachers which St. Louis had recently called from Iowa. That list had six names.

H. H. Abrams, secretary of the Iowa Anti-Saloon League, was in Des Moines during "Fair Week." With Francis Murphy to assist, much sentiment against the proposed new brewery was created.

James Small has left Des Moines for a home in Indiana. The Iowa people are sorry to lose this genial Irishman and good Christian.

Prof. Edward S. Ames, of Butler College, will preach on Sunday morning, Sept. 10th, at the Dallas County Meeting, Iowa.

Prof. A. M. Haggard, of Drake University, will preach the evening sermon at the same convention.

Pastor I. N. McCash is receiving additions every Sunday. A. M. HAGGARD.

CHANGES.

Merritt L. Hoblit, Monterey, Mexico, to Des Moines, Ia.

L. J. Thompson, Earlton, Kan., to Lahoma, Okla. Ter.

F. M. Rogers, Edina to Webb City, Mo.

M. W. Smith, Rorolia, Wash., to Milton, Ore.

J. Z. Tyler, Macatawa, Mich., to Cleveland, O.

S. H. Farrar, Ocala, Fla., to Fredericksburg, Va.

I. M. Parks, Decatur to Bruce, Ill.

J. W. Starrett, Carthage to Duenweg, Mo.

Thos. G. Picton, Nanticoke, Pa., to Everett, Mass.

J. T. Parrick, Richfield to Camp Point, Ill.

F. J. Nichols, Hanis Prairie to Fulton, Mo.

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Everybody should be singing

BRAVE DEWEY IS KING OF THE SEA.

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Miscellaneous wants and notices will be inserted in this department at the rate of two cents a word, each insertion, all words, large and small, to be counted, and two initials stand for one word. Please accompany notice with corresponding remittance, to save bookkeeping.

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Correspondence.

Wheeling Through Europe—VI.

ANOTHER WEEK IN SWITZERLAND.

Geneva is a clean, handsomely built, well-parked and beautifully situated city. The focus of the life of the city, so far as entertainment is concerned, is along the quays where the River Rhone flows out of Lake Geneva, bisecting the city. We arrived late in the afternoon and, after supper, went out to see the town. Every



WOMAN'S RIGHTS IN SWITZERLAND.

other building along the quays and the adjoining streets is a cafe and every cafe occupies all the sidewalk and half the street adjacent to its premises. The sidewalk tables are filled with well-dressed people and generally there is music of an elaborate and pretentious sort, also on the sidewalk. At one place a string quartet was playing and at another a soprano and baritone duet was being sung in Italian with the accompaniment of an orchestra of six pieces. In both cases, strange to say, the music was really of a high order. It was something of a shock to one's sensibilities to see the soprano, who was attired in a faultless evening gown, step from her place at the end of the song and start to take up a collection. With all my finer feelings outraged by this exhibition of bad taste, I stole away into the night before she reached me. As I passed down that street next morning at ten o'clock, the same woman in the same gown was still singing Italian grand opera on the sidewalk. She must have had a hard night of it.

It is generally agreed that the finest thing about Geneva is the distant view of Mont Blanc. This is doubtless true, but we failed to see it. From the day of our arrival in Geneva until our final exit from Switzerland the weather was blue and sparkling, but as we left the city and rode along its northern edge toward the castle of Chillon at the other end, even the hills on the opposite shore were vague and misty. This rather enhanced their beauty, for it gave them a violet hue which varied infinitely with the varying conditions of sun and cloud, but the Mont Blanc range, which should have loomed beyond them forty miles away, was utterly lost.

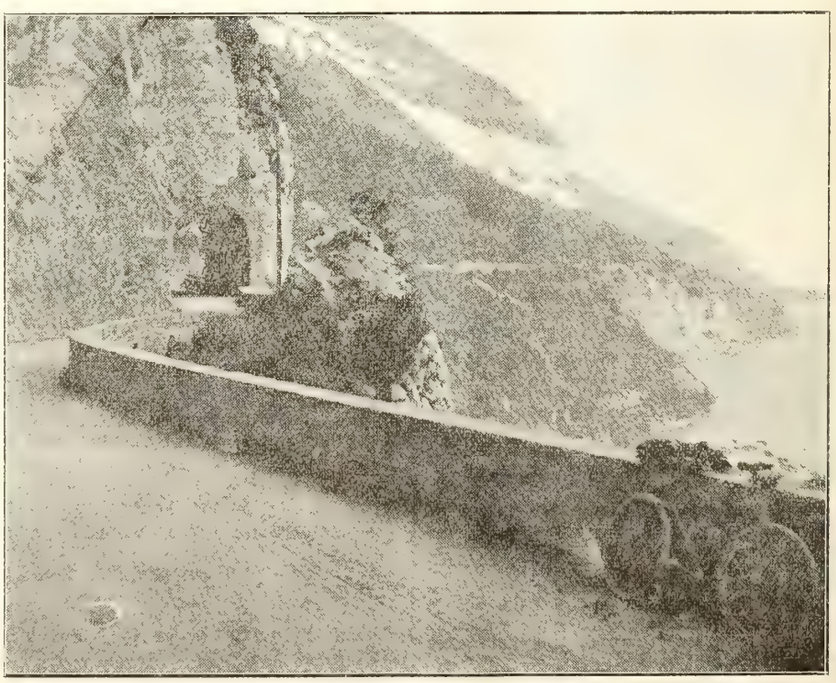
We had already decided from our experience with the lakes of Zurich and Uri, that in general lakeside roads make the finest easy rides in Switzerland, as the mountain passes make the finest hard rides, and later observation has confirmed this judgment. The fifty miles along the shore of Lake Geneva is to be classed among the beautiful and easy rides. The one drawback was the fact that some of the insignificant villages on the route prohibit bicycle riding within their corporate limits and it was necessary to walk through them. It was not much of a walk in any case, but it was enough to make a cyclist very tired. In one of these towns the only traffic which we saw from end to end of its single street consisted of five dismounted wheelmen walking meekly along and one motor-carriage dashing down the street. Therein was demonstrated the wisdom of that ordinance, for the wheelmen might have run over the motor-carriage if they had not been restrained. In the city and canton of Geneva all wheels must be equipped with a constantly jingling bell like a cowbell, but the wary cyclist can easily evade this requirement long enough to ride through the canton.

At the east end of Lake Geneva is the castle of Chillon, where every one pauses to drop a silent tear in memory of Byron's Bonivard and pretends to have been a life-long admirer of the Prisoner of Chillon, whether he ever read the poem or not. Ruthless historical criticism has wrecked most of the picturesque features of the story about Bonivard's imprisonment and deprived the hero of many of the graces of character which have been generally attributed to him. It now appears that he was in no sense a religious reformer and that his only bond of sympathy with the leaders of the Genevan Reformation was their common hatred for the dukes of Savoy. Moreover, there seems to be no reason to believe that his imprisonment at Chillon was long enough or rigorous enough to call for any special sympathy. But no matter. It is a good story and well told by Byron, and the added interest which it imparts to this beautiful spot is its sufficient justification. There is a unique charm about the place even apart from the Bonivard story. The gently sloping hills, covered with vineyards and basking in the mild sunshine which makes this district a favorite resort for both summer and winter; the grim, gray castle rising out of the water, its walls reflected in the bluest lake in Switzerland, and in the background, the Dent du Midi a dozen miles away looming vast and vague through the hazy atmosphere, with only its snowy summit sharply defined against a sky less bright than itself—all these form a picture of rich and varied suggestiveness.

The road from Chillon to Freiburg marks the western as the Rhone valley marks the southern boundary of the Bernese Oberland. We thought it better to keep to the edge than to plunge into the midst of this mountainous district with only doubtful paths to guide us. Besides, it is worth while to hear the cathdral organ at Freiburg, where the organist plays every evening, and to see Berne, the capital of the Swiss Confederation, and the most mediæval in appearance of all Swiss cities. From a terrace on the high bank of the river at Berne there is a famous view of the Bernese Alps. A glass-covered diagram on a pedestal indicates and names the score or more peaks including the Jungfrau, which are supposed to be in sight, but here, as at Geneva, the haze cut off everything but the foothills, so we passed on to see the public bear-pits. The parents in Bernese have no excuse for taking the children to the circus "to see the animals," for the city has generously provided bears for the free amusement of all comers. The bear is the coat-of-arms of the canton of Berne and one cannot go a block in the city without seeing the emblem in one form or another.

Riding from Berne down to the Lake of Thun, on the road to Interlaken, one comes again into the region of highly picturesque and genuinely Swiss scenery. Again there is a road by the lakeside and again, like the Axenstrasse, it is a road cut in the face of a cliff. It is the existence of such roads as this in the midst of such scenery that causes the discerning traveler to choose *diligence*, carriage, bicycle or walking in preference to the railway in Switzerland.

A chain of mountains lies along the northern shore of the two lakes, Thun and Brienz, and a chain of mountains along the southern shore, and there, between two lakes and two chains of mountains, lies Interlaken. Just at that point the southern range is broken by a valley which discloses the Jungfrau, distant but lofty. The town of Interlaken bears the marks of a resort more conspicuously than any other place in the country. It is all hotels, cafes and shops for the sale of souvenirs. Half of it appears very fashionable and the other half is like Coney Island, and the two halves are badly mixed.



BY THE LAKE OF THUN.

There are no very tremendous ascents to be made in the immediate vicinity of Interlaken, but it is the starting-point for innumerable excursions among the mountains, and here, as at Lucerne, one continually sees on the street youths clad in mountaineering costume with ice-axes on their shoulders and steel-shod alpenstocks in their hands, trying to look as if they were just starting for a six days' trip over the glaciers, or just returning from one. My private conviction is that most of them are frauds, who never climbed a real mountain, and couldn't if they wanted to. Every summer resort raises a crop of that sort—fellows who

wear boating costumes but never row or sail, tennis suits but never play, bicycle suits but never ride, golf suits but don't know the difference between a niblick and a hazard, and the sole scene of whose adventures is the hotel veranda. The resorts from which Alpine excursions may be made seem to be notably infested with this variety of "duffers" of several different nationalities.

Between Interlaken and Lucerne there is a taste of all sorts of riding—a lakeside road, a valley road and a mountain pass. We were nearing the top of Brunig Pass rather late in the evening when my tire received its first puncture for this trip, over thirteen hundred miles up to that point. It happened to be a particularly awkward puncture, which could not be mended in the few remaining minutes of daylight, so it was necessary to walk to the inn at the summit ot the pass and spend the night there. The coast down the pass next morning made a pleasing beginning for the day's work.

Lucerne is a clean, well-built and well-kept place, like Geneva, but sadly infested by tourists, like Interlaken, though in a less degree, and withal a pleasant place to linger. We did not linger long, however, but rode on around the lake, the road following the shore generally, to Brunnen at the head of the Axenstrasse. This completed our circuit in Switzerland, and now as we started south, bound direct for the St. Gotthard Pass and Italy, we had to ride over thirty miles of road which was already familiar to us. But this was no hardship when it meant ten miles of Axenstrasse, which I deliberately characterize as the finest bicycle ride of its length which I have found in Europe or America, ten miles up the level valley from Altdorf and ten miles of more or less constant climbing up the gorge of the Reuss, to the lofty green valley whence the passes go out east, west and south. Here, where before we had gone west over the Furka, we now kept straight on over the St. Gotthard. There was a strong wind at our backs, and as we rode we kept wondering when we would come to the really steep part. Presently the road began to descend in sharp windings, and the valley was so narrow that we could not see a hundred yards ahead. It seemed a pity to make all that descent only to climb up again immediately over the pass, but as the descent continued gradually the truth dawned upon us that we had already crossed the great St. Gotthard Pass, which the railway pierces with the largest tunnel in the world, and were coasting down the Alps into Italy. Although St. Gotthard was unexpectedly easy, still, after riding over five Alpine passes, I have an increased respect for Hannibal and Napoleon and the other worthies who have crossed the Alps in the face of difficulties. Roads may surmount and railways pierce these ranges, but they are still Titans, vast, awful and unsubdued, with whom a battle must be fought each time a traveler crosses them.

It must not be supposed that one is in Italy as soon as he has crossed the Alps. At this point Switzerland reaches down fifty miles farther, and one rides by the shore of the Italian lakes before he has passed from the dominion of the Swiss Confederation. But the very first town south of St. Gotthard Pass, Airolo, where the railway emerges from its tunnel, is an Italian town, and so is every other Swiss town south of the mountains. Churches, people, language, architecture, cookery—all are Italian, and one cannot help feeling that he is in Italy long before he has reached the boundary. But the customs officers let you know when you really enter the kingdom! A long parley, mostly in pantomime, as usual; a leaden seal attached to the bicycle; a formidable-looking document bearing an external resemblance to a life insurance policy, filled out with many interesting details about ourselves and our wheels, which has to be "discharged" (whatever that means) when we leave the country—these are the kindly attentions with which the cyclist is welcomed to "the garden of the earth, fair Italy."

English Topics.

RAPKIN'S NEW BOOK.

Our indefatigable and profoundly esteemed pastor of the church at Margate last year wrote and issued from the press a capital little book on Baptism. For popular use on our own particular lines of presentation of truth I know of no small treatise calculated to be so efficacious for enlightening enquirers. In an amusing paragraph Professor McGarvey spoke of George Rapkin as a crank. I read with great interest everything that I come across from Bro. McGarvey's pen, and I am very anxious to enjoy at least once in my life a conversazione with that honored servant of God and the churches. Bro. McGarvey I shall eagerly look for at the coming Congress. I note that he asks somebody to assure him that G. Rapkin is not a crank. I am happy to be the somebody to furnish the assurance. Not but that in the eyes of certain people Rapkin is reckoned the crankiest of all possible cranks. The Roman Catholics consider him an outrageous crank. A few centuries ago they would have devoted him to cremation, books and all. The Salvation Army people think Rapkin is a real crank. But the reason for this estimate is important. Rapkin was born in the bosom of popery and was brougbt up a papist. He was cranky enough to think and pray and read himself into Protestantism. Joining the Salvation Army, he became through his genuine ability the chief statistician to General Booth and the Army. But while so employed he still read and thought for himself, and he was cranky enough to ask Bro. Walden to baptize him at West London Tabernacle. And as the Army muzzled him in respect to his views as a baptized believer, he became a preacher and pastor amongst us. And yet, I admit that he does expose himself to the suspicion of crankiness. For he has now persisted in writing and publishing a book which shows how he just as before goes on with his practice of independent individualism in religious study.

"GENESIS IN HARMONY WITH ITSELF AND SCIENCE"

is the somewhat ambitious title of this new venture. I did not know that Bro. Rapkin was writing this book until he had actually determined to publish it. I advised him not to put forth a treatise on such a stupendously difficult theme, but he had already completed his task and was ready for print. He had given a few lectures on the topic which drew large audiences in Margate and were fairly reported in outline in the Margate journals. In my opinion the subject is one on which even an expert with little or nothing else to think of cannot write a satisfactory or conclusive treatise. But now that this book is out I have no doubt that it will engage the deep interest of some minds here and there. Bro. Rapkin put on me the fraternal duty of correcting the sheets in proof as they appeared. So that I have *per amicitiam* read the work before anybody else. I am continually reminded of such books as Pember's "Earth's Earliest Ages," and those two very ingenious and learned volumes, Gall's "Primeval Man Unveiled," and the anonymous "Vestiges of Creation," which made such a sensation about the middle of this century. All these books are exceedingly cranky in the view of ordinary minds which only think in some one stereotyped groove, but they are intensely suggestive and interesting to minds at once open and devout. The main object of Bro. Rapkin is apparent in every chapter. The book is written simply in defence of the Bible against the sceptic. The one portion of the book which I like better than all the rest together is that which deals with the pre-existence of the Logos, the Son of God, Jesus. I wish that this portion could be recast and extended and issued as a separate pamphlet. This subject Rapkin has worked up in a masterly fashion, although he has not put it altogether as lucidly as he would have done ii this had been his main thesis. In my opinion there will at no distant date be a conflict on this foundation truth concerning the Person of Jesus. I am sorry to say that I have known even Unitarians more sound in this direction than many an orthodox evangelical, so called. Rapkin fights traditionalism all along the line with respect to the ordinary views concerning Adam and Eve, Cain, the Creation and the Fall, the Flood and Patriarchal Genealogy. Yet, he is the firm foe of all the particular critical school known as Destructionists. He seems to be profoundly convinced that orthodox traditionalism simply plays helplessly into the hands of the Destructionists. Well, I myself think that we have enough to do in our peculiar work to maintain and enforce our plea. But each man should have full liberty to deliver his soul. I find for myself that my ministry is handicapped quite enough by the unpopularity of our plea amongst the vast and multitudinous sectism of the day. I find that if I preach in protest against the divided Christianity of the age, this brings me into conspicuous view as a religious crank. I and Bro. Garrison and W. T. Moore and E. M. Todd and many others of the like ilk are all cranks to the modern religious and popular world. Bro. Rapkin thinks that he can stand all the sectarian obloquy and incur even more. He will not fail to incur more. But I honor him for his barvery and his straightforward honesty in speaking out according to his convictions. I do not think that he can prove by anything or any means all that he advances. But for enquirers on the problems of Genesis his book ought to be of great value. It will give them a most succinct view of the various questions that have been raised, and it will set them thinking for themselves, if they can think at all, which the majority of people in these days seem hardly capable of doing.

THE CHANGE OF CRITICAL STANDPOINT.

Those who, like myself, engage their minds not so much in taking sides for or against the critics of any particular school as in watching and listening while the conflict goes on, must have been impressed of late with a decided change which has come over critical opinion in regard to the Book of Genesis. By the labors of Quarry and by the studies of the critics themselves it has come to be frankly recognized that one clear and constantly remembered purpose is traceable in the entire structure of the first book of Moses. What the higher critics for a long time little imagined is at length preceived by the latest laborers in the field. In every section of Genesis this wonderful purpose is conspicuous, when it has once been noticed. It makes the book one of the marvels of literature instead of a mere antique rehash by ancient editors of codes and legends. The polychromists have already had their day, and their fantastic and variegated editions, which look like snippets from Joseph's coat of many colors, will be of small use except to the margarin and butter merchants. The latest results of higher criticism make ample atonement for the antics of the Destructionists. I have never joined in any clamor of anticriticism, but have been expectantly waiting for the ultimatum and the residuum. There are signs that the really useful results of all the processes which have created needless alarm are about to be manifested. Dr. Kinns, of the British Museum, has just been telling an interviewer that the studies by Dr. Budge, Prof. Pinches and himself of the masses of the cuneiform stored in the museum cellars from Assyria are yielding fresh results, which give strange confirmation, not only of the Pentateuch, but also of Daniel. Daniel and Moses, Genesis and Deuteronomy, can afford to wait a little longer for final corroborations of their authenticity. There is no need for any student to adopt either a radical

or a conservative attitude in respect to the processes of criticism. Therefore I admire the stand taken by the CHRISTIAN-EVANGELIST, which is precisely that to which the Christian Commonwealth has consistently adhered. I count it an honor to be connected with both these progressive and aggresssive organs, for in England and in America, respectively, they advocate the cause of truth, wherever truth may lead, and whatever truth may cost. Now, with regard to the purpose of Genesis, it is sufficient to mark one feature alone which stamps it as a wonder even to the most advanced critics. I refer to certain chronological numberings. The numberings of years which were lived by the fathers of humanity and of Israel is significantly confined to certain lines only. The names of Cain's posterity are given. But we do not know the age attained by any of these. We do not know how long Cain lived. But Adam's age is given, then Seth's, and afterwards the age of his posterity, till we come to Noah, the new father of the race. Here is a well defined principle of selection. Cain's line was not that in which God's purposes were to find a helper. This was to be found in Noah alone. So the line that leads to him is the line which is counted in years. This principle is followed throughout. In the section of the "generations of the sons of Noah" not a single date is given. We know not the age of either Ham or Japheth; nor do we know the years lived by any one of the fathers of our own Aryan or Japhetic race. It is only when we come to the "generations of Shem" that the years are again counted. Here every link in the descent is carefully counted. Details are given which show the most careful exactitude. The age of each patriarch at the birth of the son through whom the line of descent is to be carried is given. We are then told how long he survived after the birth of his son. Among the descendants of Shem it is only in that particular line which leads to Abraham that the years are measured. Here is a beautiful proof that the Book of Genesis is an inspired unit. It is dominated by a very decided purpose from which it never swerves. Now, in music, the mind of a master of tone and tune is always manifested by the theme which runs through all the harmonies. A masterpiece of musical composition is one harmonious unit. The critic can at once recognize the genius of Wagner or Beethoven or Schumann by the inspired purpose betrayed in the complex harmony. Genesis is, after the attempts to tear it to tatters in ruthless analytic dissection, coming forth as a matchless and supernatural literary edifice. Of course, it bears marks of editorship. Of course, it was not written in heaven and brought down Jacob's ladder by one of the seraphim. The treasure is in an earthen vehicle. There are iron stanchions and clamps and steps here and there on the Matterhorn. What of all that? God made the Matterhorn all the same. Genesis is the Matterhorn among the books of the Bible. Criticism will end in magnifying its sublimity, and Moses will tower up as a Titan of inspiration as long as this world holds a library.

W. DURBAN.

43 *Park Road, South Tottenham, London, Eng., Aug.*, 25. 1899.

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New York Letter.

Miss Jessie Ackerman, who has made a circuit of the globe three times as a W. C. T. U. missionary, delivered two excellent addresses at the Sing Sing prohibition camp meeting last week, one of which dealt with her mission around the world and the other with the question of American expansion. Her words are worthy of consideration, especially in view of her repeated world-wide observations. In reply to the question, "What class of people above all others need missionary work?" she replied, "The lawmakers of England and America." To illustrate the truthfulness of this statement she told the story of England forcing the opium curse upon China and of America planting whisky and beer saloons in all lands where the Stars and Stripes float. She said for every convert made by American missionaries in China, American liquor makes one hundred drunkards, and for every convert made by English missionaries, England makes a thousand slaves to the opium habit. American brewers have already established three hundred saloons in the city of Havana, and Manila is rapidly filling up with them. This seems to be a large part of "American expansion" about which many loud-mouthed patriots are boasting. These people would be in a much better condition enslaved to superstition and tyrannical Spain than debauched, degraded and condemned by the deadly American saloon. There is great need of home missionary work in this country, that such things might be altogether impossible.

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"There are at least five hundred qualified clergymen in the Congregational Church anxious for work, and the church is so full of preachers that there is no work for them to do. If figures are honestly used they will not lie, and the last yearbook of the church conclusively proves the statement." This is the startling statement made by the Rev. Magee Pratt, in a recent issue of a New England paper, who quotes Dr. Price, of Boston, whom he regards as the best informed man in the country on the question, asserting that "with the exception of the few larger churches, the salaries have been universally reduced." Mr. Pratt also claims that only three-fourths of all Congregational Churches in this country can support ministers. And in order to get this matter before the public he makes the following summary statement which, if true, is as sad as it is bold:

First—That it is not possible for the theological seminaries to introduce young men into the ministry without driving out an equal number of men who are in work.

Second—That there are a large number of men of the highest qualifications who cannot secure a pastorate in existing conditions.

Third—That the appeal for financial aid for the seminaries on the ground that an increase of educated ministers is a necessity at the present time is an attempt to obtain money under false pretenses.

"Fourth—That the present policy of purchasing impecunious students to fill the seminaries is an outrage on decency and justice. If men who study law or medicine must pay for the privilege, and the best men do it and honor their profession by their manliness, why should divinity offer free tuition, rooms, light and heat, and even, if that is not enough, lend or give money to destroy the manliness of the students, when many of the best workers the church has are standing idle in the market place, with empty pockets and aching hearts?

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A number of ministers well qualified to speak on this matter have been interviewed with the result that all the great denominations assert, through accredited representatives, that while there are many unemployed preachers among them, it is principally because such ministers are not willing to work where they are most needed, and where the material remuneration is small. And if this is not the case it usually is because the good man has missed his proper calling in life. Some of the very best and ablest ministers of the gospel have fields that are small, and from a human point of view unattractive, but through their own sterling worth they make their charges attractive and prosperous. This discussion has emphasized the fact that men in the Christian ministry should have but one controlling aim—the preaching of Christ unto salvation, and not the securing for themselves fame or positions of worldly distinction. The true minister of Christ says, "Woe is me if I preach not the gospel!" for the love of Christ constraineth him.

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If the church with which you are affiliated has not made an offering to Church Extension this year, will you not see that your congregation doas so at once? Every church in the land should have substantial fellowship in this good work, which is one of the most effective agencies among the Disciples of Christ in that it renders help to the helpless and makes parmanent the cause of Christ in many places where otherwise it would of necessity languish and die. We must reach the $250,000 total for this fund by the year 1900, and we can easily do so if each Disciple of Christ will come up to his privilege in this matter. I say privilege, for such in reality it is. Any service that may be rendered or money given in Christ's name is a privilege and not a burden to the soul that loves and worships Christ.

S. T. WILLIS.

1281 *Unson Ave.*

Leaves from Mission Fields.

CHAS. E. GARST.—NUMBER III.

"Come! thou messenger of heaven,
Tell of sins by blood forgiven,
Take the heaven-sent message o'er.
Some will listen;
Tell the tidings o'er and o'er."

On the thronging streets of Yokohama Mr. Garst saw strange sights and heard still stranger sounds. His first task was to learn the language in which he was to preach the gospel. He was an apt pupil and soon mastered this most difficult tongue. His desire to make known the way of salvation made him diligent in his efforts to acquire the language. He at once put into practice the knowledge gained. This gave him great facility in the use of the Japanese tongue and strange power on the platform. Many times he spoke for two hours and the people never tired of his discourse. On the contrary, they frequently requested him to continue for another hour. He spent six months in Yokohama studying the language and the mission field. In the spirit of comity he consulted other missionaries as to the best point to attempt a mission. In the spring of 1884 he located in Akita, on the Northwest Coast. At that time there were only 18 miles of railroad in all Japan. Travel was slow and difficult. Life in such a country meant many privations and constant toil. Mr. Garst had schooled himself to hardness as a good soldier of Jesus Christ. He had estimated the cost of a mission to the heathen. Hardships and dangers never moved him from his high purpose to preach Jesus Christ where he had not been named. He had a varied experience in bitter cold and in melting heat, in driving sun and in pouring rain. With eager

feet and anxious heart he carried the Word of life to the multitudes who sit in darkness and in the region and in the shadow of death. His life in Japan is curiously suggestive of the well-known experiences of the Apostle Paul, mentioned in the eleventh chapter of the second epistle to the Corinthians. On one occasion Mr. Garst walked 22 miles to conduct the funeral services of a young Baptist minister, who was a native Christian. Mr. Kawamura-san, a distinguished Japanese evangelist, says: "Often when on a trip together I would say to him, 'Mr. Garst, we will not care to go to such and such a place.' 'Why so?' asked Mr. Garst. 'O, the inns are dirty and full of vermin and the food is very bad,' replied his friend. 'Are there people there who have not heard the gospel?' 'Yes, plenty of them.' Then Mr. Garst would say, 'We will go; that's what we are here for?'" He frequently slept in wretched quarters, and ate Japanese food at which many who criticise missionaries would turn away in disgust. He accepted every experience in the best spirit and turned it to good account. Whatever his feelings might have been he made no complaint. Writing to a friend, he said: "Lately, when out evangelizing, we were served dried grasshoppers. After eating about a cupful I felt like John the Baptist!" In him patience did her perfect work. This virtue he taught more by example than by precept. For 18 months he suffered serious stomach trouble, brought on by exposure, overwork and bad food. All the time he was kept on the strictest diet, eating only a little meat, milk and charred bread. He never complained because of enforced abstinence. He ate what was set before him, happy in the hope of returning health and enlarged usefulness. The gentleness of his touch and the tenderness of his heart were felt in his dealings with the new convert from paganism and with those who sometimes lapsed into sin. He managed everything in the spirit of Christ and with consummate tact. Some of the natives who noticed this wondered if he were "man or God."

The hope of the resurrection was the passion of his life. "The Lord is risen to-day," was his usual Sunday morning greeting to his wife, she responding, "The Lord is risen indeed." Jesus and the resurrection were themes in which he delighted to speak. These carried his hearers at once into the very heart of the gospel. His affectionate heart and tender sympathy gave him great influence over those to whom he ministered in holy things. He was a living illustration of the psalm of love in the first epistle to the Corinthians. He became all things to all men, that by all means he might save some. He was deeply touched both at the spiritual blindness and the excessive poverty of the people of Japan. He constantly bore upon his heart this double burden. As he ministered the bread and the water of life to the famishing multitudes, his soul was moved with compassion to do something as well to relieve their temporal condition. Like the Master in the days of his earthly ministry, he was anxious to feed the hungry as well as to preach the gospel to the poor. Telling the story of the cross to a starving man without first satisfying his hunger is like giving a gem to Æsop's cock, who would be better pleased with a barleycorn. Mr. Garst's intelligent interest in the material prosperity of the people of Japan gave him access to the ruling classes, and his influence was felt in the conduct of public affairs. He was devoted to the doctrine of single tax and advocated proportional representation. He lived to see these ideas take deep root in the hearts of the people of Japan. The Kobe Herald says: "Mr. Garst gave himself up, heart and soul, to schemes for the amelioration of the lot of his less fortunate fellows. One of these was the single tax, of the efficiency and value of which he felt as convinced as a mathematician is that two plus three equals five. He gave himself to the ideas into which he had the largeness of heart to move. We should not be at all surprised if the truth revealed that he sacrificed his health for their advancement." Mr. Garst tried to realize in his life and teaching the beautiful spirit of the Sermon on the Mount. His example was a radiant illustration of the Golden Rule. It was an object-lesson on the ideal society which will be realized when all men shall love God supremely and love their neighbors even as they love themselves. This is the blessed life for which the ages have waited, which seers have foretold and poets have sung. For this the good have wrought and the martyrs in every age have laid down their lives. Even the course of nature is touched to this high issue, and serves both the good of the creature and the glory of the Creator.

"That God which ever lives and loves;
One God, one law, one element
And one far-off divine event,
To which the whole creation moves."

N. M. RAGLAND.

Fayetteville, Ark.



Hawaii Letter.

I am visiting at Grand View Ranch, the home of Miss Alice Beard, on the Island of Hawaii, 200 miles from Honolulu and about 50 miles from Manna Loa, where Madam Pile (the goddess of volcanoes) has been displaying her magnificent fireworks since the night of the Fourth. I came over here to assist in organizing the Christian forces of this district for more effectual work and to escape, for a season, from the hot, enervating climate of the capital city.

There are three volcanoes on this island, Manna Loa, 13,675 feet high; Manna Rea, 13,805 feet high, and Haulalai, 8,276 feet high. The latter is in the center of the North Kona district, where I am now visiting. Some of these volcanoes have a number of craters, the noted Kilanea being on Manna Loa at an elevation of 4,040 feet. The eruption which began the night of July 4th was 20 miles up the mountain from Kilanea. In some respects the display was the most wonderful of any known in the history of these great volcanoes. There were several craters erupting, from some of which the molten lava was thrown a thousand feet in the air. Dense clouds of smoke floated out over the sea for several miles, enveloping ships in (to those on board) inexplicable darkness. I was greatly disappointed yesterday to learn that the volcano was "pow" (inactive) as I had planned to visit it next week.

Grand View is on the government road that runs along the mountain about three miles from the beach. The community is very thickly settled, there being a dwelling to about every twenty acres of land in cultivation. The chief industry is coffee-raising, though sugar-cane is now being extensively planted.

Nearly the whole surface of the country is covered with "aa" (soft lava rock) and "pahoihoi" (hard lava rock). The soil is very rich, though generally shallow, the amount being continually increased by the disintegrating lava. No kind of plows can be used, the cultivating all being done with picks and hoes.

Coffee pays from $20 to $80 and sugar from $100 to $200 per acre above the cost of cultivating and harvesting. There are three distinct climates in the district. At the beach it is dry and hot, from two to five miles up the mountain it is cool and wet, above that it is dry and cool. Apples and peaches are successfully grown in the upper belt, and nearly all tropical fruits in the two lower belts. Unimproved land costs from $20 to $50 per acre, and it costs from $25 to $100 an acre to clear and prepare it for planting.

Reno district has a population of 4,500, about 2,000 of whom are natives, 60 whites and the remainder Japanese, Portugese and Chinese. Three years ago Sister Alice Beard, of Modesto, Cal., came here for her health and found very little being done to Christianize the people. She bought 40 acres of land in the midst of the most populous section, planted it in coffee and sugar, built a chapel and parsonage, employed a Japanese preacher and his wife and started the first white Sunday-school, and preaching for Japanese. She has met with and overcome a multitude of difficulties, that would have crushed any other than the consecrated, plucky Christian she is. Recently she has employed Bro. Snodgrass, a a graduate of Kimberlin Heights, and Bro. Ota, a convert of Sister Miller from Japan to devote all their time to mission work in this field. They are both choice men and well suited to the field.

There are ten members of the Christian Church residing in the district. By the request of Miss Beard and under the authority of the Honolulu Church I am here to assist them. I hope to leave them prepared to do more systematic work and partially relieve Miss Beard of the great burden she has so courageously and successfully borne. Up to the present time she has paid all the expense of the mission out of her own private purse. The order of meetings at Grand View Chapel are on Lord's day 10 A. M., Sunday-school for all nationalists; 11 A. M., preaching in English; 3 P. M., preaching in Japanese; 7:30 P. M., preaching in the native language, and every other night of the week a school to teach Japanese men English. Last Lord's day I preached to a very attentive congregation of 36, in which there were seven nationalists represented.

Should any readers of the CHRISTIAN-EVANGELIST desire to write to Miss Beard, her address is Kailula, North Kona, Hawaii. Be sure to use a five-cent stamp, and if you wish to assist one of the most promising missions of the Christian Church, enclose a greenback or money order.

WM. A. GARDNER.

July 29, 1898.

The Old English Family Medicine
OVER 70 YEARS' REPUTATION.
MORISON'S "UNIVERSAL" PURELY VEGETABLE COMPOSITION PILLS
Unsurpassed for all LIVER and BILIOUS complaints; quickest remedy for FEVER and Rheumatism; ensures SLEEP; absolutely no DANGER of COLD so common with Mercury and other drugs; SAFE and EFFICIENT in all climates.
THE BRITISH COLLEGE OF HEALTH,
33 Euston Road, King's Cross, LONDON.
E. FOUGERA & CO., Agents,
NEW YORK. And Druggists Everywhere.

Texas Letter.

GREENVILLE CHURCH.

The fourth Sunday of August will long be remembered as a great day by the people of Greenville, and well it may, for it witnessed the opening of the new house of worship in that pretty city of 10,000 people.

On Saturday evening we held a council of war and perfected plans for the battle of the next day, when an appeal for money was to be an important part of the work. Most of the members felt that they had given all they were able. But after much reasoning and exhortation, most of them decided that the shortest and easiest way out of their dilemma was for them to give again, and thus inspire their friende to give; and right nobly did they do it when the call was made.

Before eleven o'clock Sunday morning the house was crowded with an audience of 1,200, while many stood about the doors, and many were turned away. The musical program was good, and when it had been rendered the sermon came. It was an attempt to show that the building of the house was meant to emphasize certain fundamental principles which the world needed: 1. The supremacy of Christ. 2. The supremacy of the Bible. 3. The supremacy of the plea of Christian union. Few sermons ever received closer attention, and it is probable that it did good.

Following the sermon came a business statement which showed that the house and lot had cost $20,000; and a little more than $14,000 had been paid, leaving a balance of almost $6,000. About $1,500 of this, however, was so arranged that it could not be paid for some time, hence it was decided to ask only for what was needed to meet immediate emergencies, or $4,500. After this statement came the appeal, and a few minutes before one the amount had been secured, and the happy congregation sang "Praise God from whom all blessings flow," and dispersed to their homes thanking the Father for his continued goodness to the children of men.

In the afternoon there was a sweet communion service, conducted by the pastor, D. W. Pritchett, and at night another large audience and a sermon on "Change of Heart," which seemed to reach the hearts of the people.

Theirs is one of the most beautiful and complete buildings I ever saw. The foundation is of gray brick, the walls pressed brick and the trimmings of stone. The tallest tower is on the northwest corner, with smaller towers flanking the south and east ends, producing a most pleasing effect. The windows are beautiful indeed. The two large windows cost each $1,000. One of them is the gift of Mrs. V. A. King, and is dedicated to her mother, still living, Mrs. Chandler. The auditorium is circular, with inclined floor, the aisles radiating from the pulpit. The pews, of heavy oak, are also circular. The carpet is a handsome moquette. The ceiling is steel and of fascinating design. The Sunday-school room is separated from the auditorium by a solid drop partition. Parlors, dining room, etc., over the Sunday-school room, will be finished later. The pipe organ, the gift of Sister King, was delayed, but will be in place before this is in print. All in all, this is one of the most beautiful, artistic, convenient and commodious churches to be found anywhere, and it does great credit to a little congregation of 250 members.

About 1850 H. O. Polly, now living in Rockwall, held a meeting in Greenville, and his first baptism was that of Mrs. Chandler. Other meetings were held later and the church increased. In 1874 the present organization was effected, and two years later the old house, just vacated, was built. Then came other meetings by M. W. and Clint Matthews, J. M. Pickens, C. McPherson, J. J. Lockhart. Among the pastors I heard the names of S. R. Ezzell, H. Ab Smith, T. W. Caskey, A. C. Henry, J. J. Lockhart, F. L. Young, S. K. Hallam, and the present incumbent, D. W. Pritchett. He is a strong, clear man, and has stood by the work faithfully, and he is rewarded. A meeting is now in progress by Logan and Douthit, and grand results are expected.

The visit at Greenville, in spite of heat, dust and hard work, will always be a green spot in my memory. M. M. DAVIS.

833 *Live Oak St., Dallas, Tex.*

Iowa Letter: C. W. B. M. Convention.

In this state it is the custom to divide the convention week into six sections, as follows: the C. W. B. M., the state work, the Sunday-school interests, the educational and the Endeavor.

The first or C. W. B. M. part closed on Tuesday night, the hottest September day ever known in Iowa. The closing addrss was made by W. W. Rumsey, for six years missionary in Jamaica. He took the island for his theme and proved himself one of the most popular speakers of the convention. For two years this brother has been in the medical school in Keokuk, Iowa. During this time his family has been in England. A glad reunion will occur in a very few days. The new officers of the C. W. B. M. are as follows: Florence M. Haggard, president; Ella M. Huffman, vice-president; Annette Newcomer, corresponding secretary and traveling organizer; Ida Slayton, recording secretary; Letta Page Ashley, treasurer. The district managers are five: Mrs. Sherman Hill, for the Northeast; Mrs. J. M. Hoffmann, for the Northwest; Mrs. N. G. Brown, for the Southeast; Lou R. Brown, for the Southwest; Mrs. G. L. Brokaw, for the Central District. The homes of these managers in order are Hampton, Boone, Ottumwa, Lenox, Des Moines. All the board, save Mrs. Huffman, live in Des Moines. Pressott claims the vice-president. There would have been no change in the presidency but for the removal of Bro. and Sister Wickizer to Nebraska. The C. W. B. M. and the state by this move suffer a great loss. This was expressed by appropriate resolutions. In these resolutions special mention was also made of the splendid services of the retiring treasurer, Mrs. D. C. Bice. The new superintendent of Juuior work is Mrs. D. F. Sellards, of St. Charles. Mrs. I. N. McCash delivered the address of welcome. Alice M. Wickizer delivered the president's address, in which she showed the difficulties which had been overcome and the success which crowned the efforts of the workers. She spoke in her "inimitable way." Mattie Burgess, of Bilaspur, India, who is at home for a vacation, was kept away by the sickness of her mother. But her papers were read by Mrs. Haggard and Mrs. N. G. Brown. One is entitled, "Glimpses of Missionary Work in India." The other is "Orphanage and Building Work of the Junior Endeavor."

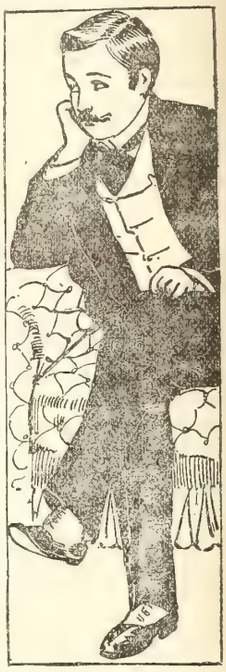
This is the nineteenth annual report of the Iowa C. W. B. M. They have striven to make it a "monumental year" and call it our "Silver Year." They have made a splendid increase over previous years. The total amount raised for all purposes is $7,508 63. Again of $1,408 84. This is largely due to the untiring efforts of the corresponding secretary, Miss Newcomer. During the year Miss Crawford resigned as superintendent of the Junior work and Miss Jessie Williams took it up. Her department reports $926.77 raised by 43 bands. The Iowa C. W. B. M. has 2,783 members, having added 261 during the year. Seven new auxiliaries were organized this year. The reports for this convention cover the time from July 1, 1898, to July 1, 1899.

The new board has held its first session to plan for a greater work, if possible, this year. Mrs. Haggard and Miss Newcomer are delegates to the National Convention and will leave for Cincinnati in advance of the body of Iowa delegates to meet the National Board and do their part in the great Jubilee Convention.

A. M. HAGGARD.

Pimples

Are more than a disfigurement of the skin; they are a handicap to a young man, alike in love and business. The pimply face looks dissipated and both merchant and maiden look askance at the unfortunate fellow whose face is his misfortune. An almost certain cure for pimples and similar disfiguring eruptions is found in Dr. Pierce's Golden Medical Discovery. It purifies the blood of the corrupting cause of ordinary eruptive diseases, cleanses the skin and builds up the body with sound wholesome flesh. "Discovery" contains neither alcohol nor narcotics.



"I am well pleased with your medicines," writes John A. Calloway, Esq., of No. 218 26th St., Columbus, Ga. "In 1894 I was working at night and I broke out in lumps all over, and when these left the skin peeled off. I took six bottles of 'Golden Medical Discovery,' and two of Doctor Pierce's Pellets, and I do believe that I am sound and well. I have a good appetite, but before I commenced treatment I had no appetite at all. My eyes were sunken and my face was pale. I had pimples and brown spots on my face. Now these are all gone. I have used many kinds of medicines but received no benefit. Last year I weighed one hundred and thirty-four pounds, and now I weigh one hundred and forty-five. Please accept my thanks. I am so glad I found the right kind of medicine."

Dr. Pierce's Medical Adviser sent *free* on receipt of stamps to pay expense of mailing *only*. Send 21 one-cent stamps for book in paper covers, or 31 stamps for cloth, to Dr. R. V. Pierce, Buffalo, N. Y.

The Call for Jubilee Singers.

The choir seats at Music Hall accommodate 500 singers. Our local choir will consist of about 100 voices. We desire that about 400 volunteer singers from abroad join us. Those who sing in their home churches will be welcomed. The simple conditions are that they promise to study the music at home before coming, and when here be in their choir seats at 7 o'clock each evening of Oct. 16, 17, 18 and 19.

The collection of songs that will be used at the conventions is now ready and will be mailed, with a choir badge, to each volunteer who sends name, address and the voice-part sung to J. H. Fillmore, 199 W. 6th St., Cincinnati, O.

Further explanations and instructions will accompany the music sent.

The first sessions of the convention will be held at the Central Christian Church, Oct. 13, 14, 15. The instructions to the choir for these meetings accompany the music.

The first mass rehearsal will be held at Music Hall, Sunday afternoon, after the Communion Service.

In studying the new music of the program give strict attention to the words, so that they may be spoken distinctly by the chorus.

Come, and come in the spirit of joyful anticipation. Expect thrills of rapture and delight from the singing of "Our Happy Songs of Jubilee." J. H. FILLMORE,

Chairman Music Committee.

BIBLE COLLEGE AT HOME.

Thorough Bible course by mail, leading to diploma and degree. Terms, only $1.00 per month. Circulars for stamp. Write Prof. C. J. Benton, Christian University, Canton, Mo.

A New Order of Service.

Few will doubt the value of the Sunday-school as a factor in the growth of the church, and just as few may doubt that it has its attendant evils.

Superintendents are much perplexed with the difficulties of securing efficient teachers, study of the lessons, enlistment of the body of the church in the work of the school, etc.

What pastor has not been puzzled at his inability to secure the attendance of the Sunday-school at the worship of the church and the prevailing ignorance of the Scriptures?

The recent criticism of the Sunday-school by the Rev. Dr. Pelham Williams in an address before the church club of the diocese of Land Island, holding that the Sunday-school is the cause of the diminished attendance at the worship of the church and the decrease of religious instruction in the family, no doubt has in it a measure of truth.

A very timely article appeared in the CHRISTIAN-EVANGELIST in the earlier part of the year, concerning the prevailing ignorance of the Scriptures and the need of some change in the conduct of the public worship, leading to more and better instruction. The writer suggested the advisability of combining the Sunday-school and church in one service; that the regular Sunday-school lesson should be the subject for study as before, followed by a fifteen-minute sermon on the same theme. A similar plan of service had been under consideration by leading members of the Portland church for nearly a year, but had not been tried by reason of its revolutionary ideas.

The article in the CHRISTIAN-EVANGELIST was read to the church board and, acting upon its suggestions, advised the pastor of the church to plan an order of service and try the experiment.

The following order of service was put on trial for the month of June:

The church and Sunday-school, assembling at the hour for the regular worship on Sunday morning, began with the usual opening services of the church.

Hymn (choir and congregation).

Concert reading of the Scriptures.

Hymn.

Prayer.

Hymn.

Study of the Sunday-school lesson twenty-five minutes in the regular classes.

Reassembling, announcements and reports.

Hymn, at which time the deacons take the usual offering for the church.

Sermon, thirty minutes on the lesson or kindred theme.

Invitation hymn.

Communion service.

Benediction.

The results have been beyond our most sanguine expectations. At the close of the month's trial the church with hardly a dissenting voice voted to continue the new service.

Comparing the results so far with the same time last year, I find there has been an increase in the attendance at the classes of 52 per cent., which is practically true of all the other parts of the service, and an increase in the offering for Sunday-school of 66 per cent. The Sunday-school has been lifted into the worship of the church and we now have the children to preach to as well as their seniors. The church membership has been enlisted in the study of the Scriptures.

The preparation by the lesson study gives added weight to the influence of the sermons, and the whole service has been shortened from two hours and a half to an hour and forty minutes. We are beginning to have conversions at ou regular services, something very unusual in this church.

Considering that our auditorium only seats 225, with one small adjoining room, and that the average attendance in the classes has been 129, we think the new order of service a great gain, and would not return to the old method under any consideration. G. W. MOORE.

Galveston Letter.

If the shipments of the port of Galveston continue to increase for only four years more in the same way as during the last four years, the total tonnage of the port will pass beyond that of New Orleans, and also Baltimore, and will stand next to that of New York itself. This statement is based upon figures furnished by the Galveston Wharf Company and allows a good growth for the other ports named. This city is destined to be a great one. The present population is 50,000. The port is the natural outlet for the products of the great West and Southwest. It is downhill all the way from Omaha to the Gulf Coast. The shipments of grain from Nebraska and Kansas, that have passed over our wharves during the past four years, show an increase of from comparatively nothing to 15,000,000 bushels annually. The total shipment of cotton last year exceeded that of New Orleans, hitherto the world's greatest port. The government has spent $6,000,000 in the construction of the wonderful jetties for deepening the waters of the entrance to the bay. The Southern Pacific Railway Company has lately purchased wharf frontage here and will transfer its enormous terminal business from New Orleans to this city.

Our A. C. M. S. and Texas State Missionary Board have shown wisdom in the inauguration of the work of establishing a church here. The writer is now in his second year of work under the auspices of these boards. He finds the difficulties almost unparalleled. Romanism, seaside sporting, a transient constituency and a population only *one-fifth* American render the work of building up a church here one of struggle and great patience. We have a noble band of workers. Final success will reward them. The main struggle at present is to pay the debt upon our house of worship. The work is gradually growing. Nine persons were added during the past month.

Many people are looking this way from the East and North. The fruit lands just across on the mainland hold out the promise of good business and a pleasant Southern home. Among others J. S. Huges, of Chicago, the Earls, of Irvington, Ind., and Dr. Haight, of Peoria, have been investigating the city and rejoice with a view to temporary or permanent residence. JESSE B. HASTON.

Galveston, Tex.

Jubilee City Letter.

JUBILEE ENTERTAINMENT.

The one all-absorbing topic now-a-days with those intending to attend the Jubilee is doubtless, "Where will I find entertainment?" If it is not, we would that it was, for a day at least. To care for thousands of people in a pleasing way is a task. Cincinnati people are gifted with much of the Southern hospitality, and what is so genuine? Depend upon them to extend a most gracious hand. But will not our friends be just as gracious? How? Why, by sending your names, the number in your party and just what you want, to Justin N. Green, chairman of committee on assignment, or if you want a hotel, to J. S. Lawrence. That will be gracious, besides it will pay, for all may not be able to get what they want at the last moment.

People of all creeds and none are willing to throw open their homes to our guests. Oblige them by sending in your name and wants now. Then when you alight from the train you may be taken direct to your convention home and be comfortable all the week. There will be no wait at the assignment headquarters and no annoyance possible for either yourselves or the committee. By all means do this if you are expecting to be here throughout the convention.

THE COLLEGE REUNIONS.

One of the happiest features of the whole week will be the college reunions on Wednesday evening the 18th inst. Note that the date is changed from Thursday to Wednesday evening. These reunions will be held between sessions and over the festive board. We preachers are more or less indigent and we are not ashamed of it. We will not have much for incidentals after taking the cream from a year's salary to attend the Jubilee. So it is a happy thing to make banquet out of supper and fill our cups of good cheer to the brim over recollections of those happiest days of them all—the college days. These reunions are not for old students and alumni alone, but officers and close friends of the schools as well. Write to the local chairman and tell him you are coming and make him any suggestion you wish. The chairmen are as follows: Bethany, H. G. Hill, Northside; Lexington, E. K. Van Winkle, Madisonville; Eureka, Geo. A. Miller, Covington; Hiram, J. N. Green; Drake, A. W. Taylor, Norwood.

AN ALUMNI CONFERENCE.

Another proposal that should be fruitful is an alumni conference. There should be more active interest in all our educational institutions by college men. It is proposed to hold a short conference at the close of the educational session on Thursday afternoon. There should be more college graduates on the board of trustees in our colleges. Let that question be discussed along with others. Let us get together as college men and spend an hour or two in open parliament on some such vital themes. ALVA W. TAYLOR.

Norwood, Cincinnati.

Who was Sheshbazzar?

Sheshbazzar is mentioned four times in the book of Ezra: Ch. 1:8, 11; 5:14, 16. The name does not elsewhere occur in the Scriptures. In all the commentaries I have ever seen Sheshbazzar and Zerubbabel are regarded as two names for the same person. The writers on Sunday-school literature are all agreed, so far as I have seen, with one exception. Still, the one may be right and all the others wrong. However, it would only be a mark of ordinary respect, in differing from all other writers, for the *one* to give some reasons for rejecting the opinions of the *many*. He may not have respect for them, and in that case is not bound to mention the fact, or give any reason for his new view.

The arguments given by the commentaries in favor of there being but one man, who was named Sheshbazzar by Cyrus, and Zerubbabel by the Jews, are about as follows:

1. It was common for Hebrews placed in power by foreign rulers to have a new name given. This is hardly an argument, and yet it shows how the two names might have been given to the same person.

2. Sheshbazzar is called the prince of Judah, 1:8. From 1 Chron. 3:19 and Matthew 1:12, 13, we are assured that Zerubbabel was the prince.

3. Sheshbazzar was made governor, 5:14. In nineteen or twenty references Zerubbabel is spoken of as governor. Not that he is called by that term that many times, but the position occupied by him was that of governor.

4. Sheshbazzar received the vessels belonging to the house of the Lord from Cyrus, 1:8; 5:14. In the other accounts it is clear that Zerubbabel had entire control of all these things.

5. Sheshbazzar laid the foundations of the house of God, 5:16. In Zech. 4:9, 10 it is stated just as clearly that Zerubbabel laid the foundation. The only way for these statements to be true is found in the fact that the names stand for the same person.

6. Josephus mentions Zorobabel as the leader out of captivety, and knows nothing of any Sheshbazzar. Certainly he knew the use of that name in Ezra, but knew that Zerubbabel was intended, hence used that name only.

I am not sure that these facts will make any impression on the mind of the one writer of whom I have made mention. If he has not seen proper to read what others have said he will not feel under any obligation to read this article. D. R. DUNGAN.

Notes and News.

DEAR FELLOW-WORKER:—I take great pleasure in joining Bro. Gant in his cordial invitation to you to attend the South Kentucky missionary convention, to be held at this place Sept. 26-28. I do this, not for myself alone, or chiefly, but in the name of the church here.

The church at Hopkinsville counts it an honor to entertain this meeting of the brethren and sisters of Western Kentucky. The larger the attendance the better pleased its entertainers will be. We crave guests. We are eager to see you and to greet you. We shall entertain you if you will give us the pleasure of doing so at all, entirely free of cost to you.

We shall look for you on Tuesday, Sept. 26. As soon as you know that you will come write me the fact on a postal card. But whether you write or not, COME. In the confident hope of a great and profitable convention, I am Yours faithfully,

H. D. SMITH.

Pastor's Study, Sept. 7, 1899.

Illinois.

Attention Eighth District! The Illinois Central Railroad agrees to grant a rate of one and one-third fare for the round trip to those who attend the district convention to be held here the 21st-24th inst., provided that fifty such tickets are sold. Let all those coming over any branch of this road call for a delegate's ticket. You will pay full fare coming and one-third fare returning.

C. A. BURTON.

Benton, Ill.

A Dedication.

On the fifth Lord's day in July the writer dedicated the Fairview Christian Church in Shelby County, Mo. A large crowd was present. Dinner was served on the ground, and all had a royal good time. This is a new church having only 33 members, but active and vigorous. The building costing, finished, $1,200 was entirely paid for before the dedication day. Since last reporting there have been five confessions and five by letter at Shelbina and Shelbyville. The church at Shelbina has been painting and papering. The Shelby County meeting was a great success. Sixteen congregations all reporting, 250 delegates from a distance, every church represented, 1,500 members reported and nearly 1,000 in Bible-schools. We have a hustling secretary, W. M. Hanly. There is the secret of success.

Fraternally,

J. H. WOOD.

Shelbina, Mo.

C. W. B. M. in Nebraska.

The state organization of the C. W. B. M. was effected October 3rd, 1884, at a state convention held in Pawnee City. There were four auxiliaries at that time, viz., Nelson, Clay Center, Lincoln and Beatrice. The Nelson auxiliary is the oldest one in the state, having been organized in 1880. There are now in Nebraska 73 auxiliaries, 10 districts and 1,251 members. During the life of the C. W. B. M. the auxiliaries have sent to the national fund $11,477.63. Since we have no special fund for home and foreign missions, all receipts go to the general fund to be used as the national officers deem prudent.

The enthusiasm of our C. W B. M. ladies at the state convention, which was held at Hastings, Nebraska, August 22–27, 1899, indicates a most prosperous future. The officers for the ensuing year are: State president, Mrs. Wm. Oeschger; recording secretary, Mrs. Mary D. Aylsworth; state organizer, Miss Olive Griffith; superintendent of young people's work, Miss Anna Champion; treasurer, Mrs. Nella Hanna.

History shows that the C. W. B. M. has done much work, but the times demand that much more far-reaching and extensive work is yet to be accomplished.

MRS DEMA OESCHGER.

A Good Work.

Our protracted meeting closed with the best *results in the history of the church*. Bro. W. A. Lindsey, who was an evangelist in the Baptist Church for 15 years, but came into the Christian Church about two months ago, in company with Prof. Geo. A. Webb and wife came to our city about three weeks ago to hold us a meeting. Notwithstanding the outing season, which had taken many people from the city, also many other attractions, good congregations greeted them at every service. We have at this place a beautiful church building well furnished throughout The main auditorium will seat 500 people; the Sunday-school room about 250; also have parlors and kitchen and everything that goes to make up a modern church edifice The church was constructed last year at a cost of about $7,000, and of that amount our dear Sister L. E Cowls gave about $2,725. Other good members and citizens of the city made up the remainder on the day of dedication, July 30. There was a debt of $2,340 on our building, and through the untiring efforts of Bro. Lindsey our church is now free from debt. He raised the amount in less time than it takes to tell about it.

Bro. Lindsey preached the dedicatory sermon. He is an orator and held his great congregation spell bound. He was to the Baptist Church what our beloved Bro. Updike is and has been to our people He has made our plea a thorough study. We have extended a call to him as pastor for one year, to begin the third Lord's day in this month. We regard him as one of our strongest men. The state convention elected him a delegate to the convention at Cincinnati, Ohio, in October. We were feeling quite blue when they came to us to hold a meeting, but now as the church debt is paid, many souls have been brought to Christ, and we are happy.

A MEMRER OF THE CHURCH BOARD.

McMunville, Oregon.

Statistical Matters.

A WORD TO CORRESPONDING SECRETARIES.

1. It should be theaim of every state convention to publish full statistics from their churches in connection with their minutes, annually.

2. The annual reports should have a corrected list of all ministers in each state, with post office, and to mark those not engaged in preaching.

3. The ministers and churches of our colored brethren should be placed separate. This should be done for the benefit of both white and colored churches.

4. When a church fails to report for any year, the statistics of the previous year should be inserted.

5. If possible, gather your statistics in June, and continue till completed. But by all means try to have the work done by September 1 of each year.

6 Count all churches who aim to restore the New Testament church, and all ministers who take the Bible as their only rule of faith and practice, however narrow on the one hand or broad on the other, some of these churches or ministers may be.

7. Your reports are now due and should be sent in at once

THE STATISTICS WANTED.

1. (a) Number of churches; (b) number of communicants; (c) number of Bible-schools; (d) number of Bible-school scholars, officers and teachers; (e) number of Christian Endeavor Societies; (f) number of ministers; (g) number of sittings in the churches

2 Value of church property, and church indebtedness (mortgages)

3. Amounts contributed to missions—Home, Foreign, State, District, City, C. W. B. M., and all others.

4. Amounts raised and expended for the local church work, ministry, building and all other matters.

5. Number of missionaries employed in state, district and city missions; time employed and results of labor.

6. The information above should be gathered in June and completed and tabulated by September 1, and sent to the statistical secretary.

7. The correction of the ministerial list should go on continuously and be sent to the statistical secretary, fully corrected, on Dec. 1 of each year.

G. A. HOFFMANN,
Statistical Secretary.

Columbia, Mo.

"HONESTY is the best policy." Nobody contradicts it.

Your dealer can get lamp-chimneys that almost never break from heat, or those that break continually. Which does he get? Which do you get?

Macbeth's "pearl top" and "pearl glass" are tough against heat; not one in a hundred breaks in use. The glass is clear as well as tough. They are accurate, uniform.

Be willing to pay more for chimneys that last till they rot, unless some accident happens to them.

Our "Index" describes *all* lamps and their *proper* chimneys. With it you can always order the right size and shape of chimney for any lamp. We mail it FREE to any one who writes for it.

Address MACBETH, Pittsburgh, Pa.

"Catholics and Jews Will Give You a Welcome."

No doubt it will be of interest to the brethren who expect to attend the Jubilee Convention to know something of the progress of the Assignment Committee.

The "down-town" portion of the city has been canvassed. A vigorous canvass of the suburbs, including Covington and Newport, just across the river, in Kentucky, is being carried on, and we hope to have ample provision for all who come.

Many of the homes and boarding houses make a rate of $1 per day. A limited number will give lodging only for twenty-five cents, or lodging and breakfast for fifty cents. Others demand fifty cents for lodging only, or seventy-five cents for lodging and breakfast

The committee very much prefers that you should wait until you come to receive assignment, but if you prefer to know where you will be entertained, we will send you the name of a suitable hostess and you can make your arrangements with her. Should you do this, do not fail to notify the committee when arrangements are completed.

We wish it were possible to entertain you all in the homes of our own church people, but you are a larger host than we can accommodate, and we have asked our neighbors to give you a home. Many of them are identified with evangelical churches, but not all. Catholics and Jews will give you a welcome.

It will be impossible to find homes for all next door to Music Hall, but if you should not be within walking distance you will find in Cincinnati a splendid street car system, and the most desirable homes are in our suburbs and some distance from Music Hall. We are doing the best we can to entertain you, and we are waiting in our homes to greet you.

JUSTIN N. GREEN,
Chairman Assignment Committee.

What College?

Decision must be made. Our children must be educated. The times, their nature, their future demand this In part, they must be deprived of the society, counsel and love of home. Where shall they go? This is a greater question than you think. It has meant so much that all religious people have established, for the education of their young people, at the cost of thousands and millions of dollars, colleges where healthful influences for proper development could be had. Nor have the Disciples of Christ been forgetful of of this great interest. Alexander Campbell early recognized that without colleges we would mean but little, however orthodox our views. Now the church has colleges in several of the states. Being in Illinois I speak to our families and friends of Eureka College. The education of our children means a great deal more than that they shall know so much mathematics and language. What shall they b ? is a larger question than What shall they know? When both can be adequately considered, which should be done, the education will mean the most. Character and scholarship forms the strongest possible foundation for future building. Christianity furnishes the strongest elements of character. Eureka College is a *Christian* college, for the education of the whole nature. It does not propose to be excelled in the thoroughness of its teaching in any branch of learning, yet it seeks by its thoroughly imbued Christian faculty to do far more. Does it mean nothing that our children go away to college and become learned, yet lose their morals, or their Christianity? Eureka College is not oppressively strict. The true lady or gentleman only needs guidance to grow. The church of Illinois has provided this institution at great cost. It is a grand old college of more than fifty years of experience Its students have filled the position of United States congressmen, governors, state legislators, judges, lawyers, doctors, principals of high schools, college professors and presidents, and preachers many, besides noble, efficient men in all honorable vocations. No school has a better record nor better surroundings for young people. Tuition and board are as reasonable as anywhere, quality considered. College opens Tuesday, Sept. 12th. Bro. F. G. Tyrell, of Chicago, gives an address the first evening Why shall we not open the new session with 400 students? I am confident there will be that many from our homes and the homes of our friends away in college this fall. Why not have them at Eureka, under the best possible advantages, and by getting the greatest advantages ourselves help to build up a still greater institution for the years to come?

J. G. WAGGONER.

Eureka, Ill.

Sunday-school Work and Workers at the Jubilee Convention.

In the splendid and extensive program to be carried out at the great Jubilee Convention, Cincinnati, October 13th–20th, liberal provision has been made for the consideration of the Sunday-school workers. A special session of one-half day will be given to this, and it is desired and expected that Sunday-school superintendents, teachers and many others interested in this department of the work throughout the land will be in attendance and contribute to the interest and advancement of this important session. The Sunday-school Committee of the Jubilee Convention desire to call the especial attention of superintendents and teachers everywhere to this feature of our convention program, and most earnestly request that this matter be mentioned in all our Sunday-schools, and that delegates be appointed The details of this feature of the program will be published later.

P. H. DUNCAN,
Chairman S. S. Com., Jubilee Convention.
Ludlow, Ky.

To the Disciples of Christ in South Kentucky.

DEAR BRETHREN:—You are most earnestly and respectfully asked to consider the following:

1. The next annual convention of our Missionary Association will be held in Hopkinsville, Sept. 26 28. This is no political convention, but a meeting which will be held purely in the interest of the cause of Christ in our territory which embraces 33 counties in Southwest Kentucky. This is a missionary and Sunday-school convention, and should appeal to the heart and conscience of every friend of missions and Sunday school work in our field. We have an excellent program. The brethren at Hopkinsville will be glad to entertain you, and you will have the benefit of reduced railroad fare. Make your arrangements to attend our convention, and send your names to H D. Smith at least a week before the convention.

2. Get certificates from agents at starting-points, that you have paid full fare going, and you will be returned at one cent a mile.

3. All who owe on pledges should pay up at once. Please don't forget this request, as we stand in need of money to meet obligations which were based on your pledges. All moneys should be sent to T. W. Long, Hopkinsville, Ky.

4. We most earnestly appeal to our collectors to go to work at once and collect the balance due on pledges from their congregations. A good collector generally succeeds in collecting the pledges made by his congregation.

5. We ask the aid of our preachers in securing a good attendance at our convention. Brethren, talk it up, both publicly and privately. Let us make our next convention the best ever held in South Kentucky. This with your aid can certainly be done. Our association is helping many of you to preach the gospel at mission points. Will you not give an association which has done so much for the cause of Home Missions your enthusiastic support?

We also ask you to aid our collectors in collecting balance due on pledges.

J. W. GANT,
Cor. Sec.

P. S.—Please distribute.

Hopkinsville, Ky., Sept. 5.

STOCKHOLDERS' MEETING.

Notice is hereby given that the annual meeting of the stockholders of the Christian Publishing Co. will be held at the company's office, 1522 Locust St., St Louis, Mo., on Tuesday, Oct. 3rd, 1899, at 10 o'clock A. M., for the election of Directors, and for the transaction of such other business as may legally come before said meeting.

J. H. GARRISON, Pres.
W. D. CREE, Sec.

St. Louis, Mo., August 30, 1899.

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Half Hour Studies at the Cross

A series of devotional studies on the Death of Christ, designed to be helpful to those who preside at the Lord's Table, and a means of spiritual preparation for all who participate 275 pages. Cloth, 75 cents; morocco, $1.25

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" " " per dozen, not prepaid	4.80
" " " per hundred, not prepaid	40.00
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Full morocco, with gilt edge	2.50

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BY A. McLEAN,

Corresponding Secretary of Foreign Christian Missionary Society.

There are fourteen addresses in all. The Topics are:

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The Heroism of Missions.
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Missions in the Early Church.
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Missions Among the Disciples of Christ.
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The book also contains fourteen groups of fine half-tone portraits of our Foreign Missionaries, Officers of Home and Foreign Societies, etc. This feature alone is worth more than the price of the book.

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W. W. DOWLING, EDITOR.

COLORED PICTURES IN EVERY NUMBER.

The Little Ones is a little WEEKLY for the Primary Department of the Sunday-school and the Little Ones at Home, and the immense circulation it has obtained is an evidence that it meets the want.

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3. Bible Lessons.—The Bible Lesson for each week is presented in the form of a short story, followed by questions and answers, and often accompanied by special illustrations.

4. Fine Pictures.—From two to five pictures appear in each number, the first always printed in colors, which delight both old and young. The pictures are made expressly for this paper.

FORM AND PRICE.

THE LITTLE ONES is a **Four-Page** paper issued **Weekly,** and sent to Subscribers post-paid in clubs of not less than Five copies to one address, at **25-cents** a copy per year. In clubs of less than 5, the price is 50 cents copy, and all the numbers for the month are sent at the beginning.

CHRISTIAN PUBLISHING CO. ST. LOUIS, MO

The Christian Orphans' Home.

For the past seven months I have been in the field, working in the interest of "Our Home." I find that the people generally are kindly disposed toward this good work.

Thus far Poplar Bluff stands at the head of the list, having contributed in cash $70.19 besides $45 in unpaid pledges, making a total of $115.19. Granville enjoys the distinction of standing second in "good works." Granville paid in cash $67.85 with $26 in unpaid pledges, making a total of $93.85.

These congregations are weak, yet they realize the importance of practicing pure and undefiled religion before God and the Father. The world is sadly in need of this article. People are tired of that which seems to be religion. Infidelity has flourished on the mere profession of religion. They can say nothing against the religion that helps humanity *now*.

There are scores of congregations in Missouri more able to give a thousand dollars than these are to do what they have done. Let them come to the front. Many people think and say that the country is full of prosperity. Let a share of it come in the direction of the Orphans' Home. They are sadly in need of it. It will make glad the hearts of the Christian women who have charge of this work. It will bring happiness to the orphan children.

Brethren, I am coming; be ready to receive me gladly and to contribute liberally, and thus cause joy all around.

In one place I visited a prominent(?) member in the congregation told me that the members were hiding from me. I have heard of some who do not want to know anything about the Orphans' Home. Brethren, don't hide; if I don't find you, the Lord will. Look for opportunities to do good; don't shun them when forced upon you. One other thing, dear brethren—don't make excuses. In the past seven months I have heard enough to last for a long lifetime. "Charity begins at home," "We have orphans at home," "Church debts," etc., etc., have come to be *old*, OLD songs. Say you can or you can't, you will or you "won't," and that will settle it, and I can go on to the next man.

Brethren, if I delay my coming and you have your offering ready, send it in to Mrs. J. K. Hansbrough, 5018 Cabanne Ave., and you will not lose your reward. We are a great people and must do great things for the Lord. He demands it, and the world expects it of us.

J. D. DILLARD,
State Solicitor for O. H.

Church Extension.

FIRST FRUITS OF THE OFFERING.

The first week's receipts are very encouraging, as shown by the comparative statement given below:

1898, receipts from	30 churches	$116.00
1899, " "	45 "	257.07
Gain	15	$140.18
1898, receipts from individuals		$1,461.43
1899, " " "		1,724.60
Gain		$ 263.17

Total gain over same time last year, $403.35.
Average contribution of churches for 1898, $3.90.
Average contribution of churches for 1899, $5.71.
Total receipts for the first nine days of September, $247.14.
A gain of $483 over last year for the same time.

One of the most encouraging things is that nearly all of the 45 churches have sent all or more than their apportionment.

Bristol, Tenn., is building a new church. Their apportionment was $5, and they sent $10.

Siloam Springs, Ark., was apportioned $5 and sent their full apportionment. This church was aided by the the board.

The church at Hartford City, Ind., was apportioned $5 and sent their full apportionment.

Pine Creek, Ill., was apportionod $5 and sent $10.81, more than doubling last year's apportionment.

Harvard, Neb., was apportioned $20 and sent $22.05.

Monmouth, Ore., was apportioned $15 and sent $20.

Drain, Ore., was apportioned $3 and sent $3.20.

Fourth Church, Indianapolis, was apportioned $10 and sent their full apportionment.

Ridgley Christian Church, Dorsey, Ill., was apportioned $5 and sent $7.

Effingham, Ill., was apportioned $5 and sent its full amount.

Dodge City, Kan., is building a church, was apportioned $5 and sent $10.

Peru, Neb., was apportioned $15 and sent the full amount.

Marlboro, O., was apportioned $5 and sent its full amount.

Bellefontaine, O., was apportioned $5 and sent $10.50. Bellefontaine was aided by the board.

El Reno, O. T., sent $26.80, $5 of which was its apportionment, $21.80 interest on loan made by the board.

Richland Center, Wis., a beneficiary of the board, was apportioned $5 and sent $5.

These letters might be multiplied, but they are an index of how the churches are responding to the offering.

Another fact that should be borne in mind is that the first week only collections from the smallest churches come in.

Our board has aided several colored churches and they are recognizing our work. The colored church at Oxford, O., aided by our board, was apportioned $5 and sent $25. The colored church at Eighth and Everett Streets, Kansas City, Kan., is in debt $800 and raised an offering of $10.

It should be borne in mind that only two Sundays remain for collections in September and that every church should have a part in reaching the $15,000, in order to lift the fund to $210,000 by the Jubilee Convention.

Remit to G. W. MUCKLEY, Cor. Sec.
Kansas City, Mo.

For Foreign Missions.

Comparing the receipts for Foreign Missions for the first eight days in September with the corresponding time, 1898, shows the following:

	1898	1899	Gain
Contributing Churches,	22	09	Loss 13
" Sunday-schools,	16	14	Loss 2
" C. E. Societies,	1	2	1
Individual Offerings,	12	12	—
Amount,	$2,349.30	$2,383.01	$33.71

The receipts to date amount to $132,782.01. We must receive $17,217.99 by Sept. 30, if we reach the $150,000. The time is very short. What is done must be done at once. Let the churches and the Sunday-schools and individuals arise as one man with an offering, to reach the $150,000.

Send to
F. M. RAINS, Treas.
Box 884 Cincinnati, O.

LIFE OF

ALEXANDER CAMPBELL

By Thomas W. Grafton.

This book is a condensed and accurate account of the life of this great religious reformer, beginning with his boyhood, and following him through his trials and triumphs to the end of his eventful life. This biography meets the wants of the busy people, who desire to know the important events in the life of this great man.

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This book is printed in clear type, bound in latest style cloth, contains 234 pages, and the price is $1.00 postpaid.

CHRISTIAN PUBLISHING COMPANY, ST. LOUIS

OUR SPICE-BOX.

"His Honor is at steak," said the waiter when the county judge was at dinner.

* * *

"So they finally froze Johnson out of the company, did they?" "Yes. And I never saw a hotter man in all my life."

* * *

Biker. Are the bicyclists in London required to carry bells and lamps? *Wheeler* (after his trip). No; only fog horns.

* * *

Mamma (putting her little girl to bed). Why, Dorothy, I thought you were going to run a race with yourself. *Dorothy* (undressing very slowly). Yes, mamma, but I'm the one that don't beat, you see.

* * *

After an absence of half a year she had returned. "Did you think of me often, George?" she asked. "Only once, Aggie," he replied, but it was an awful long think—six whole months!"

* * *

First Juryman. What did you think when the judge committed Dobson to prison for contempt of court?

Second Juryman. I was glad he wasn't a mind-reader.

* * *

In a case of slander that was heard not long ago, a lady had gone into the witness-box on behalf of the plaintiff, whose counsel was examining her. "Now, madam," the lawyer began, "please repeat the slanderous statements made by the defendant on this occasion, just as you heard them." "Oh, they are unfit for any respectable person to hear!" was the emphatic answer. "Then," said the examiner, coaxingly, "suppose you just whisper them to the judge."

* * *

They were building castles in the air as they sat side by side in the gloaming, and there was a far-off look in her eyes as she said: "Yes, Mr. Smithers, I should so love to entertain a great deal, to give lots of parties, to have a salon of my own, in fact." "True," he answered, dreamily, tapping his shoes with his cane, "it would be nice to have a saloon of one's own, wouldn't it?" And the fair creature at his side shuddered, as she detected the odor of a clove in his breath, and she said she would go in, as it was getting a little damp.

* * *

A recent discussion at a dinner table whether "gotten" or "got" was the preferable participle, received a practical solution the other day, at least for the telegraph service in the British metropolis, according to a London contemporary, from the experience related of a college professor who preferred "gotten." He had telegraphed to his wife, some miles up town, "I have gotten tickets for the opera to-night; meet me there." The telegraph operator rendered this into: "I have got ten tickets," etc. Mrs. Professor was delighted with the opportunity of entertaining her friends, and accordingly made up a party of eight beside herself, whose greetings to the professor at the rendezvous were perhaps more cordial than his feelings until things were explained. He now makes one exception to his customary use of "gotten."

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Evangelistic.

OKLAHOMA TERRITORY.

Cross, Sept. 7.—Meeting one week old; 11 additions; good audiences. Pray for us.—E. W. YOCUM.

IOWA.

KELLOGG, Sept. 4.—One confession and baptism at our regular services yesterday morning. Our work is in an encouraging condition. —F. W. COLLINS.

INDIANA.

Corunna, Sept. 4 —Two additions by baptism at the Cedar Lake Church last Lord's day. Commence a meeting at Waterloo, Monday evening, Sept. 4th.—JOHN J. HIGGS.

VERMONT.

West Rupert, Aug. 31.—We had two additions to the church here last Tuesday by confession and baptism. We expect more.—W. W. WITMER.

MICHIGAN.

Saginaw, Sept. 5.—We held a two weeks' meeting with the church at Fairview, Rush County, Ind., beginning the second Sunday in August. Nine added; eight by baptism, one from Methodists and one restored. Mrs. Pearcy conducted the music. The church is greatly encouraged.—S. W. PEARCY.

KANSAS.

Olathe, Sept. 1.—Two added here since last report. Begin a meeting at Stanley, this state, at once. Work prospers.—C. H. HILTON.

Chanute, Sept. 5.—Three additions by letter and one confession at Yates Center, Sunday, Sept. 3.—W. T. ADAMS.

Cheney, Sept. 2.—I closed with the Bethany Church last Lord's day. Two added the last day; one by confession and one from the Baptists. The church at Cherryvale is also without a preacher and is indifferent about the work. The church at Bethany will employ a minister soon. Preachers need not write either church; they will see to the work when they are able.—C. C. DEWEESE.

ILLINOIS.

Normal, Sept. 4.—One confession yesterday. —E. B. BARNES.

Charleston, Sept. 4.—Two confessions at regular services yesterday morning; $35 raised last week for Home Missions.—F. W. BURNHAM.

Galesburg, Sept. 4.—One addition yesterday; also one addition to the pastor's family, little Miss Dorothy White.—C. H. WHITE.

Watseka, Sept. 2.—After a rest of two weeks I resume my work as pastor of this congregation. One confession at our mission point last evening at the close of the prayer-meeting. A series of Sunday evening sermons on "Popular Amusements," are being heard by many people.—B. S. F., pastor.

Closed meeting at Keithsburg, Sept. 1, 38 additions; 30 by baptism, seven last day of meeting. Am now engaged in a meeting with Pastor W. F. Shaw, at Walnut.—J. E. PARKER.

Modesto, Aug. 14.—I began a course of six lectures in the Christian Church. I followed these lectures with 12 or 15 sermons. I expected and fully contemplated a good meeting at Modesto In this I was disappointed. According to reports no preacher ever held a non-successful meeting. They always have good meetings. But I want to be the exception, and report a meeting that was a failure. The Modesto meeting surely was. If any desire to know the causes of failure I will gladly inform them. I will say here, I regret that I did not do more, that I did not preach better, and more earnestly. Bro, W. Bedall filled my place at Scottville the third Sunday in August. I preach at Palmyra the fourth Sunday, at 11 A. M. and 8 P. M. At 4 P. M., same day Bro. Dapleside—Palmyra—drove me out to Blooming Grove Church. They are repairing the church and will have regular preaching soon. Bro. G. M. Read, Springfield, one of our good men preached for me one Sunday at Modesto, and one Sunday at Scottville. Bro. Read has been resting here, but is now ready to take work again. Churches needing a good man should write him. I report five additions in the Modesto meeting. There ought to have been 25.—O. D. MALPE.

MASSACHUSETTS.

Brockton, Sept. 7. — Two baptisms last Lord's day.—G. A. REINL.

NEBRASKA.

Grand Island, Sept. 4.—Two accessions yesterday; 47 in last nine months.—Z. O. DOWARD.

NORTH CAROLINA.

Kinston, Sept. 9.—Have just closed a six days' meeting for C. W. Howard at River Side, Craven County, with 18 additions.—D. H. PETREE.

KENTUCKY.

Morgan, Sept. 6.—Our meeting at Colmansville, Harrison County, closed Sunday night with 36 additions and a great revival of interest among the members. Lloyd M. Ford, of Lexington, did the preaching.—WALTER P. JENNINGS.

ARKANSAS.

Eureka Springs, Sept. 7.—Eureka Springs has many more visitors than ever before, and church work moves well. Four baptisms; one yet to be baptized, and four by letter since coming here. The church is active in missionary work and will have a delegation at Jubilee Convention.—J. G. BATTENFIELD.

FLORIDA.

Jacksonville, Sept. 4.—Two united with this church at our regular services yesterday, both heads of families. We had the largest audience last night we have had since our organization, 15 months ago. This church has doubled its membership in the last 12 months; all additions at regular services. We will do it again.—T. HENRY BLENUS.

NEBRASKA.

Douglas, Sept. 7.—The Douglas meeting progresses finely; six added since last report. Church awake and doing aggressive work, is now a leading factor in the religious circles of the town and community. The gospel plea has gotten to the ears of the people as it never has before. The success of the meeting is largely due to the excellent pastoral work done by Bro. Swander. We close this week to commence at Beulah next week. Those wanting meetings should address me at Ashland, Neb. —SAM'L GREGG, evangelist.

CALIFORNIA.

Tulare, Sept. 5.—One addition last Lord's day. Sister Ada Nelson, daughter of one of the leading merchants of this place, made the good confession and followed her Savior in baptism.—EDWARD BEAL.

San Bernardino, Sept. 4. — Five added recently; two by baptism. Next month my son, Paul, now pastor of the church at Redlands, will assist me in a series of meetings at this place. He has the work well in hand there, and is held in much esteem and affection by both church and people. Next Sunday has been appointed for his formal setting apart to the ministry of the Word by imposition of hands, Bro. A. C. Smither, of Los Angeles; F. M. Dowling, of Pomona, and myself co-operating. This, my joy, will be fulfilled.—J. C. MCREYNOLDS.

INDIANA.

Frankfort, Aug. 30.—Meeting at Effingham, Kan., will commence Sept. 10th and continue as long as the interest may demand. At the close of this meeting I would be pleased to hold a few more meetings in Kansas or Missouri before I return home. My terms are the free-will offerings of the people. Address Henry G. Canton, Frankfort, Ind., until the 9th of September; after that date address me at Effingham, Kan.

Corunna, Aug. 28.—Two added at this place and three at Cedar Lake Church since I commenced work here, Aug. 11th. Held a successful rally Bros. T. J. Legg, of Logansport; C. S. Medbury, of Angola; W. C. Boner, of Ashley, and M. P. Hayden, of Eureka, Ill., delivered able addresses. One hundred dollars was raised for church repairs. The work prospers. We are now in a good meeting four and a half miles southwest of this place. This is the first effort of the Disciples of Christ to build up the cause here, and we are hopeful that a good work will be done.—JOHN J. HIGGS, minister.

MISSOURI.

Salem, Sept. 1.—Work is moving on nicely; 24 added here and at Rolla since March.—A. A. BERRY.

DeSoto, Sept. 7.—Closed at Cairo with 39 additions; 35 confessions and the church united. Five last night.—S. J. COPHER.

Cameron, Sept. 4 —Four additions to the church at our services yesterday; all adults, and from three families —S. J. WHITE.

Tuxedo, Sept. 4.—One accession at our morning service yesterday, and one at prayer-meeting Wednesday night.—D. N. GILLETT.

Vandalia, Sept. 9.—J. H. Coil, of Kentucky University, has just closed a very successful three weeks' meeting for me at Union Christian Church, Ralls County, with 43 additions; 35 by baptism. It is a new church, dedicated the third Sunday in July. Bro. Coil left for Kentucky, where he is to hold a two weeks' meeting before entering school.—F. A. MAYHALL, pastor.

Fulton, Sept. 4.—Our meeting at Millersburg continued two weeks and resulted in 10 additions; seven by baptism; two by statement; one by letter. C. H. Winders, of Columbia, did the preaching, and it was well done. The congregation was greatly strengthened.—FRANK J. NICHOLS.

Tarkio, Sept. 4.—Bro. B. F. Clay gave us two strong sermons. Took Church Extension collection. Two men baptized at night. Will open meeting here in October with home forces. H. W. Cies is in a good tent meeting at Lindon. I preach for him Wednesday night.—A. R. HUNT.

Chillicothe, Sept. 6.—Just closed three weeks' meeting at Highland Church (one of my regular appointments since May 1st) with 26 additions; 24 by baptism.—O. L. SUMNER, pastor.

Tulip, Sept. 2.—We closed our meeting here of 17 days with 30 additions. I led the singing and did the preaching. My next meeting will be at Riggs, Boone County, Mo., at which place address for the next three weeks. I hold meetings for expenses and free will offerings and go anywhere in the United States.—T. L. NOBLITT.

E. E. Davidson and D. B. Warren recently closed a meeting at Richland with 48 additions; 33 by baptism. D. B. Warren is now in a meeting at Rolla. Bro. Davidson begins at Jonesborro, Ark., Sept. 6.

Canton, Sept. 7.—Have just closed a meeting at Marcelline, Ill., with four added. This meeting closed the year's work, one of the most prosperous in the history of the church. Several have been added during the year and the work strengthened in every department. With brilliant prospects we enter upon another year.—W. S. LOCKHART.

Kansas City, Sept. 6.—Closed my work as district evangelist for the current year with a meeting at Mt. Zion, Gentry county. There were 43 added to the congregation; 26 of these were new to us. I began a new year's work—my fourth year—as Nodaway Valley district evangelist, Sept. 1. We had a splendid convention at King City, Aug. 29-31.—T. W. COTTINGHAM.

Joplin, Sept. 8.—Evangelist H. C. Patterson, of Irvington, Ind., has just closed a most successful work of two months at Webb City. All old debts were paid, the house repaired, a financial system inaugurated, a successful meeting held with 33 additions, the church aroused to new life and Bro. F. M. Rogers of Edina, Mo., located as minister. We regret to see him leave this section.—W. F. TURNER, 419 Pearl St.

La Monte, Sept. 9.—We just closed a meeting with the Hughesville Church with 19 accessions; 18 by confession, one reclaimed. The song service was under the management of Prof. John Cox, of West Line, Mo. He is a master of song.—PHIL L. STARK & KING STARK.

Kirksville, Sept. 8.—We had five additions to the church here last Sunday; 10 additions the last three weeks. Our work here starts off nicely. This is a large and helpful field.—H. A. NORTHCUTT.

25 CTS PISO'S CURE FOR CURES WHERE ALL ELSE FAILS. Best Cough Syrup. Tastes Good. Use in time. Sold by druggists. CONSUMPTION 25 CTS

Family Circle.

SCENES IN THE TROPICS,

OR TRUTH, LOVE AND BEAUTY.*

BY LESLIE COLLINS.

II—Love.

Now do believe me, in this lovely land;
Bewitching beauty smiles on every hand,
And soothing fragrance from the balmy air
Invites a languor, dispossessing care;
While from the torrid sunshine of the day
We seek seclusion from the fearful ray,
And dreamingly await with fond delight
Approaching shadows of most welcome night.
How beautiful the grandeur; how sublime
The luring loveliness of this favored clime,
Where wild-born beauty in profusion lies,
And nature does her best to please the eyes.
The radiant daytime and the twilight night,
The shady woodlands and the valleys bright,
The wealth of colors, ever changing new,
Attract attention and command the view.
The ostentatious birds, so well supplied
With gaudy costumes and with lavish pride,
The fragrant blooms, bewildering and fair,
The pleasing perfume of the languid air—
All, all, inspired my soul to lofty flights,
And while I soar my humble muse indites!

The soul-inspiring rapture, the charming fascination, of my first tropical intoxication was intense. I could but gaze upon the lavished beauty as one in a dream. Such delightful elegance, such infatuating loveliness, my holden eyes had never seen. Oft-times in dreams at night had restless fancy favored me with a few fleeting glimpses of some fair and far-away Elysium, whose Edened bowers were to my soul a paradise; but lo! as I looked the mirage faded, and 'twas but a dream. How different now! In raptured wonderment I gaze upon the grandeured scene with no awakening save that which arouses my admiration to a keener appreciation of more beauty. As some poor, humble, yet poetic soul stands fascinated for hours, gazing upon a master painting, beholding beauties that the meager glances of a casual passer-by could not perceive; likewise did I stand charmed in pensive meditation, gazing on the profused grandeur. How well do I remember those heart-thrilling sensations, those lofty mental ecstacies of pleasure, and the pleasing satisfaction of that spell! It was on a lovely afternoon. The tired day, like a little child, was fast hastening to the outstretched arms of Mother Night. Dear, welcome twilight hours were just a little way ahead when I left the sin and fevered turmoil of the city and strolled down the beach. Far to my right, across the tranquil waters, beyond where the two ultramarines blend into an eternal oneness, old Sol was blushing down the west. The beaming radiance of his August countenance was mellowed down to dreamy looks of love. The alternating colors of his smiles were fair and beautiful. He appeared "as the one altogether lovely." I looked him squarely in the face and told him so! I think this outburst of passion on my part shocked his modesty, for he serenely hid his scarlet face behind a dim and distant cloud, and only blushed the more. As for myself, I slowly loitered down the beach and turned my thoughts to friends and home, far back in Illinois. Methought I was alone, when suddenly an unseen guardian angel, perchance my mother's prayers, flapped its massive, dovelike wings above my head and softly whispered down: "I am Love; follow me and I will show you Beauty." Startled, I stared with upturned face; but the only sight that met my eyes was a passing butterfly, struggling on the breeze. In profound astonishment I stood staring at the little creature till its flight was lost amid the drowsy woods. Then, as before, I thought I heard the rustle of those wings. I am not sure. It only might have been their sound in memory; yet, in my fancy I think I called aloud to Love. But the only answer was a laughing zephyr that threw perfume in my face, and pressed its lips against my brow. I called aloud the second time, and from out the lull of distance came an echo that echoed and re-echoed: "I will show you Beauty," until it finally died upon the languid air. So I turned and followed Love, and as I came upon the woods, the dying sunlight on the dense luxuriant growth, the liberal wealth of colors from the freshest velvet, virgin shades of new-born green down to those of seared and aged gold, the bright and gaudy-tinted birds who, startled at my approach, rearranged their gorgeous gowns and struck an attitude that charmed, the gigantic ferns, the extraordinary palms and the bewildering profusion of a thousand strange and different kinds of flowers produced a picture that no artist's brush or poet's pen could paint. How long I looked upon the luring loveliness I cannot say. I had just stooped down to pluck a wayside flower when, at my very feet and on that very bloom, the loveliest flower of the tropics reposed the little butterfly. "Oh, bewitching Love," I cried, "surely, surely, this is Beauty." The sun then threw a farewell kiss across the sky. Most beloved night came down, and all was still!

*To my Mother.

The Moulting of a Tarantula.

The state entomologist, of New York, here describes a very interesting event which took place in his office:

A large tarantula shed its skin for the second time since it had been in captivity. Those familiar with insects, spiders and related creatures are aware that they are incased by a hard, unyielding integument.

Increase of size is permissible only when the skin is shed and one that has been newly formed beneath expands to the requisite degree. This is a process constantly occurring in nature, and ever excites interest in the beholder.

When a large spider, three inches long, throws off the old integument it is a thrill-sight.

In the present case the tarantula had evidently been feeling unwell for some days, a condition frequently preceding this process among insects, and yesterday morning was found lying upon its back and apparently dead, but moved a little upon being disturbed. It lay thus until about 12:15 o'clock, when the rustling it made excited attention.

The old skin was then ruptured about the thorax in such a manner that the top could be removed entire, and through this opening the giant spider was literally working out of its old skin. This was accomplished by the aid of the eight legs and the two leglike palpi.

At the end of an hour the change had been effected. The spider lay upon its back, beside the perfect skin, resting from the severe exertion.

This tarantula was unusually large before it moulted, and is now of still greater size. It came North in a bunch of bananas about two and one-half years ago.

An idea of the increase in size attendant upon moulting may be gained by comparing the dimensions of the dorsal piece of the skin shed about the latter part of 1896 and the one shed yesterday.

The first measures one inch and the second measures one and one-fourth inches. Therefore the present dorsal piece will probably be proportionately larger when it is fully expanded.—*The Humane Alliance.*



"Feed My Lambs."

A. R. ADAMS.

Train up the child in the way he should go,
Patiently teach him the gospel of love;
Sow the good seed of the kingdom below,
And reap a rich harvest in heaven above.

Train up the child for Jesus our Lord;
Show him the path which our Savior hath trod.
O, feed the dear lamb on the "milk of the Word,"
And prepare him below for the fold of our God.

Blandinsville, Ill.

The Blotting Out of Sin.

What is the blessing of the blotting out of sin?

Recall the story of the boy who ran in one day to his mother, after he had read that promise, "I will blot out, as a thick cloud, thy transgressions." And he said:

"Mother, what does God mean when he says he will blot out my sins? What is he going to do with them? I can't see how God can really blot them out and put them away. What does he mean—blot out?"

The mother, who is always the best theologian for a child, said to the boy: "Didn't I see you yesterday writing on your slate?"

"Yes," he said.

"Well, fetch it to me."

He fetched his slate. Holding it in front of him, the mother said:

"Where is what you wrote?"

"Oh," he said, "I rubbed it out."

"Well, where is it?"

"Why, mother, I don't know."

"But how could you put it away if it was really there?"

"O, mother, I don't know. I know it was there, and is gone."

"Well," she said, that is what God means when he said, 'I will blot out thy transgressions.'" — *Rev. G. Campbell Morgan.*

American Youth.

DE WITT COSGROVE WING.

Refuse the kindness of a friend (?)
Who would your pure breath blend
With the odor of rum or strong drink—
Refuse, O youth! reject and bethink
The unhappy homes and blasted lives,
Poor, ragged children and heart-broken wives,
Whose sad fate King Rum decreed.
O, American youth, God's words heed!
Des Moines, Ia.

The Poor.

A. C. MAUPIN.

God has always made the poor of this world a specialty. It is by his appointment that some are made poor (1 Sam. 2:7). He has said that they shall always be with us. God gives them special care and requires us to do the same. He has promised to stand at their right hand, to hear them and spare them; that their expectation shall not perish forever, and that they shall not always be needy; that he will deliver them in affliction, and prepare for them his goodness; that they shall have the gospel preached to them and be heirs of the kingdom that he has prepared for them that love him.

Prayer Dipped in Purpose.

There is the prayer that asks to be delivered from temptation while the toes of the supplicant point straight toward temptation. The prayer lacks purpose. It is the tow without the tallow. It flashes up and is spent. An honest purpose will at least turn the heels toward danger, and ask God to keep them so.

Then there is the prayer that is prayed on the safe side of the street. It is dipped in a consistent purpose that makes a steady, lasting blaze.

The man who purposes as he prays, not only uses his lips in prayer, but he prays with his eyes, his ears, his hands, his common sense, his will—all there is of him.

When Jesus said, "When ye pray, say," he did not imply that praying was only saying. Praying is keeping the mouth shut, sometimes. It is eating, it is drinking, it is sleeping, it is marrying, it is buying, it is voting, it reading books. The whole life is a prayer, or else the life has no prayer.—*Christian Endeavor World.*

The Voice in the Sick Room.

Speak in low, cheerful, but perfectly distinct tones. If there is anything to be said which the invalid must not hear, go outside of the room to say it, for there is nothing which so irritates the sick person as whispering. A whisper is more penetrating than a full tone, and it rasps every nerve. Do not speak in a loud tone, nor talk about the medicine, the disease or the food. Never tell anything of an exciting nature, and avoid all reference to what is annoying or unpleasant. If there is a jar in the domestic machinery never let it come to her ears. It will surely trouble her and may retard her recovery. It is of the utmost importance that all family troubles or vexations be rigidly excluded from the sick room, and that it be pervaded at all times by an atmosphere of cheerful and restful peace. The one special qualification needed to get on in the sick room is tact. With this allied to patience and gentleness the duties of nurse will be much lightened.—*Woman's Home Companion.*

GRAVY- DO NOT SERVE IT ON THE DINNER-TABLE
BEFORE YOU HAVE ADDED A TABLE-SPOONFUL OF
LEA & PERRINS' SAUCE
The Original and Genuine Worcestershire.
LEA & PERRINS' IS THE FAVORITE TABLE SAUCE THROUGHOUT THE WORLD.-SEE SIGNATURE ON WRAPPER.
JOHN DUNCAN'S SONS, AG'TS., NEW YORK.



Aluminium.

Aluminium is a source of stored energy whose use as described by Herr Goldschmidt to the German Electro-chemical Society has given astonishing results. When in a sand-lined wooden bucket with an oxygen compound, such as iron-oxide, the aluminium can be ignited with a match, after which it burns quietly, giving forth an intense heat, which may reach 3,000 C. This supplies an economical furnace for brazing or hard soldering. It can be used also for welding, for producing pure wrought iron, for making a variety of alloys and for obtaining certain pure metals free from carbon that have been hitherto almost impossible to produce. A mass of metallic chromium weighing 55 pounds has been obtained in this way. The slag is of interest, being artificial corundum of exiraordinary hardness, and containing minute artificial rubies.—*Literary Lights.*

The Money Burned up in Tobacco.

Truly, the people of the United States have money to burn. The best evidence of this is the amount of money expended annually by them for tobacco, to say nothing of the other means they have developed for burning the coin of the realm. They spend every year for tobacco alone a total of over $384,000,000. This certainly is an astonishing sum.

Two-thirds of this enormous amount of money goes out every year from the pockets of the people for the consumption of cigars alone. Smoking and chewing tobacco consumes the larger part of the remainder, while cigarettes burn up the smallest sum of all. The figures are furnished by the government in the latest official report on the conditions of the tobacco trade, and they are very surprising.

In the first place, there were manufactured for home consumption in the United States last year a total of 4,529,872,304 cigars. At that this great figure does not represent the consumption. There were manufactured the year before over 120,000,000 cigars in excess of the natural demand. This was done to evade the anticipated war tax on the manufacturer. Including these millions of cigars the consumption for the year shows an increase over the previous twelve months of over 100,000,000. This means that the cigar smoking of the United States during the last year increased nearly three per cent.

But while the cigar production shows an increase there is a critical condition presented in cigarettes. While there were four billion odd cigaretts smoked in the country during the year 1897, the consumption fell off over ten per cent. last year, meaning a decrease of over 400,000,000 cigarettes. Unless the anti-cigarette crusade is abandoned or the tax on the commodity materially lessened there is likely to be another slump in this year's output.

There is little if any decrease in amount of cut smoking tobacco sold. Despite this there is a big falling off in the production of cut tobaccos. This indicates that the chewing habit is materially decreasing. An investigation proves that this is true.

The chewing of tobacco is confined very largely to districts. Missouri is the great chewing state, with Kentucky ranking second and New Jersey and New York third and fourth. Every one of these states show a big decrease in the past year. Missouri has fallen off over 6,000,000 pounds, New Jersey over 5,000,000, Kentucky 4,500,000 and New York 1,000,000 pounds. This means that the chewing of tobacco has fallen off nearly 15 per cent. in one year. Such decreases would wipe it out in practically no time.

All together, the consumption of tobacco is far beyond what it was in the previous year, and this year may be expected to be another big record breaker.—*St. Louis Republic.*

Tons of Postal Cards.

Recently a shipment of postal cards was received at the St. Louis post office amounting to three car loads; weight, 86,980 pounds. It consisted of 1,170 boxes, 12,000,000 cards, and was valued at $120,000. The Post Office Department has three depositories or agencies for its postal cards—Troy, N. Y., Cincinnati, O., and St. Louis, Mo. The territory supplied by the St. Louis agency includes all of the post offices in Illinois, and in all of the states west of the Mississippi River, except Louisiana. The amount of cards in stock at this agency varies in value from $300 000 to $500,000. The present stock is 29,875,650 cards, value, $373,923.

It may be news to the average citizen that six kinds of postal cards can be had at the main office, or at any of the stations—the common 1-cent postal card, the same with a reply card attached for use in this country, a foreign 2-cent card, and a foreign card with reply attached, 4 cents, and a small white card generally used by the ladies. For the convenience of business men and those who use in large quantities postal cards on which the message is printed, the common business card is also sold in sheets, forty cards on one sheet, the purpose being to reduce the cost of printing thereby.—*St. Louis Republic.*

For Nervous Women.
Horsford's Acid Phosphate.
Dr. J. B. ALEXANDER, Charlotte, N. C., says: "It is pleasant to the taste, and ranks among the best of nerve tonics for nervous females."

The Lesson of Sorrow.

BY LAURENE HIGHFILED.

There's a lesson in life which we all must learn:
'Tis the sad, bitter lesson of sorrow;
For our hopes so bright and glowing to-day,
Lie all blighted and withered to-morrow.
This old world is full of heartaches and grief,
And our eyes are all blinded with weeping
When our loved ones slip from our clinging hands,
And our mourning disturbs not their sleeping.

But not far from sorrow upon life's page,
We may find the sweet lesson of trusting;
It is hard to learn, while despair its darts
Through quivering heart-strings is thrusting.
Yet our Lord, in whom all our trust is placed,
All our days will rightfully number;
For He who keeps watch over Israel
Does not sleep, nor forget us, nor slumber.

There is still a lesson for us to learn,
In its fullness, the lesson of hoping
For the glorious day that will come when we
Shall no more be in darkness groping,
Looking forward with hope, while with patience we wait
For life's tangles to all be unraveled,
Having learned this lesson: that of life's ways,
Best for us was the pathway we traveled.

Quincy, Ill.

Good Books Make Good Company.

Paul wrote to Timothy, "Give attendance to reading" (1 Tim. 4:13), and the mind cannot develop without the company of good books, for good books know more than any one man can teach. No man who thinks can ever be lonely if his library shelves are near. Books become as precious to us almost as individuals. We admire them, we argue with them, we accept the statements of one and call in question those of another. Have poor furniture, go without carpets on your floor, wear the same clothing the second and third seasons if thereby you can have books. Carlyle said, "The true university is a collection of books." We should not read everything that comes into our hands any more than eat everything advertised in the market. We should be more careful what we read than what we eat, for the mind goes beyond the grave, while the body goes back to the earth. Books become our companions that we get to love as persons, and are they not persons speaking to us out of their wisdom and beauty? A secondhand book-store often reminds us of the almshouse. It is the place of discarded friends, but though old and abused they still speak with all the charm that they did when new and first read. Gilbert Parretanus, who became Archbishop of Poictiers in 1142, speaks thus of the pleasure he found in good books:

"Our house is empty, save only myself and the rats and mice, who nibble in solitary hunger. There is no voice in the hall, no tread on the stairs. The clock has stopped . . . the pump creaks no more. But I sit here with no company but books, dipping into dainty honeycombs of literature. All minds in the world's history find their focus in a library. This is the pinnacle of the temple from which we may see all the kingdoms of the world and the glory of them. I keep Egypt and the Holy Land in the closet next the window. On the side of them is Athens and the Empire of Rome. Never was such an army mustered as I have here. No general ever had such soldiers as I have. No kingdom ever had half such illustrious subjects as mine, or half as well governed. I can put my haughtiest subjects up or down, as it pleases me. . . . I call 'Plato,' and he aswers 'Here'—a noble and sturdy soldier. 'Aristotle,'—'Here'—a host in himself. 'Demosthenes,' 'Cicero,' 'Cæsar,' 'Tacitus,' 'Pliny'—'Here!' they answer, and they smile at me in the immortality of youth. Modest all, they never speak unless spoken to. Bountiful all, they never refuse to answer. And they are all at peace together. My architects are building night and day without sound of hammer; my painters designing, my poets singing, my philosophers discoursing, my historians and theologians weaving their tapestries, my generals marching about without noise or blood. I hold all Egypt in fee simple. I build not a city, but empires at a word. I can say as much of all the Orient as he who was sent to grass did of Babylon. . . . .All the world is around me, all that ever stirred human hearts or fired the imagination is harmlessly here. My library shelves are the avenues of time. Ages have wrought, generations grown, and all their blossoms are cast down here. It is the garden of immortal fruits, without dog or dragon."

"Bunyan's Reflections," written more than two hundred years ago, found its way into the hands of Richard Baxter and led him to Jesus Christ. He in turn wrote the "Call to the Unconverted" and 20,000 copies were sold the first year. One fell into the hands of Philip Doddridge and this led him to Jesus, who in turn wrote "Rise and Progress of Religion in the Soul." This book was the means of converting Wilberforce, and his book, "Practical View of Christianity," was the means of converting Leigh Richmond, and he wrote "Dairyman's Daughter," which led Thomas Chalmers to a larger knowledge of Christ and made him the great minister that he was. Books are not dead things. They live, and good books carry light and sweetness into every home where they are allowed to speak.—*Christian Tribune.*

Who Said It?

Dean Swift is credited with "Bread is the staff of life."

It was Keats who said, "A thing of beauty is a joy forever."

"Man proposes, but God disposes," remarked Thomas a-Kempis.

Franklin is authority for "God helps those who help themselves."

It was an observation of Thomas Southern that "Pity's akin to love."

We are indebted to Colley Cibber, not to Shakespeare, for "Richard is himself again."

Edward Coke, the English jurist, was of the opinion that "A man's house is his castle."

"When Greek joins Greek, then is the tug of war," was written by Nathaniel Lee in 1602.

Edward Young tells us, "Death loves a shining mark," and "A fool at forty is a fool indeed."

"Variety's the spice of life" and "Not much the worse for wear" were coined by Cowper.

Charles Pinckney gave the patriotic sentiment, "Millions for defense, but not one cent for tribute."

"Of two evils, I have chosen the less," and "The end must justify the means," are from Matthew Prior.

FREE

To Christian-Evangelist Readers.

A CURE FOR BLOOD IMPURITIES, CANCER, EATING SORES, ETC.

Impure Blood causes Blood and Skin Diseases, Eruptions, Pimples, Scrofula, Eating Sores, Ulcers, Cancer, Eczema, Skin Scabs, Eruptions and Sores on Children, Rheumatism, Catarrh, Itching Humors, Boils, Etc. For these troubles a positive specific cure is found in B. B. B. (Botanic Blood Balm), the most wonderful blood purifier of the age. It has been thoroughly tested for the past thirty years and has always cured even the most deep-seated, persistent cases, after doctors and patent medicines had all failed. B. B. B. cures by driving out of the blood the poisons and humors which cause all these troubles, and a cure is thus made that is permanent. Blood Balm is pleasant to take and is perfectly safe for old or young. It was discovered and used by old Dr. Gillam, the great specialist on blood diseases. B. B. B. has a record of cures of all blood troubles unsurpassed by any medicine. Ask your druggist for B. B. B. —Bontanic Blood Balm or 3 Bs.—Large bottles $1, six bottles (full treatment) $5. We have absolute confidence in Botanic Blood Balm; hence so every reader of the CHRISTIAN-EVANGELIST may test it we will send a Trial Bottle Free and prepaid to any destination on request. Personal medical advice free. Address BLOOD BALM CO., 137 Mitchell St., ATLANTA, GA.

Earning a Little and Spending Less.

The injunction to "earn a little and spend less" emphasizes the law of self-support, and warns us against the danger and possible degradation of debt. Needing many cautions, our age needs more than this plea for a return to simplicity, and obedience to "Poor Richard's" principle, "Pay as you go." Unhappily, some of earth's most gifted sons have been royal spendthrifts, and through debt have gone down in hopeless ruin. History holds no scene more pathetic than brave old Walter Scott, in the hour when Lockhart wheeled him into his summerhouse and saw that the hero was dying of overwork through debt. "Suddenly," said his biographer, "the broken-hearted author threw off his wraps, moaning, 'This will never do, I must get to my work.' But when he tried he could not hold the pen or dictate a word, but sat still, with the tears running down his fine old face, beaten in the brave battle and slain by debt."

The sword and spear have slain their thousands, but debt hath slain its ten thousands. Poor, but desiring to be a patron of the fine arts; unable to deny his taste for rare books and paintings and beautiful drawings, the youth buys them upon time, under the delusion that his treasures will be wings to lift him forward, not knowing that his debt will be a chain about his neck —a chain to which every month compound interest adds a new link. The peril of our age is extravagance. Should we call the roll of a score of the most gifted children of this generation, we should find that eight of the twenty, including a great orator, a novelist, two jurists, a wit, two statesmen, were all caught in debt's meshes.—*Saturday Evening Post.*

With The Children.

CONDUCTED BY

J. BRECKENRIDGE ELLIS, PLATTSBURG, MO.

The Son of Gideon.

CHAPTER THE LAST.

In the meantime, Tola had not forgotten the memory of Gideon. With Caleb and Esther he had escaped to Shamir, and here he tried to rouse the people against Abimelech. Tola thought Jotham was dead, but he was none the less resolved to devote his life to the destruction of the wicked king of Shechem. It was hard to make the people interested in the cause, but at the end of three years Tola succeeded in raising an army to lead against Shechem.

Caleb had begged hard to be allowed to go with the army. At first his father would not consent. But Caleb was so earnest in his wish to help destroy the tyrant that at last Tola consented. "I believe we shall meet him before we return from this battle."

"Alas!" said Esther, holding her brother in her arms, "if I could only know that you would return!"

"If I do not," said Caleb. "you will know that I fell in a just cause."

"But how will that help, when you are dead?" said Esther, speaking as a girl. The army marched out of Shamir and took the road toward Shechem. When they came to the valley that led to the city, an exclamation of astonishment burst from the army. The city had vanished. Its walls lay flat upon the ground, and where had once been streets now seemed to glisten snow, although it was in the heat of summer. As they ran up, they found that it was salt, not snow, which shone white in the sun. Not a building had been left standing. Where once rose the great temple of Baal was now a heap of black ashes, among which the charred remains of human bones were visible.

There was one man in the midst of this desolate scene who ran toward the army as it approached. It wasGaal, the one who had put Caleb and Jotham upon his mule, the night Abimelech murdered his brothers. Tola demanded how the destruction of Shechem had come about.

"I roused the people against Abimelech," said Gaal. "We had a fearful battle. One thousand men and women were burned alive in the temple of Baal. Abimlech defeated us. I escaped. But if you lead this army against Abimlech, let me join it, for I would fight him again before I die!"

Gaal was given a position in the ranks by the side of Caleb. "Ho!" cried the burly man. "So this is the spy that played snake in the long grass! Give me your hand! But what do you in an army of men; ay, my fledgling?"

"I shall fight," said Caleb cheerfully.

"Ho! ho!" laughed Gaal. "I doubt it not! I feel sorry for any broken-winged sparrow that hops in your way! Surely, you will hew it down merrily! But what will you do, boy, when Abimelech with his terrible sword comes to meet us?—that bloody king who sowed Shechem with salt!"

"That you shall see presently," replied Caleb with undisturbed good humor. "For if I am not mistaken, yonder comes a troop of the enemy!"

"As Baal lives!" cried Gaal. "Or I should say as God, since the heathen god could not defend his own temple."

"Abimelech!" cried the soldiers who were in the advance ranks. "The enemy comes!"

"Hold firm!" cried Tola. "Withstand them. They come furiously. Every man draw his bow and make ready!"

"Another company pours down upon us in the rear!" said Gaal. "Abimelech has divided his forces. It is his plan always. Now, Caleb, fall to earth!" As he spoke a volley of arrows was poured into their ranks. Caleb and Gaal fell just in time. The soldier who had stood beside Caleb threw up his arms and fell dead, an arrow in his breast. Caleb leaped up, his arrow ready, and let it fly in the direction of the enemy. At the same time, he noted the fact that the dead lay among his father's soldiers in appalling number. "Shoot!" cried Tola. Gaal was shooting as fast as he could draw arrows from his quiver and fit them to the notch. The enemy began to recoil. But the company behind them was coming rapidly up. The soldiers turned in their direction and sought to stay them. But on came the men, and at their head was seen the terrible Abimelech. They carried drawn swords in their hands. When the first company of the enemy saw that Tola had turned to Abimelech, they recovered from their confusion and began to pour arrows into his troops. Tola could not reply to this fire, because it was necessary to await the attack of Abimelech. His men fell here and there with loud cries, but this terrible situation did not last long. Abimelech way soon upon them, and the other company of the enemy dared shoot no more for fear of hitting their own men.

Then began a terrible scene of carnage. Caleb had dropped his bow to draw his sword. He could not get to the enemy because his own men were between. For a while they swayed back and forth before him, a partition of living flesh. But this barrier began to pass away. His fellow-soldiers dealt terrible blows to the enemy, but they were receiving death wounds. They fell at the feet of the boys, their bodies across each other. The enemy were climbing over this bloody barricade straight toward Caleb. At their head was Abimelech, his face, hands and clothes reeking with the blood he had shed. At the sight of the king Caleb had no thought of fear. If he could only strike down that man and avenge the death of the sons of Gideon—avenge the wrong done Jotham. Now Abimelech had sprung over the last corpse. He was opposed by the slender boy. "Yield!" cried the king. "Why should I kill a weak boy? Yield yourself prisoner!"

"Never to the tyrant of Shechem!" cried Caleb, with a quick thrust of his sword. "Long live Jotham, son of Gideon!" His fierce thrust had not been without effect. In trying to parry the blow, Abimelech received the point of Caleb's sword in his arm. It was not a serious wound, but it made him furious. He threw himself upon the boy, and his weight sent Caleb to the ground.

"Miserable son of Tola!" he cried. "Do you think to defy the king? Die like a dog!" He set his foot upon the boy's helpless bosom and drew his reeking sword. At that moment his sword was struck from his hand and sent whirling above the heads of the contending soldiers. Abimelech's foot was withdrawn, and Caleb sprang to his feet to find that Gaal and Abimelech were engaged in a furious struggle. It took place with lightning rapidity. Gaal flashed his sword to cut the king to the heart. As the blade descended he dodged qucikly, then seizing the blade in his desperate hand, snapped it in two, while Gaal still held the hilt. "Traitor!" hissed Abimelech." "Fool!" retorted Gaal. "You shall die and I will be king. What is Abimelech that men should obey him?"

They locked each other in infuriated arms and began a ferocious struggle. Abimelech fell with a groan. Gaal fell upon him. At that moment a hand seized Caleb's arm. "Flee! flee!" cried Tola in his ear. Caleb started as from a dream, and saw that his men were in hurried retreat toward the near city of Thebez, while everywhere Abimelech's men were conquerors. As Tola dragged his son away, a voice rose above the tumult.

"Die! die!" It was the voice of Gaal, as he knelt upon the helpless body of Abimelech. So excited was he that he did not see his own men were fleeing far away; that the king's troops were surrounding him like an angry sea. "Rescue!" screamed Abimelech. The next moment Gaal was struck dead from a sword thrust. The king leaped to his feet, foaming with fury. "Where is the boy?" he shouted. "Death to the son of Tola!"

"He flees toward Thebez."

"Take the city; sow it with salt!"

A rush was made upon Thebez. The terrified defenders of the wall fled to the great tower. Within this tower Tola and his men sought protection. Abimelech's soldiers swarmed into the city. They surrounded the tower. Tola's men, as well as the women of the town, had rushed to the flat roof from which they discharged their arrows. They saw the enemy piling dry branches up against the sides of the tower. Their arrows struck some of these men, but others escaped. Caleb suddenly clutched his father's arm and pointed. A soldier was approaching the brush heap with a flaming torch. "Shoot!" cried Tola.

"Our arrows are all gone!" said the soldiers. A scream burst from the women and the men uttered low groans. "I have one arrow," said Tola. "But it is a great way and the wind blows. Yet it may be some one is more sure of hand. Who will shoot in my stead this only arrow?"

There was no reply. Then Tola drew his bow and leaning over the parapet, discharged the weapon. A yell of exultation went up from his men. The torch lay smoldering upon the ground, its bearer dead. But suddenly Abimelech rushed forward and seized the torch. It blazed afresh. He went up to the very door and stooped to light the brush.

Directly over Abimelech, high on the roof, stood a woman, looking down. She held in her hand a small stone. With careful hand she dropped it and it struck the king upon the head, giving him a mortal wound. He staggered back from the tower and said to his young armor-bearer, "Draw your sword and slay me, that it may never be said, 'A woman slew Abimelech!'"

When his soldiers saw him die at this command, they left Thebez and returned to their homes, since they had no more king to fight for. And the Jews made Tola judge over Israel. When Jotham heard of this he came to Shamir and met again Caleb and Esther and lived with them. And often they would visit the cave near Thebez, and the "stone house" near Shechem, where Jotham was never tired of pointing out "the baby," "the rock of steps" and "the elephant."

(THE END.)

Sunday School.

HERBERT L. WILLETT.

THE SONG OF THE RETURNING PILGRIMS.*

The Book of Psalms contains the hymns of the second temple service and was probably gathered into something like a complete form for this purpose, though there may have been earlier collections of some portions of the book. It is usually called the Psalms of David, not because the book assumes to be exclusively the work of this king, but because David was believed to have composed and uttered psalms, and he thus became the common denominator of the psalm literature, as Solomon did for the wisdom literature and Moses for the law. Just how many of the psalms in our collection were composed by David is an open question, on which it is impossible to speak with anything like assurance. There are those that hold that every psalm ascribed to David by its title was composed by him. There are those who deny that David wrote any of the psalms, and place their composition exclusively in the period following the Exile. It is unlikely that either of these views expresses the truth. There seems to have been no reason for the widespread opinion that David was the originator of psalm literature, or at least its most conspicuous representative, unless he actually did set the type of this style of composition. It is evident, therefore, that some of the psalms must have come from him.

On the other hand, the titles do not belong to the original psalms, but were added by the Jewish editors of the books many years later on traditional grounds which were often fantastic, and proceeded upon the supposition that nearly all the psalms were David's, and, therefore, sought to ascribe to each one a place in connection with some event in that king's career. But the psalms themselves reflect every variety of sentiment and seem to be the expression of the thought of nearly every period of the national life from the days of the united kingdom down to the Greek period. They have the unique value of giving utterance to the religious experience of a people more deeply religious than any other of the ancient nations, and especially valuable are they as expressing those hopes and feelings which arose out of Israel's unique place in the scheme of the divine revelation as the message-bearer for God to the world. In these poems one comes into actual contact with the life of men and women who believed deeply in God and were willing to suffer for his sake, whose doubts and difficulties they took in open expression to him, and whose hopes and joys they voiced in confidence that he was the surety of their expectations.

A conspicuous division of the psalms is that which passes by the name of Songs of Ascents. These seem to have been pilgrim songs used by those who went up to the great feasts at Jerusalem from different parts of the country, and perhaps some of them even had the greater historical significance of expressing the thoughts of the returning exiles who came back from Babylon to Jerusalem to rebuild the city and revive once more its worship. The one hundred and twenty second psalm seems to be of this class. The ascription, "To David," which is found at the head of so many of the psalms, might imply that David was its author, or more probably, that it belonged to the collection which went by the name of David, which was probably the earliest collection of temple songs gathered after the rebuilding of the temple on the return from the Exile. This psalm seems to reflect the ideas of a period long subsequent to David's day, and that it was actually composed by the king himself probably few if any biblical scholars would claim. It looks back upon a long national history in which the name of David has become illustrious and speaks of Jerusalem as the city to which the tribes have been accustomed to go up for centuries. Such expressions would be impossible in the age of David, and reflect much more conclusively the thoughts of the post-exilic period.

The speaker is perhaps one of these exiles who has returned recently from Babylon and is now joining the caravan of pilgrims as they go up to the newly built Jerusalem. He speaks of his joy at the announcement that the time had arrived for the annual journey and the word passed among the people caused the usual preparations for the march. The singer seizes the moment when the caravan has reached the city and is at last standing within its gates (verse 2). Then turning to look about upon the city which was once demolished by the cruel hands of the Babylonians, he expresses his satifaction at its rebuilding and its compactness in the present time: "Jerusalem that is rebuilded as a city compact together." This was the result both of its elevated situation on the top of the two hills, Zion and Moriah, and also of the fact that its buildings, being close together, contrasted strongly with the scattered houses of the country districts from which probably the singer came. Then looking back upon the past history he recalls the fact that the tribes of the Lord have been accustomed from ancient days to come up to Jerusalem for just such services as this, bearing testimony to the unity of Israel's life and giving thanks to Jehovah's name. In this city are set the judgment thrones of the house of David, and the kings who have occupied these thrones are all of his dynasty. In the southern kingdom there was never a break, save the unfortunate interregnum caused by the usurpation of Athaliah; otherwise the rulers were all of David's own seed. They were both kings and judges for their people. Such a city could not but be dear to the heart of every Jew, and indeed of every Israelite, who loved God and the prosperity of the nation. Therefore, the prayer for the peace of Jerusalem, so long storm-tossed by the vicissitudes of war, and now slowly and painfully rising to what promised to be a new life, and that prosperity should come to those that loved her. Within these bulwarks peace ought to dwell and prosperity in the palaces which were already building. Not for his own sake, but for the national welfare, he prays for the peace of Jerusalem, and especially for the temple of God, which became more and more the center of the religious life of the reviving community after the Exile.

Such a song has a value much greater than the singer himself could possibly realize. It passed naturally into the possession of the nation and was sung over and over in connection with the temple service, no doubt, both in that age and in subsequent periods. Such a psalm breathed the aspirations and the love of generations of loyal Jews. It became saturated with their affections and their hopes. It thus becomes not only the expression of the original composer, but of all those through whose lives it has passed on its way to us. In this fact lies the unique significance of the psalms as the expression of religious experience. They are much more than the literature of ancient Israel, for upon their strong tides have been borne the spiritual emotions of every generation of seekers after God. They express, many of them, as truly to-day as when first uttered, the religious life of the world, and to every Christian a psalm like this may become a vehicle for the utterance of a deep and genuine love for the house of God as firm and abiding as that which actuated its unknown singer many centuries ago. The same cords of love bind us to the sanctuary as those which bound the Jew to the temple on Mount Moriah. It is a precious inheritance, this, of reverence for the place where God's honor dwells, even though the structure may be comparatively simple, and although its service may not be as stately as those chanted by choirs of Levites in the temple of old. It is not the place or the building which has special significance. It is the atmosphere of worship which pervades it, and in the simplest sanctuary rudely constructed by willing and sacrificing hands, as well as in the noblest cathedral reared by the skill and wealth of man, God may be worshiped, for he seeks not merely temples made with hands or a particular form of service, but only the worshiper who worships in spirit and in truth.

The University of Chicago.

*Sunday-school Lesson for October 1, 1899—Joy in God's House (Psalms 122:1-9). Golden Text—I was glad when they said unto me, let us go into the house of the Lord (Psalms 122:1). Lesson Outline—1. Arrival in Jerusalem (1-2); 2. The Glory of Jerusalem (3-5); 3. The Peace of Jerusalem (6-9).

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Christian Endeavor.

By Burris A. Jenkins.

TOPIC FOR SEPTEMBER 24.

GIDEON'S BAND.

(Judges 7:1 23.)

The first thing noticeable about this band is its smallness. God chooses sometimes small things to carry out his ends. "Not many wise men after the flesh, not many mighty or noble, ... but God hath chosen the foolish things, the weak things; yea, the things that are not, hath God chosen to bring to naught the things that are, that no flesh should glory in his presence." Jesus took a child and set him in the midst as a symbol of the entrance to his kingdom. It was the mustard seed, the small stone cut out without hands, these symbols of insignificance and smallness, that are used of God's methods.

So is it in our lives. Those things that we consider insignificant are possibly the very things of greatest importance and moment. A Christian's faith is tried by a very small thing. A Christian's character is tested by a very insignificant temptation. It is not the great temptations that shake us, but the temptations that we dispise. It is not the great sorrows or worries. It is not the great plans that test a general, but the attention to minute details. It is easy enough to conceive of large things; but it is hard to work at petty particulars. God works, however, in that way. He looks after the small things, whether it be snowflakes, flowe-petals, crystals or Gideon's band.

Christian Endeavor has been, in this particular, a Gideon's band. So small at first. Its pledge so commonplace, apparently; nothing great and striking about it; so simple its duties; yet what a victory has it gained! What a world of enthusiasm has it created! What lights have gleamed from its pitchers, broken vessels though some may have been.

The second lesson that is clearly taught by this story is the necessity of doing our best, even though we are trusting God all the while. Trust God and keep your powder dry. Trust God and work hard. Trust God and get bread enough by the sweat of your brow. If you are a missionary, trust God, and then plan your route well and guard against dangers. Paul did. If you are a soldier, trust God, and then outwit your enemy. Gideon did. If you are a merchant, trust God, and sit up o' nights, so you do not endanger health. If you are a Christian, trust God and then keep guard over yourself and make the most of yourself.

Gideon worked hard, siezed opportunities, employed strategies. So must we all do who would succeed in whatever we are doing, whether making a fortune or a Christian character. It is not the one who trusts and is quiescent, but the one who sees and embraces every chance, that is the successful Christian.

These two things only, then, of the many in this lesson, have been sought to be conveyed in this article: First, God's use of small things, and the faith that we ought to have then that he will make use of us. Second, the necessity of being, not passive instruments, but active agents in his hands.

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The two essays in this book on Seneca and Plutarch are an excellent study of the lives of these two great men, and in addition give the reader an excellent conception of the time in which they lived; the social, civil and industrial conditions of the Roman Empire at the birth of Christ and Christianity. Dr. Super says that no competent judge now holds that Seneca was ever a Christian, as so many have affirmed. In addition to these essays this book contains translations of Seneca's De Providentia and Plutarch's De Sera Numinis Vindicta, together with notes, additional extracts from these writers and two essays on Græco-Roman life in the first century after Christ.

SEPTEMBER MAGAZINES.

The Treasury of Religious Thought for September contains much profitable literature on leading religious topics and themes. These remarks apply especially to the article on the "Huss and the Hussites," or the reformation before Luther, the Northfield Sermons by Meyer, Smith and Morgan and to the story of the Free hold Church and the Tenement Church, from which it sprang. The department matter is excellent as is usual in this magazine.

One of the features of the Pall Mall Magazine is a most entertaining and instructive article by Mr. William Archer on his recent tour of this country and the cordiality of feeling for England generally expressed in his reception.

The Outlook for September is exceptionally good. The editorial touches upon the leading events of the world, the leading articles, with their fine half-tone illustrations, and the literary selections characteristic of this magazine, combine to make it unusually vigorous, instructive and interesting. The article on motor vehicles is a useful historical document on this new and rapidly developing industry.

The Saturday Evening Post is publishing a series of articles dealing with the municipal affairs of our great American cities. The article for Sept. 9th is on "New York Under Tammany Rule," by Frank Moss, counsel for the Mazet Investigating Committee.

We are pleased at the bright and cheerful appearance of a new visitor in our circle of magazine friends called "Everybody's Magazine," and if the present number is a sample of its future plane of action it is a most welcome visitor to our table. While it does not deal with ponderous things in a ponderous way, it is by no means a dull magazine. It contains fresh, interesting articles, is clean, pure and healthful in its literature, well illustrated and sufficiently varied as to be what it claims—everybody's magazine. That it will rank high in popularity we have no doubt.

The Cosmopolitan for September is one of the most attractive and interesting magazines of the month. The writers and their themes are peculiarly interesting to the popular magazine reader, while the illustrations, which this magzine is making a special feature, give additional interest by their animated appearance. Some of the articles are so interesting as to fascinate the reader.

The Religious Review of Reviews for September contains quite a number of full-page scenes about Nazareth and Jerusalem that cannot fail to attract the interest of the reader. The literature as usual is carefully selected from the ablest of writers and journals and is of the highest order. We have no hesitancy in noting the fine improvement in this journal and are confident that its popularity is being correspondingly increased.

The Preacher's Magazine for September is full of good thoughts and valuable subjects for study, and help to ministers. The sermons are fresh, vigorous treatments of living topics and cannot be read without refreshing the soul. They are invigorating. The other departments of the magazine are equally interesting and helpful in their line. Published by Wilbur B. Ketcham, New York City.

The North American Review for September opens with the late Colonel Ingersoll's famous reply to the Rev. Dr. Henry M. Field, which was published originally in the Review in November, 1887, and which is republished now in consideration of the keen and widespread interest awakened by Colonel Ingersoll's death in his views on religion and religious dogma. This paper contains what is in all probability the fullest, strongest and most eloquent statement of his position which the brilliant agnostic ever penned. The nature and extent of "Ingersoll's Influence" is discussed by Dr. Henry M. Field, Colonel Ingersoll's old friend and antagonist, who goes with some minuteness into an examination of the reasons for believing that the influence of Ingersoll will not survive him long.

A new magazine has appeared upon our table, at once attractive and inviting. The title, Everybody's Magazine, indicates a very broad and liberal platform, and yet the contents show a most careful selection of choice, clean, animating literature. The magazine is also well illustrated, there being 121 cuts in this number. The 16 half-tone pictures of the presidents of as many of the leading universities of the United States is a feature that not a few will appreciate. On the whole, Everybody's Magazine has the appearance of being popular from the start. It also sells at the popular price, ten cents, and will be found on every news dealer's counter in the land.



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Marriages.

YOUNG—WOODRUFF.—In the Christian Church, Lees Summit, Mo., Aug. 23, 1899, at 8:45 P. M., Dr. O. O Young, of Greenwood, Mo., and Miss Winifred A. Woodruff, of Lees Summit, by Frank W. Allen, of Stanford, Ky. A most delightful reception was given at the hospitable home of Bro. and Sister Francis Flanagan, the home of the bride.

Obituaries.

[One hundred words will be inserted free. Above one hundred words, one cent a word. Please send amount with each notice.]

MURPHY.

Bro. Willian Murphy was born Oct. 7, 1823. He became a Christian in 1873, since which time hs has been an active servant of the Master. His influence still lives. For several years he was an elder in the congregation of Disciples at West Union, Ill. He leaves a devoted companion, two sons and a daughter to be consoled by the precious promises of the Word. He departed this life Aug. 30, in the 76th year of his life.

When in life our work is ended, and we are called to go
Forward, through the chilly waters where our friends have passed before;
Let us falter not, my brother, but our hand in his we'll lay,
And with quick'ning step press forward, since our Master leads the way.

EDWARD E. BOYER.

Hutsonville, Ill.

SHEPARD.

Jesse W. Shepard died suddenly of heart failure at his home near Palmyra, Mo., July 29, 1899. He was born near Gallipolis, O., Aug. 24, 1819, and became a faithful member of the Christian Church. Having no children, he raised five orphans, three of whom live to mourn a father's death. He sat reading his favorite paper, the CHRISTIAN-EVANGELIST, only an hour before his death. His funeral was preached at the Christian Church in Palmyra by Bro. Marshall, from James 1:27, this text being true of his life. We laid him to rest in Greenwood Cemetery, Palmyra, by the side of his wife, who preceded him only a year and a half ago. B. L. H.

SMITH.

Elizabeth Frances Smith, daughter of Edward and Lucy Moseley and wife of Dr. J. S. Smith, departed this life August 17, 1899, at the home of her son John, six miles north of Nevada, Mo. She was born in Kentucky, October 18, 1818 Her parents moved to Clark Co., Mo. In early girlhood she confessed her faith in Christ, at the age of 17 being immersed by Raccoon John Smith at a meeting held in her grandfather's house. She had been almost a constant sufferer for near 40 years, yet her faith was beautiful and hopes bright. O, she was our souls delight and our hearts ache.

Her loving daughter,
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ALONG THE SAME LINE.

The recent work, "Queen Esther," by M. M. Davis, is just in the line with the Sunday-school lessons for the fourth quarter, 1889. It will be noticed that a portion of the lessons are taken from the Book of Esther, and the student of the Sunday-school lessons will be greatly assisted by a careful reading of "Queen Esther." The reader of this book will find that the story of this wonderful Bible character is told in such a manner as to present the subject in a new light to the ordinary reader. "Queen Esther" is a book of 132 pages, bound in neat cloth and the price is 75 cents, postage paid.

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Notes from the Foreign Field.

Recently Osaka, the second largest city in Japan, has been entered. At the last meeting of the executive committee $1,500 was granted for a house in that city for R. L. Pruett and family. This building will cost $1,500.

M. B. Madden reports that he and Kawamura San and Suto San are holding meetings every night, and hope to keep them up for two weeks. Large and attentive audiences greet them. They have many callers every day. They are kept busy.

At Haranomachi, one of the new stations, he baptized two young men. There are seven Christians. All have been led to Christ by Mr. Madden.

E. S. Stevens, of Akita, Japan, decided to remain on the field another year. The force has been depleted by the death of Mr. Garst and by the return home of F. H. Marshall and family.

Garabed Kevorkian reports that the Turkish authorities have granted him full liberty to preach the gospel in Tocat. For a time police watched the house every day and took note of those who entered and those who left. This kept many away. The police have been removed, and the people are free to go and come at pleasure.

The house promised W. P. Bentley a year ago has been completed. He and his family have moved into it.

A chapel is in course of erection at Nankin.

C. B. Titus is putting up a home in Lu Cheo fu.

The contract has been let for a second home in Chu Cheo.

Dr. H. G. Welpton is spending a part of the summer in Nankin. He is relieving Dr. Macklin at the hospital. The Doctor is absent for a few weeks at Kuling.

Dr. Macklin reports the birth of a child in his home.

The missionaries in China write about Mrs. Rijnhart. Her husband was killed in Thibet. They buried their child in a cracker box on the borders of that country. She is coming home, and wishes to return to that field and win to Christ the people that slew her husband.

C. B. Titus reports some trouble in Lu Cheo fu. The Catholics are trying to prevent our missionaries from accomplishing much in that city.

T. J. Arnold reports three baptisms at Chu Cheo. He expects others to make the good confession before long.

A. MCLEAN, Cor. Sec.

The poet Campbell found that "Coming events cast their shadows before," and "'Tis distance lends enchantment to the view."

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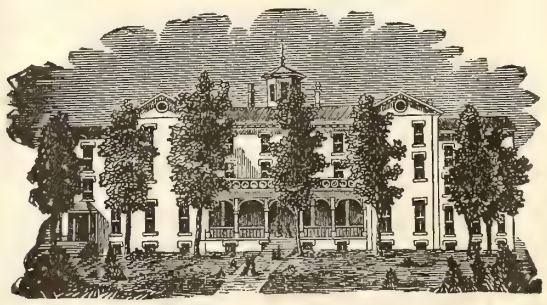
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Collector of the Revenue for the City of St. Louis.

THE CHRISTIAN-EVANGELIST.

A WEEKLY FAMILY AND RELIGIOUS JOURNAL.

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J. H. GARRISON, EDITOR.

What We Plead For

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The author of this book has looked reverently and thoughtfully into this olded volume of God's Revelation and states in a clear and eloquent way some of the facts anr truths which he has learned in this charming little book.—*Extract from Introduction by J. H. Garrison.*

One good feature about this book is that it is brief, yet its pages are crammed full of interesting information and inspiring thoughts.—PROF. G. P. COLER, Ann Arbor, Mich.

W. J. Russell is thoroughly conversant with astronomical literature, yet the magnitude of the study has been cleverly constructed by the author into simple, earnest language that cannot fail to entertain as well as instruct.—*Daily Telegraph*, Kalamazoo, Mich.

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ORGANIC EVOLUTION CONSIDERED

By ALFRED FAIRHURST,

Professor of Natural Science in Kentucky University.

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This work is a very thorough and scholarly discussion of evolution by one who has had many years' experience as a teacher of science in Kentucky University at Lexington, Ky.

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Introduction, Matter, Force, Method of Creation, Spontaneous Generation, Natural Selection, Paleontology, Embryology, Special Objections to the Theory of Evolution, Rudimentary Organs, Secondary Sexual Differences, Instinct, The Origin of Man, A Future Life, Design in Nature, Evil and Altruism in Nature, Agnosticism, Recapitulation, Genesis and Geology, Appendix.

Having been for many years a teacher of various branches of natural science, it has been my duty to discuss the subject of organic evolution. This volume contains some of the objections which I have from time to time presented againt the acceptance of that theory, together with several chapters on other subjects.—*Author's Preface.*

It seems to me that any candid person who reads the book must close it with the conviction that the hypothesis of the origin of organic species by the process of evolution is not only an unproved hypothesis, as its ablest advocates admit, but one that is essentially false. In addition to what the author says on the subject of evolution, he furnishes the unscientific reader with a large amount of information about matter in its various forms and about organized beings that is both interesting and valuable.—*J. W. McGarvey*, Lexington, Ky.

CHRISTIAN PUBLISHING COMPANY, 1522 Locust St., ST. LOUIS, MO.

THE CHRISTIAN-EVANGELIST

"In faith, Unity; in opinion and methods, Liberty; in all things, Charity."

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CURRENT EVENTS.

It is small wonder that the civilized world is indignant at the outcome of the trial of Captain Dreyfus, and that there is general talk of a boycott of the Paris Exposition, which will be held next year. The conviction of Dreyfus is a monstrous iniquity. That he is innocent is undoubtedly realized by most of the French people, by the judges who tried him, the generals who hounded him and by all the world. The members of the court-martial found "extenuating circumstances" in his favor—his innocence, we suppose, being one of these circumstances. France deserves retribution for her barbarous and inhuman treatment of Dreyfus, and she will receive it, without the rest of the world resorting to the boycott. The people of the United States do not believe in boycotts at home, and therefore should not countenance and encourage them abroad. France will suffer for her treatment of Dreyfus, and her punishment cannot be long delayed. Nations, no more than individuals, can practice injustice and wrong without paying the penalty. France has been weighed in the balance, and has been found wanting in the sense of justice. She is already reaping a portion of her punishment in the scorn and contempt of other lands. And yet it should be remembered that there are millions of Frenchmen who feel France's disgrace and humiliation as keenly as any foreigner. They blush for their country, but they should not be included in the execration that is being justly hurled upon those responsible for the second conviction of Dreyfus.

One of the worst features of "yellow" journalism, as we have it to-day, is the false interview. Public men are constantly being reported as having made startling and sensational statements, which later prove to have originated in the malevolent imagination of some correspondent. Admiral Dewey has several times, of late, been the victim of this sort of thing. While the Olympia was at Trieste he was reported as prophesying that our next war would be with Germany. Later on a second and similar story was published. While at Gibralter he was made to give his opinions concerning the Filipinos and their capacity for self-government. All the stories were false, of course. Recently General Lawton, now in Luzon, was another victim. Mendacions correspondents quoted him as severely criticizing General Otis and the conduct of affiairs in the Philippines. General Lawton has cabled a sweeping and emphatic denial of having made any statement of the kind. It sometimes happens that a man permits himself to be interviewed, speaks his mind freely, and then, on seeing his remarks in cold type, deems it wise and prudent to repudiate the interview, but such a course cannot be laid to Admiral Dewey or General Lawton. They have been the victims of a sensation-mongering journalism which, we fear, is waxing worse and worse.

Cornelius Vanderbilt, Sr., son of W. H. Vanderbilt, grandson of "Commodore" Vanderbilt, and head of the Vanderbilt family, died in New York suddenly September 12, death being caused by a paralytic stroke. He suffered a stroke in 1896, a second sometime afterward, the third proving fatal. Mr. Vanderbilt was born in 1843, his father being at the time a farmer. At the age of sixteen he left school and entered a bank. Afterward, at the solicitation of the "Commodore," he entered railroad work, beginning at $65 a month. At the time of his death he was in control of 16,000 miles of railroad, employing nearly 120,000 men. He devoted himself to legitimate business, laboring as assiduously as any man in his employ, and never engaged in speculation. He leaves an estate conservatively estimated at $100,000,000. The railroads in which he was principally interested were the New York Central, Michigan Central, Canada Southern, Lake Shore, Big Four and some twenty or thirty smaller lines. He was a trustee of Columbia University, General Theological Seminary and other similar institutions, and gave large sums of money to other educational institutions. The funeral took place last Friday from St. Bartholemew's Church, New York City.

It is now a certainty that within a very few years the automobile will be in general, every-day use throughout the country, as it is now in many cities. It is also certain that its introduction will further some social changes which were inaugurated by the introduction of the bicycle. The bicycle has done a great deal. It has enabled mechanics, clerks and laborers of all classes to dwell in the country and do their daily work in the city. It has promoted sociability between neighbors living miles apart. It has been a great economizer and saver of time. It has caused a general demand for good roads and clean streets. All these things will be further promoted, on a larger scale, by the automobile. It will divide by half the distance between villages and between the cities and their suburbs. It will facilitate the handling and shipping of farm products, as well as expedite the delivery of supplies within the larger cities. It will not improbably solve the problem of the rural delivery of mail, everywhere. At present the first cost of an automobile is such as to put it out of the reach of the average family, but this price is certain to fall before many years. Four years ago a first-class bicycle cost $100; a better machine can now be had for $50. Within ten years it is probable that $200 will secure a better automobile than can now be had for $750.

Surely, these be prosperous times for the United States. Our exports of manufactured goods has doubled since 1896. American manufactures are going into all the world—even into England, which once supplied the world. Our factories are running full time, and employing an increased number of operators at increased wages. We recently saw a statement of the increase made by the factories of one of our cities, and the statement showed that 50 per cent. more men were employed in 1899 than in 1896. Crops are bountiful, and the only complaint the farmers make is that they experience difficulty in securing men enough to handle farm products. The "army of the unemployed" has been mustered out and disbanded, save that part of it which prefers idleness to employment. Present conditions are good and prospects for the future are excellent. If the full tide of prosperity has not yet reached every section of the country, it is believed to be on the way there, and at least the former condition is greatly improved. When American civilization has touched and awakened the people of Cuba and Porto Rico and the Philippines, they will demand the products of American factories and farms, and so shall the hum and whir of busy industry continue to be heard in the land.

The "Trust Conference," called by the Civic Federation of Chicago, opened in that city September 13, with several hundred delegates present from all parts of the country. Less then half of those appointed as delegates were present, however, at the opening session. Some of the prominent men in attendance were Bourke Cockran, W. J. Bryan, Governor Atkinson (W. Va.), Ex-Governor Foster (O.), Prof. R. T. Ely and Albert Shaw. Wm. Wirt Howe, of Louisana, was chosen permanent chairman. The object of the conference seems to be the discussing of the present industrial condition of the country, particularly as it is affected by trusts and combinations, and methods whereby the power of these latter may be curbed. Addresses were made by Prof. J. W. Jenks, of Cornell University; Prof. Henry Carter Adams, of the University of Michigan; Wm. Fortune, of Indianapolis; E. C. Crowe, Attorney General of Missouri; Dr. Nimmo, of Washington, and a number of others. Perhaps the general tenor of the sentiments of the delegates was best stated by Prof. Adams, who said:

Industrial combinations, whatever their form, whatever their purpose, whatever their explanation, are matters of public concern. It

is said we do not know enough of this new form of industrial organization to judge properly respecting it. If this should be true, and if on this account trusts are to be allowed a probationary existence, it is the plain duty of the government to hold them, meantime, to strict account. If trusts are what they claim—that is to say, the vanguards of a new industrial organization which holds within itself great industrial benefits—the sooner this fact is recognized by the public the better for all concerned. If, on the other hand, there is a danger in the extreme application of this form of organization, the government certainly has a right to possess itself of all facts necessary for a judicial opinion and for effective legislation. Where competition controls, the government may safely refrain from interference, but where competition is excluded, or where the conditions of its exercise are such as to give one competitor an advantage over another, nothing remains but public supervision.

The Transvaal war-clouds do not vanish. For weeks diplomatic overtures have been passing between the Transvaal and England in the hope of averting a clash of arms, but as yet no peaceful solution of their troubles has been reached. The last dispatch from Chamberlain containing England's answer to the Boers has practically been rejected, and during all this time preparations for war have been active on the part of both governments. England has not given her ultimatum yet, but she is improving the delay in strengthening her military power in South Africa, and it is not now believed that hostilities can be much longer averted. The attitude of President Kruger toward England seems to be that of defiance, and the final word from England is expected at any time according to the London press.

The latest word from the Transvaal is that the United States Consul in Cape Town has been called to Bloemfontein by the Orange Free State, presumably for the purpose of asking American intervention. While war preparations are being vigorously pushed by the Boers it is thought that all probabilities of a peaceful settlement of difficulties have not yet ceased. There seems to be some words in President Kruger's last reply to England that admit of hope.

On last Sunday afternoon Carterville, Ill., became the scene of a bloody riot, in which seven negroes were killed. The clash was between the white union and the colored nonunion miners of Carterville, and is but another chapter to the trouble that has existed there since the Louder riot, June 30th, in which one was killed. The militia which had been stationed there had only been recalled a week when they were again recalled by Governor Tanner on last Sunday afternoon to prevent further destruction of human life. Press accounts of the riot, as usual, are somewhat conflicting, but the conditions were such that it needed but a small provocation to precipitate what occurred. The trouble was not unlooked for. Mr. Brush is said to have persistenly refused to recognize the miners' union and to have prepared his mines against attacks. His mines are in the hands of the Federal Court, with C. H. Bosworth receiver, while several union miners are in jail awaiting trial for implication in murder in the former riot. And now another bloody riot has occurred to darken its long chapter of grievances, evils and crimes, the responsibility for all of which the courts must determine. In the meantime, great excitement prevails at Carterville, Ill., and it is feared at this writing that even the presence of soldiers will not prevent another battle.

As we go to press we learn that eighteen union miners, of Carterville, Ill., have been arrested for implication in the killing of the five negro miners on Sunday. Carterville is under military guard, and no further breaches of the peace have been committed. The coroner's jury is still investigating the shooting on Sunday.

The Senate of France was convened on last Monday as a high court of justice to try twenty-two politicians under arrest for alleged attempt to change the form of government in France. Among those alleged conspirators are MM. de Monicourt, Deroulede, Marcel-Habert Thiebaud, Baron de Vaux and Jules Guerin. No further action was taken at the session on Monday, outside of formalities, other than the reading of the indictment against the prisoners. It is expected that this will be another sensational trial for France.

PEACE AND EDIFICATION.

It would be difficult to mention two things more important or more greatly needed among the churches to-day than peace and edification. This we think is especially true among the churches of this Reformation, which have passed through a stormy period of history in which they have had to contend for their right to exist and are planning for the larger work of the kingdom of God. In a somewhat similar period in the history of the early church an inspired apostle, writing to the church located at the capital of the world, exhorted it to "follow after things which make for peace, and things whereby we may edify one another." This admonition seems to be as needful now as it was among the brethren in Rome, in the first century. We are told here to pursue two classes of things—"things which make for peace, and things whereby we may edify one another."

It is a very important matter for Christians to know just what things they ought to pursue. All around us men are chasing phantoms. Some are chasing phantoms of ambition, some of wealth and some of pleasure. We note with what eagerness they are chasing these delusive things. What shall we pursue, or follow after, who claim to be followers of Christ? None of these ephemeral trifles, but the things which make for peace and edification.

What kind of peace does the church need? Not a truce with the world, the flesh and the devil; not a compromise with iniquity; not a cessation of labor, but peace with God and peace among its own members. Peace was Christ's legacy to his disciples—a legacy which the world cannot give—a peace that comes from the consciousness of being at one with God. Scarcely less important for the welfare of the church is its internal peace, peace among all its members. This is an ideal, of course, very difficult to realize in this imperfect world, but it is one toward which we are continually to strive. We are to "follow after" the things that make for it. What are some of these things?

First among these we should name *love*. Nothing tends to peace more than love. It endures all things; it suffers long and is kind; it is not easily provoked; it covers a multitude of sins; it does not look for faults so much as for virtues. *Patience*, too, should be pursued, in order that we may "forbear one another in love." We get out of patience with each other's shortcomings. It takes time for Christian growth to correct many of our errors. *Courtesy* makes for peace. Let us chase that virture down and obtain it. Nothing does more to prevent friction between brethren who differ from each other than the oil of Christian courtesy. Let us not accuse each other of disloyalty to Christ or to the Word of God because we differ from each other in our theories and interpretations. Let us pursue *fairness* and perfect *sincerity* as things which make for peace. Let us not assume that the man who differs from us is an enemy to the Bible or has less reverence for the authority of Christ than we have. It is this assumption that is at the bottom of so much unprofitable controversy. Let us assume that we are all equally desirous to know the truth and to obey the truth and to promote the advancement of the kingdom of God among men. These are some of the things which make for peace, and should therefore be pursued until overtaken. To these should be added the avoiding of unprofitable questions which do gender strife rather than peace.

We are also to seek things "whereby we may edify one another." To edify is to *build up*. The thing to build up is Christian character. We are therefore to follow after those things by means of which we may build each other up in Christian character. This is the great end which God had in view in the establishment of the church. The church that fails in the building up of Christian character in its members fails to do the very work for which it was established. It may have a sound creed, an orthodox preacher, an efficient choir and carry on a great many lines of benevolent work; but if its members are not developing Christian character it is not fulfilling its mission.

What are some of the things which build up Christian character? Some of these are mentioned by the Apostle Peter, who exhorts Christians to use all diligence to add to their faith virtue, knowledge, temperance, patience, godliness, brotherly kindness and love. The things which build up these elements of character in men are the things which we should pursue. Preachers should pursue them in their sermons; editors should pursue them in their religious journals; business men should pursue them in their dealings with each other; parents should pursue them in the training of their children; all Christians should pursue and practice them in their various callings of life.

If the church should at once turn away from all unprofitable controversy and doubtful disputations, from the pursuit of popularity, respectability and social prestige, and should devote itself to the divine task of building up Christian character in its members, we should read once more a record like this: "So the church throughout all Judea and Galilee and Samaria had peace, being edified; and, walking in the fear of the Lord and in the comfort of the Holy Spirit, was multiplied."

The building up of Christian character implies at least two things—the increase of our knowledge in spiritual things, in religious truth, and the appropriation of this larger knowledge of truth in the practice of our daily living. There must be the love of truth for truth's sake, and the living of that truth for Christ's sake, in order to the formation of a Christlike character. As in the past, so in the future, it shall be our purpose to pursue in these columns the things that make for the peace and edification of the church, that "walking in the fear of the Lord and in the comfort of the Holy Spirit" it may be greatly "multiplied."

DANGERS AND USES OF BIBLICAL CRITICISM.

In an editorial in the Christian Standard of September 9, with nearly all of which we find ourself in hearty sympathy, occurs the following paragraph:

In a recent editorial we called attention to the fact that the higher criticism has been so intent upon studying the geography, chronology, linguistic peculiarities and other minor peculiarities of the Bible, that it has failed to see its great moral and philosophic features. The botanist may be so intent upon analyzing and classifying plants, upon determining their geographical and chronological place, as to lose the faculty of enjoying the bloom and fragrance of the rose, the majesty of the oak, or the flavor of the apple. He has gained a world of dry scientific information, but has lost the soul of it, if not his own soul. The higher critic has done something of this sort with the Bible, and in doing so is in danger of losing his own soul.

The danger pointed out in this paragraph is a real one. It applies to the critical investigation of all subjects. One may set his critical faculties to work on any fine piece of literature or sculpture or painting, and become so absorbed in the mere technique of the art as to lose sight of the beauty and power of the work which the artist has produced. As stated in the paragraph above, the botanist may be so wholly absorbed in the scientific phase of his work of analyzing and classifying plants and flowers as to fail in his power of appreciation of their beauty, fragrance and use. Nevertheless, we are all grateful, or ought to be, for the work of the botanists. They have helped us to a higher appreciation of the marvelous beauty, structure and uses of the infinite varieties of plants in the vegetable world. While the statement of the Standard is true, therefore, it is not the whole truth. No sensible person opposes botany because the botanist may occasionally fail to appreciate the beauty of flowers. Neither can we with any greater propriety oppose the critical study of the Bible because there is danger in such method of study of overlooking its higher meaning and uses. As for ourself, we love to study the Bible devotionally and ask for its spiritual meaning and its moral lessons; but we acknowledge ourself greatly indebted to those who have studied the geography, the chronology and the history of the different books of the Bible. Is the Bible so sacred a book that we must forbid Christian scholarship from entering this field of investigation with a view of helping us to a better understanding of its contents? Rather, does not its very sacredness and its supreme value render it the more important that the best scholarship in the world shall deal critically with those questions of geography, chronology, ethnology and archæology which throw any light upon its various books? We are sure our esteemed contemporary will agree with us that such is the case.

In an address, delivered nearly six years ago by the editor of this paper, speaking of the dangers attending the work of the historical and literary criticism of the Bible, he said:

But is there no danger ahead in all this criticism? Certainly there is. There is danger of identifying our theories of the Bible with faith in its revelations, and yielding the latter with the former. There is danger of cultivating the critical faculties at the expense of the spiritual, and thus missing the kernel of truth while giving attention to the outside husk. There is danger of magnifying the errors or imperfections of the Bible in order to offset an opposing extreme. There is danger that the work of construction shall not keep pace with that of destruction.

All these we believe to be real dangers. But, as we added then, there is far *more* danger in "closing our eyes and ears to all that is going on in the field of biblical criticism, or in blindly resisting it as an attack of infidelity." We see no reason for changing this view. We cannot, as intelligent believers, oppose biblical investigation, nor can we shut our eyes to the dangers which attend it. What, then, shall we do? What is the common ground which all true believers in Christ and in the authority of the Scriptures can occupy on this subject? It seems to us exceedingly desirable that we who are pleading the cause of a great religious reformation should have a clear understanding of this matter and should raise no false issues among ourselves.

Are we divided into two classes or wings, one class being opposed to the Bible and trying to find fault with it, and the other class seeking to uphold it against the attacks of the other? Certainly not. There is no such issue among us. We are all friends of the Bible and believe in its moral and spiritual supremacy and perfection. What, then, is the issue? Is it that one class admits the legitimacy of studying the chronology, geography and history of the Bible, in the light of the profoundest scholarship of the age, while another class is opposed to turning the light upon these subjects? Not that. There are very few among us so ignorant as to deny the right or duty of Christian scholarship to enter these fields of study and give us the results of their honest investigation. Where, then, we ask, is the difference? Is it in the fact that some of us recognize the wholly destructive character of a certain class of criticism, which is void of the spirit of faith and reverence, and whose theories are formed under the presupposition that the supernatural must be eliminated from the Bible, while others do not recognize this species of criticism or oppose its results? Not so. We know of none among us who do not recognize the existence of this rationalistic school of criticism and who do not oppose its spirit and methods. As we have stated elsewhere, "It is not the scientific investigation of the Bible that its friends have reason to fear, but an unscientific method of dealing with its facts and truths. The methods of biblical criticism and interpretation which in the past have done most violence to the inspired volume have been thoroughly unscientific."

Seeing that it is admitted on all hands among us, then, that biblical criticism has its dangers—the danger of losing the substance while concerned with the mere form; the danger of dwelling so exclusively on mere negations as to lose sight of the glorious affirmations; the danger of being more destructive than constructive, and that it has its uses in shedding light upon the difficult problems with which only a reverent scholarship can deal in vindicating the integrity of the various books of the Bible against the attacks of its rationalistic enemies, as it has done in the case of most of the books of the New Testament, what is the real difference among us touching the subject of biblical criticism? Candidly, now, has not the very phrase "higher criticism" become a sort of bugaboo with many good people who are ignorant of its meaning and spirit and aim? Have not many well-meaning people mistaken it for an attack on the Bible by its enemies, rather than an honest effort of its friends to better understand its history and literary character? We cannot doubt this, and we believe that when this element of misunderstanding is removed, all that remains in the way of difference among us will be about this: Some among us are more ready, by their reading and study, to accept certain conclusions of the evangelical or constructive school of critics than others. Some have more fears about the result of this criticism than others have. Some are inclined to travel a little faster than others can do. Some of us are a little more cautious and conservative than others, but none of us would knowingly accept a conclusion that we did not believe to be the result of the application of safe principles of biblical study, or that would undermine the authority of Jesus Christ or antagonize the faith of the gospel.

Let us all be candid enough and charitable enough to admit these facts, and there need be no occasion for alarm or alienation or strife among us concerning the subject of the literary and historical investigation of the Bible. Let us have the magnanimity and catholicity of spirit, which ought to be inspired by a plea like ours, and we shall act worthily in the face of these questions, which are to sift us as wheat and try us as by fire.

THE HOLY SPIRIT.

An emphasis is placed on the Holy Spirit and his work in the New Testament that is universal in our preaching and teaching.

In The Sermon on the Mount the preacher did not speak of the Holy Spirit. Why? The disciples were not at that time prepared to receive his teaching on that subject.

In his farewell address to his disciples Jesus had much to say concerning the Holy Spirit. Here are some of the things that he said:

"The Comforter, even the Holy Spirit, WHOM the Father will send in my name, HE shall teach you all things, and bring to your remembrance all that I said unto you."

"When the Comforter is come, WHOM I will send unto you from the Father, even the Spirit of truth, which proceeded from the Father, HE shall bear witness of me."

"It is expedient for you that I go ayay: for if I go not away, the Comforter will not

come unto you; but if I go, I will send HIM unto you. And HE, when HE is come, will convict the world in respect of sin, and of righteousness, and of judgment."

"I have yet many things to say unto you, but ye cannot bear them now. Howbeit, when HE, the Spirit of truth, is come, HE shall guide you into all the truth: for HE shall not speak from HIMSELF; but what things soever HE shall hear, these shall HE speak: and HE shall declare unto you the things that are to come. HE shall glorify me; for HE shall take of mine and declare it unto you."

The disciples had made such progress in their knowledge of divine things that the Master could speak these words to them to their advantage. They had been in the school of the peerless Teacher for about three years. Under his tuition they had made progress; but even yet it was necessary to withhold some things from them. "I have yet many things to say unto you, but ye cannot bear them now." The Holy Spirit subsequently revealed these things to the disciples of Jesus.

Note what the Christ says the Holy Spirit will do: He will teach; he will quicken the memory; he will testify, or bear witness to the Master; he will convict men of sin; he will guide believers into the truth; he will comfort the sorrowing, and HE is for this reason called THE COMFORTER.

In the quotations above, from the parting address of the Teacher, the pronouns referring to the Holy Spirit are printed in capital letters. This is done to bring out conspicuously the fact of the Holy Spirit's personality. This fact is made prominent in our New Testament literature. It ought to be made equally prominent in our teaching—both orally and in writing. The Holy Spirit is a person.

In the teaching of Jesus the Holy Spirit is represented as doing things. He is an intelligent, personal entity. He is sent; he comes; he goes; he speaks; he guides; he does the work of a faithful monitor; he prosecutes; he accuses; he convicts; he completes divine revelation. All these things, and more, are attributed to the Holy Spirit in the discourse of Jesus preserved in John, chapters fourteen, fifteen and sixteen.

Can *we* claim *now* that the Holy Spirit does these things in us, through us, for us, by us? Why not? In what part of the New Testament is it written that the Holy Spirit will cease to be sent, to come, to go, to speak, to guide, to comfort, to convict of sin, to testify? This study is limited to the words of the Master in the discourse indicated. Other portions of the Living Oracles by their teachings leave the impression on the mind of the devout student that the Holy Spirit is still active in his work for humanity.

The conditions of his coming and continued influence are clearly indicated in the discourse from which the previous quotations have been made. Read the following:

"If ye love me, ye will keep my commandments; and I will pray the Father, and he shall give you another Comforter, that HE may be with you forever, even the Spirit of truth: WHOM the world cannot receive; for it beholdeth HIM not, neither knoweth HIM; ye know HIM; for HE abideth with you, and shall be in you."

The words "abideth" and "forever," in this quotation, indicate the *permanent* presence of the Holy Spirit with those who "love" the Christ and "keep" *his* "commandments."

Again in the words above quoted, the pronouns are printed with capital letters for the purpose of calling especial attention to the fact Jesus uniformly speaks of the Holy Spirit as a person.

There is no occasion to worry about the philosophy of the work attributed by our blessed Lord to the Holy Spirit. "How can these things be?" is not now a pertinent inquiry. What Jesus says is true. Some of the things that he says about the Holy Spirit we have seen. Let us receive them as true. Let us appropriate this teaching and enjoy it. This is faith.

In another place our Lord teaches us to pray for the Holy Spirit. He says that the Father is more ready to give the Holy Spirit to those who ask for his presence than are earthly parents ready to give good things to their children.

Let us love. Let us obey. Let us pray for the Holy Spirit.

Hour of Prayer.

BORROWED OIL.

(Matt. 25:1-13; 13:20, 21.)

(Uniform Midweek Prayer-meeting Topic, September 27th.)

CENTRAL TRUTH: *Each disciple of Christ should have grace in himself and should be in constant readiness for the coming of the Lord, or for every important event in his providence.*

The parable of the Ten Virgins accentuates the fact that an important crisis awaited his disciples of that day, and that it was a matter of vital importance to them to be prepared for it. Admitting that it had a special meaning for the disciples of that time, it is no less true that the principle which it inculcates is equally applicable to-day. There is an important sense in which Christ comes to the disciples in every age—in the crisis of death, in new and enlarged experiences of the soul, in new developments of the kingdom of God, and in the great epochs of history. The world yet waits for the manifestation of Christ in glory, when his disciples shall also be manifested with Him.

In the parable cited above the five foolish virgins, "when they took their lamps, took no oil with them: but the wise took oil in their vessels with their lamps." Here is the everlasting distinction which the Bible evermore makes between the foolish and the wise. The former make no preparation for the future; they do not anticipate important crises and prepare for them; but the wise act with reference, not to the present only, but to the future. They are in readiness for an emergency. In this case the foolish virgins depended on borrowing. This is always a dangerous practice, and in matters of religion it is fatal. We cannot borrow the grace of God from our neighbors. Each disciple must have a supply of his own, obtained from the original source. Husbands cannot depend upon their wives, nor wives upon their husbands; children upon their parents, or parents upon their children. In this sense every one must bear his own burden. Salvation is a personal matter between the soul and its Lord.

It was at the midnight hour when the bridegroom returned, and the foolish virgins were sleeping and slumbering as if their readiness for his coming was complete. When startled by the cry, "Behold, the bridegroom cometh!" they then seem to have noticed, for the first time, the absence of the necessary oil. After failing to borrow, they attempted to secure it otherwise, but it was too late. The bridegroom came and they were shut out. Midnight was an unpropitious time to buy oil. The hour of death, or the moment of some great crisis, is not the best time for repentance and preparation for the emergency that is upon us. Alas, how many are slumbering and sleeping in sin, with no adequate preparation for death or for life, for the coming of the Lord or for other important events in His providence!

The oil must here stand for that inward grace or preparation of heart, for that vital religion, which brings the soul into communion with God and fits it for service here or in any other world. These "foolish virgins" can hardly represent the nonprofessors of religion, for they had gone through the form, at least, of being guests at the reception of the bridegroom. Their fatal defect was *inadequate preparation.* It is to be feared that there are many professing Christians in all the churches who, if their Lord should suddenly call upon them, either to depart this life and give an account of the deeds done in the body, or to make some great sacrifice in the interest of His kingdom, or to enter into some new and difficult service, or to meet some great temptation, would find themselves lacking in spiritual preparation for the great emergency.

In that other parable, referred to in the passages above, attention is called to a class of professed Christians represented by the "rocky places," who hear the Word and straightway with joy receive it, yet have no root in themselves, but endure for a while, and when tribulation or persecution arises because of the Word, straightway they stumble. Here, also, is inadequate preparation—a too superficial religion. This class of Christians can serve the Lord if it does not cost them any unpopularity or persecution or financial sacrifice. But they cannot stem the current of opposition; they cannot stand for the truth when the truth is unpopular. There is no depth to their religious convictions. They are not of the stuff of which reformers are made. If politicians, they barter their principles for votes. If preachers, they subordinate their consciences to their salaries. If editors or publishers, they will sacrifice the larger truth and the higher ideal of life on the altar of their subscription lists.

To all of us, then, comes the solemn admonition of the Master, "Be ye also ready." Shall we not look very closely into our hearts and into our lives, and see if we be ready for the Master's coming or presence? Let us not slumber or sleep in a condition of moral peril. If our hearts are not right with God, let us see that they are made right at once.

PRAYER.

O God, our Father: Thou art the searcher of all hearts. Search us, we pray Thee, and see if there be any evil way in us, and lead us in the way everlasting. If we are slumbering in a sense of false security, thinking that all is well, when our souls are unprepared for the presence of Christ and the judgment, do Thou startle us from our indifference and lead us to a more

thorough preparation in heart and life. Increase our faith, intensify our love, deepen our religious convictions, cleanse us from all low and false ideals of life and all unworthy practices, so that we may be ready at the coming of the Lord, in any form in which that coming may take for us. For his name's sake. Amen!

Questions and Answers.

In Matt. 25:34 Jesus says, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." How can we inherit the kingdom if we are already in possession of it? Is not an heir one who has not yet come into possession of an inheritance?

J. H. Berkey.

Monroe, Wis.

We are in possession of a portion of the benefits of the kingdom, which has not yet come in the fullness of its triumphant power. The kingdom of God is not meat and drink, nor literal thrones and sceptres and official position, but "joy and peace and righteousness in the Holy Spirit." We enjoy a foretaste of these things here and now, but there is a fuller salvation, "ready to be revealed in the last day." We have the Holy Spirit given to us now as the earnest of the full inheritance which is reserved for us hereafter. (See Eph. 1:13, 14)

Last Sunday evening one of our esteemed brethren, discoursing from the text, "Jesus Christ, the same yesterday, to-day and forever," preached "Christ and him crucified" in a way to satisfy the strongest adherent to the doctrine of atonement. He, however, laid it down as a truism that while Christ changes not, all doctrine, of Old and New Testament alike—false doctrine of its own weight, and true doctrine because of its being at best but partial—passes away, nor continues in force. In the speaker's treatment of his subject the impression conveyed was that he conceded no exception to this rule, but that the doctrine (teaching) even of the Christ is subject to the law of mutation.

Query: Are we to understand that the doctrine, teaching, word of Christ, as we have it in the Bible, in any sense has passed or can pass away? Or will it ever remain and continue binding, "even unto the end of the world"?

W. P. Keeler.

Chicago, Sept. 6, 1899.

Truth changes only its form, not its substance. Christ said that not one jot or tittle of the law should pass away till all things be accomplished. This implies that they would pass away, in a sense, when they were accomplished. Concerning his own words Jesus said, "Heaven and earth shall pass away, but my words shall not pass away." While this, perhaps, had special reference to his discourse on the Mount of Olives concerning the destruction of Jerusalem and the end of the age, we take it that it is true of his entire teaching. He is the one absolute Teacher whose doctrine has not been outgrown by the world's progress. Indeed, the world has not yet reached the moral altitude to fully understand his teaching. He was limited, however, in his teaching, while here on earth, by the condition of his disciples. He had many things to say to them which they were not able to bear. That he has said many of these things since through the Holy Spirit in the apostles and in the church, working in and through the best and purest minds of each successive age, cannot be doubted. He is yet speaking to the world and ever giving clearer and larger views of truth and duty. There is a mutation in doctrine which is true, that grows out of adaptation, in form and proportion, to existing needs. Christ's teaching, of course, was not exempt from this law of mutation; but he will never cease to be the one supreme and perfect Teacher of the world.

Editor's Easy Chair.

OR

MACATAWA MUSINGS.

Gone are the guests from the hotel, and the center of social life is silent and sad. No lights gleam from its windows by night and no sound of laughter and music are heard now in its still chambers. No bonfires gleam along the lake front, and only here and there a light in a cottage shows that a few of the cottagers yet linger. Even the butterflies have deserted Butterfly Glen and gone into winter quarters or fled to some summer southern resort. Macatawa is soon to be a "Deserted Village." And yet the moonlight lies upon the lake to-night as beautifully as ever, and the stars shine as brightly as in the heyday of its busy season. There was a nipping frost the other night, and these woods will soon be donning their glorious autumnal robes. How majestically moves the machinery of nature! "Just as of old, the seasons come and go," and the same omnipotent Hand that led forth the Mazzaroth or signs of the zodiac in Job's day, and loosed the bands of Orion, still marshals the glittering hosts on the nightly plain and binds the cluster of the Pleiades.

And so these reflections on the transitoriness of this summer resort have led up to the thought of the immutability of God. How vastly men's thought of God has grown as they have come to better understand the immensity of His universe and the manifold works of His hand! Science unites with revelation in proclaiming the unchangeableness of God. No stronger affirmation of the deity of Jesus Christ could have been made than the declaration that he is "the same yesterday, to-day and forever!" That can be predicated only of God. Man is not "the same yesterday, to-day and forever." He is a creature of change His body is material and waxeth old and decayeth. His mind grows and develops, unless arrested by some abnormal cause, and expands with increasing years, ever seeing truth in a new and clearer light, abandoning old and outgrown views for larger and truer ones and longing for more light and more truth. The moral nature—man's crowning glory—is also subject to change, passing from blank innocency in childhood through the moral struggles incident to a conscience under discipline to a completly developed character, not innocent simply, which is a negative condition, but virtuous. This process of moral development implies constant change. In the midst of all these changes God alone remains unchanging and unchangeable. What a privilege for man to be linked in everlasting fellowship with the immutable God!

"Change and decay in all around I see;
O, Thou who changest not, abide with me!"

An hour ago the bosom of the lake was unruffled, and the Evening Star shone beneath the horizon line, reflected on its placid surface. Now the night wind moans through the branches of the trees, and the faithful linden that stands sentinel by my study window sways gracefully under the unseen force. The waves on the sandy beach join in the night chorus, and the lights on yonder outgoing steamer, whose passengers were congratulating themselves on a smooth voyage, indicate that the vessel is being "rocked in the cradle of the deep." We can no more tell now whence the wind cometh and whither it goeth than on that eventful night in the long ago when Jesus talked with the Jewish rabbi, and explained the mysteries of the kingdom of God. The night is cloudless, and there is no apparent reason for the raising of the wind. It is like some of the sudden and unexpected changes that come into men's lives and disturb the even tenor of their way. Here is a man who has known little of adversity. His life has been free from those trials and struggles which have so sorely tested others. Fortune has smiled upon him, and plenty sits smiling at his door. He has come to accept it all as a matter of course. But suddenly adversity overtakes him. Trials beset him. Temptations assail him. Friends desert him. His life-barque, hitherto sailing over a smooth sea, is now tempest-tossed, and the night wind of misfortune sings its melancholy dirge over his departed peace and prosperity. Blessed is the man who, in such an hour, finds God to be his refuge and the Almighty his hiding-place.

"Jesus, lover of my soul,
Let me to thy bosom fly,
While the nearer billows roll,
While the tempest still is high!"

Every night is followed by its morning. Thank God for that! The shadows of the night have passed, and rosy-fingered Aurora is now painting the east with her saffron hues. The stillness of the night yet remains, but the glow of the dawn is upon the sky, and her glory upon all the landscape. This is to be a busy day. It is the day of preparation for our departure. How many things there are to look after! Will it not be so when we come to make our exit from the world? Let us not put off too many things till the last day. Good-bye, old Lake, for the present! I have a real affection for you. You have ministered to me unceasingly. In my moments of sadness you have assuaged my sorrow, and in times of gladness you have added to my happiness. And you, trees of the forest, you, too, have been my friends. I have found fellowship with you, and you have helped to lift up my thoughts to higher and holier themes. And ye winding walks and dim trails, through deep, shaded canyons, you, too, have helped to make my sojourn here more pleasant and helpful. Nor would we slight the singing birds, the chattering squirrels, nor the festive chipmunk, for God has taught me to love all living things. And thou, Edgewood-on-the-Lake, hast been a real sanctuary, and often in the heat of the conflict our thoughts will turn affectionately to thee. May the winter's storms and snows deal gently with thee, dear Northern home by the lakeside!

Edgewood-on-the-Lake, Macatawa, Mich., Sept. 16, 1899.

Reformation of the Nineteenth Century

NINE DECADES OF HISTORY

THE ORGANIZATION AND WORK OF LATER YEARS.—II.

BENJAMIN L. SMITH.

The last twenty-five years of our missionary work have been years of closer organization and expansion; within that period there have been born the following societies:

Christian Woman's Board of Missions, organized 1874. Presidents.—Mrs. Maria Jameson, Mrs. O. A. Burgess. Corresponding secretaries.—Mrs. C. N. Pearre, Sarah Wallace, Maria Jameson, Sarah Shortridge, Lois White. Amount raised.—$672,000.

Foreign Christian Missionary Society, organized 1875. Presidents.—Isaac Errett, Chas. Louis Loos. Corresponding secretaries.—Robert Moffett, W. T. Moore, W. B. Ebbert, A. McLean. Amount raised.—$1,140,000.

Board of Church Extension, organized 1888. President.—D. O. Smart. Corresponding secretaries.—F. M. Rains, G. W. Muckley. Amount raised.—$214,000.

Board of Negro Education and Evangelization, organized 1890 President.—E. L. Powell. Corresponding secretary. — C. C. Smith. Amount raised.—$69,000.

Board of Education, organized 1894. Presidents.—W. D. McClintock, J. H. Hardin. Corresponding secretaries.—A. A. Allen, Hiram Van Kirk.

Board of Ministerial Relief, organized 1895. President. — Howard Cale. Corresponding secretary.—A. M. Atkinson. Amount raised. —$20,000.

The story of these years is one full of encouragement, confirming the promise of the Word of God, "In due season ye shall reap if ye faint not," and showing that while "Paul may plant and Apollos may water," yet it is God that gives the increase.

The brief story of our organized work is given in the following pages:

THE LATER YEARS OF THOMAS MUNNELL'S ADMINISTRATION.

Thomas Munnell was corresponding secretary of the Kentucky State Board of Missions when he was called to the secretaryship of the American Christian Missionary Society.

He was born in Ohio county, W. Va., Feb. 8th, 1823. He graduated with honor from Bethany College in 1850. He served as professor of Ancient Languages at the Western Reserve Eclectic Institute (now Hiram College). He taught in other schools and served as pastor of the Eighth and Walnut Street Church, Cincinnati, and as corresponding secretary of Kentucky. He was the author of the Louisville Plan, and on its adoption by the convention at Louisville, Ky., in 1868, he was elected corresponding secretary of the A. C. M. S., to carry that plan into effect. All that any man could do to make that famous plan a success Thomas Munnell did, but it had to fail. The income of the society in those years was as follows:

1866	$11,902.86
1867	10,910 74
1868	7,569 00*
1869	7,525.50
1870	4,529.91
1871	4,308.15
1872	2,801.04
1873	4,158.89
1874	5,172 28
1875	4,671.10
1876	5,961.81
1877	3,327.03

*The year of the adoption of the Louisville Plan.

In 1874 the Silver Jubilee Convention of the A. C. M. S. was held at Cincinnati; 208 delegates were enrolled. R. M. Bishop was president. The corresponding secretary, Thomas Munnell, reported an income of $4,172.28 for the year. President W. K. Pendleton delivered the historical address, reviewing the work of the quarter century. This admirable address was published in the minutes of the convention, Green's History of Missions.

The country was in the midst of the financial panic beginning in 1873. The General Board presented a report, embracing the work done by the various state boards of missions, and some work done by the General Board among the freedmen of the South. The failure of the Louisville Plan—which was Newton's law of gravitation applied to missions—one-half of all missionary money raised to be used in the district, and the remaining half to be sent to the state boards and again divided, one-half of the one-half to be sent to the General Board. This plan was weighted with the proviso: "But this recommendation is not to be considered as precluding a different disposition of funds when the church contributing so decided." The churches generally "so decided," and the district and state boards "so decided," and the General Board got none. In 1874 the state boards of Ohio, Indiana and Missouri were the only ones which remitted to the National Treasury, and the Louisville Plan fell of its own weight.

The work of Thomas Munnell was identified with the Louisville Plan—he was its author and its enthusiastic advocate. It was a labored effort to unify the brotherhood in the support of a plan for mission work, and Thomas Munnell was faithful in his day; with tireless energy, with faith unfeigned and with a zeal that was admirable he toiled to make the Louisville Plan a success. One great trouble was that they depended upon *the plan to do the work*, but perpetual motion is a dream not yet realized in spiritual dynamics. Yet he was brave. In 1875, with an income of only $5,961.81 for general home missions, he wrote: "The financial condition of the country has checked the flow of benevolence for missions in all denominations and has certainly reduced our resources one-half, yet we see no cause for discouragement." In 1877 he received only $3,327.03 in the general treasury. He laid the burden upon the preachers: "Our ministry as a class do not feel their personal responsibility in raising money for missionary work. It may seem very strange and anomalous if some of our best ministers who mourn over our deficiencies are here to-day without having done anything during the past year for missions, and will go home from this convention and repeat their past inefficiency and then attend the next convention and 'regret our small results.'"

Thomas Munnell brought order out of chaos; he demonstrated the need of organization in our co-operative mission work and showed the failure of all plans that look well on paper and begin with—"If everybody would."

It was during the administration of Thomas Munnell that the Christian Woman's Board of Missions was organized, October, 1874, and the Foreign Christian Missionary Society, in October, 1875.

His farewell report is well worth quoting: "Finally, we would suggest a bare possibiliiy as to the cause of not doing more missionary work. Perhaps we are not worthy to do missionary work; perhaps we are not, as ministers, fully consecrated to God; we may be depending too much on ourselves; we are not strong, because we are not weak. If we have not been really crucified with Christ it is impossible to reach the ground he stands on. Let us go forth, therefore, unto him without the camp. Let us make our missionary work a great success in the name of him who 'counted us worthy, putting us into the ministry.' Unless there is some chance in the future to do the proper work of an evangelist in helping to get things into better order, I can spend my life more profitably as pastor of some congregation, and immeasurably more to the satisfaction of my half-forsaken family. If the convention should release me it would relieve me of a heavy load which I have carried without faltering or complaint. I commend these interests to the care of God in the hope that what little I have done in my present position will be found unto praise and honor at the appearing of Jesus Christ."

The convention elected F. M. Green to succeed Thomas Munnell, and Munnell retired to the Kentucky Board of Missions, to the pastorate and to teaching; serving God faithfully, growing old gracefully and, on account of his intimate relations with our co-operative work, writing a large name for himself in our history. He entered into rest Sept. 10, 1898.

F. M. GREEN'S ADMINISTRATION.

Francis M. Green was corresponding secretary of the American Christian Missionary Society from January 1, 1878, until October, 1882. He was born in Summit county, Ohio, Sept. 28, 1836. His father, Philander Green, was one of the pioneer preachers of the Western Reserve. F. M. Green confessed his faith in Christ when he was 16 years old, and was baptized by Dr. W. A. Belding. He entered Western Reserve Eclectic Institute (Hiram College) in 1856, and was taught by James A. Garfield. He gave himself to the ministry of the Word, was interested especially in Sunday-school work and became editor of the Sunday-school Standard and the Teacher's Mentor, and later corresponding editor of the Christian Standard.

The administration of F. M. Green as corresponding secretary began October, 1877. It was the lowest ebb of the affairs of the missionary society. The income for the first year after he became secretary

was $1,945.69. A part of this was for the sale of the hymn book.

It was a day of small things in our mission work. The society had a desk in the office of the Standard Publishing Co. Green served as editor of the Standard Company's Sunday-school publications, as corresponding editor of the Christian Standard and as corresponding secretary of the missionary society. His annual report to the National Convention of 1882, at Lexington, Ky., was written after he reached Lexington.

His first report embraced the recommendation that "special attention be given this great 'home field,' whose harvest is so richly ripe and whose calls are so imperative." He also said, "This year is to prove us; it will be decisive of our character and our destiny; our pride has been often wounded by the smallness of the results which have followed our efforts; we have boasted of our strength and numbers, our wealth and power, but it is possible we have forgotten the great lesson of God's Word, 'Except that a corn of wheat fall into the ground and die, it abideth alone.'"

Bro. Green writes of his work as corresponding secretary: "I finally convinced the brethren that an angel of paradise could not make the Louisville Plan a success and succeeded in getting the constitution changed to provide for a more businesslike method of conducting our work."

During his administration the churches at Denver, Col., Topeka, Kas., and Chattanooga, Tenn., were organized and assisted toward self-support. Work was also done among the freedmen of the South. These years witnessed the practical closing of the battle for the liberty of co-operation in mission work.

During his incumbency of the secretaryship F. M. Green published four books, viz., "Green's Sunday-school Manual," "Green's Minister's Manual," "History of Christian Missions" and "Life of James A. Garfield." He writes: "I did my best for the society while I was secretary, and whether I receive benedictions or otherwise I am tranquil."

Since his resignation in 1882 he has been living on his farm, has represented his district in the Ohio State Senate, has served as pastor of the churches at Wilmington and Stow, Ohio, and recently has published his latest book, "The Life and Writings of John F. Rowe."

THE ADMINISTRATION OF ROBERT MOFFETT.

Robert Moffett was born in LaPorte county, Ind., Nov. 9, 1835. Six months later his parents moved to Carroll county, Ill., locating fourteen miles from the Mississippi River. Here he received a common-school education. His father, Garner Moffett, was a pioneer preacher, supporting his family from the farm. He was enthusiastic for the ancient gospel.

He believed in education, and when the Western Reserve Eclectic Institute (Hiram College) was opened he sent three of his children. Here Robert Moffett began his collegiate course that ended with graduation at Bethany in the class of 1859.

Soon after graduation he married Miss Lucy A. Green, only daughter of A. B. Green, one of the ablest preachers of the West Reserve, Ohio. Three of their nine children are still living.

Soon after his marriage he served as county evangelist of Carroll and Ogle counties in Illinois, then pastor of the churches at Wooster and Mt. Vernon, O.; and in 1869 he became corresponding secretary of the Ohio Christian Missionary Society, serving continuously for fifteen years, carrying, during the last eighteen months, the double work of corresponding secretary of the American Christian Missionary Society. The General Board was served by him as corresponding secretary from Oct. 1, 1882, until Jan. 1, 1893, then one year as evangelist of the Ontario co-operation, then again corresponding secretary of the Ohio society, continuing until July 1, 1899.

In 1870 he met in debate Rev. Mr. Lafferty, of the Protestant Episcopal Church at Canton, O., on the "Subject and Action of Baptism." In 1875 he moved to 715 Logan Ave. Here for nearly a quarter century in a small room have been worked out the plans in the interest of our missions, and from that little room has gone out the most earnest appeals for their advancement.

Robert Moffett owns a comfortable, modest home in Cleveland. He pays taxes on some other unremunerative property. So meager has been his salary and so many the calls of the brotherhood upon him to help in all benevolent work in all parts of the country that he has nothing to show in this world's goods as coming from remuneration for his services. Like many another preacher, he has spent himself for others.

Robert Moffett was a great secretary. As a preacher he was the peer of the strong men whom we call the fathers. There does not live among us to-day a man who can preach stronger or better sermons on the distinctive teaching of the Disciples of Christ than Robert Moffett.

His administration as corresponding secretary of the American Christian Missionary Society began Oct. 1, 1882. The previous year there had been raised about $4,000 cash. There was a balance in the treasury of $284.81 and indebtedness amounting to $400. The members of the Lexington convention (1882) had pledged about $1,400 a year for five years; the other source of income was dividends from the various state treasuries. The Lexington convention had authorized a call for a general collection from the churches in December, 1882. Six churches responded, three of them as a result of a personal visit from the secretary. The people were indifferent to the claims of general Home Missions; the secretary felt that he was asked to "make brick without straw." The ten years of Robert Moffett's secretaryship were years of growth. The receipts were $4,161.73 in 1883, and $21,591.38 in 1893, the total $142,385.05.

The offerings increased in other directions from $1,882.53 in 1883 to $17,298.53 in 1893. New missions were established annually. Special funds were raised for buildings in Washington, D. C., Boston, Chattanooga, Tenn., and Pomona, Cal.

A large part of Moffett's service was in canvassing the stronger churches in Ohio, Indiana, Illinois, Kentucky, Iowa and Missouri; visiting churches whose pastors were molders of public opinion, and so effective were his visits that the treasury has seldom failed to receive offerings from that day to this.

During his term the Board of Church Extension was organized, first as a standing committee (1883), then as a board (1888).

In 1890 "Children's Day for Home Missions" was inaugurated, yielding $350 in 1889 and $2,213 in 1892. It was dropped in 1894 and revived in 1898.

In 1890 the Board of Negro Education and Evangelization was organized, and the Southern Christian Institute was enlarged and put under the care of this board during Moffett's administration.

The board planted or helped many of what are now prosperous churches during the decade that Moffett superintended the work; 196 churches were organized and many others were helped in the time of weakness to self-support.

The sorest trial was the constantly empty treasury. Hundreds of appeals had to go unanswered and there were those at every annual convention who demanded that the board "make more brick without straw." The board was economical, and over his work the church is already pronouncing the plaudit: "Well done, good and faithful servant."

JOHN H. HARDIN'S ADMINISTRATION.

John Huffman Hardin was born Nov. 21, 1848, in Trimble county, Ky. Like most good preachers he was the child of parents poor in this world's goods but rich in Christian character. He had but slight school advantages in youth, but in after years attended Kentucky University, and later the Missouri State University. He has been a constant reader and has attained a very respectable scholarship.

He was baptized in 1864 and began to preach before he was twenty years old. He was ordained in 1871, served as pastor of the churches at Columbia, Ky., Madison, Ind. (where he baptized the writer), at Mexico, Mo., and at Hannibal, Mo. He served six years as state Sunday-school evangelist of Missouri and then as corresponding secretary of the Missouri State Board of Missions.

In 1892 he was elected associate secretary of the General Society, and in 1893 was promoted to be corresponding secretary.

His administration fell upon the years of the panic, 1893, 94 and 95, and yet he held heroically on with his work and brought it through. He, as associate secretary, took especial charge of the offering of the Sunday-schools, and secured, in 1893, the largest offering that ever came to the General Board form that source.

He planned the Divinity House at Chicago University and secured its inauguration.

He recommended the unification of all our home missionary work, which is being done as rapidly as possible, following the lines marked by the Springfield convention.

J. H. Hardin revived the work of city evangelization, the conference on city evangelization, located E. W. Darst in Chicago, and gave an impetus to the whole scheme of city evangelization.

In 1895 J. H. Hardin was called to the presidency of Eureka College and resigned the secretaryship of the society. Here he has done some of the best work of his life.

THE PRESENT ADMINISTRATION.

The history of the last three years, covering the administration of the present sec-

retary, Benj. L. Smith, is too new to be written. Its heart-cry is, "Home Missions to the Front," and its record will be the story of the effort to redeem our general home missionary work from its position of neglect and place it at the forefront of all the aggressive work of the Church of Christ.

Benjamine L. Smith was elected corresponding secretary of the American Christian Missionary Society at the Dallas convention October, 1895. He assumed charge of the work December 1, 1895, having W. H. Cannon as secretary for one month.

At the convention held at Springfield, Ill., in October, 1896, the society was reported out of debt, the first time in years.

The Springfield convention recommended the unification of all Home Mission work by making all state and district societies auxiliary to the American Christian Missionary Society and asking all these societies to report their work to the National Society that it might be incorporated in the general report. This unification is gradually taking place.

The Indianapolis convention unified the work still more by uniting the collection for the Board of Negro Education and Evangelization with that for general Home Missions. Both secretaries were to represent both works.

In carrying out this plan, C. C. Smith was elected associate secretary of the American Christian Missionary Society and does splendid service in bringing Home Missions to the front.

The society stands to-day in the presence of the greatest opportunities that have come to her. Possessing the grandest plea under heaven before men—the plea for the union of all God's people on the Word of God alone as the only rule of faith and practice—like Paul of old, she has visions of her high calling in Christ Jesus, Macedonian cries, "Come and help us," and comforting assurances, "Be not afraid, but speak and hold not thy peace, for I am with thee and no man shall set on thee to hurt thee, for I have much people in this land," and she will not be disobedient to the heavenly visions.

To-day the American Christian Missionary Society has a great vision of her high calling. If we preach the gospel far and wide over America this society must be our messenger angel. By her help, her missionaries, must this great work be done.

The Oriental world is immobile; our country is just forming. A forceful, spiritual, scriptural Christianity can direct our national life. We are placed in the midst of this land as leaven in the meal. Eight hundred thousand of our million members are in seven contigous states in the Mississippi Valley. The Home Society has a vision of the remaining three-fourths of the great country needing help to plant the simple gospel of the New Testament.

There is another vision of the foreign population in this land, as yet practically untouched by the gospel—fifteen millions. God said, "Go ye into all the world and preach the gospel," and then, wearying with our halting, he has brought all the world to us, and we have the vision of Foreign Missions at home. "Whom shall I send?" "Send me," is the pleading answer of the Home Missionary Society.

There is another vision: Our cities need Christ's full, true, simple gospel. Denominationalism has not succeeded; what can the strong arm of the Lion of Judah do? The only statesman that can solve the problem of our modern cities is Jesus the Christ.

We need cities as bases of supply, as sources of power, to plan large things and do large things for the advancement of the gospel. We should hold before our eyes the heavenly vision of our cities being won to Christ and then be obedient to the heavenly vision.

Here is the largest, the most costly but the most productive field for Home Missions. The city makes the town, the town makes the village, the village makes the country. The city is headquarters, the state is the battlefield. If the Lord keeps not the city, the land is doomed. The society sees the city and weeps over their sin and sorrow and pleads to be sent by the churches to their rescue.

The Home Society has a vision of our negro population wading in the deep waters of our civilization, thrust in, unprepared. Wading beyond their depth, yet unable to swim, they must have help or sink. The society has helped in the past, it covets the means of helping far more.

There is the vision, the mountain whites of Kentucky and Tennessee. These people are poor and without much incentive to self-development; without railroads, without markets, without ambition; frequently without almost everything save an all-pervading want; yet God raised from them the typical American of the century, Abraham Lincoln.

Thousands of these young people are sitting on fences gazing blankly into a hazy future because they have nothing practical to do, because they do not know how to do anything practical. Fifty years will not be enough to lift these to the standard of intelligent Christian citizenship. The Home Society has a vision of their needs and pleads for power to help them.

Then follows the vision of the Mormons, the darkest blot on the land to-day; covenant breaking, disobeying the law in public, reaching out to grasp the political control of eight states of the Union, and blighting the lives of thousands. Nothing but the power of the simple gospel can break it to pieces. The society has a vision of the day when twenty to forty missionaries will be at work preaching the simple gospel all over that intermountain land and win victories for Christ.

Then comes the vision of greater America. To the north lies Canada, Manitoba, British America and Alaska; to the east the Maritime Provinces and our own New England, pleading with tears in their eyes to send them more preachers of the simple New Testament faith; to the south, Porto Rico, a gem of the sea, waiting to be transformed into a diadem for his crown; Cuba, quivering in the death-throes of superstition; Mexico wanting, yet not understanding her own wants—all this comes into the vision of the American Christian Missionary Society. And then far away she sees her fair daughter, the Foreign Christian Missionary Society, going into the utmost parts of the earth to tell the glad story, and her eyes see the glory of the coming Lord. To go, like the Harbinger of old, to proclaim his advent and to prepare a way for the coming of his feet, and in country and hamlet, mountain and city, in the cold North and the sunny South, to fit the hearts of his people for the indwelling of God through his Holy Spirit.

May this Jubilee Year give a mighty impetus to this great work. The society has, through its missionaries, organized 2,185 churches on the New Testament pattern; its missionaries have baptized 87,547 believers; its work has been the great unifying power among our people; its influence has been for good, and only for good, during all the years of its history.

WAS JOSEPH SMITH A POLYGAMIST?

D. H. BAYS.

(CONCLUDED.)

But to return to the question as to whether Mrs. Jacobs was "sealed" to Joseph Smith, as charged. Commenting upon the question from "Representative Women of Deseret," Pres. Smith in his Herald article says:

Neither the date of her marriage to Mr. Jacobs nor that of her sealing to Joseph Smith is given in this extract; but fortunately we have the required data at hand. In the record of marriages in Hancock County, Illinois, Book A, page 40, is the record of the marriage of Henry B. Jacobs and Zina D. Huntington, March 7, 1841, by John C. Bennett, mayor of Nauvoo. A careful search of the records discloses no divorce of these parties.

Please bear in mind the fact that the Hancock County records contain no account of anything except the marriage of the parties in question. *No divorce is mentioned, and hence none was ever obtained.* All other facts are derived from other sources, namely, Mormon Church records. Continuing, Pres. Smith says:

In the "Historical Record," published by Andrew Jenson, of the Utah Church, volume 6, page 233, is found the following: "Zina D. Huntington, afterwards the wife of Pres. Brigham Young, sealed to the prophet Oct. 27, 1841; Dimick B. Huntington officiating."

This record shows that Mrs. Zina D. Huntington Jacobs was married, or rather "sealed," to the prophet Oct. 27, 1841. Commenting on this passage, Pres. Smith remarks:

According to these statements, taken from official records, and the publications of the Utah people themselves, it was just *seven months and twenty days* after her marriage to Jacobs that she was sealed to Joseph Smith. During this *seven months and twenty days* she bore two sons to Jacobs, separated from him, obtained a divorce (of which there is no record), received instructions from Joseph Smith on the "principle of marriage for eternity," and was sealed to him. To suggest that further refutation is necessary would be an insult to the intelligence of the reader. (Ibid. page 491.)

Pres. Smith's criticism is rather amusing than logical, and yet I doubt if there is either minister or layman who is not willing to accept the foregoing as a clear, honest statement of the case and a complete refutation of the claim that the woman in question was sealed to Joseph Smith as stated. What the writer says for himself will apply to every member of his church, namely, that:

We prefer to believe that he [Joseph Smith] remained faithful and pursued the path of honor and virtue unto the end of his life.

And for this very reason it is extremely difficult to get one of them to view this question in the light of all the facts. They are ever ready to accept from Brighamite sources anything that in the least tends to

support their views of the character of Joseph Smith as a prophet of God, but they dogmatically reject anything and everything coming from that source that in any way tends to prove him a polygamist.

Were we to admit Pres. Smith's premise, we might be induced to accept his conclusions, but as his premise is assumed we must reject his conclusion, that this whole story is too absurd for a moment's consideration. His quotation from the Hancock County record shows that Henry B. Jacobs and Zina D. Huntington were married March 7, 1841, by John C. Bennett, mayor of Nauvoo, one of the most noted libertines in Mormon history. This may be set down as fact No. 1. The Mormon record shows that this same Zina D. Huntington, now Mrs. Jacobs, was "sealed" to Joseph Smith, Oct. 27, 1841, "just *seven months and twenty days*" after her marriage to Jacobs. This may be regarded as fact No. 2. These are the only facts (save that she had two sons by one or both of these marriages) that appear upon the face of the records quoted. And yet Pres. Smith assumes:

1. That Mrs. Jacobs separated from her husband *before* she was "sealed" to the prophet.

2. That the two sons were born to *Jacobs* during the intervening "*seven months and twenty days*," which is simply ridiculous and impossible, as well as contrary to the records in the case.

3. That Joseph Smith did not teach Mrs. Jacobs the "principle of marriage for eternity" till *after* she separated from her husband; and

4. That she was not "sealed" to Joseph Smith till *after* she was "divorced" which, in the face of the records to the contrary, he insists actually took place.

You will doubtless have observed that Pres. Smith does not offer a single *fact* in rebuttal of this plain, straightforward statement, that Mrs. Jacobs was Joseph's spiritual wife. He simply depends upon his ability to raise a doubt in the mind of the reader as to the correctness and validity of the statements. But suppose we examine the testimony of these witnesses from a different standpoint.

That the marriage of Miss Zina D. Huntington and Henry B. Jacobs occurred at the time and place mentioned is not in controversy. But the marriage of Mrs. Jacobs to Joseph Smith "*for time and all eternity*," as set forth in the church records, "just *seven months and twenty days* after her marriage to Jacobs," is denied by Pres. Smith. That clandestine and illegal plural marriages took place at Nauvoo about this time is susceptible of the clearest proof.

With these facts before us, let us examine this case as it would naturally occur under existing conditions.

1. Jacobs and Miss Huntington were married March 7, 1841. 2. They did not live happily together, and she goes to the prophet with her troubles. 3. He sympathizes with the handsome young wife, and consoles her with the thought that she would not have to live with an uncongenial companion in the next world, and teaches her the "principle of marriage for eternity." 4. She accepts it as a revelation from God, and is sealed to the prophet "for time and all eternity," "*just seven months and twenty days* after her marriage to Jacobs." Of all this, to be sure, the young husband was kept in a state of blissful ignorance. 5. But finally his wife's affections are alienated; he is supplanted by the prophet, in whom he had implicit confidence. 6. Things go from bad to worse for two or three years, *during which time two sons are born*. 7. The crisis finally came and eternal separation was the result, and a home lay in ruins at the feet of lust.

But whose boys are these? Ah! cruel thought; but, like Banquo's ghost, it will not down, and the taunting answer comes back from the hollow past, and the echoing voice in softest accents whispers only the awful word, "whose?"

Can any sane man, unblinded by prejudice, doubt for one moment that Joseph Smith was a guilty wretch? Every fact as recited from the records, as well as all the circumstances surrounding the case, go to prove most conclusively that this poor, deluded woman told the truth, and that from Oct. 27, 1841 ("just *seven months and twenty days* after her marriage to Jacobs"), till the day of his death (June 27, 1844), Mrs. Zina D. Huntington-Jacobs-Young was the polygamous wife of "my servant, Joseph Smith, Jr."

In my next I will examine Pres. Smith's criticism in the case of Mrs. Emily D. Partridge Young, another of the prophet's alleged spiritual wives.

Battle Creek, Mich.

Ministerial Association.

The thirty-sixth annual meeting of the Ministerial Association of the Disciples of Christ in Eastern Ohio was held this year in Alliance, September 5-7, where it was organized 35 years ago, June 17, 1863. Of the preachers who were present at its organization no complete record was kept, but the following persons were on the first program: John F. Rowe, on "Church Order;" Sterling McBride, on "Presentation of the Evidences;" Abishai B. Way, on "The Atonement;" Harvey W. Everest, on "Prayer," and Robert Moffett on "Christ's Temptation." Of these only Everest and Moffett are living.

Since its organization perhaps four hundred persons have been enrolled in its membership. It has been a strong organization from its beginning. It has always been careful in regard to its membership, and it has rarely ever been imposed on. At present it is well-nigh impossible for a person of bad or questionable character, otherwise eligible, to become a member. Some of the most gifted preachers among the Disciples have been and are on its roster, and unless they are dropped for immoral conduct, or by their own voluntary retirement, their names will be carried on the roll of its membership as long as they live. The constitution now provides that no membership shall be considered lapsed except for immoral conduct, and those shall be considered active members who pay the annual dues of fifty cents.

The program this year was of the very best, as will be seen by the list of topics and speakers herewith given: President's address, F. M. Green, Kent, O.; "Who are the Higher Critics, and What their Point of View?" Prof. H. McDiarmid, Hiram, O.; Address, "Every Wind of Doctrine," J. M. VanHorn, Warren, O.; "The Place of the Disciples among the Religious Forces of To-day," R. Moffett, Cleveland, O.; "How to Reach Men Who do not Attend Church," R. C. Sargent, Salem, O.; "The Testimony of the Monuments to the Truth of Bible History," Prof. B. S. Dean, Hiram, O.; "College Endowment the Overshadowing Question," J. S. Ross; "What Steps are Possible, among Churches Congregationally Organized, to Maintain the Purity and Dignity of the Pulpit," W. L. Hayden, Edinburg, Pa.; "Some Politics that may be Talked of in the Pulpit," W. J. Lhamon, Allegheny City, Pa., and Prof. E. B. Wakefield, Hiram, O.; "The Jubilee Year," Benjamin L. Smith, Cincinnati, O.; "The New Testament that Criticism has Left Us," Prof. G. A. Peckham, Hiram, O.; "Holy Men of Old Spake as They were Moved by the Holy Spirit," C. A. Freer, Columbus, O.; "First Principles," W. J. Cadman, Cleveland, O.

Time was taken for the discussion of these questions, and dullness did not prevail for a moment. The Association authorized the publication of several of the addresses and other matters of general interest.

There were 45 preachers in attendance at Alliance, the most of them coming at the beginning and remaining to the close. The following preachers were admitted to membership: Percy H. Wilson, P. H. Welshimer, Guy Hoover, L. W. Spayd, J. N. Scholes, C. A. Freer, George Fowler, G. F. Crites, L. G. Batman, Minor Lee Bates, E. S. Meredith, W. H. Boden and C. A. Hill. At the time of their formal reception into the Association by the president, F. M. Green, Bro. L. Cooley, one of its oldest living members, after a brief address, presented each of them with a copy of the Christian System. Bro. J. H. Jones also spoke tenderly to the young men, and gave them a father's advice.

The committee on obituaries, of which J. M. VanHorn was chairman, presented a tender tribute to the memory of members who had died during the year: Hiram Woods, O. C. Hill, George P. Slade, Thomas Munnell and W. K. Pendleton.

Dr. W. A. Belding, who was present two years ago at Cleveland, and whose eighty-second birthday fell on the first day of the meeting, was not forgotten.

It goes without question that the church in Alliance, under the leadership of A. M. Chamberlain, took good care of the Association. The business of the Association was not forgotten, and was well done. Careful attention to its business has been from the beginning one of the strong elements in the stability and success of this body. The following are the officers elected for the ensuing year, and who constitute the executive committee: President, R. Moffett, 715 Logan Ave., Cleveland, O.; vice-president, Prof. E. B. Wakefield, Hiram, O.; corressponding secretary and treasurer, F. M. Green, Kent, O.

It was decided to go to Canton next year for the annual meeting.

I would be glad to receive a letter and the address of every person now living who at any time has been a member of the Association. We desire to make a complete list of members from the beginning. Letters from absent members were received this year, the announcement of which was a pleasant feature of the sessions. Among these I recall the names of L. I. Mercer, B. H. Hayden, A. Martin, M. P. Hayden, J. W. James, S. H. Bartlett, Alanson Wilcox, C. L. Morrison, George Musson and H. W. Everest.

While the number of preachers in attendance was not so large as at some other of the meetings, the attendance was good. The Cincinnati Jubilee in October, 1899, and the Hiram College Jubilee in June, 1900, had something to do in limiting the attendance. But, all in all, we have never had a better or more profitable meeting of the Association.

F. M. GREEN.

Kent, O.

LESSONS IN SOUL-WINNING, by E. H. Kellar, is a work containing many valuable suggestions in soul winning, and will be very helpful to those who wish to aid the pastor in personal work. 184 pages. Cloth, 75 cents. Christian Publishing Co.

Our Budget.

—Missouri State Convention, Oct. 2-5.

—Missouri State Capital the place.

—Jubilee Convention, Cincinnati, Oct. 13-20.

—Go from St. Louis to Cincinnati on the CHRISTIAN-EVANGELIST'S Special train.

—See Jubilee Convention page, this paper, for interesting information.

—The season of cooler days, browning meadows and falling leaves warn us of declining days in human life.

—The editor of this paper arrived in this city from his summer home at Macatawa, Mich., on Tuesday morning.

—Just as we go to press we are informed that the French government has pardoned Captain Dreyfus.

—It is not too late yet to make an offering to Church Extension for this year's record. The books are not closed until the last day of the present month.

—The twenty-sixth annual convention of the National Woman's Christian Temperance Union will meet in the First Presbyterian Church in Seattle, Wash., October 20-25, 1899. Last year, at St. Paul, Minn., this organization celebrated its twenty-fifth anniversary of that great awakening of women to the liquor traffic which has been fittingly styled the Crusade. This year the union will celebrate the silver anniversary of the more permanent form into which the Crusade crystallized.

—Through a friend we understand that Brother Abbott's health is again in jeopardy. The tremendous strain he has endured through anxiety for the work in Missouri, has again driven him to the care of a physician and to the bed. We hope that he may soon recover and that he may be present in the convention at Jefferson City, Oct. 2-5, but he must have immediate and absolute rest in order to do so. Now it so happens that the brethren can greatly assist in his rest and recovery, not only by their prayers, but by their liberal contributions to the state work. Brother Abbott is exceedingly anxious that all unpaid pledges and memberships due be paid at once and that these may be largely augumented by liberal offerings from churches, preachers and members that have not yet responded to the demands of the present year.

—Bro. A. M. Atkinson, of Wabash, Ind., has an article in this paper calling attention to an almost, and perhaps with many, a quite forgotten ministry. How will it appear unto the angels in heaven when the great Jubilee Convention is at the acme of its rejoicing to see the worn-out preachers of the gospel who for the want of means could not only not be there, but who are in distress for the actual necessities of life. Brethren, can we afford to make possible such a contrast through negligence? Truly will it be to our shame if we permit this thing to happen. Is a church that will not provide for its worthy servants in distress any better than the man who will not provide for his own in the flesh?

—On the 27th of the present month the Mt. Cabanne Bible Club concludes its Bible reading course of four years, and the occasion will be memorialized by special services, the awarding of diplomas, etc. Among the special features of the occasion is to be an address by J. H. O. Smith, of Chicago, Ill. During the course 118 persons have joined in the reading. Sixteen of these have read all the books of the Bible, while 40 have read all of the books assigned from the time of their joining the club. The course has been under the management of Bro. Merriman, and the universal testimony is that the course has been one of personal and public profit to its members and to the church. A new course is being outlined by Dr. Dungan and the good work of systematic organized Bible reading and Bible study in Mt. Cabanne Church is to be continued.

—The report of offerings for Church Extension for the first sixteen days of September show a gain of $1,367.36 over those of the same period last year. The offerings for this period, reported elsewhere in this paper, amount to $4,481.42. This is good, but do not forget that $15,000 for Church Extension is wanted this month, and that the time is short.

—Another memorial fund has been added to the Home Mission offerings for this Jubilee Year. John Reed, of Massachusetts, has subscribed $5,000 for a "John Reed Memorial Fund." This now makes sure of more than $90,000 for Home Missions this year. This is so near the $100,000 line that it now seems hardly possible that we can fail of the mark before the close of the month. The response to the call for a dollar from each Disciple, we learn, is both hearty and liberal, but if we reach the $100,000 mark this year it must be done quickly; the time is short. Send to B. L. Smith, Cor. Sec., Cincinnati, O.

—The Spokesman's Review Quarterly, published at Spokane, Wash., is something unique in the way of a quarterly. It is devoted to mining interests in the Northwest and is profusely illustrated with half tone scenes of mines and mountains, camps and equipments. In this quarterly are related some of the marvelous yet true stories of mines and men, successes and failures. The July edition opens with a thrilling story of "A Million Dollar Check."

—Bro. Abbott, our faithful secretary, has important information for you in this paper concerning the Missouri state convention at Jefferson City, Oct. 2-5. Also concerning railroad rates, unpaid pledges, non-offering churches, etc. We trust that all concerned will read and heed what he has written and requested. Bro. Abbot has almost given his life for this work, and unless the brethren rally to his support and that of the state board in the things asked for the sadness of his heart will be greatly deepened. And not only this; the evangelists who have labored so faithfully need your encouragement lest they be discouraged. Therefore, read Bro. Abbott's message to you with a prayerful and responsive heart.

—The Missouri state convention will be held this year in Jefferson City, Oct. 2-5. The time, the place, the accessibility, the railroad rates and the occasion are all in agreement for a grand convention. The state board, the secretary and the evangelists have done their part and it now remains for the brethren to make this the greatest convention in our state history. The things needful to this end are first, an outpouring of the people; second, the payment of all unpaid pledges and life memberships; third, an offering from every church that has not yet made an offering for the state work, and last, but not least, larger measures of the Holy Spirit in our hearts. Grant these conditions and no power on earth or under the earth can prevent a memorable convention.

—In our issue of the 7th inst., under the title of "Persian Letter," appeared what seems a personal letter from Bro. M. Baghdasarian to the editor of this paper. It is only fair to say that the letter was not seen by the editor until after it had appeared in print. It was found among other correspondence and handed over to the printer by the assistant editor, who supposed it to be of the usual character of foreign correspondence. Otherwise the letter would have been accompanied by some editorial endorsement or explanation. This explanation is due, perhaps, to the Iowa brethren who are censured in the letter for their lack of promised support. We believe it to be true, however, that Bro. Baghdasarian was sent to Persia by the brethren in Iowa, with the implied understanding, at least, that they were to continue his support. On our suggestion, two years ago, some money was raised in Iowa for his support and was forwarded to him, but with what instructions we do not know. We believe Bro. B. to be entirely worthy, and we think he has the confidence of the Iowa brethren in his ability and Christian character. They may have come to see that it is impracticable for them to establish and sustain a mission in Persia, which is very likely true. If this is the case, it seems to us the brother should be furnished means for his return to this country, where he can have the opportunity of earning his support and of being useful in the Lord's work. We have received some donations of money in response to his appeal, and if the brethren in Iowa or elsewhere will co-operate with us, we shall be glad to assist in raising a sufficient amount to enable Bro. B. to return to this country. This matter would have been presented privately, but for the inadvertent publication of what was probably intended to be a personal letter.

—Remember that the CHRISTIAN-EVANGELIST will have a special train from this city to the Jubilee Convention. Particulars given later. Send in your names at once. Lowest rates and best accommodations guaranteed. Address this office.

—Our Young Folks for Oct. 4th is one of the best editions of that popular magazine for young people that has yet appeared. It is a double number, 32 pages, with several special features, many fine illustrations, and in addition to the regular departments many interesting and important articles. We hope that the additional items of interest in this double number will double the subscription list of Our Young Folks, the prince of papers for young people, especially of the church.

—In view of the death of the venerable Dr. W. K. Pendleton, of Eustis, Fla., which took place recently at his former home, Bethany, West Va., where for many years he was president of Bethany College, the Adams St. Christian Church, of Jacksonville, Fla., where pastor T. Henry Blenus was a Bethany College student, recently, at its regular prayer-meeting unanimously passed resolutions of appreciation of his ripe scholarship and useful life, of regrets at the loss of his saintly presence among us and of sympathy for all the friends upon whom the burden of sorrow rests.

—The latest enterprise of D. L. Moody is the proposed reproduction of the largest Northfield Conference in Chicago, beginning with the first Sunday in October. The principal speakers announced are the Rev. G. Campbell Morgan, of London, whose preaching and teaching at Northfield has increased in power and popularity; the Rev. J. Wilbur Chapman, D. D., of New York, a leader in the Winona movement and prominent elsewhere in evangelistic work; the Rev. R. A. Torrey, Supt. of the Bible Institue; Prof. W. W. White, of international renown as a Bible teacher, and Mr. W. R. Newell, the leader of the Moody Bible classes held in Chicago for the past two winters. Mr. Moody, of course, will be present also.

—According to statistics recently quoted in the Observer, this city, there are 180 Cumberland Presbyterian Churches in the state of Missouri which have no Sunday-schools. The same statistics show that there are 11,976 more communicants in their 412 churches than scholars in their 232 Sunday-schools. These figures are quoted in the Observer to arouse the 28,037 communicants of that faith to the necessity of a new century movement which they are endeavoring to inaugurate. We have no doubt that a similar use of the law of self-examination would discover a similar necessity in some religious bodies in the state of much larger pretentions than the Cumberland Presbyterians. Without a new century movement some of the religious bodies in the state are going to get left. "Master, is it I."

—Mrs. J. K. Hansbrough, of this city, informs us that the name of J. D. Dillard should have appeared in the program of the Missouri State Convention, published in our edition of Sept. 14th, instead of Joel Brown. Bro. Dillard is the agent of the Benevolent Association for Missouri instead of Bro. Brown.

—The Horseless Age is the name of a journal published in New York City, in the interest of the horseless vehicles now attracting world-wide attention. This journal seems to have a comprehensive grasp upon the importance and age-making influence of this new method of transportation, and to all parties wishing knowledge of this class of vehicles and to keep abreast of this wonderful and revolutionary factor now entering our civilization we can cheerfully commend The Horseless Age.

—We acknowledge the receipt of a copy of the 15th annual report of the United States Civil Service Commission, a book of more than 700 pages.

—T. A. Abbott, Cor. Sec., Missouri State Board of Missions, in speaking of the growth of our brotherhood and work in this state says:

In the last 10 years there has been a gain of 600 churches, but 424 of these were the direct result of mission work. There have been 75,740 additions, but 41,453 of these were the result of our mission work. In other words, if our mission work had stopped ten years ago, in place of having 1,575 churches we would have but 1,151, and instead of 161,013 members we would have counted 119,680, and in place of being first in the list of religious bodies in the state we would have been ranking fourth or fifth.

—Special dispatch to the CHRISTIAN-EVANGELIST:

CINCINNATI, O., Sept. 18, 1899.

CHRISTIAN - EVANGELIST:— Received nearly $6,000 this morning. Only $9,000 short of the $150,000. McLEAN AND RAINS.

All will rejoice at the information contained in the above dispatch. It seems now almost certain that the Foreign Society will reach the mark set for it, and it is not improbable that it will yet far exceed the $150,000 limit before the missionary year closes. Only the Lord knows how many have it in their hearts to make liberal offerings to this work in the few remaining days. Some one person may yet make a gift that will more than bridge the chasm, to say nothing of the large number who will yet just as cheerfully remit their smaller gifts.

—We have received the three first numbers of a new magazine, published in this city, called The Industrial. While it is not so pretentious as some of the monthlies as to size, we are pleased with its method of treating vital questions in the industrial and social world. The editor is disposed to see both sides of these complex questions, and to be considerate in his statements. Such a journal we believe to have a useful mission in the world at this time. So far as we have examined this magazine it commends itself to our favor, and we believe to the favor of every citizen who sincerely desires improvement and elevation in and of the industrial world. Published monthly by the Industrial Magazine Co., Lincoln Trust Bldg., St. Louis, Mo.

"Better Be Wise Than Rich."

Wise people are also rich when they know a perfect remedy for all annoying diseases of the blood, kidneys, liver and bowels. It is Hood's Sarsaparilla, which is perfect in its action—so regulates the entire system as to bring vigorous health.

Hood's Sarsaparilla
Never Disappoints

—We publish this week a very interesting letter from Mrs. L. A. Hopkins, of Tacoma, Wash., concerning the travels of Mr. and Mrs. Rijnhart, as missionaries in Thibet.

—For an account of the unique marriage ceremony used at the wedding of Prof. W. E. M. Hackleman and other interesting original and selected articles, see Family Circle department of this number of the CHRISTIAN-EVANGELIST.

—The Foreign Society has received $2,000 on the *annuity plan* since the first of September. The whole amount received by this society in this way is more than $60,000.

—While I am writing permit me to use this opportunity to express something of my great appreciation of the CHRISTIAN-EVANGELIST. It is certainly one of the most helpful and instructive visitors to my study. It is my prayer that our Heavenly Father may continue to its editor the same clearness of reasoning, breadth of sympathies, fairness and spiritual power which have characterized the CHRISTIAN-EVANGELIST ever since it has been my pleasure to read it. G. B. VAN ARSDALL.
South Bend, Ind.

PERSONAL MENTION.

E.N. Phillips has recently organized a church of 35 members in Ionia, Kansas.

The church at Waukegan, Ill., has extended a call to Grant E. Pike, of Ohio. He has accepted the work and will begin his year Oct. 1st.

W. H. Fry, of Christopher, Ill., would like to preach for a church in West or North Arkansas. Address him as above for particulars.

Mr. John D. Rockefeller has given a quarter of a million dollars to Brown University on condition that the entire sum wanted, $2,000,000, shall be raised by June 1st, 1900.

J. D. Greer, now in Christian University, Canton, Mo., again desires preaching points within reach of that place. He has had seven years' experience in the ministry.

A. J. Sever, after a service of seven years with the church in Perry, Ohio, as its pastor, has resigned that he may take up the work in Coshocton, Ohio.

F. O. Fannon, pastor First Christian Church, of this city, is engaged in a protracted meeting at Liberty, Mo. No doubt Bro. Fannon feels at home when in the Liberty Church.

O. P. Spiegel, pastor of the Christian Church (Disciples of Christ), Birmingham, is conducting a series of evangelistic meetings under a large gospel tent, which has been pitched on the corner of South Greensboro Street and Crescent City Avenue, Tuskaloosa, Ala.

W. R. Jinnett concluded his services as pastor of the First Christian Church, East St. Louis, Ill., Sept. 10th, and is now located with the church at Atlanta, Ill. Bro. Jinnett was beloved by the East St. Louis Church, leaving them in peace and with their good wishes and prayers for his success in Atlanta.

B. F. Hill writes us that his first duty on becoming pastor of the church in Nevada, Mo., was to conduct funeral services for Bro. and Sister Tucker, who were drowned in Tucker's Lake, Sept. 1st. They were members of the church in Nevada. Bro. Hill says he found it a hard task to pull away from California, Mo., but he hopes to do a good work in his new field.

B. A. Hinsdale, professor of the Science and Art of Teaching in the University of Michigan, contributes an article to the September number of the New Crusade entitled, "Training the Wills of Children." This important subject is treated in the author's usual clear, concise and practical manner. Teachers and parents alike would derive much benefit from a careful perusal of this exceedingly helpful article.

Christopher B. Coleman, a member of the church in Springfield, Ill., was ordained to the ministry on Sept 17th. The pastor, J. E. Lynn, was assisted in the service of ordination by E. V. Zollars, president of Hiram College. Bro. Christopher became a Christian when Bro. Zollars was pastor of that church and it was thought most fitting that he should deliver the ordination sermon. Such remembrance of another is one of the splendid virtues of the Christian spirit.

F. A. Sword writes that he concludes his work in Monticello, Iowa, soon, and then a single man is desired for his successor. A man that can lead in song and live on $500 per year. Address as above.

Prof. O. T. Morgan, formerly of Drake University, Des Moines, Ia., has been appointed instructor in the correspondence Hebrew department of the University of Chicago.

Through the Christian Oracle we learn that Dr. H C. Willett, of Chicago, is to preach for the First Congregational Church, this city, the last two Sundays of the present month. On Monday morning, Sept. 11, he read a paper to the Baptist ministers of Chicago on "The Decline of Denominationalism."

E. M. Smith, who with his family spent the summer in Virginia, passed through this city on last Saturday for Centralia, Mo., where he preached on last Sunday. There is a probability of his becoming successor to Brother Denton in Centralia, he having been called to Warrensburg, Mo.

On Tuesday evening, Sept. 12th, Prof. W. E. M. Hackleman and Miss Pearl D. Connor were married in Irvington, Ind. Prof. Hackleman is known by our brethren throughout the United States as one of our best leaders of song and publisher of some of our most popular sacred music, and all will join with us in congratulations at his marriage.

H. C. Garrison, having resigned his work with the Marshall Street Christian Church, Richmond, Va., will accept a call to Danville, Ky. Bro. Garrison will leave Richmond early in October. He has been pastor of the Marshall Street Church four years and five months, and has grown in the favor and esteem of the people of that city from the first.

At our preachers' meeting in this office on last Monday resolutions of esteem and prayerful interest were passed in relation to Miss Bertha Marshall, daughter of our city evangelist, A. J. Marshall, who starts as a missionary to India on the 27th of the present month. A farewell service to Sister Marshall is to be held in the Carondelet Christian Church by the Endeavor Societies and others on the evening of the 26th. Also similar resolutions in relation to W. R. Jinnett, who has recently removed from East St. Louis to Atlanta, Ill. Bro. Jinnett was a member of the association of Christian preachers in this city, faithful in his attendance and services and will be greatly missed in our Monday assemblies.

CHANGES.

J. M. Van Horn, Chautauqua, N. Y., to Warren, O.
Robt. W. Elder, Canon City to Colorado Springs, Col.
C. F. Sanderson, Eddyville to Chariton, Ia.
A. M. McLain, Sedgwick to Clearwater, Kan.
C. E. Pile, Tingley to 1218 28th St., Des Moines, Ia.
Calla J. Harrison, Topeka, Kan., to Kekaha, Kanai, H. Is.
Andrew Scott, Higginsville to Butler, Mo.
A. Lyle De Jarnett, Colony, Kan., to Canton, Mo.
B. E. Dawson, Turley to Dawson, Indian Territory.
R. H. Love, Nevada to Moberly, Mo.
A. Martin, Ashland, O., to Muncie, Ind.
F. A. Hodge, Roanoke to Woodstock, Va.
J. L. Darsie, Wellsburg, W. Va., to Hiram, O.
J. L. Ellis, Maybell to Craig, Col.
Geo. McGhee, Poplar Bluff to Cape Girardeau, Mo.
Wm. Fife, Jerseyville, Ill., to St. Louis, Mo.
Geo. C. Ritchey, Harvard, Neb., to Keota, Ia.
I. B. Dobson, Potosi to Higdon, Mo.
D. A. Wickizer, Des Moines, Ia., to Beatrice, Neb.
Geo. Evans, Omaha, Neb., to Bethany, W. Va.
A. J. Sever, Perry to Coshocton, O.

We wish to call the attention of our readers to the advertisement of the Swanson Rheumatic Cure Co., of Chicago, on page 1207. From the steady growth and continued success of this firm it is plainly evident that "5 Drops" is a meritorious remedy, and those of our readers who are suffering from any of the ailments which "5 Drops" will cure would do well to send for a sample bottle. The regular price of sample bottle is 25 cents, but as a special inducement to readers of the CHRISTIAN EVANGELIST a sample bottle will be sent for 10 cents during the next 30 days. In answering the advertisement please mention CRISTIAN-EVANGELIST.

Christian University Opening.

It is the custom to hold, in connection with the opening of the University, a Bible Institute; and of the appropriateness of the course there can be no doubt, after one has enjoyed the pleasure of attending such an opening and institute as was held in this city last week.

The first meeting convened Monday evening, September 4. After song and prayer service, Bro. L. H. Stine, of Quincy, Ill., delivered a most finished and thoughtful sermon. His theme was, "The Mind of the Master." The writer has known Bro. Stine for many years, in Old Kentucky, and it was a great pleasure to listen to him again. He is one of the most scholarly of our men, and his sermon was greatly enjoyed by a large audience.

Tuesday was opening day, and all services were held in the large chapel of the University building. Pupils new and old, friends coming from far and near, gathered on the grounds early in the morning. At 10 o'clock, A. M., President Lockhart announced the first song; after a prayer by Bro. Errett, Prof. John Kenyon was introduced, and delivered an address on "Unfinished Business." The speaker told us of the great work of this closing century, especially the last quarter thereof. Then stated how, in many fields, a mere beginning only had been made, and the great problems of science, sociology and religion still remain for the twentieth century and the coming generation to solve. His words were thoughtful and helpful, inspiring those present with a purpose to prepare for coming demands.

After music and song the writer delivered an address on "The Actual and the Possible of Christian University." This address was listened to patiently by the audience, and it is hoped, deepened the interest already felt in the school and its work for Christ and humanity.

Dinner was served on the ground, and to me it seemed that all present were expansionists!

The evening session brought us a musical treat, presented by the faculty of the university; also readings by elocutionist, Prof. Bell. No part of the program was better received or more enjoyed.

Later came an address from Bro. W. F. Richardson, of Kansas City. It will not be forgotten by his hearers for many years; the striking thought so forcefully and eloquently presented, fully sustained the reputation of the speaker, and left a desire to hear more from Bro. Richardson. In this we were not disappointed, and at night a larger audience greeted the same speaker at the church, istening with pleased interest to a splendid sermon on the "Faith of Paul."

Wednesday morning found the institute in session at the church. Bro. C. A. Lockhart, of Waterloo, Ia., occupied the first place on the program and gave us one of the most thoughtful and finished paper presented; subject, "Culture of Spiritual Meditation." This paper dealt with a very important subject and should, by all means, appear in some of our papers.

President Lockhart followed with a paper showing great and careful research, on "The Antiquity of Man." The paper was then discussed by various members of the Institute, and by unanimous vote its publication requested; many anxiously await its appearance in print. The afternoon session brought us a paper from Prof Fallias on "Athens," Prof. F. spent a year in school in Athens, and few men among the Disciples know more of that interesting city. It was my misfortune to miss this address, but from the discussion I heard of it, it certainly gave new thoughts and ideas to all present.

Again, the Institute cheered President Lockhart as he appeared to give a paper on "The Reliability and Inspiration of the Bible." It is needless to say this paper was a masterpiece, and that the many preachers, old and young, enjoyed it very much.

The closing session, Wednesday evening, brought us more good things. Bro. Levi Marshall, of Hannibal, Mo., occupied the time, giving us a helpful and spicy lecture on "The Land and the Book." This speaker carried us to Palestine, and gave much pleasure and information in regard to the sacred country and the divine Book. I am sure every listener left the house thankful to Bro. Marshall and the gracious Father for the opportunities of the closing hour.

In conclusion, I wish to say, Christian University has opened the forty-second session with a very decided increase in attendance. The faculty is composed of men and women of culture and ability to teach; the pupils, in the main, have reached the years of manhood and womanhood, and are here for work. About fifty preachers are among the matriculates. The outlook is promising.

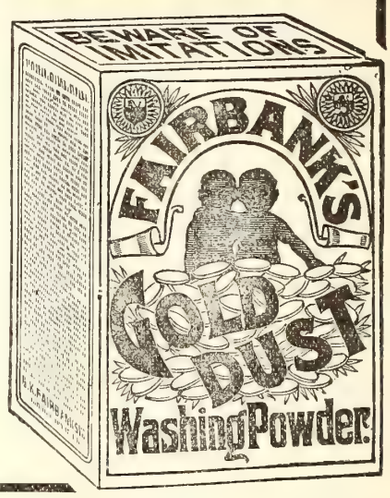
J. W. HARDY, Chancellor.

Wash the Dishes Quickly!

You can if you use Gold Dust. It does most of the work. It saves time, money and labor.

Send for free booklet—"Golden Rules for Housework."

THE N. K. FAIRBANK COMPANY
Chicago St. Louis New York Boston



Mrs. C. E. Gaston.

Mrs. Gaston is well known throughout the sisterhood of the Christian Woman's Board of Missions as one of the pioneers of the movement, and one who, during the twenty-five years of its history, has had its best interests in her heart. She has recently given to it two interest-bearing notes, one for two hundred and one for three hundred dollars, as a gift to the English Bible Chair Endowment Fund. She gives this on the annuity plan; the interest while she lives goes to the little church in Fairhope, Ala., where is her present home. In a recent letter she sent this message to her friends:

"Please say to my friends, my life has a glorious ending. I find all of the promises of God yea and amen in Christ Jesus. I am even now on Mount Zion, the city of the living God, the heavenly Jerusalem. Ere long I shall enter its portals and mortality be swallowed up in life everlasting. 'For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature shall be able to separate us from the love of God which is in Christ Jesus our Lord.'"

MRS. HELEN E. MOSES.

Indianapolis, Ind.

THE SCIENCE AND PEDAGOGY OF ETHICS is a volume of 312 pages, just from the press of the Christian Publishing Company, by Prof. H. W. Everest, Dean of the Bible Department of Drake University. The work is the result of a life-long study of Moral Science and religion on the part of the distinguished author. The subject is treated under the general heads of Theoretical Ethics, Practical Ethics and Pedagogical Ethics. It covers a vast field of thought, and is worthy the special attention of teachers and ministers. $1.50 per copy.

Response to the Dollar Call.

The following are samples of replies that have been received in response to our letter asking for one dollar to complete the offering of one hundred thousand dollars for Home Missions for the Jubilee Year. We hope these replies will touch the hearts of others and stir them up that they, too, may respond in this great offering. B. L. SMITH, Cor. Sec.

1. I am a poor old washerwoman, but I will send the price of two washings. I know the Lord will bless me in giving it. My earnest prayer goes with this offering. I will be at the convention in spirit and in prayer. I wish I could give you a hundred dollars. God bless you!—INDIANA.

2. In response to your "call to the faithful" I enclose you two dollars for the Jubilee Fund. I pray that you may get the hundred thousond dollars.

3. I believe it takes a great deal to give a church a valid excuse not to give to Home Missions. But we had smallpox and could have no meeting for over a month. We will at a later date take up a respectable offering for Home Missions. Remember, it takes something like smallpox to keep this church out of missionary offerings!

4. I send you this little gift with a prayer that the American Christian Missionary Society may soon come over and help us in this benighted country. Certainly no state in the Union is more in need of the truth than is Louisiana.

5. I am sorry to say to you that I cannot be at the great gathering of our people as I am now seventy years old and getting very feeble, but I send you the dollar to help forward the work.

6. Though the calls are many and the needs urgent, we cheerfully send the modest amount asked for with a prayer that the goal may be *over*-reached and the notes of the Jubilee echo round the world.—ILLINOIS.

7. If our brotherhood only had a new heart and better courage you would not need to ask the second time for one hundred thousand dollars from so great a people.

8. I am enclosing my check for five dollars to the Jubilee Fund. I am too busy to write my sentiments only to say that the goodness of God and Christ to us all I can in nowise repay, but labor for some good, though but little. You ask for one; the Lord is good, I will try five this time rather than one.

9 I enclose five dollars. Here is my "hand" again for one hundred thousand dollars by Sept. 30th. The Jubilee must not be so named among us unless we do this.

10. I have given this year for missions until I feel it, as I am poor in this world's goods, but the voice comes to me—"The silver is mine; the gold is mine; all things are mine;" so I will give this one more dollar, and may the Lord bless you!

11. I send you one dollar (the last one on earth I have).

12. Please do not put my name on the Jubilee Roll of Honor, but just let me know that you received the dollar. I have simply done my duty and deserve no honor.

Jubilee Convention News

The Jubilee Convention.

The committee in charge of the arrangements for the Missouri delegates to the Jubilee Convention has selected the Baltimore & Ohio Ry. as the official route from St. Louis for all delegates, and a one-fare rate has been secured. The railroad fare is $9, and there are three regular trains each day for the accommodation of the delegates. A contract has been entered into with the Palace Hotel on the American plan at $2 PER DAY, and with the Hotel Emery on the European plan at $1 PER DAY, with 10 PER CENT. DISCOUNT from these prices to all who remain one week or longer. These accommodations have been assigned to the committee, and all applications for room or rooms and board should be sent to Mr. W. H. McClain, chairman, room 1312 Chemical Bldg., St. Louis, Mo.

In order to secure the benefit of the arrangements effected by the committee it will be necessary to state the time the delegates expect to arrive at Cincinnati and the length of the time they will require the accommodations at the hotel. State also whether you want hotel arrangements on the AMERICAN or EUEOPEAN PLAN. The names will be filed with the hotel in the order in which they are received. First come, best served. Those stating definitely when they expect to reach Cincinnati and the accommodations desired will be taken care of first. Those sending their names without giving the time they expect to reach Cincinnati or the time they want to return will be given the best accommodations that can be provided at the time of their arrival in Cincinnati.

Our SPECIAL TRAIN WILL LEAVE St. Louis THURSDAY morning Oct. 12th and another on Friday morning, Oct. 13th for the accommodation of the Missouri delegates.

A one-and-one-third fare rate has been made for oll delegates in the Western Passenger Association, but special arrangements have been made from some of the cities west by which a one-fare rate can be obtained. Delegates in Kansas and Western Missouri are requested to correipond with Mr. Geo. W. Muckley, Waterworks Bldg., in Kansas City for further information in regard to the special train from that point.

Further information will be given on application to the chairman. W. H. McCLAIN.

1312 *Chemical Bldg., St. Louis, Mo.*

Jubilee Notes.

The great Jubilee draws nigh. One month from to-night (Sept. 12th) is the big reception at Central Church. I can hardly wait to shake hands with you. The officers of the home and foreign boards are places of interest these days. Never did men work more faithfully to do the work you asked of them this year.

The Jubilee committee meets now every Monday night. On Monday Geo. T. Holbert, chairman of Minneapolis delegation, was here in the interest of the Minnesota brethren; today Bro. D. D. Burt, of Omaha, in the interest of the Nebraska and Iowa delegations. Not many days since Bro. H. F. McLane, of Toledo, came in the interest of the Northwestern Ohio delegation, and several others have been here. It is well for these leaders to come this way. We can assign you all right when you arrive, but we are anxious to have you send your name and how many are likely to come from your church, that we may get an idea of how many are coming. Send name at once.

Come on Thursday if possible. Enroll as soon as you arrive. Let us know on what train your party will come. Send all mail to Central Christian Church. We expect to have a restaurant at Music Hall. Bed and breakfast in homes not over 75 cents. Hotels from $1.50 to $2.50 per day. The Baptist state convention has been postponed one week because they could not get proper accommodations while our conventions are in session.

We trust the singers will heed the call of Bro. J. H. Fillmore in former issue. We want a splendid chorus. A. M. HARVUOT.

The Great Jubilee Convention.

A special car will leave here 9:55 A. M., Oct. 12; rate $9.05 for round trip. By going at that time you will have a *free* reclining chair car without change from Springfield to Cincinnati. Better yet: at Indianapolis the Springfield delegation, perhaps, will join delegations from Chicago, Ill., Minneapolis, the Northwest, Wisconsin, Iowa and many cities along the route. Therefore, from Indianapolis to Cincinnati we may have one solid train of delegates. I understand five coaches will come from Chicago, Ill.

Sunday night, Sept. 10, we hold a special "Jubilee service" at Palmyra, Ill. Sept. 10, at 8 P. M., the same kind of service will be held at Scottville.

I expect to go to Atwater, Ashland and other places and tell the people all about the convention and that they can't afford to miss it. Three are going from Palmyra, Ill. I expect to get 10 or 15 to go.

Why don't all the preachers go out to country churches and tell them about the Jubilee Convention, and get the people to go? Upon their return they would be so encouraged and full of enthusiasm that they would do more all along the line of their Christian duties.

Considering these things, let us go into the small towns and country churches and so tell them of the convention that "they will be compelled to come in." If there is a church within 50 miles of Springfield that does not know all about the intended convention, write me and I will visit you sometime during the week—my only time—or I will write you about it. I am yours for the greatest religious convention on earth, in the name of Christ.

O. D. MAPLE.

Springfield, Ill.

Jubilee City Letter.

The Jubilee City is famous for its beautiful hills. The "highlands of Kentucky" rise back of Covington and Newport to the height of several hundred feet and are yet picturesque with nature. On the Ohio side the "Queen City" has dotted her mountlets over with suburbs where hundreds of our visitors in October will find cool, refreshing nights of slumber. All this native beauty dates back to

THE "ICE AGE" AND THE GREAT DAM AT CINCINNATI.

Here the northern ice movement ended. These fine terraces were ploughed into graceful contour by the moving glaciers and floating icebergs of past ages. At the present site of Cincinnati it is supposed a great dam existed, stretching from hill to highland and standing six hundred feet above the base of the valley. This formed the "Great Lake of the Ohio," whose surface water covered twenty thousand square miles of the Ohio Valley and was three hundred feet deep at Pittsburg. Two-thirds of the state was glaciated and the melting ice of spring and summer poured down into this great basin in torrents until every six months saw it a mighty lake that must have been a wonder of power and majesty to the prehistoric dwellers whom scientists tell us dwelt near euen in those days. Great boulder-laden icebergs left their marks and unloadsd their stone cargoes high up on the hills that formed the banks of this "inland sea."

As the climate grew warmer the great dam yielded to the melting sun and then came the catastrophe. At first it was evidently a grand "ice cascade," but some time the dam must yield to the pressure behind, and then came

THE AGE OF GREAT FLOODS.

Every summer this mighty dam broke and that great lake came hurling down like ten thousand connemanghs. Every winter repaired the barrier, every summer repeated the flood, and the lower Ohio Valley and far down into the Mississippi the scientific eye sees today the wreckage of the "days of the floods." Not less interesting are the

MONUMENTS OF PREHISTORIC DAYS.

Standing at the Yonoute Inn on Kennedy Heights, one looks out over the beautiful valley of the Little Miami. From here across to the Big Miami lived the "Mound Builders." About the village of Madisonville must have been a town, for there you may see an "ancient cemetery." More than one thousand skeletons have been removed from their rest in its ash graves. This cemetery covers fifteen acres and is to-day overgrown with woods. In the graves are utensils of bone, shell, stone and pottery, curiously carved and often ornamented. attempts to carve the human face and the salamander's head are most curious. On a steep hillside near is an old road cut out about twenty five feet wide and a quarter of a mile in length. At Red Bank is a terraced hill three hundred feet high.

Near Newtown is the greatest mound. It is one hundred and fifty feet wide by two hundred and fifty long at the base and forty feet high. More than four hundred of these mounds, large and small, have been examined. Not less remarkable are the "earth enclosures" or ancient forts. Not far from the great mound just spoken of is one of these "stupendous fortifications." It juts on the river and rises one hundred feet above it. The form of the fort is a circle two hundred yards in diameter. Great ditches are cut and walls of stone and clay built. A causeway one hundred feet wide is cut through and fortified so it could be swept of enemies by its defending garrison in time of trouble. Outside graded embankments surround a plat of sixteen acres in oval form with a protected gateway. Within that oval are

THE ALTAR MOUNDS,

of which there are eight. In one of them was found two bushels of ornaments made of stone, copper, mica, shells and teeth of animals, besides copper ornaments covered with hammered silver and even gold; but most remarkable of all were the fifty thousand pearls. The stories of science concerning these prehistoric days read like romance, and scant though the record be it is "truth stranger than fiction."

ALVA W. TAYLOR.

Norwood, Cincinnati.

Christian-Evangelist Special.

From the large number of responses which we are receiving from our notice in the last issue of the CHRISTIAN-EVANGELIST'S Special to the Jubilee Convention, we are glad to answer that from present indications the excursion promises to be a most signal success. Full particulars regarding rates and accommodations will be early announced and in due time. Meanwhile, send in your name and address, and help swell the attendance and aid us in getting rock-bottom railroad rates. Address this office or our excursion manager, Oreon E. Scott, 817 Chestnut St., this city.

THE HELPING HAND, by W. W. Dowling, is a manual of instruction for the Y. P. S. C. E., that great movement of the century that is putting new life into our churches, by interesting the young, causing them to flock to the Lord's house "as doves to the windows," and encouraging them earnestly in the Lord's work. It contains, in the most condensed form, full information concerning the Y. P. S. C. E. movement, with instructions and suggestions concerning every point. This work has had a more extensive circulation, and proved more helpful to Endeavor workers than any other hand-book published. 25 cents. Christian Pub. Co.

Correspondence.

Wheeling through Europe—VII.

A CORNER OF ITALY: FROM THE LAKES TO THE SEA.

Of the three famous Italian lakes, Lugano lies almost entirely in Switzerland, Como entirely in Italy and Maggiore partly in each. Nevertheless, they are, in fact as well as in



name, Italian lakes, and the little towns which dot their shores are as purely Italian as anything on the peninsula. They are not more beautiful than the Swiss lakes, but the soft and rounded outlines of their vine-clad hills give them a character of their own. We rode by the western edge of Lago Maggiore for twenty miles or more, then found a steamer just ready to cross to the other side and boarded it after the gangplank was in. We always try to make close connections. When we were sailing from New York, Damon made such exceedingly close connections with the steamer that he had to chase it down the harbor to get aboard. But he caught it, and we caught the steamer on Lago Maggiore and crossed to Laveno. At the dock in that sleepy little Italian town, where one would expect no sound more startling than the subdued hum of very leisurely traffic, there was a newsboy with an armful of papers and a pair of lungs which would command attention on Broadway. He was the first wide-awake newsboy I had seen in Europe, and my first impulse was to encourage him by patronage. But the papers were all Italian, and I am not hypocrite enough to pretend to be interested in a newspaper in that language.

Riding through the hills to Como, we stopped over night at the little city of Varese. Imagine if you can (probably you can't, but try,) a town constructed entirely of stage scenery, and your picture of Varese will not be far amiss. Most of the houses are in reality built of stone, but they are painted in such a way that at first glance you are sure they are a wood-and-canvas imitation. I have seen several large stone gateposts and two stone houses painted to look as if they were built of brick and covered with plaster which had partly fallen off. If external symmetry seems to demand a window where one is not otherwise needed, an imitation window will be painted on the wall. Half of the doors look like mere pictures of doors, but most of them open if you go at it right. Stone balconies are a favorite architectural feature. The one upon which our windows opened would have been a perfect place to play the balcony scene from "Romeo and Juliet," but neither of us was willing to take the part of Juliet. The language contributes to this stage-y effect.

When a man directs you on the road to the next town, his remarks are apt to sound like a section of grand opera or like a Latin salutatory, according to the style of his utterance. The familiar musical terms turn up occasionally, too, in new connections, as when one hurries up a slow waiter with "*allegro*," or "*presto*," or checks his too rapid speech with "*adagio*."

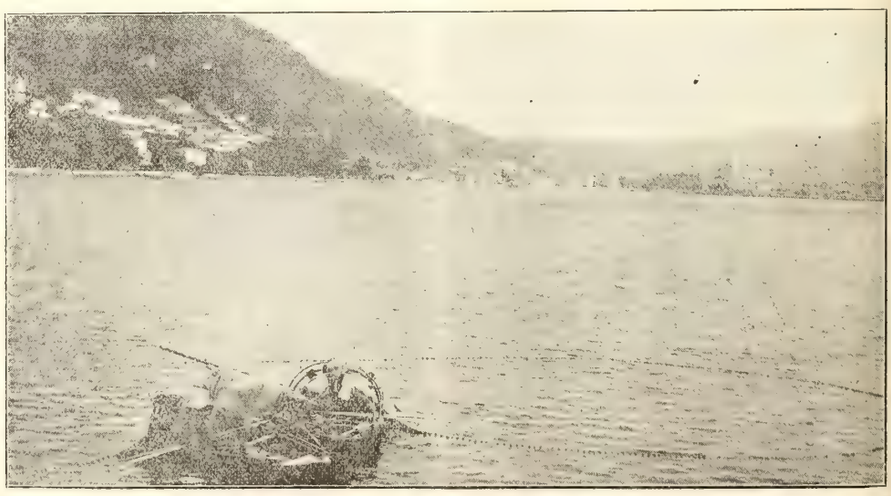
We reached Como over a road three inches deep in dust and, to get a more extensive view of the lake, which is reputed to be the loveliest of the group, we rode out five miles on a road which purports to go by the lakeside. It does go near the lakeside, but the shore is occupied by villas and the road runs for the most part between high stone walls. It is hilly, dusty and intensely hot, and there is not a glimpse of the lake except at rare intervals. Once the road came down to the water's edge, and we paused to watch two boatloads of fishermen cast a net a hundred yards long and draw it without capturing so much as a fin or a scale. It reminded me (I shall not say why) of many fishing excursions at Macatawa in company with the incumbent of the Easy Chair, when the company never failed to compensate for the lack of visible results, if that chanced to be the luck of the day. But, as affording connected views of the lake, that road was a failure. It has no place in our long list of delightful lakeside rides, and perhaps, considering the dust and stone walls, there is little value in my testimony that Maggiore is far preferable to Como.

South from Como the hills dwindle to knolls, and soon we are in the broad and level plain of Lombardy, the richness of which first lured the Barbarians into Italy, and was for centuries the coveted prize of her northern invaders. To us for the present it means good roads, over which we can make fast time to Milan. It was in the course of this ride that we passed a country dance one evening about seven o'clock in full swing on a bare, level plat by the side of the road. I observed that at least two-thirds of the young women were decidedly good-looking, and also that as the exercises proceeded some of them kicked off their wooden sandals to facilitate their movements. Altogether it was a quiet and well-ordered assemblage, indulging in this "vacant hilarity," as the Vicar of Wakefield would say, with natural grace and true rustic simplicity. The hour puzzled me a little, and I have not yet decided whether it was a protracted afternoon affair or an early evening function.

Milan is a city of to day, with the best characteristics of an American city, and in addition to these it possesses reminders of the men and events of many yesterdays. Like an American city, it has electric cars, broad, straight streets, bustling crowds of people who seem to be going somewhere in a hurry on business, large "shops," some of which are almost department stores, newsboys and bootblacks. Like a European city, it has crowded sidewalk cafes with music, and a great cathedral in the center of the city, which seems to have been built before anything else, and from which the life of the city radiates. As a city of to-day it lives and moves and does business. As a city of the olden time it possesses mediæval churches and the accumulated artistic treasures of centuries. Of the churches the only one which needs to be mentioned is the cathedral, a marble structure more vast than that of Cologne and even richer in its wealth of sculptured ornamentation. The other great attraction of Milan besides the cathedral is Leonardo da Vinci's fresco of the "Last Supper." It was painted on the inside wall of a monastery four hundred years ago, and it is not surprising that it is not in a perfect state of preservation. So much has been said and written about its decayed condition that I was prepared to look at a formless blur on the wall and say, Here is where the "Last Supper" was. To come in that frame of mind upon the picture as it is, was like discovering a lost treasure. Of course it is faded, stained and cracked, but through this defective body the soul of the picture shines with undimmed brilliance. The group is seated about the table, the Master in the center. The awful words, "One of you shall betray me," have just been spoken. The disciples start up in attitudes of surprise, grief and protestation, but the Master calms them with a look and a gesture of patient resignation which say, "It is written." Faded as it is, Leonardo da Vinci's "Last Supper" is still the most impressive work of art which I have seen in Europe.

It is about a hundred miles from Milan to Genoa, at first through the valley of the Po and then through the Appennines, which lie along the Coast of the Mediterranean. Night overtook us in a thinly settled district near Pavia, and only the timely and unexpected appearance of a little "albergo," or inn, relieved us of the prospect of a long ride in the utter dark over a road none too good. There was a group of neighbors sitting about the door drinking wine. They at once became interested in our attempt to tell the landlady that we wanted supper and a bed. The proposition seemed to me a simple and natural one for two travelers to make at nightfall at a wayside inn, but each member of the group had a different interpretation for our request and stood ready to enforce it at the price of his blood. It looked like a small riot, but was really only a friendly discussion.

Finally, they reached some sort of agreement and explained it to the landlady, who had been quite lost sight of in the melee. She seemed



LAKE COMO AND THE FISHERMEN.

unwilling or unable to give us what we wanted, but the crowd, now thoroughly harmonious, shouted, "Si, si, si!" (yes, yes, yes) and ushered us into the house. They seated us, still without the landlady's approval, in the front room, which looked rather more like a country store than a tap room, but less like a dining room than either; and there a trim little maid, assisted by our dozen interpreters, took our order for supper. The landlady soon relented and joined in the game of guessing what we wanted, and we had little difficulty in getting everything in the house—which was not much. With a desire to be companionable, we told the company, in answer to a question which seemed to call for some such answer, that we were journeying to Genoa. Thereupon there was precipitated a most awful argument about the best road to Genoa. We could do nothing but repeat the names of the towns on our route and point to them on the map. Some thought we were right, but some demurred, and between the two we crept softly off to bed and left them fighting it out.

Italians are always vociferous in utterance and gesture. A casual remark about the weather is apt to sound and look like provocation for a duel; a friendly political argument would doubtless resemble a small riot; and an actual street fight, such as I saw in Milan, possesses all the spectacular elements of an incipient revolution. Accordingly, a good deal of vigor was expended on the discussion of the route to Genoa, but we who had raised the question were safely out of the way.

But we reached Genoa at last, in spite of the attempts of our Italian friends to tell us how to go. No reputable city ever had a viler set of suburbs than Genoa has on the northwest. Crowded, noisy, dirty and ill-paved, they present a stretch of fifteen miles which would be repulsive enough to any visitor, and is especially so to the cyclist. At last we got down into the city, and within fifteen minutes had lost ourselves so thoroughly in the maze of narrow, tangled streets that there seemed no hope of ever finding ourselves or of being found. But presently, looking down a narrow, dirty alley, I saw a broad and sparkling expanse. It was the Mediterranean. I had planned to catch my first glimpse of the Mediterranean from some open hilltop and to shout, "The sea! the sea!" like Xenophon's retreating Ten Thousand, but I was glad enough now to see it at the end of the alley and to use it as a clew out of that noisome labyrinth.

I hope this initial experience did not render me blind to the real beauties of the city, but I fail to see why Genoa should be called "The Superb." It is nobly situated on a semi-amphitheatre of hills facing the Mediterranean, and viewed from the harbor the scene is imposing, but within it is full of all corruption. There are, to be sure, some decayed palaces of still more decayed nobility and some streets whose very squalor is picturesque, but not much magnificence. Ships of all nations lie in the harbor, and sailors of all nationalities throng the water front. There is a perfect babel of tongues, and the proprietors of the drinking houses make a rapid guess at the country of each passer-by and call to him in the appropriate language, "Come right in; this is where all the Germans [French, Russians, English, Scandinavians, as the case may be] gather." They don't always hit the right language at the first guess, but that does not embarrass them. On the whole, Columbus showed excellent judgment in getting away from the place, and was even justified in wishing to put an ocean between himself and Genoa. We chanced to find a boat about ready to sail for Naples, and the impulse to go was too strong to be resisted. We had no intention of going farther south than Florence, or of taking a boat at all, but since one of the cardinal principles of traveling for pleasure is to be free from rigid plans, we forgot Florence for a time and boarded the ship for Naples.

W. E. GARRISON.



A SWISS VILLAGE ON THE ITALIAN LAKES.

New York Letter.

The Chesapeake and Ohio Railroad has been chosen as the official route for the Eastern delegates to the Jubilee Convention at Cincinnati. The railroad fare for the round trip will be $21.65 from New York, or one and one-third fare from any point within the trunk line territory. The New York and New England delegates will leave New York City Wednesday morning, Oct. 11th, at 8 o'clock on the Chesapeake and Ohio No. 1 (over the Pennsylvania R. R.). We will leave Philadelphia at 10:20, Baltimore at 12:10 and Washington at 2:15, and at each place we will be joined by delegates who will increase in number and the pleasure of the trip. Our train will be due at Clifton Forge at 8:55 that evening, where we will spend the night at the Gladys Inn (lodging and breakfast $1), and after a brief prayer and praise service immediately after breakfast the next morning, we will be joined by the delegates from Eastern Virginia, and if our company then numbers 125 we will have a special train and run as the second section of No. 3 to Cincinnati, reaching there at 5:15 on the afternoon of the 12th. All delegates from Eastern New York, New England and the Atlantic States southward to Virginia, are cordially invited to join our party and make the trip with us; the beautiful scenery along the way, the special services granted by the railroad and the delightful fellowship of the saints enroute to the Jubilee Convention, will make this one of the most pleasant experiences for the Disciples of Christ. Upon reading this will you kindly drop us a note saying you will join us on this journey to the Jubilee Convention?

The pulpits of New York, in common with many more or less over the civilized world proclaimed on yesterday vigorous protests against the terrible injustice of the French Republic toward Captain Dreyfus at Rennes. The Rev. Cortlandt Myers, of the Brooklyn Baptist Temple, said this injustice is the result of centuries of corrupt teaching by the Catholic priesthood of France, and that nothing better may be expected until that people are freed from their domination. D. L. Moody and others addressed a great mass meeting at the Plymouth Church, Brooklyn, last night, after which ringing resolutions were adopted condemning the French for great injustice toward Captain Dreyfus. Dr. Madison C. Peters said in a special discourse in his church that France has gone mad and that insane jealously on account of the thrift and prosperity of the Jews is back of it all. And the Rev. R. S. Dawson, who spent the summer in France, says that a combination of Jesuitism, imperialism and militarism, unscrupulously pushed to their extremeties, have paralyzed all justice in France. It does seem that the poor Hebrews bave been wanderers and outcasts upon the face of the earth since their rejection of Him who came to make them free.

* *

Dr. W. A. Belding's many friends gave him a pleasant surprise in the form of Christian greetings by post, on the occasion of the eighty-third anniversary of his birthday, at Troy, N. Y., on Tuesday, Sept. 5th. This assault on him was planned by certain of his friends who asked many who know and love him to write words of greeting to be placed in his hand on that day. This they were glad to do in honor of his long and useful life. We count the Doctor among the fathers of the restoration movement. He knew and labored with many of them in the early days and has with his own hands baptized more than 10,000 souls into Christ. Monuments of his labors in the gospel will be found in redeemed men in almost if not all the states in the Union. All honor to these good men who toiled so faithfully to lay broad and strong foundations of the work on which we build.——Mrs. Elizabeth Flower Willis, of this city (late of Boston), will visit the West in October and November with her Grecian Art Tableaux Company, giving high-class entertainments in many Christian churches. Her entertainment is of a high order, giving both instruction and entertainment in a pleasant form. Any church wishing such work as she does will do well to communicate with her husband, Maurice Willis, 10 Wall St., New York. They are good, active disciples.

* *

The Rev. R. S. MacArthur, of Calvary Baptist Church, in a discourse yesterday summed up the special summer's work of Christian people in this country under three characteristics: (1) The arousing of greater interest in Bible study as shown in the great meetings in tents and summer schools. Some of these pursue the study of the Bible as literature, merely, and others in a devotional spirit. (2) The emphasis placed upon the second coming of Christ, in these studies, is in Dr. MacArthur's mind a good omen, for if men will but live in view of the Lord's possible coming they are not likely to go very far astray. (3) The intensely interesting discussion, at so many places, of "the higher Christian life, or reconversion, or perfect peace," as it is variously termed. These all are to his mind bright prophecies of greater spiritual prosperity. The outlook for the fall and winter's campaign is full of glorious promise and may this be the greatest year's work in Christian history, in the upbuilding of the Redeemer's kingnom. S. T. WILLIS.

1281 *Union Ave.*

"One good turn deserves another." Those who have been cured by Hood's Sarsaparilla are glad to tell others about it.

Washington (D. C.) Letter.

The beginning of F. D. Power's twenty-fifth year of service as pastor of the Vermont Avenue Church was appropriately observed Sunday, Sept. 3. The attendance was large, the decorations were elaborate and Brother and Sister Power were the recipients of many congratulations. The text of the anniversary sermon was 2 Chronicles 32:5-8. Of the orignal congregation when Bro. P. began his pastorate, twenty-four years ago, twelve were present Sunday to enjoy the happy anniversary.

***

The folly of waiting until one dies to dispose of property for benevolent purposes is strikingly illustrated by a case which came to my notice this summer. About three years ago a sister in Virginia died leaving a will in which was a clause which said, in effect, "After my debts are paid I wish the balance of my property and proceeds of railroad stock to be given to Foreign Missions." It was thought at the time that the Foreign Christian Missionary Society would receive several thousand dollars from the estate. There was a rapid decline in the price of the stock and certain of the heirs brought suit, contending that the Foreign Christian Missionary Society was not mentioned as the beneficiary, and that no trustees were named. The Foreign Society employed counsel to defend the will. It was shown by them that the maker of the will was a member of the body known as the Disciples of Christ and had been for years a regular contributor to the society of this body. The will was sustained and the judge directed that the fees of the lawyers of both sides should be paid from the proceeds of the estate. The money from the sale of the railroad stock, amounting to about $500, was divided among the lawyers and the Foreign Society will get the proceeds from the sale of the land. A purchaser has not yet been found for the land, and should one be found other expenses will be incurred and the sum received from the legacy will be inconsiderable. Had this sister some years ago turned this money over to the Foreign Society on the annuity plan she would have derived a larger income than she received from her investment in stocks and our society would have been in possession of a fund which would have been made a blessing to our unfortunate brothers and sisters in other lands for many generations to come.

***

W. J. Wright returned this week from the eastern shore of Maryland, where he dedicated two new houses of worship. The church at Snow Hill was opened for public worship Aug. 27. The building is 32x48 and complete with baptistery, robing rooms, etc. The cost, $2,000. The dedication Sunday, Sept. 3, at Goodwill was an especially happy occasion, as it was the triumph of great heroism upon the part of the small band of Disciples who worship there. In the face of much opposition the cause has been planted, and through the winter the congregation has met every Lord's day to break the loaf in a tent. The chapel is said to be a gem and was erected from plans furnished by the Church Extension Board. Both of these churches are beneficiaries of this board and afford a new claim upon liberality of Eastern Disciples for their worthy cause.

***

Arrangements for the excursion of our Atlantic Coast delegates to the Jubilee Convention are now complete. A one-fare rate was secured from stations in Virginia, but one and one-third fare on the certificate plan was the best we could do from Washington and points North. The excursion managers have selected the C. & O. as the official route. Delegates from New York and New England will leave New York City at 7:55, Oct. 11. Reinforced by the points of Eastern Pennsylvania and Maryland they will arrive at Washington at 1:42 P. M., when the goodly company from this city boards the F. F. V. train. As it pulls out over the Potomac River we shall begin to have a foretaste of the fellowship of the big convention. At Gordonsville we shall be met by the Richmond and East Virginia contingent. The news comes that at least 50 delegates from North Carolina will join us at Charlottesville. In order to make the entire trip in the daytime we shall stop over night at Clifton Forge, Va. The Gladys Inn, one of the finest hostelries of the Allegheny Mountains, has offered us the very low rate of $1.00 for entertainment, which includes both lodging and breakfast. W. H. Book will lead a morning prayer and song service on the platform of the station. Then we shall board a special train and have for one hundred and fifty miles scenery unsurpassed east of the Rocky Mountains. The arrival in Cincinnati will be in ample time for supper and attendance upon C. W. B. M. social at night. While in Cincinnati we shall lodge with the St. Louis and Pittsburg people at Hotel Emery. I shall be glad to mail an illustrated circular giving additional information to any one who desires it.

EDWARD B. BAGBY.

631 *8th Street, N. E.*

Actual and Formal Remission of Sins.

It is somewhat remarkable that those who attempt to muster Mr. Campbell's influence on the side of the alleged distinction between actual and formal remission of sins rely mostly upon his declaration in the McCalla debate, in 1823. They seem to have no use for his maturer view as presented in his debate with Mr. Rice, in 1843, when he affirmed this proposition: "Christian Baptism is for the Remission of Past Sins!" There is no hint in this proposition nor in Mr. Campbell's arguments in support of it that he regarded baptism as only for the remission of sins in a formal sense, while the believer had been actually forgiven before baptism. The great man would indeed have been weak in the defense of such an idea. In 1827 Mr. Campbell said in the Christian Baptist: "I proceed to show that we have the most explicit proof that God forgives sins for the name's sake of his Son, or when the name of Jesus Christ is named upon us in immersion; that in and by immersion, so soon as our bodies are put under water, at that very instant our former or old sins are all washed away, provided only that we are true believers." Again: "When Paul was immersed it was declared and understood by the parties that all his previous sins were washed away in the act of immersion. The person sent to immerse him was sent expressly by Heaven. Ananias said to him: 'Arise and be immersed, and wash away your sins, calling upon the Lord.' He obeyed and was immersed, and his sins were washed away. Had any person met Paul and Ananias when on their way to the water, and asked Paul for what he was going to be immersed, what answer could he have given, if he believed the words af Ananias, other than, I am going to be immersed for the purpose of washing away my sins?" Speaking of the eunuch's rejoicing Mr. Campbell says: "He had found what thousands before him had experienced—peace with God, from a conviction that his sins *had been actually forgiven in the act of immersion.*" Again he says: "In the ancient gospel it was first belief in Jesus; next immersion; then forgiveness; then peace with God; then joy in the Holy Spirit." Mr. Campbell further says: "Peter, to whom was committed the keys, opened the kingdom of heaven in this manner, and made repentance, or reformation, and immersion, *equally necessary to forgiveness.*"

Thus we clearly see what Mr. Campbell's mature views were. In the McCalla debate he was merely in the twilight of the knowledge of the plan of salvation, and his eyes were beginning to open to the light of the teaching of divine truth on the subject of the remission of sins—a rudimentary condition, out of which some brethren seem not to have been led yet.

I do not care to go over the thirteen objections that Bro. Jones urges against my former article. A few general remarks will suffice in this regard. I did not condemn philosophy in the sense of reasoning on the Scriptures for the purpose of learning their meaning. But I do object to establishing a system of philosophy upon one's idea of the fitness of things, and then bending the Scriptures and drawing out fine-spun distinctions to suit such philosophy. A philosophy that takes all the meaning out of plain statements of God's Word, leaving nothing but a "formal" hull, is the thing that I object to, and it was in view of the claims of such philosophy that I said that "human duty ends when the divine appointments are ascertained and complied with." I do not practice the catbird habit, and hence I did not swallow the "formal remission" worm that Bro. Jones brought me.

Yes, I know a "little bit" about the difference between physics and metaphysics, but I do not see that this difference helps Bro. Jones out of his difficulty. It seems to me that a cause in the strict sense of the term sustains the same essential relation to its effect in metaphysics as in physics. My dictionary—The Century—defines cause thus: "That by the power of which an event or a thing is; the principle from which an effect arises; that upon which something depends, *per se;* in general, anything which stands to something else in real relation analogous to the mental relation of the antecedent to the consequent of a conditional proposition." The same dictionary defines effect thus: "That which is effected by an efficient cause." If Bro. Jones uses the term cause in the sense of occasion he should say so. But if he uses it in its strict sense, then a formal effect follows its efficient cause as invariably as a physical effect follows



"I had female trouble for eight years," writes Mrs. L. J. Dennis, of 828 East College St., Jacksonville, Ills. "Words cannot express what I suffered. *I sought relief among the medical profession and found none.* Friends urged me to try Dr. Pierce's Favorite Prescription. When I commenced taking this medicine I weighed ninety-five pounds. Now I weigh one hundred and fifty-six pounds—more than I ever weighed before. I was so bad I would lie from day to day and long for death to come and relieve my suffering. I had internal inflammation, a disagreeable drain, bearing down pain, and such distress every month but now I never have a pain—do all my own work and am a strong and healthy woman."

Sick women are invited to consult Dr. Pierce by letter *free.* Correspondence private. Address Dr. R. V. Pierce, Buffalo, N. Y.

its efficient cause. If this is not invariably true how does Bro. Jones know that belief and repentance *always* produce forgiveness in the mind of God? Unless there is an inexorable law here it cannot be affirmed that this alleged cause always produces the alleged effect. And on the ground of this philosophy the penitent believer is just as sure that he is pardoned as he is that he believes and repents; and this destroys the idea that baptism gives assurauce.

I do not see that Bro. Jones' fuller quotation helps him out of the difficulty in which he involved himself in the declaration that actual remission of sins is a "psychological fact and involves psychological experience." If remission of sins is an act of the mind of God, how can it be a "psychological fact, involving psychological experience" in the mind of a man? This philosophy will bear considerable explanation at this point.

Bro. Jones accepts my suggestions about "inductive reasoning" and "Hebraism," but sees nothing in them to make against the "position held as to actual and formal remission of sins." No; they were not made with that in view. They were made to show that Bro. Jones' interpretation of Acts 10:43 is too narrow. It was a cardinal principle with Mr. Campbell that all conditions upon which remission of sins is promised must be brought together so as to constitute the premises from which a just conclusion is to be drawn; and that the mere mention of one condition implies all others. This principle Bro. Jones palpably violates. In my former article I asked him wherein "every one that believeth on him shall receive remission of sins" fails to express his idea that actual remission is promised on condition of faith alone, but I received silence for an answer. If this statement does express such idea, then "through his name" is a meaningless appendage, and remission of sins is promised without repentance! Not one word is said in the passage about repentance, and when Bro. Jones "strains and tugs" at the passage, "trying to stretch it to cover" repentance, no further straining or tugging is necessary to make it cover baptism. If "through his name" does not include the whole scope of Christ's authority I see no use for it in the passage. The quotation from B. W. Johnson does not sustain Bro. Jones' conclusion, and I feel quite sure that Bro. Johnson did not believe the chimerical distinction of actual and formal remission. Acts 10:43 simply teaches that remission of sins depends wholly upon the gospel, and not upon any part of the law of Moses.

"Repent ye and be baptized every one of you in the name of Jesus Christ unto remission of your sins and ye shall receive the gift of the Holy Spirit." Here two things are commanded to be done unto remission of sins—repentance and baptism. Both of these things look to the same end. If baptism is unto formal remission, actual remission having already taken place, then repentance is unto formal remission, actual remission having already taken place; which puts actual remission before repentance. There is no escape from this conclusion unless by straining and tugging and stretching a plain statement of the Word of God, the rules of grammar and the recognized principles of exegesis can be broken into smithereens! But what right have plain statements of the Word of God, rules of grammar, and principles of exegsis to stand in the way of a "sound philosophy." If the people addressed by Peter received actual remission before baptism, why was the gift of the Holy Spirit deferred till after baptism?

John 3:5 puts being born of water—baptism—between the kingdom of God and those who would enter thereinto. What is the relation of a person actually forgiven before baptism to the kingdom of God? If a person actually forgiven before baptism is not in the kingdom of God, where is he? This "sound philosophy" will have to construct an actual kingdom for those actually forgiven before baptism, and a formal kingdom for those formally forgiven after baptism. This is decidedly a formal philosophy.

If this philosophy be correct, and baptism is only for formal remission of sin, our contention with the sectarian world has truly been "much ado about nothing." There is nothing in formal remission worth contending for, and the Campbell and Rice debate on the subject should never have been held. In view of this philosophy Alexander Campbell, John Smith, D. W. Pritchett, J. T. Johnson, S. E. Jones, D. R. Lucas, J. S. Sweeney and scores of others have simply been beating the air in contending that baptism is for the remission of sins. If this philosophy is to be accepted we should make a polite bow to the sectarian world, offer a profound apology for our former conduct, take it all back and be good! Then, when another modern philosophy concerning the work of the Holy Spirit is accepted there will not be much left of the Reformation but the dry bones of a lifeless skeleton.

J. B. BRINEY.

Moberly, Mo.



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The Rochester Convention.

The forty-second annual convention of the churches of Christ in Minnesota is a matter of history. It convened at Rochester August 16 to 21. It was a spiritual uplift from beginning to end. We heard no one sighing for the "good old times," but all remarked what a feast for the soul we were having.

Last year was a fruitful year. The report of Bro. Gadd, our former corresponding secretary, was listened to with much interest and rejoicing. Over 500 additions during the year, four new points opened up, society practically out of debt and all things looking upward. Bro. Gadd did us splendid work. To know Bro. Gadd is to love him. The work of the present secretary is made easier and more effective because of Bro. Mellen's and Bro. Gadd's untiring effort in this work heretofore, for which our state can never discharge her obligations of gratitude.

We are attempting large things for this year. "Minnesota for Christ" is our motto. "One thousand souls for Christ in 1900" is our watchword. This means consecration of life and means. Brethren of Minnesota, the destiny of the cause we so truly love is in our hands. A feeling of personal, individual interest and responsibility on the part of each member is the one thing that will bring the work to the position we so much desire for it.

Oh, what wonderful opportunities are now before us; and brethren, has not God called us to the mission for which we profess to exist? This work must be done. If we are derelect in duty, then surely God will raise up another people to do his will. Shall we fail on the eve of victory? The best time to preach our plea in Minnesota that we have ever known is now. "Middle walls of partition" are breaking down because of their own inward decay. The world is seeking and longing for the very plea we are presenting, and new points are pleading for the work to be opened up, until we are nervously anxious because of want of means wherewith to plant the gospel in these new fields. Here, brethren, is where your apportionment is needed. Do you realize that those few dollars that you still owe on last year's apportionment might be one means of planting churches or adding many souls to one already established, had you sent it in? It is not too late yet; you know how much it is. Send it to A. T. Goldberg, 411 Selby Ave., St. Paul, Minn., without delay. Act promptly, brethren. Lack of money means loss of time; loss of time means loss of souls. Come to the front fulfilling your obligations, then hold your state officers responsible for larger things. Don't, however, demand great success until you have done your part.

A MOVEMENT ALL ALONG THE LINE

is what your secretary pleads for now. Every preacher to his post, every member into line, to charge in one solid plan; and shoulder to shoulder, carrying, not weapons of death, but messages of love!

My brother or sister, are you a straggler? Come to the van and let us plan great things, do great things, expect great things and receive great things.

J. K. SHELLENBERGER, Cor. Sec.

Madelia, Minn.

Washing Dish Cloths.

Kitchen cloths must, of course, be washed daily, otherwise they harbor greace and odors and become unhealthy. They should be made of knitted crochet-cotton, in a square of suitable size. When you wash them, if you will add a tablespoonful of Gold Dust Washing Powner to the hot water, it will cut the grease and clean them in half the time; dry them out in the sunshine and air.

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Missionary Heroism.

Dr. Susie C. Rijnhart, whose experiences in Tibet have roused intense interest and sympathy wherever they are known, has reached America and is spending a few weeks with friends in Tacoma, Wash. She had a threefold object in crossing the ocean: to regain the physical vigor lost during her trying journey in the interior of Tibet, to visit family and friends, and to interest the Christian Churches of America in the evangelization of Tibet. It is her purpose to attend the Jubilee Convention, and her hope is by personal appeals to secure a pledge for the taking up of this much-needed work. Having spent nearly five years among the Tibetans Dr. Rijnhart is thoroughly conversant with the needs, the difficulties and the *opportunities* in the "Forbidden Land."

Dr. Rijnhart, with her husband, who had previously had three years' experience on the borders of Tibet, sailed from Tacoma in October, 1894.

The couple crossed China proper and located at Kumbum, where there are about 3,500 Buddhist priests. There they were soon surrounded by "war's alarms." A Mohammedan rebellion broke out and the imperial forces, 40,000 strong, sent to quell it, were stationed within 10 miles of Kumbum. By invitation of the commander, the R.'s spent three months looking after their sick and wounded, thereby gaining the good will of soldiers and residents. The lamas even offered them the special protection of residence in the lamasery, where in case of a raid by the insurgents, the priests would congregate to defend their sacred temple with their lives.

Leaving Kumbum in the summer of '96 the R.'s removed to Tankar, a frontier town of great importance because of the passing through of the caravans going between Pekin and Lhasa, the capital of Tibet. Here also they made many friends, and when they left on the expedition that bereft Dr. Rijnhart of husband and child they were followed a long distance by weeping natives, who begged them to remain.

During '96 and '97 the R.'s made short trips into the interior, doing medical work, distributing Tibetan gospels and preaching Christ. They desired to find a home as far in the interior as possible, and May 20, 1898, they left Tankar. They were accompanied by three servants, were provided with pack and riding horses, tents and household goods, and carried stores sufficient for a two year's stay.

After they had gone a few days' journey in the uninhabited country two of the servants deserted them, but they pressed on, although their progress was slower than before. On Aug. 22 their baby-boy, 14 months old, died of dentition and the effects of the very high altitude. As the child had not been ill the shock almost prostrated the parents and was scarcely less felt by their faithful servant, who had been devoted to the child from its birth. The drug box was emptied, lined with white muslin by the sorrowing mother and the little form laid tenderly therein and covered with wild flowers by the servant. A grave was prepared by father and "boy," and there at the foot of Tang-la Pass, a Christian father gave Christian burial to his infant son. In their bereavement the parents found comfort in the thought that their precious child will be the first of the church in Tibet to rise to meet the Lord at his coming.

Mr. and Mrs. Rijnhart finally reached Ugachuka, a few days' journey from Lhasa, but the officials refused to allow them to proceed further, or even to remain there during the winter. After prayerful consideration they decided to go toward the Sze-Chuan border, hoping to be able to spend the winter in some Tibetan village on the road. The officials gave them fresh horses, some provisions (they had been robbed of a part of their supplies and several horses) and furnished three guides, who were to accompany them to a monastery of 15 days' journey distant, or further if required. Their own servant left for his home on the western border according to agreement made at Tankar.

When within a half-day's journey of the monastery, as they supposed, the party was attacked by robbers, one guide and three horses shot and five other horses driven off. The guides deserted them and they were left alone with one miserable old horse. The following day they started out to find the lamasery, taking with them what bedding and eatables the horse could carry and Mr. Rijnhart having a heavy load on his back. They climbed hills and rocks and passed almost insurmountable barriers, crossed a river, etc., until brought to a standstill high up on a hill, sloping down to the riverside. With the telescope they discovered tents far down on the opposite side, and it was decided that as the horse could not swim another stream, Mr. R. should cross and go for help. The tent people had always been kind and friendly, and it was only roving bands that gave Mr. and Mrs. R. *any* anxiety, and that not a fear of personal violence, but the loss of horses and supplies.

On Sept. 26 Mr. R. left his wife and went down in the stream He went half way across, then suddenly turned back and shouted something up to her from the bank, after which he disappeared behind some rocks. She did not understand his words, but supposing he had chosen a better crossing place, she watched the stream and opposite bank. Finally, not seeing him, she looked about and saw a flock of sheep beyond the rocks where she had last seen him. She waited his return, supposing he had gone for help to the owners of the sheep. Night came on and he did not return; the next day passed and still no signs of him. "I had to lean very heavily on God to keep from being overanxious," she wrote.

Mrs R. stayed around that locality several days, but could learn nothing of the fate of her husband. Having made her way down the stream she attracted the attention of the tent people on the opposite side and was taken across by them. During the following two months she traveled, "without tent or dog," alone with natives, living upon barley meal, butter and tea bought from them. Yet, during this trying journey, such was the care of the loving Father, that *not a finger was laid upon her*, for personal violence, except by two drunken Tibetans. One of these held a drawn sword over her head and ordered her to dismount, but turned away without doing her any injury to join companions who were pilfering her eatables.

Nov. 26 Mrs. Rijnhart reached Ta-chieu-lu, on the Sze-Chuan border of China, bereft of everything but the garments she wore and her medical diplomas. Handerchiefs, towels, surgical instruments, *everything* but her Tibetan dress, had to be left or was stolen. Even her Bible and certificate of church membership were gone. At the mission station she found friends to minister to her needs, and as soon as her case was known in America, funds began to be raised for her necessities. Already there is the nucleus for the establishment of the Charles Carson Mission, for which she and her husband began to pray soon after the death of their son, as their chosen memorial to his memory.

Mrs. R. laid her case before the authorities; the Dutch and British ministers used their influence to hasten an investigation, and an expedition has been sent to the scene of Mr. R.'s disappearance. Although Dr. R believes that he was murdered, there is still hope in the minds of many friends that he may have been as wonderfully preserved as she, and that the reunited missionaries may yet "see of the travail of their souls and be satisfied" in the establishment of a Church of Christ in Tibet. The Word of the Lord will not return unto him void, and the gospels scattered farther in the interior than Protestant missionary has ever before penetrated will surely be a "lamp to the feet and light to the path" of some heathen souls, leading them into the glorious liberty of the sons of God.

The tribulations through which she has passed have not robbed Dr. Rijnhart of her faith in the goodness and mercy of God. His praise is continually in her mouth for all he has done for her, and for what she has been able to do in sowing the seeds of truth.

The R.s were not in connection with any missionary society, but were entirely dependent upon their medical work and upon God for their support. As they undertook great things *for* God, they expected great things *of* God, and he never failed them.

MRS. L. A. HOPKINS.

Tacoma, Wash.

Iowa Letter: Convention Proceedings.

Tuesday afternoon was devoted to the general boards. The Benevolent Association had its interests presented by Joel Brown, one of Iowa's own men and the secretary of this good work. On the walls of the church he had photos and other reminders of the Home in St. Louis. His heart is as big as his body and is wholly devoted to this work. And what is more, his devotion is not offensive, but beautiful.

Bro. Ogle, of Missouri, spoke on the subject of Church Extension. He gave a diagram showing the amount given each year by our state and the amounts granted by that board to our churches. It made us open our eyes. Our gifts are so small and our drafts are so much larger. It would be, not only ingratitude for Iowa to neglect this board, but also suicide.

Next came B. F. Clay of the Foreign Board. He eulogized Iowa for its past interest and liberality in this direction. His reference to the liberality of our state in the past was well deserved. Iowa has sometimes allowed other boards to suffer, but in recent years never the F C. M. S

W. F. Cowden spoke for the American or Home Board. "Our growth in this country," said he, "is the most marvelous since the days of the apostles. It is the wonder of the religious world." He then showed that but a corner of this ripe field had been reaped! And he asked if world-wide missions did not also include America, and especially the unoccupied parts of the United States? Neglect of our own country puts off the salvation and evangelization of the world.

The writer, on very short notice, spoke on the theme of Ministerial Relief. The evening service by the C. W. B. was written up in the letter of last week. W. W. Rumsey was the speaker.

On Wednesday morning Secretary B. S. Denny presented the report of the state board. The report is for but ten and a half months—a short year, because of shifting the 1898 convention into October.

SUMMARY OF WORK DONE.

Seven hundred and thirty-five were added to the churches, of whom about 410 were baptized; $700 was secured on the annuity plan; $1598 04 was collected on salary by the workers in the field; $2,524 75 was pledged for state work of all kinds. The work in organizing is as follows: Seven congregations, two Sunday-schools, five Y. P. S. C. E.s and one Bethany Reading Circle; $12,341 94 was raised at dedications and for other local purposes. This is not up to the average for Iowa. Partly on account of the wretched weather of the winter and spring, and partly because the board was hampered by cumbersome plans imposed by the previous convention. It seems impossible for a majority of the delegates ever to learn that an experienced board, with hands free, can make $4,000 do from 30 to 40 per cent. more work than is possible with hands tied. Another lesson which should be learned and put into the constitution is the exceeding unwisdom of turning out the whole board at any one time. Iowa did it some ten years ago and came within one of doing so this year. Ex-

perienced men in such places should never be changed simply to pass the honor around. When a change is deemed necessary not more than two should be retired at one time. I am elected president of the new board, and must further chide the good men who did it. Your convention in 1898 put upon the board an immature plan of work, they could not make it fruitful, then you retired them. I believe you did not mean it so, but it looks bad to an onlooker. At this writing it is not known whether the new year is starting free from debt or not. It is hoped that the fall campaign will have no debt to impede it.

The other officers of the new board are as follows: A. E. Cory, Oskaloosa, vice-president; W. A. Crusinberry, Des Moines, recording secretary; J. B. Burton, Des Moines, treasurer, and B S. Denny, Des Moines, corresponding secretary. The new board will meet the first Monday in each month. A called meeting will be held Sept. 18. The remainder of Wednesday forenoon was devoted to a symposium on state missions. The following persons participated: W. A. Moore, of Webster City; S. B. Ross, of Oelwein, Edgar Price, of Red Oak; A. F. Sanderson, of Keokuk; W. J. Hastie, of Altoona; J. P. Rowlison, D. D. Boyle and C. M. Wickham, our three district evangelists. H. R. Trickett, Bloomfield, gave a spiritual address. The afternoon was wholly devoted to "Church Problems." T. F. Odenweller and others spoke on missionary boards and offerings. G. L. Brokaw, of the Christian Index, discussed the question of "Church Discipline." J. M. Hoffmann's theme was "Money and the Kingdom." "The Protracted Meeting" was handled by L. H. Humphreys, Atlantic, while Pastor I. N. McCash led an open conference on "Church Management." In the evening Pastor H. O. Breeden delivered an address, the substance of which I hope to put into an Iowa Letter soon. The Daily News spoke of it as follows: "It was one of the finest efforts of the week, Dr. Breeden being one of the most eloquent speakers of the city. He spoke last evening upon 'Iowa Our Field.' It was a careful review of this state in its several aspects—the material, the intellectual and the religious."

On Thursday morning Francis Murphy, the temperance apostle, occupied a half hour. He helped Iowa in the great campaign for Prohibition in 1882. Those who heard him this week will never forget his words.

"No truth so low that he will not crown;
No wrong so tall that he will not cown."

He spoke of us as "this magnificent branch of the living army of God." His picture of Garfield at his inauguration kissing his mother was a bit of real oratory. W. B. Clemer, of Sloan, gave a fine address on 'Bible school Methods and How to Operate Them." Superintedent D. A. Wickizer, in his address, urged that the university put a competent man into the field to hold institutes and to lecture each week to the university students. "Primary Work" was the theme of a paper by Mrs. Sherman Hill, of Hampton. It was heartily voted for publication. In another letter I will give the remainder of the Sunday-school department and the other unmentioned lines of work.

The I. C. C. has made two new departures: they take money on the annuity plan and have a double set of officers—one for the annual convention and one for the work of the year. J. M Hoffmann, of Boone, will preside over the convention of 1900. S. T. Martin, of Mason City, is first vice president; W. B Crewdson, of Corning, is second vice president; C. E. Wells, of Stuart, and J P Stake, of Webster City, are the secretaries.

A. M. HAGGARD.

"HE THAT ANY GOOD WOULD WIN" should be provided with good health, and every one who would have good health should remember that pure, rich blood is the first requisite. Hood's Sarsaparilla, by giving good blood and good health, has helped many a man to success.

ARMSTRONG & McKELVY Pittsburgh.
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HE gains wisdom in a happy way who gains it by the experience of others. In painting why not avail yourself of the advice of those who have had the greatest experience — the painters.

Competent, practical painters everywhere use Pure White Lead and Pure Linseed Oil. They know they cannot afford to use anything else.

FREE By using National Lead Co.'s Pure White Lead Tinting Colors, any desired shade is readily obtained. Pamphlet giving valuable information and card showing samples of colors free; also folder showing picture of house painted in different designs or various styles or combinations of shades forwarded upon application to those intending to paint.

National Lead Co., 100 William St., New York.

The Pastor's Home Revival.

I am sure that no preacher can be seriously and deeply thinking how to do the people of his church and community the greatest good but will be better by including the writings of John in his next year's work.

I speak especially of John's Revelation. For not only his own church, but all churches of the common faith of Christ are to be helped by by it, and through them the entire community must receive the best results.

A refreshing as from the presence of the Lord, so much needed in so many churches, lies within the book, ready to be struck into fire.

Many pastors are asking deeply in their hearts, "What can I do to awaken my church to a deep religious interest?" Many have tried the revival meeting method, and are disappointed, and even sore. The pasteboard conversions have been a disappointment, and much in the mechanical methods has hardened many.

A deeper and profounder work must be done; a work that causes the fountain of spiritual life to flow out from the hearts of the members themselves Some have tried to revive by a rehearsal of our earlier preaching, but in vain. It can never again produce its first effect. Let all faithful pastors consider that if Protestantism, which has proved so great an uplift to the world, was evolved out of the letters of Paul to the Romans and Galatians which the pope and church had practically discarded, what vast possibilities may lie hidden in the great book which in so large a measure has been discarded by the Protestants.

It is a remarkable fact that the prejudice against the Revelation of John is such largely because it is supposed to deal with the question of the conversion of the Jews and their return to Jerusalem. It seems a surprise, but true all the same, that John nowhere touches these questions. It is also true that whereas, so many suppose John's Revelation is vague, it is the most vital, the most fervent of Holy Scripture. It is freest of all those diseases of Romanism and Protestantism—ritualism, literalism, rationalism, etc., etc. It is the fountain-head of true revivalism, of a deep, sincere revival, that does not easily run to seed in any of those isms and formalities which fetter the soul and hinder the life in the slavery of legalism and eternal forms.

There has been the least debating and disputing over John's writings, and the highest spiritual results always and everywhere follow their study. John never makes anything of official authority in the church, and leaves no room for official officiousness. He does not even call himself an apostle or by any other official name in all his writings.

I earnestly invite the attention of all pastors and evangelists and teachers to such facts as I am here stating and to consider what a vast gain may come from their taking up a subject so much neglected, so much needed. How do we know but that our Father may have designed that last book for just such a time as this?

I believe it was so designed, and that the world is coming to see it, and that a great and helpful and comforting dispensation is coming from it.

Every earnest pastor who is now looking anxiously into the fall and winter's work before him should consider well whether a series of sermons on the Apocalypse would not prove of untold value to his people and community. There is no other book the people are so glad to hear from, and the moment they find there is something new to offer they are alert and enthusiastic.

With many there is an ignorant prejudice resting entirely upon the unsatisfactory attempts at interpretation. But that is easily overcome now, and it is time we should more fully justify our claim that we take the Bible and the whole Bible, and that other claim we make, that where the Bible speaks we speak, and we should no longer refuse to preach the one book, that says more for its own value than any other.

It alone promises a blessing upon those who read it, and a curse to those who pervert it by shortening or adding to it. It does not presuppose we should entirely neglect it. A new movement all along the line might be awakened and a revival of such depth as has not been seen for half a century. The experiment I am sure will convince any preacher who will give himself fervently to the attempt, and I would cite every one to the suggestion that he prepare for such a course of sermons and have it in his program for the coming year's work.

It would not be difficult to open a correspondence for mutual assistance or to get space in some leading paper for questions and answers full of helpful suggestion.

The time is surely ripe and there is already a deeper interest in the writings of John than ever before, and especially of his most praised book, the Revelation. J. S. HUGHES.

Station O, Chicago.

STOCKHOLDERS' MEETING.

Notice is hereby given that the annual meeting of the stockholders of the Christian Publishing Co. will be held at the company's office, 1522 Locust St., St Louis, Mo., on Tuesday, Oct. 3rd, 1899, at 10 o'clock A. M., for the election of Directors, and for the transaction of such other business as may legally come before said meeting.

J. H. GARRISON, Pres.
W. D. CREE, Sec.

St. Louis, Mo., August 30, 1899.

Notes and News.

Dedication.

A new church was dedicated at Antioch, O., July 16, 1899. Size, 58x36, two rooms; the auditorium seated with circular oak pews; cost, $2,750. The exercises were conducted by Evangelist Chas. Reign Scoville, of Butler, Ind., under whose magnetic power a debt of $1,150 was raised and church dedicated free of incumbrance. J. W. LENTZ.

Basket Meeting.

The annual basket meeting of the Christian churches in Pike County, Ill., was held near Pittsfield on Thursday, the 14th. Levi Marshall and E. J. Lampton, of Missouri, were the speakers The officers for the coming year are R. F. Thrapp, president; J. D. Dahney, vice-president; W. E. Spicer, secretary, and R. T. Hicks, treasurer. R.

Dedication.

The new church at Summitville, Ia., five miles from Keokuk, will be dedicated Sunday, Oct. 1st, by A. F. Sanderson, pastor of the Keokuk Church. Only a few weeks ago 45 members at Keokuk were granted letters to organize a church at Summitville, and by their faith and energy, and with the help of the Keokuk brethren they will soon occupy their own beautiful house of worship. It will seat over 200, and has robing rooms and baptistery. It will cost $1,200. P.

A Voice from Alabama.

Tuscaloosa, Ala., is a most beautiful city with 8,000 or 10,000 people, seat of State University, State Insane Asylum, has four railroad outlets, is on navigable river, but has no Church of Christ and but very few Disciples. Bro. Dale preached a few sermons years ago; further than this I can hear of no effort having ever been put forth here by our people. But I am preaching daily to great throngs of eager hearers whom we cannot begin to seat under a large tent which has been pitched on the corner of two of the most prominent streets. The tent is comfortably seated, well lighted, the singing is fine and the attention is perfect. The older bodies seem to be doing no good and I have never had such prospects for a great victory for truth. We have the power and the right spirit. The meeting will continue at least six weeks, say till Oct. 12. Pray for us, brethren; and if you could send a dollar with a word of good cheer it would bring you sweet fellowship in establishing the cause in this most important but hitherto neglected center.

O. P. SPIEGEL.

Birmingham, Ala.

A Prosperous Church.

One of the most important fields in the state of Ohio is South Lima. What is called "South Lima" includes a population of about 7,000 people. This population is a part of a city of about 30,000. Lima is one of the best towns in Ohio and is destined to become a splendid city. While the city is making great development along temporal lines, our people are doing great things along spiritual lines. Our church is young and began its work with great obstacles. The membership numbered but a handful; the location was bad and the general environments made it a hard struggle. But better times have come; under the leadership of Bro. Clarence Mitchell the audiences have grown to the largest in the city. We are building a beautiful brick church and have had nearly 100 additions since last October. During the year we have held two short revivals—one with Bro. Mitchell and the other with Bro. Mitchell and J. V. Updike. Any church needing a good, thoroughgoing revival can make no mistake in calling Bro. Updike as leader. Bro. Chapman, late pastor of the Wayne Street Church of this city, preached for us one Lord's day. Bro. Chapman is a strong preacher and did good work while with our sister church.

H. W. PEARS, Clerk.

Lima, O.

Missouri State Convention.

If you are coming to the Missouri State Convention, Jefferson City, Oct. 2-5, send your name to me at once. Report at Christian Church on East Main Street. Parties arriving on the Missouri Pacific can easily walk to the church. Those arriving on the C. & A. or the M. K. & T., will take bus; tickets include bus fare.

Hotels give rate of $1.50 per day, 35 cents per meal. Boarding houses $1.00 per day, 25 per meal.

Don't fail to send your name.

J. P. PINKERTON.

Attention, Knasas!

This issue of the CHRISTIAN-EVANGELIST brings to our great brotherhood of Kansas the "Last Convention Call." September 25 to 29 is the time. Topeka is the place. The indications fully assure us that this will be our greatest convention, in attendance at least. May we make it mean all in our power for the extension of Christ's kingdom in Kansas. If your church has not yet selected delegates, do so Lord's day 24th, without fail. Collect and send at once by mail or with your delegates all back apportionments. Half fare from all points in Kansas.

At our state convention we will effect the final arrangements for our Jubilee delegation to Cincinnati. We now hope to secure one-half fare from Kansas City. We will have a special car out of Kansas City over one of the best routes to Cincinnati without change. The Kansas party will leave Kansas City sometime Wednesday, October 11th. We will mail soon a circular of instructions to all who have sent in their names. We would be glad also to have the names of all who desire a thirty-day limit to their tickets. This is the religious convention of a century. It will be worth much sacrifice to be there.

Remember Topeka and Cincinnati.

Missouri Bible-school Notes.

Of the Marion County meeting much could be said were space plentiful. It was not very well attended, but those present declare it one of their best meetings. The character of addresses was above the average, and the giving for missions and benevolence was splendid, the Orphans' Home receiving nearly $100. Col. W. H. Dulany took a life membership and furnished a bed, while the widow of Col D. M. Dulany gave the Home $25, and Mrs. Geo. Mahan, daughter, gave the Home $15. In our work the responses were prompt, and the Mt. Zion school, with their characteristic kindness to us, paid for the year in full, thanks to L. C. Hendren and Miss Nettie Wood. Col. Dulany ordered charts for the Hannibal school, as did others for their schools. Levi Marshall and the Hannibal church made all perfectly at home and gave us every entertainment possible. The report of the board was good and the pledging insures the same good work for another year.

J. D. Dillard is doing a work for the Orphans' Home that is not robbing any other mission and demonstrates him the man for the place. We all rejoice in it.

Now comes New Florence, remitting the first payment on its apportionment for the state Bible-school work, sending word the other will follow as soon as due. This is the first offering from them, and we are grateful for it.

The Schuyler County meeting was not what it would have been had T. A. Hedges been at the helm, but hoping to work in others this year, he did other work and so did the others, and not a single congregation was notified of the annual meeting except by the press. People were put on the program without their knowing it, and all around the work failed. The Glenwoood brethren went to no little trouble in arranging seats and other conveniences in the park, but none save Glenwood and Lancaster, with two exceptions, were present to enjoy it. In the home of my friends, Byron Spencer and wife, I had every kindness shown me, while the brethren have something to help our work. But I did not strike the Glenwood folks right, and the others were not there, and so did not get enough to near pay railroad fare. In the Lancaster school we have a true and constant co-operant, thanks to T. A. Hedges.

The evangelists are now putting in their time holding meetings, raising money and shaping up the work for winter, and we hope to report funds for at least 12 new houses before the bad weather sets in, and to do this I have promised their salaries promptly every first of each month, and to do this, the schools must remit to this office. Our "surplus" is more than used up, brethren, and I trust you will kindly see that your schools remit their dues in answer to the second quarter's call, now going out. Especially the larger schools.

Are you going to the general convention, and are you going to enjoy the Bible-school Day, and are you not going to do something for the Home and Foreign works? Let evey Bible-school teacher, as well as all the officers, give one dollar each, as Mrs. Davis and I intend doing. No matter what you may have done, send the dollar.

The Randolph County meeting was good, though in the midst of the Moberly fair, and it was well attended. By the absence of some on program, I had a fine opportunity to present our work, and the Antioch friends paid their apportionment in full, and did it so kindly. J. A. Grimes was the president at the time of his death, and the convention passed appropriate resolutions as becometh saints. No work ever had truer or better friend than the work of God in all its departments had in Jimmie Grimes, whom God had taken home, and whose life will long reflect the spirit of the Christ of God among men.

W. M. Featherston made a good president and the Antioch brethren seemed to think nothing too good for their brethren in the Lord. He will repay them for it.

H. F. DAVIS.

Commercial Bldg., St. Louis.

FIRST and THIRD TUESDAYS

EACH MONTH

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Louisville & Nashville Railroad

Write for Information to

C. P. ATMORE, G. P. A., - - LOUISVILLE, KY.

Missionary.

Railroad Rates to State Convention, Jefferson City, Oct. 2-5, 1899.

ATTENTION, EVERYBODY!

The Missouri Pacific, M. K. & T., C. & A., Wabash, Burlington, Port Arthur (south of Pattonsburg), Frisco, Fort Scott and Memphis have all kindly made a rate of one fare for the round trip. Tickets on sale Oct. 2, 3, 4, good to return till and including Oct. 6. Ask your agent several days beforehand if he has his instructions; if not, tell him to ask for them. If any agent on any of these roads will not sell at above rate, but charges full fare, be sure and take his receipt and we will secure rebate. Mind your instructions.

T. A. ABBOTT.

State Mission Notes.

Only one more chance to tell you about the state convention, then it will be here. I have received three invitations to engage in work, in as many parts of the state, from three preachers, any one of whom you would suppose would know of the state convention—during the period of time covered by that convention. This shows either a woeful ignorance or an inexcusable lack of interest, and for fear that some one else may not know I put it down reght here. The state convention meets at

JEFFERSON CITY, OCTOBER 2-5, 1899.

Remember, the entertainment is free to all who come, and they are coming from every part of the state. Don't forget that it is useless to ask me to come to your place during that week. I will be in Jefferson City from Monday at two o'clock until after the close of the last session on Thursday night, and this is the place for every preacher in the state during that time. If it is at all possible for us to be there we have no

POSSIBLE BUSINESS

anywhere else at that time. You owe it to yourself, you owe it to your congregation, you owe it to the brotherhood to attend the state gathering. A church was writing to me in search of a pastor. I recommended a certain brother; they immediately replied that they did not want him; that he did not attend the conventions. I hope the churches more and more will demand this, and then that the

PREACHERS

will demand of the churches that they send representatives also to these gatherings. In other religious bodies it is considered an honor to be a delegate or visitor to such gatherings. Why not with us? It is the King's business and should be a blessed convocation of the Lord's children.

A LAST WORD

about the contribution. I have written to *one hundred preachers* whose churches have not yet given to state missions. That seems incredible, yet it is true; but listen: *only four* out of that hundred have replied so far. One said they could not, the others said the would, God bless them.

I am now in the physician's hands. He says I *must* rest, that I am utterly overworked and broken down. I can't rest until after the convention is over, but you can help me now by sending at once your contribution for state work to this office. It is the anxiety that the year shall show substantial gains and we shall report all debts paid that is telling on me; relieve me of this strain and I will soon be well.

BE SURE

and bring the convention to the attention of the people. We have sent out to 500 churches a nice poster to post up before the convention. But this is not enough; talk to them about it, about the railroad rates, the program, the entertainment. Urge upon them the duty, the privilege, the joy of going, and right then is a splendid time to call their attention to the need of an offering and *take it at once*.

Everything is indicating a great convention; don't neglect to send your name to J. P. Pinkerton if you want a place to stop during the convention. He is anxious to hear from you; common courtesy demands that you shall write him. Once more, don't forget the offering. Yours in His name,

T. A. ABBOTT.

1123 *Oak St., Kansas City.*

25c SAMPLE BOTTLE FOR NEXT THIRTY DAYS 10 CENTS.

5 DROPS (TRADE MARK.)

THE WORLD'S GREATEST ROBBER

But all for the Good of Suffering Humanity, for it Robs them of Diseases.

RHEUMATISM, HAY FEVER, ETC.

By the never-failing merit and efficacy of "5 DROPS" many diseases have been robbed of their terror, and the grave of many of its victims. Through the prompt and decisive action of "5 DROPS," thousands have been snatched from the jaws of death and restored to health, happiness and friends. Many a person has been told by the attending physician that they were beyond the reach of medical science. Yet to-day, they live and are a walking advertisement for this remedy, and are likely to reach a ripe old age. This may sound a little skeptical to some, yet it is true, most positively true. We make no exaggerated statement in behalf of this remedy; we hold out no false promises to the sick and afflicted. But we say to all of them, it does not matter how many doctors have treated you, how many remedies you have tried, how long you have suffered, if you have any of the following diseases, you can positively be cured by the use of "5 DROPS," for it never fails: **RHEUMATISM, NEURALGIA, SCIATICA, BACKACHE, ASTHMA, HAY-FEVER, CATARRH, TOOTHACHE, NERVOUSNESS, SLEEPLESSNESS, NERVOUS and NEURALGIC HEADACHES, HEART WEAKNESS, EARACHE, CROUP, MALARIA, DROPSY, CREEPING NUMBNESS, BRONCHITIS, LA GRIPPE,** and kindred diseases. So proof positive are we of the effectiveness and highly curative properties of "5 DROPS," backed by the many thousands of testimonials received from grateful persons from every part of the country, that we are fully warranted in saying that "5 DROPS" is daily curing more people than all the remedies on the market combined, and in cases of Rheumatism, it is curing more than all the doctors combined, for they cannot cure chronic Rheumatism. "5 DROPS" can and does cure it, regardless of how severe, or how long standing. "5 DROPS" is not alone the best remedy on earth, but is also the cheapest, for a dollar bottle contains 300 doses. Price per bottle, $1.00, prepaid by mail or express, or six for $5.00. Sample bottles, 25c., but for the next thirty (30) days will send sample bottles for 10c. Agents wanted. Address

SWANSON RHEUMATIC CURE COMPANY, 160-164 E. Lake Street, Chicago, Ill.

Last Reminder for Foreign Missions.

Comparing the receipts for Foreign Missions for the week ending Sept. 15th with the corresponding week, 1898, shows the following:

	1898	1899	Gain
Amount,	$355.22	$2,346 47	$1,991.25

This was a good week. The whole amount received to date is $134,773.26. It will require $15,226.74 to bring us up to $150,000. We are not without hope of reaching it. The time is short, however, and what is done must be done quickly.

Remember, the books of the Foreign Society close for the current missionary year, Sept. 30th, 1899.

This is our last reminder for this missionary year. We are still hoping to be able to report $150,000 at the great Jubilee Convention. This can be done if generous friends will act at once.

Send to F. M. RAINS, Treas.
Box 884, *Cincinnati, O.*

Illinois Headquarters, Cincinnati.

The committee on state headquarters cannot undertake to do the corresponding for one hundred and more persons from Illinois, who may happen to stop at the Palace Hotel, which has been selected as headquarters. If you want a room at the Palace do your own corresponding with W. H. Maxwell, Manager Palace Hotel, Cincinnati, O., and tell him the kind of accommodations your desire. When you have made satisfactory arrangements with the manager of the hotel, then we would be glad to have your name as one who has secured a room at the state headquarters. The rates are $1 a day for lodging, and $2 for lodging and meals. Apply at once.

I have just had the following word from Mr. Maxwell: "Our rooms at $1.00 and $2.00 rate for only two people in a room have all been engaged, and at present we can only arrange at this rate to put the ladies together and the gentlemen together, with three or four in a room."

J. E. LYNN, Chairman Com.
Springfield, Ill.

Church Extension.

RECEIPTS FOR SECOND WEEK IN SEPTEMBER.

Individual receipts for second week of September, 1899	$740.20
Individual receipts for second week of September, 1898	619.26
Gain	$120.94
Receipts from 112 churches, second week of September, 1899	$899.16
Receipts from 77 churches, second week of September, 1898	567.37
Gain, 35 churches	$331.79

Gain over same week last year, $452.73.

Average contribution of churches, second week, 1899, $8.03.

Average contribution of churches, second week, 1898, $7.37

Total receipts for the first 16 days of September, 1899, $4,481.42; a gain of $1,367.36 over the same time last year.

Remember there is only one more Sunday in September in which to take the collection. Remittances should be made to

G. W. MUCKLEY, Cor. Sec.
600 *Waterworks Bldg., Kansas City, Mo.*

The Home Offering.

Comparative statement of receipts to the American Christian Missionary Society for the week ending September 16, 1898, and 1899.

	1898	1899	Gain
No. Churches contrb'ing,	28	55	27
" C. E. S. "	7	24	17
" S. S. "	2	5	3
" C. W. B. M. "		2	2
" Individuals, "	13	1,143	1,131
" other contributions,	4	1	3x
Am't cont. by Churches,	$457.23	$1,046.68	$ 589.45
" " " C. E. S.	26.25	99.05	72.80
" " " S. S.	6.72	46.37	39.65
" " " C. W. B. M.		2.00	2.00
" " " Individuals,	130.00	1,819·05	1,689.05
" of other contributions,	183.02	4.00	179.02x
Total,	$803.22	$3,017.15	$2,213.93

Loss x

There are many more of our churches, Christian Endeavor Societies and individuals wishing to have a part in the great Jubilee offering of $100,000 for Home Missions. Please remit promptly, for *our books close September 30th.*

BENJ. L. SMITH, C. C. SMITH, } Cor. Secs.
Y. M. C. A. Bldg., Cincinnati, Ohio.

WANTED

A man or woman to travel and appoint agents. Salary, $75 per month and expenses. Rapid promotion. We also want local workers, to whom we guarantee $3.00 per day. Position permanent. If you are out of employment, or employed at unsatisfactory wages, write us. The WORLD Co., 3941 Market St., Philadelphia, Pa.

Evangelistic.

MASSACHUSETTS.

Brockton, Sept. 12.—Three additions last Lord's day.—G. A. REINL.

NEBRASKA.

Sterling, Sept. 11.—Lawrence Wright closed a successful meeting here. Bro. Wright's ability as a lecturer is a great help in a meeting. Seven additions; six by baptism, one by statement.—T. A. MAXWELL.

MICHIGAN.

Mt. Pleasant, Sept. 12.—Wife and I closed a two weeks' meeting at Gilmore, Mich., resulting in nine confessions; two were not immersed because of parental objections. Some heard the gospel for the first time and witnessed for the first time a baptism by immersion. Seed has been sown in many "good and honest hearts."—MEADE E. DUTT, evangelist.

TEXAS.

Ballinger, Sept. 10.—One baptism at our last appointment at Brownwood (Sept. 3). The work at both Brownwood and Ballinger is in splendid condition.—HENRY A. MAJOR.

Texarkanas Sept. 15.—Three additions to this church last Lord's day; two by letter, one baptism. Our hot weather is now broken, so that we hope for a revival in all our church interests.—T. F. WEAVER.

KENTUCKY.

Lexington, Sept. 11.—I am in a meeting here. This is a mission church on the South Side. Young Bro. Russell is pastor. The meetings are held in a tent. My address for September is 444 E. Main Street. Closed a good meeting at Hillsboro, O., just before coming here. Raised the old church debts so that the Church Extension loan can be paid off this year.—J. V. UPDIKE.

Mayslick, Sept. 13.—There were three additions, September 10 to the Church of Christ at this place.—GEO. P. TAUBMAN, minister.

KANSAS.

Winfield, Sept. 9.—We held a meeting at Atlanta during August which resulted in 27 additions to the church. Lot purchased and building and soliciting committees at work to raise funds and build a home. This church will soon be enrolled among the aggressive churches of Kansas.—P. H. GUY.

Waterville, Sept. 8.—The six weeks' revival meetings at Waterville, by Sister Clara Hazelrigg, closed August 14, with 35 added to the church; 22 by baptism and 13 by letter. After resting a week Mrs. Hazelrigg commenced a series of meetings at Blue Rapids where a church and Bible-school have already been established.—E. R. CALLITHAN.

TENNESSEE.

Bells, Sept. 7.—The writer began a meeting at Bells the second Sunday in July which resulted in 21 additions. From Bells he went to Alamo and continued a week with 20 additions and from there to Crockett Mills, where there were 88 additions. These meetings were held without a day's vacation and in the same community. Our tent meeting here is getting along nicely.—J. L. HADDOCK.

Springfield.—Just closed a meeting in Springfield, six additions; four by baptism and two from the Baptists.—LOVIS D. RIDDELL.

Chattanooga, Sept. 14.—I have just closed a meeting of eight days at Arlington. Eight were added to the church. Seven baptisms and one from the Baptists.—W. M. TAYLOR.

INDIANA.

Greencastle, Sept. 12.—Two added by statement at Sommerset Church last Lord's day.—L. V. BARBEE.

Clinton, Sept. 14.—Held a short meeting at New Maysville with six confessions; four of these from heads of families. F. W. Lough, of Waynetown, was my singer, and his work greatly pleased pastor and congregation.—OSCAR E. KELLEY.

Franklin, Sept. 11.—Yesterday at our regular meeting at Hartsville a young man made the confession. A. S. Orcutt, of Indianapolis, helped me in a short meeting at Christian Chapel, which resulted in eight baptisms. Bro. Orcutt did most of the preaching. He is a good man, and an excellent preacher of the New Testament gospel.—WILLIS M. CUNNINGHAM.

ALABAMA.

Birmingham.—Two additions here last Lord's day and one Sunday before last. I held a meeting in August at New Hope and Plantersville with 22 additions, and one at Bethel, Ga., with three additions.—O. P. SPIEGEL.

Deer Park, Sept. 12.—Closed the meeting at Merrill, Miss., last Sunday night after 16 days with 10 people who will become charter members of the church I expect to organize there next Sunday. Three baptisms, six (already baptized) from the Methodists and one from the Baptists. There was not a single member of the Christian Church at Morrill when meeting began, and as this was my first meeting as a preacher and almost my first sermon, I feel like singing, "Praise God from whom all blessings flow." I will locate at Merrill for the present.—DE BYFORD MCCANON.

SOUTH DAKOTA.

Brookings, Sept. 4.—The tent meetings at Brookings, conducted by the writer and Miss Pearl Wiley, closed last Sunday with an organization effected numbering over 40. One or two have not yet been received who came out during the meeting. Three elders, two deacons, a church clerk and a superintendent of Sunday-school were elected. They will not build, as two or three church buildings in the place are for sale. The court-house will probably be used until a building is bought. Brookings is the most desirable city in South Dakota to establish our plea, as it has the State College of Agriculture. It is a town of 3,000 people, the county-seat of Brookings County, and is one of the most beautiful towns in the Northwest. A pastor will take charge of the work there at once. We are now in another very promising meeting at Defiance, Ia., their second meeting there this year. Address them there for meetings.—MILO G. CUMMINGS.

VIRGINIA.

Manchester, Sept. 11.—The church here generously gave me the month of August, which I spent in preaching. I assisted John P. Givens at Perseverance, Lunenburg county. There were 12 baptized and several reclaimed; 11 of these came out under Bro. Givens' preaching. It was his farewell sermon. The Perseverance and New Hope congregations gave him a beautiful gold watch. He is very greatly loved. He is at Chicago University equipping himself to preach more effectively. I preached eight sermons at Horse Pasture, my old home church, with nine confessions. Preached one sermon at Hairston's Chapel, with four additions, one being an uncle 85 years old. He is strong and vigorous and happy. I preached six sermons at Mayo and nine were saved. Bro. T. J. Glenn and W. C. Clark assisted me some by prayer and exhortation. Bro. Glenn finds time from his business to preach some. He recently preached seven sermons at Glenn's Chapel, N. C., with 14 additions. He preached a few sermons at a point in Henry county with four added; one being young Bro. Dameron Deshazo, who expects to prepare himself to preach. He is bright and hopeful. I preached two sermons at One Well, the home church of the greatly esteemed D. H. Spencer, who has gone to his reward. Also preached two sermons at Pleasant Grove. During my trip I preached 24 sermons, baptized 32 and reclaimed several. I preached here yesterday. One confession at night. Bro. Cary E. Morgan is expected at the Seventh St. Church, Richmond, next Lord's day. Bro. H. C. Garrison begins the fall work under auspicious circumstances, and Bro. Maxwell enters the work at Third Church under renewed energy. The congregation is pushing the new building to completion. The indefatigable F. M. Anderson is greatly assisting our brotherhood in behalf of state work. He is succeeding admirably.—J. A. SPENCER.

ILLINOIS.

Galesburg, Sept. 11.—One addition to the church at this place yesterday.—C. H. WHITE.

Ingraham.—Ten confessions here last night. J. V. COMBS.

Jacksonville, Sept. 12.—Scoville and Hueston began here yesterday, assisting me in a meeting. Started off with fine audiences and two additions first night.—GEO. L SNIVELY.

Pellonia, Sept. 8.—We are holding the closing meeting of the tent meeting season here. Great audiences, meeting two weeks' old, five added to date, six boat excursions next Sunday. We will be ready for fall and winter work by November 1st, in either protracted meetings, church, institutions or lecturing.—W. H. BOLES AND DAUGHTER.

Carrolton, Sept. 11.—One confession last evening at our C. E. prayer-meeting. Some visible results of our work are seen in this conservative and unspiritual city.—J. SEYMOUR SMITH.

Carlinville, Sept. 8.—We closed our meeting at Atwater Monday, under the preaching of J. W. Knight. There were 55 added to the church; 42 by baptism and only 25 days' work. When the brethren work God gives increase. The entire church is made stronger by having been at work during this meeting.—GUY B. WILLIAMSON, singing evangelist.

Our meeting at Wythe (Warsaw) closed Saturday night, 16 additions, besides the good done to the church. Much of the good done was the result of the excellent singing done by Bro. Francis.—G. E. WILLIAMS.

Ingraham, Sept. 15.—Meeting goes on with 40 confessions in four days; we coninue.—COOBS AND HUNSAKER.

Jeffersonville.—Closed my first meeting this season at this, my old boyhood home. There were 10 added in 15 days, all adults and all baptisms.—S. S. LAPPIN, state evangelist.

Mt. Pulaski, Sept. 7.—Closed a 24 days' meeting with Union Church near Greenfield, resulting in 17 added to the church; 14 by baptism.—C. B. DABNEY.

MISSOURI.

Plattsburg, Sept. 16.—Our big tent meeting is increasing in interest; large crowds and a large chorus of singers. Four confessions last evening.—S. M. MARTIN AND V. E. RIDENOUR, evangelists; T. H. CAPP, pastor.

Blue Mound, Sept. 15.—Bro. Worl has just closed a meeting at Mt. Hope Church with 20 additions; one from the Baptists, one from the Methodists, two by letter and 16 by baptism.—F. M. B.

Riggs, Sept. 16.—Meeting here starts off nicely. I have disposed of my interest in the school at Middle Grove, that I may give my whole attention to the gospel ministry. My next meeting will be at Richfield, Ill. Those wishing my services address me here for the next three weeks. Prof. W. Moore Jones, A. B., Ph. D., succeeds me as principal of Roberts Academy.—T. L. NOBLITT.

Rock Port, Sept. 12.—Fine meeting here on Lord's day, and one addition.—S. W. GLASCOCK.

Higginsville, Sept. 4.—Became pastor here September 1. Had five addition at Butler last Sunday.—ANDREW SCOTT.

Neosho, Sept. 16.—Closed a meeting of two weeks at Grau, I. T., last Lord's day night; 18 additions, enrolled names for a congregation. Will visit that point again in Octob r.—A. C. MATHIS.

Mooresville, Sept. 15.—I have just closed a three weeks' meeting here, with 14 additions; 10 by baptism. I go from here to Mt. Ayr, Iowa.—L. C. SWAN.

Canton, Sept. 11.—Since last report I have had five additions at New Bloomfield, four at Laddonia and two at Salt River Churches. I love the C. E.—J. D. GREER.

Farmington, Sept. 12.—We have just closed a short meeting at Mine La Mott, with six additions. The general outlook for the work there seems good. We are quite hopeful for the church here. Bro. A. B. Moore, of St. Louis, has been secured for a meeting with us in October, and we are getting ready for the strongest pull ever made by the church in Farming on. We also expect to have more readers of the leading paper of our brotherhood soon.—A. M. HARRAL.

Blythedale, Sept. 15.—Our meeting goes grandly on. Thirty additions. We go next to Unionville, to assist Bro. Prunty. There are quite a number of calls from Missouri, Iowa, Kansas, Indiana and Illinois we can not possibly fill. One or two more will be all we can fill before moving to Texas.—MORGANS & DAUGHTER.

A. P. Young recently closed a fine meeting at Richland.

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Family Circle.

A Memory.

BY ADA M. ESTES.

Brown bees buzzed in the clover,
Crickets chimed in tune,
The sunbeams danced and glinted
To perfect a day in June.

Ripe cherries rolled from the treetops
Where birdlings warble sweet,
Roses peeped from the hedgerows,
Daisies bloomed at their feet.

Three children, born to be happy,
Played in this garden fair,
And their peals of silvery laughter
Rang out on the fragrant air.

An angel passing above them
Halted—in love I ween—
And seeing its heavenly beauty,
Threw a kisss upon the scene.

It floated in mistlike lightness
Above each dewy pearl,
Then fell, with the angel's blessing,
On the head of our baby-girl.

She turned her face in wooing
Up to the angel bright;
He smiled to see it flooded
In a halo of saintly light.

He wrapped his wings of beauty
Around our baby fair,
And left but a precious memory
And a curl of golden hair!

Madge.

MINNIE E. HADLEY.

If she had any other name, no one ever heard it.

"It answers to the name of Madge," said the pale, consumptive mother, fifteen years ago, when she left the tiny little waif under the charge of Madam Maguire, at a third-rate boarding house in the city of N——.

The mother had been an actress and a sweet-voiced public singer of good character, but her health giving way she was obliged to retire into the hospital to die, leaving her child under the care, or rather the carelessness, of cold, hard-hearted, ignorant Madam Maguire.

In spite of the liberal contribution of kicks, cuffs and blows by different members of the Maguire family she grew to be a rather pretty blonde of fifteen, with bright, laughing eyes and plenty of curls, when the yearly allowance left by her mother suddenly gave out, and along with it Madam Maguire's patience.

"There's no use a keepin' the gel any longer, now her money's giv' out, an' she's no earthly good heyer," said Madam Maguire to her stupid, growling husband.

"She's everlastin' a gadin' off ter them parks a watchin' the flowers an' a tryin' ter sing like the birds she hears. Better advurtus an' git her a place down country some'ers."

Miss Barbara Jenkins, a very aristocratic maiden lady, who lived "down country," answered the advertisement, and thus a new phase of Madge's life began.

It was a beautiful summer cottage, that of Miss Barbara's, half covered with vines and surrounded on all sides by a broad expanse of shady, velvety lawn, dotted here and there with great circular patches patches of bright-colored geraniums, while on one side the great lazy river went lounging idly off into the distance. Just across were some great blue hills which majestically towered their heads in saucy rivalry.

Off in another direction were the handsome summer residences of the wealthy city people.

"That 'castley-looking building yonder," said Miss Barbara with great dignity on the evening that she drove Madge for the first time in sight of her new country home, "is the summer residence of the Montmorencys, a very aristocratic family with renowned antecedents, one of which is said to have sat in the very presence of Queen Elizabeth herself. I am now crocheting for young Miss Helen Montmorency a necklace from the solid gold thread which embroidered the coat that he wore upon the occasion. I do a great deal of fancy work for them, and one time they invited me to tea."

The last utterance gave Miss Barbara such a thrill of pride that she struck the lazy old horse an extra cut with the whip to wear off her surplus emotion.

"Oh! Beg pardon Ma'am!" exclaimed Madge with a little start, for she realized that Miss Barbara had quit talking and that she herself had made no response; in fact, she was hardly conscious that Miss Barbara was speaking at all. The river, the hills, the trees, together with so much other beauty, both natural and artificial, had thrown Madge into a spasm of intoxicated delight, and the words "antecedents," "Queen Elizabeth," "gold thread," etc., wrought no more impression upon her than the buzzing of so many harmless flies.

"Everything is so beautiful here, Miss Barbara, so very, very beautiful! Oh! I shall be so happy with you, I know I shall!"

But Miss Barbara's pride had been slightly wounded by the careless indifference of a few moments ago, and she answered coldly.

"You'd as well know your place, Miss, right at the start. I bring you here to do my work and not as a companion. Those I choose from the wealthy city people around here in the valley. I'm somewhat poor, but I'm as proud and aristocratic as any of them, and so am taken in."

"I am told you like to sing," Miss Barbara continued, "but I must forbid it while you work for me. Neither must you indulge your taste for reading. I've always held to the idea that it isn't best for working people to read much. It makes them impracticable and too high-minded for the sphere they occupy."

"And remember, child," she continued, growing somewhat sterner, "you are never at any time to enter my sitting room without my special permission; you shall be treated just as all the other working girls about here are."

Had Miss Barbara forbidden her to take a trip to the north pole without special permission, it would have been as much in place, for of all things that Madge least desired, one was to sit in the house and talk to Miss Barbara while Dame Nature was so cordially bidding with all of her many outdoor attractions.

The first three weeks at Miss Barbara's passed rapidly and happily for Madge in spite of her mistress' cold formality and great strain to maintain her aristocratic equilibrium.

"I must drive into the city this morning," said Miss Barbara one bright day.

"Stay outdoors as much as you like, but be sure that you lock the back kitchen door, keep a sharp lookout and don't meddle."

Madge would have been offended at the last injunction had she not been longing for several days to peep inside of the bright-colored books that she had seen so carefully arranged upon the whatnot in Miss Barbara's room one evening, as she carried up a cup of tea to her mistress.

"There is no harm in it," she persuaded herself at length. "The minister said only last Sunday that people who are dying to read should have the opportunity."

So seizing the bunch of keys which Miss Barbara had entrusted to her keeping, she tip-toed to the sitting room, unlocked the door very stealthily, stepped inside and locked herself within.

Selecting a red-backed copy of "Jane Eyre," she raised both windows, nestled herself down very comfortably in Miss Barbara's big willow chair and was soon lost to everything but the fascinating story.

The cool river breeze came through the open windows and touzled her pretty blonde curls, the luxurious rose fragrance tickled the end of her nose, the birds poured their sweet carols into her ears, but Madge was unconscious of it all. Two hours passed thus when suddenly, tat, tat, atat, sounded something in the room near her.

Madge gave a little jump and looked all around.

"What on earth *is* it?" She held her breath and listened. All was still.

"'Twas only a mouse. How foolish I am!" and she settled down into the chair again. Rat, tat, tat, tat, tat, came the noise again, louder and longer than before. Some one seemed to be tapping at the window, and for the first time in her life Madge was thoroughly frightened.

With a bang she shut the windows, tossed the book into its place and hurried from the room. Locking the door after her, she hardly dared draw her breath until she reached the kitchen where Tabby and Fido were lying peacefully, bathing in the sun.

There could have been no one about the house, else Fido would have barked, as he always did at the slightest sound of an unusual character.

Madge was thoroughly puzzled. "But whatever it was," she said to herself, "Aunt Barbara must never know that I was in her room. Everything is just as I left it and she would only fly off on one of her tangents for nothing."

So she decided it, little dreaming of the trouble that would follow in the wake of this resolution.

Evening came at last without any further solution of the mystery, and with it came Miss Barbara.

"See what I have brought you, child," she exclaimed in softer tones than usual, as she rushed into the dining room where Madge was setting the supper and threw upon the table a package of bright-colored ribbons and hose.

"Faithfulness always has its reward. You didn't go near my room to-day did you?" and Miss Barbara's soft, dream-

like tones immediately hardened down to stern reality.

"No," answered Madge in a quick, careless tone, as though she had hardly heard Miss Barbara's question, and immediately she turned aside her head to hide the little flush of guiltiness and began scolding Tabby,who was every opportunity tangling herself up with Madge's feet.

"There! That's all over with," and Madge drew a long sigh of relief as she heard Miss Barbara unlock her door and enter her room. "Of course she would find things just as she had left them. But the next minute Miss Barbara was back to the dining room, her cheeks very pale her eyes flashing fire and her lips fairly quivering with rage.

"How dare you! how dare you!" she shrieked.

"You renegade! You thief! You have been into my room and *stolen*, yes deliberately *stolen*, the gold thread out of which I was crocheting Miss Montmorency's necklace. It was worth at least twenty dollars to any one and invaluable to her as a relic of the ancestor who sat before Queen Elizabeth herself.

"Give it back to me or I shall arrest you; I'll imprison you; you shall go to the workhouse this very night!" and Miss Barbara stampted her feet with hysterical rage.

"But, Miss Barbara," stammered Madge, who was so surprised she could scarcely find her tongue.

"Hush! hush! not a word. Don't I understand it all? "Here's the empty spool from which you unwound all the thread. It was lying on the floor by the window. "And *here*, what do you call *this?*" With a sarcastic fling she hurled into Madge's face one of the little knotted, fady ribbons with which she had tied either side of her curls that morning.

"I found it in my room in the willow rocker. You're not sharp enough for a thief."

In vain did Madge try to explain just what had happened and to convince Miss Barbara of her innocence of the theft, although she had gone into the room just to read a book, and that she had heard the strange noise and rushed out.

"A likely story you have hatched up, Miss. The girl who will lie once, will lie twice, and the girl who will lie twice in succession will steal. Bring me that gold thread before morning or I shall arrest you and off you go to the workhouse on the first train. If you do bring it you go back to Madam Maguire's, straightway. I'm through with you once and for all. The house of Miss Barbara Jenkins will not be disgraced by harboring a theif under its roof. Don't speak to me again unless you bring the thread and pack up your duds to go, either one place or the other."

Poor Madge! There were but two ways before her, and both were dark and dreary. "Go back to Madam Maguire's with all of her cruelty and coarseness cooped up in that little hot boarding house"—she would die first. "Go to the workhouse"—she shuddered at the very thought. Women and girls who went there were very, very wicked, she had always heard.

There was a little log out in the edge of the forest where Madge was accustomed to sit and watch the sun go down into the river. With a sad heart she directed her steps thither this evening,not having tasted a mouthful of supper.

The most painful part of it all was her own sense of guilt. Her entrance into the room and her lie to Miss Barbara had cast a stain upon her character which, it seemed to Madge just now, that all the waters of the mighty ocean could never wash away.

However, the little forest spot seemed to welcome her. Somehow she felt nearer to God there than anywhere else. But everything had on it a quiet, good bye aspect. The chirp of the cricket, the twitter of the birds, the rustling of the leaves and all the little woodland sounds which heretofore had seemed so gay and sprightly were now sad and mournful.

Miss Barbaaa had forbidden her to sing, but now she felt that she must give vent to her sorrow in some way, and looking straight up to the beautiful heaven of God her soul went forth in a plaintive little air of grief and penitence.

"My! what a lovely voice you have, child! But how sad you seem. Come, tell me all about yourself."

Madge turned with a little start and beheld the beautiful, kindly face of Helen Montmorency.

"Oh! it is you; I saw you pass Miss Barbara's the other day. I'm so glad you've come to me just at this time. Will you sit by me on this log while I tell you something?" pleaded Madge in tones of mingled joy and sorrow.

Seating herself on the log close beside the homeless girl, Miss Montmorency took the poor little sunburned hand in her pretty white one and heard the simple, honest story through.

Madge told her all—the strange noises, her own lie, Miss Barbara's threats, her horror of Madam Maguire and the workhouse.

"Why you poor, dear girl!" said Miss Helen, smoothing the blonde curls caressingly, "I'm sure you are innocent, else you never could have sung as you did just now. But your story is a strange one and the falsehood is against you."

Then both the girls,of near the same age, sat hand in hand, quietly gazing at the sun's reflection in the river beyond.

It was growing dark. They must separate in a few moments. Something must be done to save Madge from either of the cruel fates pointed out to her—but what was the better way out of the difficulty?

The moon was just rising over the treetops. Suddenly Helen gave Madge's hand a terrific squeeze and pointed toward a clump of blackberry bushes that skirted the forest.

"Look, quick!" she cried. "See! see! yonder it is,right down among the bushes!"

Madge looked in the direction pointed out to her in a dazed, stupefied sort of way, feeling that something terrible was about to happen.

The next moment Helen was bounding toward the bushes, and stooping down she drew out a shining little round thing that looked like a mass of gold as she held it there in the moonlight.

"Why,you stupid little goosie!"she went on, "Don't you see its the everlasting gold thread all woven into a neat little bird's nest? Birdie has flown into the window while you were reading and seized the shining thread in his mouth and has unwound the whole thing and made his nest of it. It was the spool unwinding that rattled against the legs of Miss Barbara's workstand and made the queer noise. What a capital little joke he played for you!" and Helen fairly danced with delight to know that Madge was innocent.

Madge was fairly dazed at this sndden transformation of affairs, but she managed to collect enough of native wit to say very quietly, "Please come with me to explain to Miss Barbara?"

Away they rushed to Miss Barbara's cottage, on the very wings of the wind. Of course, she had to believe Miss Helen's story—but the lie and the sly entrance into her own private room she never, never could forgive, and she remained firm in her determination that Madge should go back to the Maguires.

"Don't cry so, dear," said Helen, as she bade Madge good-night. "I will see you again to-morrow before you go away."

Early the next morning Miss Barbara received a call from Helen's mother.

"We have decided to take Madge to live with us," she said. "I can forgive the lie as I know she has suffered for it,and I even doubt if it would have happened at all under different circumstances. I am told she has a wonderful voice and a great thirst for reading. Both must be cultivated. It were a sin greater than any lie to cause her to dwarf the talents that God has given her."

And so a third time in her life Madge found a home, but this was to be permanent; for though she is now a woman grown and earning her own living by singing in one of the large churches in the city of N——, yet she still finds a warm welcome at the home of the Montmorencys. While God was wonderfully merciful to her in this her first disobedience and sin, yet she was too wise to ever dare or even think of repeating it. Those few hours of intense suffering had made her a better girl; but Miss Barbara never ceases to wonder why it is some people can do such "awful things" and yet "get on," "just as if nothing had ever happened."

Washington, C. H., Ohio.

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You've got to do either, for pain is sure to come. It comes to all. It may be a cut, a burn, a sore, an inflammation, or it may be the warning or symptom of some organic disease; one way or the other you'll have your share of it before long.

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The Hopeful View.

BY J. H. STARK.

I may not know my mission, and what I best can do;
I may not know life's vision, that lies beyond my view;
But this I know with sureness, that gives me joy and peace:
My Father knows me truly—from sin he'll give release.

I may not have the learning of bards and sages old,
Nor may I know the meaning of all that life enfolds,
But I know enough of duty to lead me in the right;
I know that Jesus guides me to heaven's eternal light.

I may not preach the gospel beyond the distant seas,
Nor waft God's glad hosannas upon the Orient breeze;
But I may speak a message to those who're near my side
That may cause a soul in bondage to in Christ be sanctified.

I may not give by thousands to send the gospel light,
Nor may I send God's heralds to scatter pagan night;
But I may give my "littles" from out my humble store,
That those who lie in darkness may have the gospel lore.

I may not see my Savior with eyes of mortal sight,
Nor the home that he's prepared me in regions of delight;
But I know when fails this house in which this spirit dwells,
I've a home that is eternal—a house without farewells.

I may not see the angels that hover by my side,
Nor touch their golden pinions, with glory beautified;
But I may hear their whisper, if I am near the cross,
And count heav'nly service profit—earthly service loss.

Virginia, Ill., Sept. 5th, 1899.

Too Big for His Boots.

With great trouble a small body of men were hoisting a heavy log to the top of a blockhouse that was being repaired, after an assault in one of the campaigns of the War of American Independence.

As the log swung to and fro the voice of a little man was heard encouraging the workers with a "Heave away! There she goes! Heave ho!"

By and by there rode past an officer in plain clothes, who asked the little man why he did not help the others.

"Sir," was the pompous reply, "I am a corporal!"

"Indeed," said the other, "I did not know that; I ask your pardon, Mr. Corporal."

Dismounting without further ado, the officer lent a willing hand till the job was done. Then, wiping the honest sweat off his brow, he turned to the little man and remarked:

"The next time, Mr. Corporal, you have a bit of work that in hand, and too few men to do it, send for the commander-in-chief, and I'll come again and assist you."

With which offer and rebuke General Washington left the astonished corporal to his own reflections.—*Union Gospel News.*

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Sins of Omission.

T. HENRY BLENUS.

Many persons seem to consider sins of omission among their least offences. Yet on account of these the Savior has passed the sentence of condemnation. Because ye gave no bread to the hungry, no water to the thirsty, no raiment to the naked, no relief to the oppressed and did not visit those in prison, therefore "depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels." What we sometimes, perhaps, consider the inferior and secondary duties of daily life Christ intends should determine our characters rather than those striking and splendid virtues and spectacular demonstrations of piety. Men may build magnificent temples and possess no love for God. Men may give to the cause of religion largely of their means and possess no religion that is real and heartfelt. Human life is not made up of great public events, arresting wide attention, but of minute occurrences. We can better judge of the true spirit and genius of a man's temper by his conduct in minute affairs than by singular and uncommon situations. A miser may make a feast and still be a miserly, stingy, grasping wretch. It is not the striking events, but the daily attendance to the little things, perhaps never mentioned, because little observed, that marks the true character. There can be no stronger proof of a degenerate heart than the inclination to disobey God in things that we esteem of little consequence.

We stand affrighted and lift up our hands in holy horror in the presence of great iniquities and heinous offences of a public nature, while at the same time we pay little attention to what we term the lesser sins of evil thoughts, evil words and deeds, commodious falsehoods and constant deceits, the neglect of God, the growing hardness of heart, the vanities of human imagination and the unfruitfulness of life. But because, as the Master teaches, we have given food to the hungry, drink to the thirsty and clothing to the naked and such performances of life in which there must be on our part sincerity of heart and motive, because we had no desire or expectation that such actions would be made public and because their practice had grown so much into our character that we hardly thought it a virtue to do them, we can have the splendid final acknowledgment of our King, "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

An Unusual Wedding.

[Since announcing in our Personal column this week the marriage of Prof. W. E. M. Hackleman and Miss Pearl D. Conner, in Irvington, Ind., we have received the following account of the unique ceremony by which their vows were sealed, and think it worthy of a place in our Family Circle. Too often the vows at the marriage altar are treated too lightly, and this example will help to emphasize their sacredness.—EDITOR.]

"A surprise was in store for a family reunion at the home of Mr. and Mrs. A. W. Conner, in Irvington, last night. It was an impromptu gathering, called together by Mrs. Conner. A wedding was unexpected, and the ceremony by which Miss Pearl D. Conner, daughter of the house, became the wife of Mr. W. E. M. Hackleman, was a novel one. At 6:30 o'clock Miss Conner entered the room, carrying the old family Bible; placing the book on a table she said, 'I bring to you to-night the old family Bible which once belonged to my beloved and lamented grandfather. By making this book the center of his home and personal life he has left to his children and grandchildren the richest possible inheritance—a godly example. Cherishing in my heart the memory of this heroic Christian father, who counted the love of home and the character of his children worth more than all the wealth of the earth, I, upon this sacred volume, offer my heart and hand to be joined in holy wedlock with him who has vowed his love for me.'

"As these last words were spoken, W. E. M. Hackleman, accompanied by his mother, entered the room. Taking his place by the bride, he said: 'And I, your devoted lover, placing upon this sacred book this ring, emblem of undying love, offer you my fortune, my honor and my love. Joining my heart and hand with yours, I am prepared to take those vows that shall make us one.'

"The bride's father, the Rev. A. W. Conner, stepping before the bride and bridegroom, requested them to kneel while the Rev. James W. Conner invoked the presence of God. Following this prayer the bride and bridegroom said: 'By the sacredness of the volume which lies under our hands, before God and the witnesses here assembled, visible and invisible, we solemnly promise to live together in the holy bonds of matrimony, promising ever to love, honor, comfort and protect each other till death shall separate us.'

"After the usual ring service the bride and bridegroom were pronounced husband and wife.

"The bride is the only daughter of Mr. and Mrs. A. W. Conner. She is associate editor of the Boys' Friend. She has made friends in this and other states by her work with her father and his paper for boys and their friends. The bridegroom, of the Hackleman music house, of Indianapolis, is a singing evangelist of national reputation. He is also a composer of music and a song-book publisher. Mr. and Mrs. Hackleman will be at home at 5522 East Washington Street, Irvington, after October 1."

Worthy of Note.

In papal lands—Italy, Spain, Mexico and South America — only about seven per cent. can read and write. In Bible lands 75 or 80 per cent. read and write.

In non-Bible lands they travel on horseback, donkeyback, etc., and make from 20 to 40 miles per 24 hours.

In Bible lands they go to sleep and travel 1,000 miles in the same time.

In non-Bible lands they have little or no communication. The postman goes on foot, horseback, camelback or donkeyback. In Bible lands they send a message around the world and get an answer in ten minutes.

In savage lands they do not write at all. In half civilized countries they will write you a letter in an hour.

In Bible countries with fast steam press they will print, cut, fold and label 100,000 letters (newspapers) in an hour.

In non-Bible lands they work ox, donkey, camel, etc. In Bible lands they harness the thunderbolt, chain, instruct and make him do man's work.

It would do you good to see him carrying a regiment of men 60 miles an hour, without blowing, panting or tiring.—*Rev. L. C. Rice, in The Observer.*

Broke Her Heart.

In the death of Miss Mary Ann Balten, last evening, Burlington lost the most eccentric character within its borders. Offended because some of her fellow members of the church objected to the lack of style in her dress, Miss Balten, more than twenty years ago, became a recluse. From that time until her death admission to her home was denied to all callers.

During all that time Miss Balten had not crossed the threshold of the house, where she and her brother, J. Russell Balten, lived in retirement. About twenty years ago Miss Balten was an active worker in the Sunday-school of a church in this city. She taught a class. Comments upon eccentricities in her attire by some of the women members of the church reached her ears,and her Sunday-school class was taken from her. She turned her back upon the church and upon the world. Going to her home she closed the door, and from that day to the hour of her death, scarcely a human being, except her devoted brother, has seen her. The neighbors tried to be inquisitely neighborly, but the door was barred against them. When she died offers of help came from every hand, but all were refused. The funeral will be strictly private.—*St. Louis Republic.*

[The above incident shows the danger of criticizing other people unnecessarily and njustly.—EDITOR.]

If I Were You.

[C. D. Meigs, in an article in the Sunday-school Times, Sept. 2, recommends the following, composed by himself for a Sunday-school Rally occasion, to be recited by some very little child.—EDITOR.]

If I were you—
I'd *think* about as *you* think,
I expect.

If I were you—
I'd *talk* abou as *you* talk,
I expect.

If I were you—
I'd *do* about as *you* do,
I expect.

And so, if *I* were *you*,
I'd *think* and *talk* and *do*
Just about as you do,
I expect.

And that is why *I'm glad*
I am *not* you,
And *do* as you do,
But am *myself*,
And do as *I* do.

For, if I were *some of you*,
I'd *think* the Sunday-school
Could get along without me.
I'd say, "'Tis not for me,
But othsrs, all about me."
I'd *do* some things, I fear,
To make some people doubt me.

Now, don't you see how *bad* 'twould be
If *I* were *you* instead of *me?*
And don't see how *nice* 'twould be
If *you* were *me?*

Because, if you *were* me,
Then you would *think* about as *I* think,
I expect,
And *talk* about as *I* talk,
I expect.
And *do* about as *I* do,
I expect.
And then, of course,
The Sunday-school you'd *not neglect*,
As *you* do.
But you'd come *every Sunday*, I expect,
As *I* do.

This recitation can be spoiled by being poorly spoken. Let it be thorughly committed by some child who will not "break down" and forget it.

OUR SPICE-BOX.

"His Honor is at steak," said the waiter when the county judge was at dinner.

* * *

"So they finally froze Johnson out of the company, did they?" "Yes. And I never saw a hotter man in all my life."

* * *

Biker. Are the bicyclists in London required to carry bells and lamps? *Wheeler* (after his trip). No; only fog horns.

* * *

Mamma (putting her little girl to bed). Why, Dorothy, I thought you were going to run a race with yourself. *Dorothy* (undressing very slowly). Yes, mamma, but I'm the one that don't beat, you see.

* * *

After an absence of half a year she had returned. "Did you think of me often, George?" she asked. "Only once, Aggie," he replied, but it was an awful long think—six whole months!"

* * *

First Juryman. What did you think when the judge committed Dobson to prison for contempt of court?

Second Juryman. I was glad he wasn't a mind-reader.

DR. KILMER'S SWAMP-ROOT

Is not Recommended for Everything.

BUT IF YOU HAVE KIDNEY OR BLADDER TROUBLE IT WILL BE FOUND JUST THE REMEDY YOU NEED.

Kidney trouble preys upon the mind, discourages and lessens ambition; beauty, vigor and cheerfulness soon disappear when the kidneys are out of order or diseased.

Kidney trouble has become so prevalent that it is not uncommon for a child to be afflicted with weak kidneys. If the child urinates too often, if the urine scalds the flesh, or if, when the child reaches an age when it should be able to control the passage, and it is yet afflicted with bed-wetting, depend upon it, the *cause* of the difficulty is kidney trouble, and the first step should be towards the treatment of these important organs. This unpleasant trouble is due to a diseased condition of the kidneys and bladder and not to a habit, as most people suppose.

So we find that women as well as men are made miserable with kidney and bladder trouble,and both need the same remedy. The mild and the immediate effect of Swamp-Root is soon realized. It is sold by druggists, in fifty-cent and one-dollar sizes. You may have a sample bottle by mail free, also pamphlet telling all about it, including many of the thousands of testimonial letters received from sufferers cured. In writing Dr. Kilmer & Co., Binghampton, N. Y., mention the CHRISTIAN-EVANGELIST.

Largest Marble Block ever Quarried.

A one-hundred-thousand-pound block of marble was recently shipped from Georgia to Providence, R. I. It is the largest block of marble ever quarried in the United States. It began to approach in weight those huge stones which the ancient Egyptians moved for hundreds of miles and set up in their temples and pyramids long before the Christian era. The Atlanta Constitution gave a picture of the block of marble and the car on which it was transported from the quarries at Marble Hill to Providence. The car was a steel one, and constructed especially for carrying heavy guns for the government. The car weighed 50,000 pounds. The block was 27 feet two inches long, four feet four inches thick and four feet three inches wide. It contained 500 cubic feet.

This is the largest block of marble ever quarried in the United States, so far as is known. The next heaviest shipment of marble on record in this country weighed 60,000 pounds. Georgia marble is highly prized by builders in the North and West, because of its great strength and its proof against weathering.

Among the ruins of Rome many specimens of granula and crystalline marbles have been found. In almost every instance the marbles of granula structure have been reduced to powder in the course of time, whereas the specimens of crystalline marbles are as sound as when they first came from the quarry. Georgia's marbles are of crystalline structure, and therefore will stand for ages.

TO SAVE DOCTORS' BILLS
Use "Garland" Stoves and Ranges.

With The Children.

CONDUCTED BY

J. BRECKENRIDGE ELLIS, PLATTSBURG, MO.

The Red Box Clew.

Well, most of you are in school now, and have been for a week or two. You are already beginning to remember that Saturday isn't like the rest of the days; you have back that well-remembered feeling at three o'clock, when you are a little sleepy and dull and restless, because you ate a good dinner and then have to sit still and smell chalk-dust and musk; for some girls will always use musk; it smells stronger than anything else, and when you've got it on your clothes people are going to know it. A good deed is the same way. When you perform a kind action, its perfume spreads and spreads in your life, and in the life of the person you made happy. Every once in awhile you remember it and he remembers it, and it makes you both feel good. Well, remembering kind actions is just smelling the perfume of a life. But some people don't believe in perfume; they don't use it, not even cologne, and their ambition is to step around without smelling good or bad. They say perfumery isn't good taste; I expect, if they had their way, they would keep the roses and the violets and the walnuts from smelling (you know how walnuts smell, don't you, when they are curled up in their green rinds? and you'd better look out how you open them, too, or you'll get your fingers stained). Now, personally, I don't use perfumery; but I like to be near people that do, if it's a respectable kind (not musk); and I like to hold a perfumery bottle as close to my nose as the neck will let me, and enjoy it; and it may not be fashionable, but the perfume had no business smelling so good if it didn't want me to enjoy it. Well, every life that is worth anything gives out a perfume, and the odor is just as sweet as the person's heart and as true as the person's mind. If you are good, the world will find it out, and it will rejoice because you are here to make things more pleasant. Because you can't be good off in a corner. Nobody can creep out of sight and hide themselves and be good. If you are any account, you are some account to other people. There are a great many people whose lives give out sweet perfume, a delicate, refined influence that you notice at once, that you can't help noticing. And I am sure you want your lives to affect others in the same way; I want mine to. God put you in the world somewhat in the same way you set out a rosebush. What do you do it for? You don't plant the bush so you can raise a lot of thorns; you want real roses, and not artificial ones. Why! what would you think if you went out to your rosebush some fine morning and found that it was covered with paper roses and roses made out of linen? Well, God wants to smell the perfume of your life; he doesn't want you to be an artificial rose, manufactured in a dancing-school or at a card-table. Children, the sweetest flowers blossom in the church.

But how are you going to get your mind in such a condition that it will give out this delicate influence? Feed it on good literature. What your mind needs is history and poetry and Bible and good stories, too. You can't talk about anything that isn't in your mind. If your mind is full of rubbish, your conversation will be nothing but rattle and bump, like an empty wagon. If you read nothing but novels, you will be no benefit to any company. You will be as dull as a hoe, after awhile. You will need something all the time to excite you, and between whiles you will be lack-lustre and heavy. You will hate to see company come, and when they *do* come, you will sit up on a chair and say "No, sir" and "Yes, sir" (if you have been taught to say "sir" at all), and everybody will think, How dull you are! And all the while you will be wishiug they were gone so you could finish your novel, or begin another.

But some people don't like novels or any other kind of reading. Well, they are worse. They *must* interest themselves in something, and if nothing comes along, they hunt something, or *make* something. They visit continually, or sulk because they can't. They get to lounging down town, and you know what that leads to. They don't like home. So there is no other way out of it. If you are resolved to give out perfume in your life, you *must* read some history and poetry and Bible, and get something on board for a stormy day. The Advance Society requires five pages of history a week and 20 lines of poetry. I wonder how many of our members will keep the resolutions for an entire year? Many have already been faithful three quarters. Think what a pleasure it will be to know that you have not missed reading a verse in the Bible every day for a solid year! And a quotation every week from some good author—it may be from the Bible if you choose! D. Harold McIntire has two pets, a dog and a colt, named Flossie, and a favorite quotation:

"One constant element of luck
Is genuine, solid, old tenacious pluck."

Emily Riley, of Kearney, Mo., writes: "I am very sorry to write this letter. One quotation would have put me on the honor list had I learned it. I am going to try again, and I am going to try to get others to join. I am the only member in town." So you see here is one who has the "old tenacious grit," and I am pretty confident she will have "good luck" next time. Carl Swift (10) and Donnie Swift (8) have decided on this for their favorite quotation: "Not only strike while the iron is hot, but make it hot by striking." Mabel Bridgewater says: "I would like to do something for our society, so I send a new name, Miss Lidae Smith, Renfrow, Okla."

Don't forget to send a list of your ten favorite characters of fiction or poetry and your five favorites of history. Of the first class "Jo," in Little Women, is ahead. Now is a good time for people to join the Advance Society and take it along with your school work; it won't take much of your time, and it won't interfere with your arithmetic to read a verse of the Bible every day.

Next week—now listen good!—next week a continued story will begin in this department that it will do you good to read. It's a story about boys and girls, such as you meet every day, and there's a mystery in it, and it's a hard mystery to guess. The story is exciting and full of adventure and conversation and things that happen. Now there are a lot of stories for children that never have anything happen in them. They go on and on, and there is no plot, no interest; it would put a grown person to sleep, and the wonder is the author could keep awake while he was writing it. Well, *this* story, that begins next week, is just as good for grown people to read as it is for children, and it's not about candy nor What Can My Little Hands Find to Do? nor anything of that kind. It is what I say—a *story;* and not a sermon with good little Eddy and naughty little Bobby Black and Billy Bean to lead him into uninteresting mischief. Not but what the story has a moral—it has several; but they don't all run together and get sticky and choke you when you go to swallow the story. And it's a long story, too, and will run for five or six months, and its name is this: "The Red Box Clew." So look out for next week. Well, I believe this is all I wish to brag, at present, over my story. I have been asked why I never write you any poetry; so here is a little piece:

A WISH AND A MORAL.

Wist my papa wuz a grey rich man
An ad more money ni ever see!
Nen I tood wide in a grey big black ta'age
wif glass doors to it
An be as happy zi tood be.
Wouldn't I dwess in booful tothes?
Wouldn't I eat chicken an ice cweam an
Sarah Togie chips an watermelon an
ever ting what was dood?
Dess I would! an I would make
Folkses happy as I tood.
Nen my mamma wouldn't haff
Scwub in mean ole warshing tub,
Face so wed and eyes so tired and her breaf
comin' hard
Wile she wub an wub an wub!
But I hearn dat richy mammas
Don't be bovvered wif dey dirls;
Makes em walk wif duvvernesses,
Doesn't even wet dey turls!
So I dess I be tontented.
Mamma's tired, tourse she is, an you'd be,
too, if you done half she does, *that* I
know!
But it rests her up at nighttime,
Tause she loves her dirlie so.

And the new Honor List: Carl and Donnie Swift, Billings, Mo.; D. Harold McIntire, Avalon, Mo.; Mary M. Fitzgerald, Geranium, Neb.; Mabel Bridgewater, Renfrow, Okla.

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Refined Paraffine Wax

in every household. It is clean, tasteless and odorless—air, water and acid proof. Get a pound cake of it with a list of its many uses from your druggist or grocer. Sold everywhere. Made by STANDARD OIL CO.

SUNDAY-SCHOOL SUPPLIES.

It will not be long before time to order Sunday-school literature for the fourth quarter. Schools that are using the supplies furnished by the Christian Publishing Co., of St. Louis, will be sent, on application, a full set of samples in which will be found up-to-date literature adapted to the needs of all grades of those who attend the Sunday-schools of to-day. Send for samples of our Sunday-school supplies and carefully compare them with those you are now using. We want you to see the kind we are offering. Address Christian Publishing Co., St. Louis, Mo.

Christian Endeavor.

By Burris A. Jenkins.

TOPIC FOR OCTOBER 1.

OUR OWN CHURCH: WHAT CAN WE DO FOR HER?

(Psalms 122:1-9.)

(A meeting to discuss denominational work, led by the pastor.)

One of the effects of the Christian Endeavor movement—while it is broadly unifying in its spirit—has been to render its members true to the various pleas raised by their respective churches. Amongst our own young people we ought to preserve our plea. Of all others we ought to seek for unification, to be sure; but we ought not to forget that we it is who plead for unification. We ought to remember that, paradoxical as it may sound, we exist as a separate body for the express purpose of unifying. We are the one great concrete protest against division. That is our justification for being.

Of all religious bodies in America to-day, none has a more hopeful outlook than we. Our very youth and vitality give us hope. The broad, full, sweeping air of our movement is in keeping with the spirit of to-day. The favorite religious cries of the day have been our slogans from the first. "Back to Christ," "Christian unity," "Bible study"—all these are the words most cheered in the conventions, and they are our own shibboleths and have been from the beginning.

Our young people, then, can do these things for our church:

1. They can inform themselves regarding our plea, by reading the life and writings of Campbell, for whom they will have a profound respect if they read of or after him; by reading the best statements of our purposes as set forth by our great writers.

2. They can be true to our position when they have learned it; true in standing for our purposes in the great conventions, not by offensively thrusting our tenets down others' throats at all, but by gently exemplifying the very spirit of unity in their lives and words.

3. They can stand for the cool, calm sanity and intelligence in religion for which our people have always stood. Our movement was a protest against mere emotional, sensational religionism which had too much sway in the Middle West in the first half of this century. Our leaders said, "What does the Bible say? Come, let us reason together. Let us be sane." So it is ours to preserve this spirit of intelligence and not to be swept away by any waves of fanatical, one-sided emotion.

4. They can maintain the liberty of the gospel. Whether from within or without, attempts are often made to curtail the freedom of our thought. Every great reformer has had to stand up for freedom of citizenship in Christ, from Paul to Campbell. Let us do our own thinking, refusing to be hounded, badgered or bulldozed. Stand fast in the liberty wherewith Christ has made us free.

5. They can stand up for intelligent, honest and unbiased Bible study. Alexander Campbell always demanded to know what author of the Bible he quoted. It made a vast difference with him whether a quotation was from Leviticus or Luke. He wanted to know author, time and place of writing, people to whom written. Everything that could be found out about a sacred book. Strange, isn't it, that among our own people should be found some of us who fear that method of study and constantly decry it as dangerous, when, higher criticism though it is, Alexander Campbell was the foremost man of us who practiced it! Needn't be afraid of Bible study, even though it is dubbed historical or higher criticism. It is a harmless bugaboo—nay, it is a useful scarecrow. It scares off superstitions.

6. We can, furthermore, increase the tolerance of our movement. Christian Endeavor has done this for us very rapidly. The local, state, national and international unions have brought us close to people of all religious complexions, and all people need in this world usually is to get together in order to think more of each other. It is we, of all others, who ought to stand for getting together.

7. Finally, we can deepen the spiritual life of our people. Christian Endeavor is doing this, too. Our people, partly due to the influence of this great young people's movement, partly due to the writings of a few deeply devotional men amongst our older leaders, partly due to the aspirations planted in us all, are deepening daily in our spiritual life.

A friend said to me recently, "As we Methodists are getting richer, we are getting less religious, while as your people are getting older, they are getting more spiritual." Let us hope that the former statement is mistaken, but let us trust that the latter is true; and, Endeavorers, let us make it true!

The Bethany Reading Course on the Life of Christ.

From the correspondence which has come in from the readers who have taken the course on the life of Christ during the past year the following expressions of appreciation may be of interest to those who have not as yet enrolled as members of the Bethany circles.

A young lady at Greenville, Ill., writes:

"I have received from this year's study in the life and teachings of Jesus a clearer understanding of his Word and my duty as a follower of his teachings."

Another, in Troy, N. Y., says:

"The good I have received from this last year's course on the Life and Teachings of Jesus is precious beyond estimate, and I cannot tell you how grateful I feel for having this rare chance open to me. My only regret is that I have not had it before. It never entered my mind before that one could get so near our Elder Brother Jesus, and it seems as though I have traveled with him through all his trials and temptations, thus opening my eyes to the fact that I must bestow upon my fellows all the time and talent that I can spare, and also getting right with God myself. I am sorry that more people have not grasped this opportunity, and wish to thank you for granting me this rare privilege. Trusting that next year's course will be as beneficial as this year's, I remain yours gratefully."

A young man from the same city writes:

"I feel greatly repaid as well as deeply grateful to you for this past year's study. I have been able to grasp the deeper underlying thoughts, principles, motives and duties of the teachings of Jesus. I verily believe that I understand him better, as well as myself. Therefore, I feel equipped to a far greater degree to cope with evil and to bring the unconverted into the kingdom. I indeed feel sorry for those who do not avail themselves of this rare treat and opportunity. Again accept my heartfelt thanks."

From Waco, Tex., a lady writes:

"This course of reading on the Life and Teachings of Jesus has caused me to realize more than ever the exalted character of our Master, the simplicity, purity and utter unselfishness of his life."

A young lady in Blocher, Ind., writes:

"In the study of the Life and Teachings of Jesus we are brought into closer relationship with him. The scenes of his life draw from us both admiration and pity. In admiring a certain character, it is but human nature to imitate as far as one's intellectual capacities permit us to do. So in this book we will not only admire the character of Jesus, but it causes us to try to be more like him and to do the things he wishes us to do. The study of this book gives me a clearer understanding of the New Testament. Things whose meaning I never comprehended before have been distinctly set forth, while on other questions I have obtained more satisfactory views than I before possessed."

Another lady in Fowler, Ind., says:

"I consider the study of the Life and Teachings of Jesus to have been of great value to me, as by the study of this handbook with references we understand more fully the trials, temptations and crosses which our Savior was called upon to bear. We get a clearer insight into his character, it seems to me, both earthly and divine, than we would be able to get from the Bible alone."

A lady in Le Mayne, Pa., writes:

"The *results* of this year's study in these courses are that I have much better knowledge on these various subjects, and the *value* to me has been incalculable in that it has imbued me with an intense desire to *know more*. I can testify that I am a better wife and mother and more help in the church work for having taken up this course of study."

A reader in Deer Lodge, Mont., says:

"It has not only been of value to me, but has been a great help in explaining the life and teachings of Jesus to my scholars. It also leads one to study the life of Jesus more closely."

A lady in Chicago has this to say:

"This course is most valuable in setting clearly before the mind the salient points of that great life. In being brief, yet comprehensive, it affords one a clear conception of the life and teachings of Jesus."

The following are picked at random from a large collection of statements:

"It has given me a clearer idea of Jesus' teaching, that we must not only do what he would have us do, but that we must be what he would have us be."

"I understand more fully the mission of Christ's life on earth by a closer study of the Bible. Many questions have been answered and doubts cleared away."

"I cannot measure the value of this course to me. The study I put on it has helped me more than any Bible study I ever did before. The 'Week of Tragedy and Triumph' alone gave me a clearer idea of the events of Christ's life than I ever had."

"It has shown plainly the life and teachings of Jesus to me, and has been a source of much help in understanding his work here on earth."

"The Life and Teachings of Jesus has been a helpful book to me. While I have not mastered it, I know that I have a clearer and more comprehensive view of his life, with a stimulus to investigate the subject further."

These are the statements of readers concerning only one of the three courses for last year. Considering the fact that there are three courses offered each year and that the coming year is the third in the series of the Bethany work, every new reader has a choice from nine different subjects in three groups, and ought to be able to find just the line of work adapted to his needs. It is believed that if our Christian Endeavorers, missionary and Sunday-school workers and others who are anxious to increase their usefulness, knew the value of these courses they would lose no time in enlisting as readers. They are adapted, not only to class work, but to those isolated from any such association and compelled to follow the work alone. Indeed, very many of the readers belong to this latter class, and though there is value in association, yet the lack of such opportunities should never stand in the way of one's effort to utilize the benefit of the Bethany courses.

Full information concerning the Bethany C. E. Reading Courses may be had by writing to J. Z. Tyler, Cleveland, O.

If you feel "All Played Out"

Take Horsford's Acid Phosphate.

It repairs broken nerve force, clears the brain and strengthens the stomach.

GET READY TO WELCOME DEWEY.

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Marriages.

BURTON—ROBINSON.—At the residence of the bride, Aug. 30th, 1899, J. W. Strawn officiating, Russell P. Burton to Miss Minnie Robinson; both of Randolph County, Mo.

BUSH—HARRIS.—On Sept. 5th, 1899, by Frank W. Allen, and at his residence, Capt. H. T. Bush and Miss Bettie Harris, both of Stanford, Ky.

COOK—HINKLE. —At the home of the bride's parents, Sept. 6th, 1899, by Elder C. Edwards, Payson, Ill., Mr. Fred Cook and Miss Sarah Hinkle; all of Adams County, Ill.

MORLEY—KEY.—In Higbee, Mo., Sept. 6th, 1899, C. H. Strawn officiating, Mr. William W. Morley to Miss Julia E. Key.

QUISENBERRY—FARRELL.—At the study of J. W. Strawn, who officiated, Aug. 16th, 1899, Wm. B. Quisenberry to Willie Farrell; both of Firth, Randolph County, Mo.

Obituaries.

[One hundred words will be inserted free. Above one hundred words, one cent a word. Please send amount with each notice.]

BRECKENRIDGE.

Mrs. Mary. E. Breckenridge was born in Kentucky October, 1836. Died Aug. 31st, 1899. Her maiden name was Scott. She was married to Alexander Breckenridge in 1856. She was persuaded to become a Christian early in life under the preaching of Bro. Payne. Bro. Breckenridge died in 1896. A few short years and she has gone to meet him in that better world. Having no children they gave themselves to caring for orphans; assisting them in getting an education and preparing them for a life of usefulness. The last years of her life, on acount of her afflictions, she had been confined the most part of her time to her home in Edgerton, Mo. But her good works did not cease. She was a regular contributor to the Orphans' Home in St. Louis, Mo., and in order that this good work might not stop at her death she willed $1,000 dollars to this worthy institution. She was a member of the church and always ready to assist in every good work in the community in which she lived. A few weeks before she died she went to see her sister, Mrs. R. W. Beery, who was lying upon a bed of affliction. She had been a mother to this sister when the sister was but a child. Here she was taken sick and died. Here the funeral services were conducted by the writer, Saturnay, September 2nd, 1899, at 8:00 A. M. From the residence of Brother and Sister Beery her body was taken to the cemetery at Plattsburg, Mo., and laid to rest beside the remains of her husband. But her good works live on and many an orphan child will thank God for the life of Aunt Mary Breckenridge. J. W. PERKINS.

Plattsburg, Mo.

JOHNSON.

Thomas P. Johnson was born May 9th, 1825, in Jackson County, Tenn. Fell asleep Aug. 29th, 1899, at the home of his son, J. R. Johnson, in Des Moines. The funeral was conducted by the writer at the old home in Osceola, Iowa. Bro. Johnson moved to Clark County, Ia., in 1854. He was a veteran of the Mexican war, also a captain of the home guard in the Civil war. But best of all, he enlisted in the grand army of the Lord when 16 years of age and proved faithful to end. The first Christian Church in Clark County, Ia., was organized in his home. Four sons and two daughters mourn his loss, but with a blessed hope and the memory of a loving father and wise counselor. Two of his sons have given themselves wholly to the ministry and God is blessing their labors in bringing many souls to Christ. Death to Bro. Johnson was only the gate that opens into a higher life and a better state of things. To him it is the grandest victory; it is all gain. EDGAR PRICE.

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MOORE.

Mrs. Alice Mooore was born in Fauquier County, near Warrenton, Va., and died while visiting her grandson in St. Louis, Sept. 7th, aged 76 years. She was a faithful member of the Hannibal church for nearly 50 years She was very prompt in all her living and never missed a service at the church when she was able to be present. Her husband entered into rest in 1855, and all of her seven children have passed away, but nine grandchildren remain to cherish the memory of a noble Christian life. The funeral services were conducted at the Hannibal church, where she loved so much to be. She has joined the church triumphant.

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MABREY.

S. I. Mabrey was born July 29, 1862, at Bigflat, Ark., and died Sept. 1st, 1899, at Mountain Home, Ark. He became a member of the Church of Christ at this place Dec. 31st, 1882, and and had lived a true and exemplary Christian life and was a devoted husband and precious father to the little family left behind him. The church has lost a faithful member and the community a valued citizen in the death of Brother Mabrey. Peace be to his ashes. A. S. KELLEY.

Bigflat, Ark.

MAUPIN.

Mrs. Rebecca Maupin died at her home in Hannibal, Mo., Sept. 2, 1899, aged 59 years. She was an earnest disciple of the Master and never became weary in well doing, for the last Lord's day of her life she attended the services at the house of God. She leaves a husband and daughter who will miss the counsel and cheer of a faithful wife and loving mother. LEVI MARSHALL.

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Publishers' Notes.

ORGANIC EVOLUTION CONSIDERED,

by Prof. A. Fairhurst, of Kentucky University, was recently carefully read by Wm. Ross Lloyd, of Richmond, Ky., and the following is part of his unsolicited notice of this book:

"I commend this work because it is much needed. It is dignified, strong and clear. Darwin, Huxley, Spencer and other leaders of the evolution theory are met in this book by a Christian scholar and answered in a way that will command their respect for the author."

This book has 21 chapters, 386 pages, cloth binding, and the price is $1.50, postage paid.

QUEEN ESTHER.

Below will be found an extract from a literary notice of "Queen Esther" recently published in the Gospel Messenger, the leading paper among the United Brethren:

"From the book of Esther and ancient history the author gleans the information that he weaves into this charming work and brings out the life of the queen so clearly that one can not help admiring her noble womanly qualities. Here the story is told how an orphan Jewish maiden in captivity arose until she became the queen of King Xerxes and was the means in the hand of God of saving the Jewish race from massacre in all parts of the kingdom of Babylon. As some of the Sunday-school lessons for October will be in the Book of Esther, this book, by M. M. Davis, will be of interest to active Sunday-school workers."

"MOSES, THE MAN OF GOD,"

is the title of a new book by Dr. D. R. Dungan, and will soon be issued from the press of the Christian Publishing Co., of St. Louis. With the completion of this book there will be added another to the list of books on prominent Bible characters issued from the press of the Christian Publishing Co. It would be of great benefit to the student of the Bible to read the entire list of books on the following historical characters mentioned in the Scriptures:

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FREQUENCY OF THE LORD'S SUPPER.

The above is the title of a small paper covered book of 103 pages by N. J. Aylesworth, A. M., just issued from our press. The subject is considered with reference to its nature and uses, or it is a study of the law of repetition in its relation to public worship. The book has nine chapters, as follows:

I. Spiritual Uses of the Lord's Supper.
II. Spiritual Uses of the Lord's Supper (continued).
III. Does Frequent Repetition Decrease the Usefulness of the Lord's Supper?
IV. Two Distinctive Characteristics of the Lord's Supper.
V. Some Conditions of the Conservation of Spiritual Interests.
VI. Relation of the Lord's Supper to the Sunday Morning Sermon.
VII. The Relation of Works to Spiritual Interests.
VIII. Augmenting Effectiveness by Frequent Repetition.
IX. Progressive Enrichment by Association.

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Socialists not Anarchists.

EDITOR CHRITIAN-EVANGELIST:—I notice in the issue of Aug. 24, under Current Events, in speaking of the riot in France, you classify socialists with anarchists. This is not the first time this classification has appeared in the CHRISTIAN-EVANGELIST. It is a mistake. Socialism has nothing in common with anarchism. (See Webster's Dictionary.) And furthermore I assure you that no socialist took part in the riot, unless it was to assist in suppressing it. Socialists, not only in France, but in all countries, oppose and do all in their power to keep down riots. Socialism is the only movement in the world to-day (Christianity so-called not accepted) which tokes a firm stand against all forms of the shedding of man's blood by man. (See the party platform.) It believes in that prophecy of Isaiah, not particularly because it is the prophecy of Isaiah, but because it is according to evolution and belongs to the plan pertaining to man's real liberation from economic bondage in this life; that the time is coming when "swords are to be beaten into plowshares and spears into prunninghooks, and nation shall not lift up sword against nation, neither shall war be learned any more." The truth of the matter is that the socialists are the only party that openly declares itself on the side of Dreyfus; the only party that openly worked for his rehearing, and who show by their actions that they believe in his innocence. I notice also that the public press is publishing incidents from the Paris Commune in comparison to the present trouble. The facts are that then, as now, the Bourgeois Society is trying to make it appear that the scientific revolutionary movement is advocating force and bloodshed. Not so, my dear sir. The truth is that the Bourgeois forced the insurrection, placing the communists on the defense, and they, being organized but locally, were not able to keep it off. Now the revolutionary movement under socialism is international, with truth and intelligence the leading factors alike in all countries. No, Mr. Editor, it was not the socialists, but the military, those who attempted the assassination of M. Labori' who are responsible for the riot. Some people object to the Current Events in the CHRISTIAN-EVANGELIST, but I thing more of them would be better provided they were not so much in harmony with the present system of economics. Our people are certainly in advance of all other bodies professing ta follow Christ in that we recognize evolution and economics more than they all. We disbelieve the faith-only doctrine for, as James says, faith without works is dead. Now the works part is pertaining to this life, the works part of the teaching of Christ and faith to the life beyond, and is the spiritual part. And inasmuch as we do unto the least of Christ's little ones (those creatures made in the image of God), we unto him. This is the economic side, and those who fail in this kill faith and destroy the first and greatest commandment, the spiritual part.

The evolution of industry and society has put a political front on the economic question. Hence as Christians we must deal with it from a political standpoint. That old cry that Christians and Christian papers must keep out of politics is an old chestnut. They are the very ones that ought to get into politics and lead the battle against corrupt rulings for the overthrow of the present system and the establishing of a system that will give the right of life, liberty and the pursuit of happiness to each and all alike. Excuse me, Mr. Editor, I am but speaking my earnest and sincere convictions, and I believe I am entitled to them according to the doctrine of the Christian Church. I believe in the Bible, and especially the New Testament, as it is adaptable to the present age. And the plea of the Christian Church is certainly right. I believe in Christianity, in practical Christianity, and I have the principle of practical Christianity planted in me, but am prevented from exercising it. Why? The system prevents. Look at the empty pulpits and run-down churches. The system did it. Are the pulpits empty where the membership is composed of the moneyed class? No, but in those localities where the laborer is the main support of the ministry they are without preachers. Is this fulfilling what Christ taught? Do the poor have the gospel preached to them? No, but their wages have been reduced to bare existence; no money for the preacher, hence no gospel.

W. W. Cox.

Collinsville, Ill.

[In so far as we mentioned socialists in connection with anarchists, in the paragraph referred to, no reflection upon the socialists was intended. Different schools of thought frequently find themselves side by side in history. They were so mentioned in the newspaper reports and we so stated without comment or censure. In so far as the socialists are attempting to alleviate painful social and industrial conditions we are in agreement; but not with all forms in which it has appeared. The broadest and soundest socialistic platform that we have yet seen is the gospel of our Lord and Savior Jesus Christ.—THE EDITOR.]

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THE CHRISTIAN-EVANGELIST.

A WEEKLY FAMILY AND RELIGIOUS JOURNAL.

Vol. xxxvi September 28, 1899 No. 39

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A. M. HARVUOT,
Chairman General Committee, Jubilee Convention,
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THE
CHRISTIAN - EVANGELIST

J. H. GARRISON, EDITOR.

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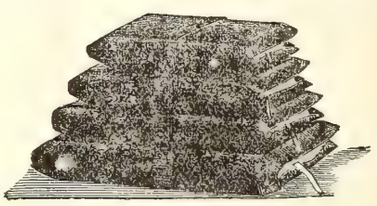
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THE CHRISTIAN-EVANGELIST

"In faith, Unity; in opinion and methods, Liberty; in all things, Charity."

Vol. xxxvi. St. Louis, Mo., Thursday, September 28, 1899. No. 39

CURRENT EVENTS.

Acting upon the recommendation of the Minister of War, Marquis de Gallifet, President Loubet has issued the pardon for Dreyfus, who is once more a free man. In his letter the Minister of War cites the admission of extenuating circumstances by the majority of the court, refers to the five years' imprisonment which had already been endured by the prisoner, and to his failing health in consequence, and adds that "higher political interests necessitate the calling up of all the powers which are exacted from governments after a difficult crisis." "The government," he adds, "would ill respond to the desire of the country, which is desirous of pacification, if by acts which belong to it, whether on its own initiative or a proposal of Parliament, it does not take steps to efface all traces of the painful conflict." He therefore proposed the following decree for the signature of the President: "There is accorded Alfred Dreyfus a remission of the rest of his penalty of ten years' detention pronounced against him by decree of the court-martial at Rennes and dated Sept. 9, 1899, also military degradation." This decree has been carried out, and Alfred Dreyfus is now a guest of one of his kinsmen in Southern France. In accepting the pardon he waived his appeal for a new trial, but he and his brother have declared their purpose not to let the matter rest until his complete innocence has been vindicated. It remains, therefore, to be seen whether "the incident is closed," as the Minister of War announces, or whether there is to be a new chapter of revelations sometime in the future.

Inasmuch as certain Catholic societies have protested against the desecration of Roman Catholic churches in the Philippines by the American soldiers, Cardinal Gibbons has paid a visit to President McKinley in his official robes to assure the President that the Roman Catholic Church in this country has no fault whatever to find with the administration's conduct of the war in the Philippines, nor with the policy of upholding the sovereignty of the United States in those islands. If reports be true concerning the relation of the Filipinos to the Roman Catholic Church in the Philippine Islands, there is good reason why Cardinal Gibbons should assure the President of his perfect satisfaction with the treatment of the Roman Catholic Church in those islands. It comes from very high authority that one chief source of hostility toward the United States Government on the part of the Filipinos is the friendly treatment which the church there has received at the hands of the American soldiers. They regard the Roman Catholic Church, with its various orders, as their chief oppressors, and they naturally interpret the kind treatment which these orders receive from our troops as evidence of an alliance between the two with a view of continuing the oppressions. It is altogether proper, of course, that this government should respect the rights of all religious organizations in the Philippines and in other newly acquired territory, but it is important that it also distinguish clearly between what are the legitimate rights of these religious organizations and their unauthorized assumption of power and exercise of oppression over the people, and should make it very plain to the inhabitants of these countries that wherever the American flag floats there is to be neither religious nor political tyranny exercised.

Advices from Alaska report an earthquake of unusual severity along the whole Alaskan coast between Juneau and the Aleutian Islands. There were, indeed, two shocks, one of them occurring September 3d and the other September 10th, the latter being the greater and more destructive. Three eye-witnesses of these terrible earthquakes have arrrived in Seattle, Wash., from Yakutat, and these have brought all the news so far received as to the results of the earthquake. One of these reports that a vessel on the shore of the bay at Yakutat was beached in the mud and then overturned by the violence of the shocks; that another shock more violent than any came just at daybreak, and the schooner was covered by a great tidal wave and sunk. He says: "We ran out of our houses to find that part of the point at Yakutat had been swallowed by the sea. The place where the old Indian and Russian graveyard was had disappeared. That day investigation revealed the fact that the point and Kantack Island had disappeared entirely. Only the tops of the trees showed where the graveyard was." They report traces of the havoc wrought by the earthquake 100 miles south of Yakutat. Later reports will doubtless bring us further particulars as to the results of these remarkable seismic disturbances.

Whether it is to be war or peace in South Africa is still an open question, but it may be closed any day. The British Government has had a Cabinet meeting, and it is reported that there is not perfect unanimity among the ministers in reference to going to war with the Boers. Their reply to President Kruger of the Transvaal is said to open the way for further negotiations, provided there is a desire in the Transvaal to avoid war. It is believed that Great Britain is playing for more time in order to complete preparations. Meanwhile, public excitement is running very high in both countries. An attempted peace meeting in London on last Sunday at Trafalgar Square was converted into a demonstration in favor of war. Fifty thousand Londoners are said to have attended the demonstration, cheering the union jack and national colors and singing, "Rule, Britannia." It was necessary for the police to interfere to rescue the peace orators from violence at the hands of the excited crowd. The declaration of the Orange Free State, that they will back up the efforts of the Boers has, of course, greatly strengthened the latter in their purpose to resist what they regard as British encroachment. While war may be precipitated at any moment, we may still hope that some peaceable adjustment may be reached.

The managers of the Dewey demonstration at New York have had some difficulty in adjusting some delicate questions which have arisen. One of these questions has been the place to be occupied by the veterans of the G. A. R. in the parade. Their commander naturally desired for them a place of honor, but this the general in charge thought would be hardly proper in view of the fact that it was to be a military parade, and he assigned them a place in the rear of the procession. Gov. Roosevelt took sides with the Grand Army people, but found on investigation that the matter was under the control of the city of New York and not under his jurisdiction. It has been decided, we believe, that the old veterans of the Civil War will not take part in the parade, but will give a demonstration of their own at another time. Another question to be settled was whether Admiral Sampson or Admiral Schley should have first place in the naval parade. This question has been decided in favor of Admiral Sampson, we believe, on the ground that he is commander of the fleet. It is to be hoped that these questions of precedence will not throw a damper upon the heartiness of the reception which the country desires to extend to its naval hero.

Nothing seems to advertise a country like war. This seems to bring a nation or a continent more suddenly and fully into prominence than anything else yet known to history. This was true in our own war with Spain, and it is now happening to Africa through the threatened war between England and the Transvaal Government. Enquiries are being made and facts published in relation to this great continent not heretofore generally known. From recent statistics prepared by the Treasury Bureau of Statistics in Washington, D. C., we are told that African imports amount in round numbers to $400,000,000 and the exports to $350,000,000, while of the imports $18,000,000 is furnished by the United States, and of the exports $10,000,000 is sent to the United States. Physically the

African continent is in many respects unique. Five thousand miles in extreme length, and over 4,000 in breadth, its area is greater than that of any other continent except Asia, the latest estimates being 11,874,000 square miles. Its coast formation is peculiar in the absence of deep indentations, bays or harbors, and the small number of waterways which offer entrance to the interior. The fact that the greater part of the interior is an elevated tableland, extending on all sides to within a short distance of the coast, renders access to the interior by the few large streams difficult. At the point where the rivers pass from the elevated plateau of the interior to the lowlands of the coast the falls or rapids which there exist prevent navigation, and as a result travel to the interior in Africa by water developed more slowly than in any other continent. Indeed, it was not until the explorations of Livingstone, Stanley, Speke and others, developed the true conditions and made known fact that vast navigable water stretches were to be found in the interior that it occurred to man to transport steam vessels around these falls and put them afloat in the waterways of the interior. When these conditions were clearly established, however, modern ingenuity and energy soon found a means of transporting steamers in small pieces upon the backs of men through the forests, around the falls and rapids for scores and even hundreds of miles, and putting them together, set afloat the steamers which penetrate thousands of miles into the interior and develop facts never before known and which could not have been developed by land exploration in tropical climates and jungles for many generations.

The anti-trust conference of governors and other state officers, which has been advertised for some time, convened in this city on the 20th inst. There were present only five governors, but there were law officers of other states present, representing 12 states in the conference. Gov. Sayers, of Texas, who called the conference, was chosen chairman and made the introductory speech. Gov. Stephens, of Missouri, also addressed the conference. These speeches were criticized by some as having in them a partisan element, though doubtless the speakers themselves aimed only to deal with those causes which they believed to be responsible for the growth of trusts. Gov. McMillin, of Tennessee, who was chairman of the committee on resolutions, submitted his report on the second day of the conference, which was unanimously adopted. The resolutions recommended the enactment and enforcement, both by the several states and the nation, of legislation that shall define as crimes any manipulation or restraint of trade, with provisions for adequate punishment for any violation of this law, involving dissolution of the corporation found guilty of such violation. It also recommended legislation in each of the states for the control of corporations chartered by that state, and the adoption of a system of reports to and examinations by state authority of such corporations. Another resolution recommended the enactment of such laws by each state as would prevent the entrance of any foreign corporation into its limits for any other purpose than interstate commerce, except on terms that would put the foreign corporation on a basis of equality with those created by the state. The report further recommends state legislation, declaring that corporations created in one state to do business exclusively in other states shall be prohibited from admission in any state, and providing that no corporation shall be formed in whole or in part by any corporation, and that no corporation shall own or hold any stock in another engaged in a similar or competitive business. These are some of the more prominent recommendations, and they are to be communicated to the several governors of the states with the request that they recommend legislation in harmony therewith.

WHY NOT?

A telegram received from A. M. Atkinson, as we close up this number of the paper, says: "Let us ask FIVE THOUSAND DOLLARS as a token of memory and gratitude to our old and needy preachers, as a fitting crown to our Jubilee."

What could be more fitting in this year of rejoicing over the fruits of the labors of these pioneers, than a free-will offering of $5,000 from the preachers and other individual members and from churches, to care for such of these men as linger with us, and are dependent upon their brethren for their support? Every other fund has received a stimulus from this Jubilee Year. Why not this? Is there any other that appeals more directly to our sense of honor and obligation, to say nothing of that tenderness of compassion for one another, which is so prominent a feature of Christianity? Why not $5,000 for the Ministerial Relief Fund? Why not?

AN OBJECT-LESSON FOR THE WORLD.

It is seldom that any one single event in the world's history stands out in the white light of full publicity before the eyes of mankind as has been the case with the trial of Captain Dreyfus by the military tribunal at Rennes. As we said, during the progress of this trial, it was not so much Captain Dreyfus who was on trial as the French nation. This appears more and more manifest in the light of recent developments. The conviction of Dreyfus, with the concession of "extenuating circumstances" and by a majority vote, only, of the military court, followed by his pardon by the French Government, furnish pretty clear proof that the whole trial was a sort of prearranged affair, by which the army generals were to be saved from exposure, the French Government saved from overthrow and the public sentiment of the world placated, if not fully satisfied.

But all this indicates a sad lack of appreciation of the inexorable demands of justice and right, and of the danger to a nation's stability and honor in any attempt to thwart the ends of justice. What the French nation ought to know, and what the God of nations is teaching France and all other nations by this noted case, is that national injustice is national peril, and that no case is ever settled permanently until it is settled right. If Dreyfus is innocent, as even his pardon in this instance indicates, somebody else is guilty. Some high military officials are guilty of treason; a number of others are guilty of conspiracy against an innocent man, involving perjury and forgery; two military court-martials are guilty of condemning an innocent man in the face of evidence of his innocence, and this is particularly true of the last court-martial; and last of all the French nation, so far as it accepts the pardon of Dreyfus as an end of this whole business, is guilty of conniving at injustice and shielding guilty parties under the specious plea that the public safety demands it. This is short-sighted statesmanship. It is poor morality.

We predict that the case is not ended. The guilty parties will yet be uncovered. The subterfuge of lies will be torn away. This may be done at a fearful cost to the French nation, but it will be worth all it costs. Out of this severe ordeal, in which France stands arraigned for national injustice at the bar of the moral sentiment of mankind, she will come forth a purer nation, with a higher sense of justice, having learned the lesson anew that only justice, righteousness and truth make a stable foundation for a government.

The principle involved in this object-lesson, however, applies to all nations and to lesser aggregations of individuals for the accomplishment of common ends. God is teaching nations that injustice and oppression are elements of social strife and of ultimate disintegration. He is teaching the world anew the lesson that "it is righteousness which exalteth a nation," and that "sin is a reproach to any people." It is for the United States and Great Britain and Germany and Russia and all the great powers to ask themselves the question whether, in the administration of their respective governments, the rights of all men are respected, or whether injustice is perpetuated in some form under the plea of public necessity. Well will it be for the nations of the earth, and for all combinations and organizations of men, if they will learn from this object-lesson what God intends to teach by it, namely, that truth and justice and righteousness are as essential to national and corporate redemption as to individual salvation.

THE WAY OF THE CROSS.

There is but one answer to the world's inquiry after the way of salvation. It is the Way of the Cross. There is but one answer to the cry of the human heart for the way that leads to rest of soul and to enduring happiness. It is the Way of the Cross. There is but one answer to the question as to how the state, society and civilization are to be saved. They must be saved by the Way of the Cross.

This may seem a hard answer, but it is the only true one. Does any one ask for the supreme condition of discipleship to Jesus Christ? It is to take up his cross and follow Him. What do we mean by the Way of the Cross? Not simply that we rely upon the death of Christ as the ground of our hope for salvation. That is involved in it, of course, but more than that is involved. By the Way of the Cross we mean the way of self-sacrifice, the way of losing our lives here that we may find eternal life. By the Way of the Cross we mean the way of crucifixion of self and of all

selfish aims and ambitions in life, and the complete and utter surrender of our lives to the lordship and service of Jesus Christ.

Is it any wonder, after all, that men of the world hesitate and postpone the matter of their entrance into the Christian life, seeing that it involves a reversal of all their plans and purposes, aims and ambitions? Not only must there be the turning away from sin in all its alluring forms, but the giving up, as well, of the life of ease and indolence for the strenuous life of self-sacrifice and of service for others. Not only are our sins to be crucified, but our low aims, our low ideals, our self-indulgence and self-complacency.

Nothing is to be gained by concealing this imperative demand of the Christian life. We may cover the cross with roses and hide its cruel nails and its rugged features, but in doing so we win converts, not to a bleeding, self-sacrificing Savior, who pleased not Himself, but poured out His life for the salvation of others, but to some theological formula or ecclesiastical machinery or social club. The church has already too many such converts. What it needs now, more than anything else—more than money, more than talents, more than social respectability, more than costly edifices, more than gorgeous ritual—is a large infusion of the spirit of self-sacrifice in its members, a greater number of converts who are willing to take up their cross daily and follow the Master through evil report as well as through good report, and who are willing to suffer poverty, persecution and even obloquy for His sake and for truth's sake.

But does not this make the Christian life too repulsive? To the carnal mind, yes; but to those that "hunger and thirst after righteousness" it brings a joy and a peace that the world knows not of. Church members are denying themselves to-day the purest pleasure that earth may know, the sweetest joy that the human heart can experience, in refusing to follow the Master along the sorrowful way which He trod for the world's redemption. It is only when we meet with some experience in life in which we lay our all down at the Master's feet and say, "It is Thine, use it and me for Thy service and Thy glory," that we really come into fellowship with the sufferings of Christ, and share in the joy that was His even when "He made Himself of no reputation" that He might accomplish our redemption. Not in lives of luxury and ease, not in lives of self-indulgence and indolence, is the true joy of living to be found, but in the Way of the Cross. Some have learned this lesson; others have yet to learn it, but whoever learns it and walks therein has discovered the true secret of happiness, the true way of salvation and the real meaning of life.

PROTESTANTISM TRIUMPHANT.

That Romanism in its national, racial and ecclesiastical relations is on the decline hardly admits of a reasonable doubt. Its ethical and theological decline has been manifest for centuries and has made up the groundwork of its failure in every other field of action. The immense superiority in all departments of the Protestant peoples is a problem which is just now sorely puzzling Catholicism. The expulsion of Spain from Cuba and our easy triumph over her in other parts of the world has thrust this problem upon Catholic reflection in a form painfully acute to its sensibilities. The Civilta Cattolica, the Italian Jesuit organ, in a recent number made the following frank confession:

Wealth and power no longer belong to the Catholic nations; they have become the appanage of peoples who have separated from the Roman Church. Spain and Italy, France and a large part of Austria, if compared with Germany, England and the United States, are feebler in the military department, more troubled in their politics, more menaced in social affairs and more embarrassed in finance. The papacy has had nothing to do with the conquest of one-half the globe, of Asia and Africa; that has fallen to the arms of the heirs of PLOTIUS, of LUTHER, of HENRY VIII. All the vast colonial possessions of Spain are passing into the hands of the Republic of Washington; France yields the sovereignty of the Nile to Great Britain; Italy, conquered in Abyssinia, maintains with difficulty her maritime influence by following in the wake of England. Here we have we, in fact, all the Catholic countries reduced to submit to heretic powers, and to follow in their traces like so many satellites. The latter speak and act, and the former are silent or murmur impotently. This is how affairs stand at the end of the nineteenth century, and it is impossible to deny the evidence of it. Politically speaking, Catholicism is in decadence.

The principal cause of the social and intellectual inferiority of Catholics resides, according to M. Muller, in the fact that they do not accord to reason and to action the important *role* which they play amongst Protestants. This eminent Catholic writer, of Bavaria, after declaring that Protestant dogma is *un neant*, says:

We have, however, to remark a victorious movement of Protestantism spite of the nothingness of its dogma, and a surprising retreat of Catholicism in all domains and in all countries. Wherever Catholicism encounters Protestantism it seems unable to cope with it. . . . In Alsace the increase of Protestants is double that of Catholics. In 1895 there were in Prussia 18,000 conversions from Catholicism to Protestantism, and 2,000 from Protestantism to Catholicism. Worse even than this numerical inferiority is the backward movement of Catholics in all that concerns rank, intelligence and prosperity. In the Catholic states it is simply astonishing to see the influence which a Protestant fraction, a merest minimum, exercises in the direction of political affairs and in scientific questions. One is most struck with this in France and in Hungary.

This is Catholic testimony. There is no doubt about the facts; they do not admit of dispute. What is the matter? Is it not strange that a man of the acuteness and candor of M. Muller does not see that this failure of reason and action among Catholics is a sufficient condemnation of the entire Catholic system, and a complete vindication of Protestantism, as "*un neant*" as its dogma is?

Here is a frank admission of the numerical and moral decline of Romanism in one of its ancient strongholds, and a much larger area of failure might have been truthfully specified. A few months ago the English press, religious and secular, teemed with facts and figures drawn from authentic sources, showing the shrinkage of Romanism in Italy and in Rome itself, and the rise of a strong Protestant sentiment within the church. A paper is published in Rome, edited by priests and supported by Catholics, as courageously and unequivocally outspoken against the errors and corruptions of Vaticanism as the theses that Luther nailed to the door of the University Church at Whittenburg in the sixteenth century. Whole churches are coming over to Protestantism, at least to evangelical Christianity, and bringing their priests with them, who are changed from Romish priests to Christian pastors. When the writer was crossing Lake Maggiore in the summer of '94, as the boat was landing some passengers at a town of eight or ten thousand inhabitants on the lake-shore, a lady representing the Continental Evangelization Society related the circumstance to him of the recent secession of an entire congregation, several hundred strong, from Romanism, and their reorganization as an evangelical Protestant church with their former priest installed as pastor. She mentioned several other similar instances within the limits of her knowledge. If the decline of Romanism in Italy and other Catholic countries meant the decline of religion and the increase of worldliness and skepticism, it would be something to lament and nothing to rejoice over, for Romanism with all its faults is better than no religion at all. We would rather see a nation Catholic than agnostic or secularistic. The change means something more and something different from this.

The hideous outrage against civilization, to be known in history as the Dreyfus case, is a farther indication of the moral decline of Romanism. The villainy of this conspiracy against an innocent man that has so violently offended the moral sense of the whole civilized world, if not speedily repented of will prove the moral Sedan of the French nation, and the keeper of its conscience, the Holy Catholic Church, will deservedly go down in the general wreck. Unless there is a moral and religious revolution in France in the next few years, two decades will suffice to place her on a level with Spain. The history of the Roman Catholic religion in connection with Latinism is a profoundly significant story as a commentary on the great Apostasy from the religion of Christ. A few more years of evolution and education will surely bring intelligence and character to the front and the Mother of Harlots to the ground.

ABOUT SPECIAL NUMBERS.

The Herald and Presbyter has an editorial on Special Numbers, provoked by a comment of one of its readers on its special "Educational Number." It calls attention to a certain special number of a denominational paper outside of Presbyterianism, in which the publishers get the best of the readers, and it mentions certain undesirable features in connection with special numbers. We desire to make this comment the occasion of saying that it is very easy to overdo the special number idea, and it has probably been overdone in our own journalism. Emphasis is a good thing in a public speaker, but a speech that is all emphasis has *no* emphasis. A paper printed entirely in Italics would deprive itself of whatever emphasis comes legitimately from the proper use of Italics.

Too many special numbers, voicing special appeals, neutralize the effect intended to be accomplished. This is true as regards the benevolences which are urged in these special numbers; but what is the effect on the paper itself? We presume it

safe to say that a large majority of readers prefer the regular edition of the paper with its usual variety of matter to the "special number," and especially is this true if the special feature of the paper is the large amount of advertisements which it contains, and which have been secured on the basis of an enlarged edition of the paper, which enlarged edition in turn has been secured because of the particular benevolence which it is supposed to voice, the same being paid for, perhaps, by the said benevolence.

We believe there is "a more excellent way." In the first place, the ministers can reach the people, and especially the consciences of the people, much more directly and effectively from their pulpits in behalf of these great enterprises of the church. And then the special missionary organs of the missionary societies can supplement the appeals from the pulpit to a larger degree, it seems to us, than has been the case heretofore. This would leave the religious journals free to furnish their regular editions, with occasional pungent editorials and contributions on the subject of missions, which would be more widely read and would prove more effective, in our judgment, than so many special numbers.

We must rely more upon the education and spiritual culture of our churches for the support of our missionary benevolences, and depend less upon special appeals. No doubt there will be times and occasions which call for special numbers of the paper and for special appeals, and it may be allowed, perhaps, that the demands of our Jubilee Year justify to some extent the special appeals of the current year, but we trust that we shall not come to rely upon such methods, permanently, for the carrying on of our work in the future. A man's emotions may be reached by an appeal, but his conscience cannot be permanently influenced without education, and this educational process for the development of the spiritual life of the membership requires the combined influence of our pulpits and our papers, whose regular ministrations should not be disturbed too much by mere appeals.

Hour of Prayer.

OUR STATE MISSIONS.

(Acts 26:13-20; 2 Cor. 8:1-9.)

(Concert of Prayer for Missions.)

(Uniform Midweek Prayer-meeting Topic, Oct. 4th.)

CENTRAL TRUTH: *The natural order for the spread of missions is that which seems to have been followed in the New Testament, namely, beginning at home and extending outward in ever-widening circles until the whole world is reached with the light of the gospel.*

The conversion of Saul was an event of supreme importance in the history of the early church. By natural endowment, by training, by his religious experience, culminating in the vision of Christ near Damascus, he was fitted to be a masterful leader of the new cause. After a while spent in Arabia in religious meditation and thought, in which he was adjusting himself to the new situation, he entered upon his great life-work, preaching first, as the passage above tells us, at Damascus, where his conversion occurred, and then at Jerusalem, where he was educated at the feet of Gamaliel, and where he assisted at the death of Stephen, and after that in the regions of Syria and Cilicia, the latter being his native land and his early home. It was after a number of years spent in preaching the gospel in Cilicia that he went to Antioch, at the request of Barnabas, to join him in the great work there. By their joint labors, under the blessing of God, a strong church was built up in this city, which became the mother of foreign missions.

Had it not been for the church at Antioch it is not probable that Paul and Barnabas would have been sent forth as missionaries to other lands. World-wide evangelization must have its base of operations. The home churches constitute this natural base for wider activities. It is easy to see that the years spent by Paul and Barnabas at Antioch were, after all, in the interest of foreign missions. The same is true of the work in Jerusalem and other parts of the home field. We sometimes reproach ourselves for not having engaged more earnestly in the evangelization of heathen nations at an earlier period in our history as a religious reformation. But, after all, this delay was a necessity. There must be churches built up at home as the basis of missionary operations abroad. It required time to build up these churches and train them for such service.

There is danger, because of the large amount of space given in our papers to our national societies and their claims upon our generosity, that the state work will be neglected. It must be evident, however, that just in proportion as state missions are neglected we are weakening the source of supplies, both for our general home mission work and for the work in foreign lands. A day has at last been agreed upon to be observed in the interest of state missions, and it is altogether proper, and, indeed, quite necessary, that the work in the several states should receive this emphasis.

In a letter from the corresponding secretary of our state missionary society in Missouri, a few days since, he informed us that there were 100 churches in the state, not among the smallest or poorest either, but including many of the ablest congregations, which have not contributed $1.00 to the work of state missions during the fiscal year now closing! No wonder his health is breaking down under this burden of neglect and anxiety. In our prayers for state missions let us remember these corresponding state secretaries that are carrying heavy burdens on their hearts, and let us remember these indifferent churches and their indifferent pastors who have neglected bearing their part of the burden.

In almost every state in the Union there are fields quite as needy as some of the foreign fields. Even in those states where our cause is strongest there are destitute regions, neglected towns and cities, where the people are starving for the "bread of life." The object of these state organizations is for the double purpose of supplying the gospel to these needy fields, sustaining the weaker and struggling churches within its own borders, and reaching out helping hands in the wider field of missionary operations, both in our own and other lands. It is quite essential, therefore, to the healthy growth of our missionary operations at home and abroad that the state missions be not neglected.

The spirit in which the mission work in our states, as everywhere else, is to be carried on, is well stated in the second of the passages above cited: "Ye know the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes He became poor that ye through his poverty might become rich." Let this mind and spirit of Christ be in the churches, and in the ministers of the churches, and there will be no difficulty in raising the necessary means to carry on state missions, general home missions and missions in the uttermost parts of the earth. We cannot do better than to pray mightily that God may fill our churches and our ministry with this devout spirit of liberality in the cause of missions.

PRAYER.

Our Father in heaven, we thank Thee that Thou didst so love the world as to give Thine only begotten Son to die for it. We thank Thee that He came as a missionary to this earth to turn men from darkness to light and from the power of Satan unto God. We thank Thee for the missionary spirit among His followers which is manifesting itself to-day in the great work of sending the gospel to all parts of the earth. We thank Thee for our great commonwealths and for the missionary organizations which have for their object the extension of Thy kingdom throughout these states, the building up of the waste places therein and the strengthening of the feeble hands. Bless, we pray Thee, the faithful men who are conducting this work, and on whose hearts it rests as a mighty burden, and the army of faithful evangelists who are seeking to plant the gospel and establish churches in all these needy fields. Fill our churches with the missionary spirit and enable our ministers to lead them constantly into larger activities for the advancement of Thy kingdom. And this we ask in His name. Amen!

Editor's Easy Chair.

There is one very significant Beatitude of our Savior which is little commented upon. It is, "Blessed are they who shall not be offended in me." There is a pathos about this language which can hardly escape the thoughtful student. Never was man so misunderstood before or since as was Jesus of Nazareth. He came to found a spiritual empire, which would introduce the reign of God on earth. His nation expected something quite different. They were disappointed in Him. What He came to do for them was infinitely more than what they had looked forward to and desired, but their eyes were holden. They could not understand it. He was a stumblingblock to them. He seemed to them to be an obstacle which prevented the realization of all their national aspirations. They wanted political supremacy; He offered them spiritual emancipation and freedom of soul. They wanted relief from the burden of Roman taxation; He offered them relief from the burden of sin and death, and citizenship in the kingdom of heaven. They wanted war which would humiliate their enemies; He offered them His peace, and proposed to put them in possession of a power by which they could subdue nations to the reign of the Prince of Peace. And yet, in spite of all this, they were offended in Him, with only here and there an exception. On those who had the spiritual perception to recognize the superior character of His teaching and work He pronounced this Beatitude.

After all, perhaps it was not strange that the great mass of men in Christ's day took offense at His course and were unable to understand His program. They

lived largely in the flesh, and were too much influenced by sordid and selfish considerations to study sympathetically and appreciate a Teacher like Christ. There is less excuse that men of to-day should be offended at Christ and should stumble at His teaching. Men stumble at the cross to-day in about the same way that the Jews did. Some are willing to accept the ethical teaching of Christ as the highest code of morals the world has ever known, but as to the cross—that is an offense to them. There is no room in their ethical philosophy for a Christ who was crucified, buried, and who rose again from the dead, and who ascended above all principalities and powers. There is no room in their system for a gospel that makes regeneration the condition of admission into the spiritual kingdom. This class of thinkers do not seem to know what sin is. They do not seem to understand the awful ravages it makes in human nature, the deep hold which it has upon man, and the necessity for a divine power to disenthrall men and set them free. The sublime fact of the incarnation has no place in their little system. They want a Christ without a cross, and a salvation without regeneration. But blessed are they who are not offended in these things. Blessed are they who can say with the great apostle "God forbid that I should glory save in the cross of our Lord Jesus Christ, by whom the world hath been crucified unto me and I unto the world."

There are still others, however, who are offended at the breadth and liberality of Christ's teaching. When he said, "Other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and they shall become one flock, one shepherd," the Jews did not like it, and "many of them said, He hath a devil and is mad, why hear ye him?" He rebuked John for refusing the right of casting out demons to certain persons who did not company with them. He recognized and accepted all agencies that were working for the liberation of men from the power of the devil. He did not come to establish a monopoly of good works, but rejoiced in every co-operative movement or agency. He did not recognize the line of national prejudices between Jew and Samaritan or between the Jews and other nations. If He were here now He would not recognize our denominational distinctions. He would be broader than any party and more catholic than any sect. And yet, if any man attempts to follow Christ in these broad lines of sympathy and fellowship, straightway he must expect to become an offense to many sincere but narrow souls. Any religious movement that attempts to restore the catholicity of Christ's teaching and the unity and fellowship which He prayed might exist among His followers, will find itself running against the deep-seated prejudices of those who have been schooled in mere denominational tenets, and who are offended at Christ's liberality.

There are some who take offense at the ideal of life which Christ taught and illustrated in His own person. Loving one's enemies, praying for those who despitefully use us, doing good for evil, bearing one another's burdens, ministering unto others instead of being ministered unto, doing unto others as we would have them do unto us—all this is said by some to be impracticable. The "Golden Rule," it is said, has no place in commerce and business, and the attempt to follow it would bankrupt any man. Sad to say, this position is sometimes taken by those who delude themselves with the idea that they are followers of Christ and Christians. Yes, Christ is still an offense to many. As an ideal He is far in advance of the world's progress. Even Christians have not yet all made up their minds that they must actually try to put into practice His sublime teaching. But the divine ideal remains and moves before the race like a cloud by day and a pillar of fire by night, leading the world on to nobler heights. Blessed is the man who is not offended in Christ, but who seeks honestly and sincerely, however stumblingly, to follow Him whithersoever He goeth.

Questions and Answers.

1. When it is said that Jesus was tempted in all points as we, how can this be made available to encourage to reform the low-born, low-bred, and those extremely degraded by low habits?

2. Many newly formed congregations become the prey of would-be leaders at home and traveling frauds from abroad. Would it not be a great gain if in our home mission work we would follow the evangelist with a pastor, approved and sent, or if not that, have the evangelist remain until the congregation is sufficiently taught and experienced to be left to itself?

3. Is there any way to hold and save the families in the Church of Christ who, because of their wealth, education, or prominence, have entered into what the world calls "society," and who feel that the church is not "broad" enough?

There is a disposition among many who started out well to enjoy all that the respectable in the world enjoy, and who, on no account are willing for themselves and children to submit to any discipline in the church, and who absolutely refuse to make any self-denial for the sake of the cause.

T. T. Holton.

Lincoln, Ill.

1. The fact that Jesus was tempted in all points as we are makes Him a sympathetic High Priest, who can be 'touched with the feeling of our infirmities," and who will the more readily, on that account, grant "grace to help in time of need." "The low-born, low-bred, and those extremely degraded by low habits" must be taught that they cannot of themselves resist the temptations that assail them and overcome the power of their evil habits. They must be "born again." Christ must make them free. This is not only true of the class of sinners mentioned, but it is true of all, that, without the divine life implanted in the soul, they cannot hope to escape the bondage of sin. But the vilest sinner, once he is awakened to the knowledge of sin and the desire for salvation, can extract comfort from the fact that Jesus Christ, who is to save him, was once subject to the temptations under which he has fallen.

2. It would, indeed, be a great gain if new congregations organized by independent evangelists or mission boards should receive the care of some competent teacher until they were able to care for themselves. There has not been enough of this wise supervision of newly organized churches, and the result has been that many have fallen a prey either to internal dissension or to the wiles of evil men who have proven to be wolves in sheep's clothing.

3. It is a difficult problem. Especially is it difficult to hold in the church those who have met with sudden good fortune. Their heads are generally turned by their success, and they become devotees of what is called "society," and it often happens that the places in the church which once knew them know them no more forever. Of course, this indicates a very superficial religion, and the only remedy we know for it, and for a thousand other ills, is thorough conversion to Jesus Christ, and a continual cultivation and deepening of the spiritual life in the members. If these fashionable devotees cannot be thus converted it is better for the church that they should leave than to remain nominal members while they are void of the Spirit of Christ, but full of the spirit of the world.

What is "destructive criticism," to which your scribes often refer? Is it something different from "higher criticism"? Learner.

By the term "destructive criticism" is meant a school of criticism which adopts, as one of its fundamental principles, the inadmissibility of the supernatural element in accounting for the phenomena recorded in the Bible. It is called "destructive" because it undermines, so far as it is accepted, the inspiration of the Scriptures, a divine revelation and the incarnation. The critics of this school feel under obligations to eliminate from the Bible whatever can not be accounted for by the operation of natural laws. This is also designated as the "rationalistic" school of criticism. It is no essential part of what is called the "higher criticism," but is an abuse of the principles which are supposed to govern such criticism. It should be remembered, however, that all criticism is more or less "destructive." It is supposed to destroy error and false or inadequate theories; but no criticism that is *wholly* destructive, and without a constructive aim, is entitled to our sympathy and confidence. Our work as reformers has been both destructive and constructive. Such every true reformation must be, and such all true criticism or investigation of the Bible must be. Many people in denouncing "the critics" have in mind altogether the destructive and rationalistic class of critics, and forget that there is a large class of consecrated, believing scholars who are studying these questions in the interest of truth and to vindicate the Bible from its assailants. These are just as much higher critics as the other class, and should not be condemned along with the destructive school.

Does the New Testament teach that the early disciples came together after dark to take communion, or does it teach that the disciples met on the first day of the week, and did not their day end at sundown? A Brother.

The early disciples did meet on the first day of the week to break bread in memory of their Master, but there is no evidence that they always met at the same hour. In times of persecution they probably met in secret places, before day, so as to avoid their persecutors. No emphasis whatever is laid upon the question of the time of day, or whether light or dark, and no church ought to have any contention about a matter of this kind. It is like a fond mother leaving a keepsake for her children to look at and remember her when she was gone and the children falling into contention and strife about what was the best day or hour of the day to look at the keepsake and remember their mother! The main thing is that we eat and drink in memory of Him, and enter into the spirit of sacrifice which actuated Him in giving himself for the world's salvation.

Reformation of the Nineteenth Century

NINE DECADES OF HISTORY

THE EXPANSION OF OUR MISSIONARY WORK.

BENJAMIN L. SMITH.

The last fifteen years have been marked by the largest expansion ever realized in our missionary plans; it is also marked in specialization in effort.

CHURCH EXTENSION.

Francis M. Rains was the first secretary of Church Extension, beginning in November, 1887, and continuing until January, 1891. His work gave the Church Extension Fund an impetus and an influence that continues until the present. He increased the offering every year that he served as secretary.

He was followed by Geo. W. Muckley, beginning January 1, 1891, and continuing until the present. He has been indefatigable in his service of this fund.

The Board of Church Extension of the American Christian Missionary Society was created at the National Christian Missionary Convention which met in Springfield, Ill., in October, 1888. This provided for a board to be located in Kansas City, Mo., regularly incorporated, charged with the duty of raising and administering a loan fund for the aid and relief of our missions in the United States and Canada unable to provide themselves with houses of worship without assistance; also to prepare for making the work of the evangelist permanent, by assuring the newly organized congregation of a home at once, when proper investigation proved that the mission was worthy of aid and could not build alone.

Five years previous to the organization of the present board in Kansas City, Robert Moffett, corresponding secretary, at the National Convention, Cincinnati, October, 1883, recommended: "Many calls have come to us for aid to build houses of worship. To all these we have given but one answer, viz., that we cannot use regular missionary funds to build houses of worship. Wichita, Lawrence, Topeka and Atchison, Kansas; Richland Center, Wisconsin; Pueblo, Colorado; Jackson, Mississippi; Chattanooga, Tennessee, are prominent among the many places where efforts are being made to buy or build church edifices, and where foreign aid will be necessary. Indeed, in many important places the want of a suitable place of worship is the chief hindrance to success.

"In view of this fact, your board has thought it advisable to begin the creation of a fund to be known as the Church Extension Fund, the principal of which shall be loaned upon easy terms to such weak churches and mission stations as may stand in need of such aid. A note has been prepared for general circulation, payable when $5,000 shall have been subscribed, and should be circulated for signatures during the ensuing year."

A committee on Church Extension was appointed, composed of the following brethren: D. R. Van Buskirk, of Indana, president; F. M. Drake, of Iowa; John N. Dalby, of Missouri; A. I. Hobbs, of Kentucky, and Timothy Coop, of England. Later on in the convention the following report was made by the committee:

"Your committee to whom was referred the question of a Church Extension Fund considered the same and beg leave to report:

"1. We are impressed with a conviction of the pressing need of such a fund as an aid to weak and struggling churches striving in the face of discouragements to erect houses of worship. In many cases a little timely aid would enable such churches, not only to become self-sustaining, but in time to become helpful to others.

"2. We recommend that such fund be used only as loans to churches needing such aid, at a reasonable rate of interest, and only in such amounts as may be amply secured by the church property.

"3. That this fund be designated the Church Extension Fund, and that donations and bequests be solicited for the creation of this fund.

"4. That a committee of five members be elected, two of them for five years and three of them for three years, who shall have in charge the loans from said fund, and the securing and collection thereof. They shall report from time to time to the acting board of managers, and shall pay over all money collected, and place all securities in the hands of the treasurer of this convention, and the acting board shall pay out money upon the recommendation of said committee."

This report having been concurred in by the convention, A. I. Hobbs, on behalf of the committee on Church Extension Fund, reported the following as the committee of five authorized by its first report: C. H. Gould, of Cincinnati, O.; S. G. Boyd, of Covington, Ky.; Henry Ranshaw, of Covington, Ky.; Paris C. Brown, of Newport, Ky., and A. S. Ludlow, of Cincinnati, O.

The first subscriptions made to this fund were then given as follows: Joseph Smith, Jr., of Cincinnati, O., $1,000; Timothy Coop, of England, $1,000; F. M. Drake, of Iowa, $1,000, and W. S. Dickinson, of Cincinnati, Ohio, $500.

WORK DONE.

The first report of the committee on Church Extension Fund was made the following year, which showed that $2,105 had been received and three loans made. Under the management of this committee, in three years $4,711.83 was collected and ten loans were made in eight different states.

THE ORGANIZATION OF THE PRESENT BOARD.

The National Convention which was held in Springfield, Ill., in October, 1888, recommended the creation of a separate Board of Church Extension. Accordingly, article VII of the constitution of the American Christian Missionary Society was enacted, which reads as follows: "The society shall annually elect seven brethren to serve as a Board of Church Extension, five of whom shall reside in or near Kansas City. They shall have control of all funds raised to be loaned to the churches needing assistance in building houses of worship. They shall have power to raise and collect funds for this purpose, and for necessary expenses incurred in the management of the fund. They shall appoint their own meetings, make rules for their government, elect their own officers, including a treasurer, who shall give bond and report annually to the auditor and treasurer of the society. The Church Extension Board shall report at the annual meeting of the society. All expenses of the board shall be met from the Church Extension Fund, but no part of the principal shall be used for this purpose."

A board of seven men was elected at this convention, whose names are as follows: T. P. Haley, David O. Smart, T. R. Bryan, Langston Bacon, E. P. Graves, W. O. Thomas, all of Kansas City, Mo., and G. A. Hoffmann, of St. Louis, Mo. D. O. Smart was elected the first president of the board and has served in that capacity ever since. T. R. Bryan has also served as treasurer since the beginning. W. O. Thomas was the first attorney of the board and served until May 1, 1889, at which time he resigned and in June Langston Bacon was elected and has been the attorney of the board since that time. The amount in the Extension Fund which, at this time, was turned over to the board at Kansas City, was $10,662.80. The amount in the fund to-day is, in round numbers, $185,000.

At the time the board was elected there had been 22 loans made in 12 states and territories. Since that time over 400 loans have been made, 125 of which have been paid off, and over $100,000 has been returned from loans and interest and has gone out on its second and some on its third round of service.

In 1890 the rate of interest was changed from six per cent. to four per cent. and the limit of the largest loan was placed at $1,000 instead of $500.

ANNUITY FUNDS.

The National Convention in 1890 recommended the Board of Church Extension to begin the annuity feature in its work. The following was the recommendation: "We request the board to consider and adopt, if practicable, the annuity feature in raising funds for Church Extension, believing it will prove, as in the case of other churches, a successful method for raising money for this fund."

The board did not begin to receive money on the annuity plan until the first of March, 1898, because up to this time the interest on the general fund was not large enough to pay the current expenses.

In the case of annuities the board pays six per cent. for the money and loans it out to pay church debts on our mission churches to save them from mortgage foreclosure. There is now nearly $11,000 in the Annuity Fund.

THE NAMED LOAN FUND FEATURE

was begun in 1888 by the recommendation of the National Convention at Springfield. When any person subscribes $5,000 or more to the Church Extension Fund, the fund arising from such subscription is designated a Named Loan Fund in the name of the person designated by the donor, and no part of said fund is ever used for current expenses, but the interest goes to building up the fund and the returning principal continually increases the working power of this fund as it comes and goes. We now have seven Named Loan Funds: "General F. M. Drake Fund," "Standard

Publishing Company Fund," "T. W. Phillips Fund," "Frankfort (Kentucky) Church Fund," "Cedar Rapids (Iowa) Church Fund," "Dr. J. W. Gill Memorial Fund," "Asa Shuler Memorial Fund."

THE NEW DEPARTURE.

In October, 1892, at the General Convention held at Nashville, Tenn., it was recommended that the board purchase suitable lots in very special centers for church buildings, the money to be secured and returned as other loans, with four per cent. interest. It was also recommended at this convention that, in exceptional places and at strategic points, larger loans than $1,000 be made. This has proven to be a wise move on the part of our board, for through this recommendation important strategic positions are now held by the board in some of the most important cities in our country, such as Salt Lake City, Alameda, Cal., Hanford, Cal., Trinidad, Col., Chicago, Ill., Topeka, Kan., Kansas City, Mo., San Antonio, Tex., Springfield, O., Huntington, W. Va., Washington, D. C., Homestead, Pa., and Elgin, Ill.; also Everett, Mass.

It was natural that the first thought of the society was to grant only small sums in aid of feeble congregations; this was the alphabet of Church Extension, but we could not be doing that kind of work always. Feebleness is a strong claim for help, but possibilities of large usefulness are a stronger claim. We must increase this fund to $250,000 by the close of 1900.

"BUSINESS IN CHRISTIANITY"

is a quarterly magazine of the board, is mailed to all of our preachers whose addresses can be secured and to such other persons and subscribers as can be interested in the work. The publication of this magazine was recommended by the National Convention, of Chicago, which met in the fall of 1893. The National Convention at Indianapolis in October, 1897, recommended that the board publish a catalogue of church plans varying in price from a $500 mission chapel to a church costing $50,000. Accordingly, the January-March issue of 1898 was made a special church building number and 72 first-class, up-to-date church plans or models are published in that number. This catalogue is sent to any one for 10 cents upon application. It also contains full information in regard to the preparation for and the putting up of the church building. It has been invaluable to our mission congregations.

THE PLAN AND MANAGEMENT.

The Church Extension Fund is loaned for five years, to be returned in equal annual installments within five years or sooner if the mission church so desires. The board requires first mortgage security with an absolutely clear title, and the house must be insured against fire and tornadoes. While the board takes the first mortgage, it is not with the object of foreclosing the mortgage at the end of the five years if the mission church is doing its best to return the money. The fund is made helpful in every way to get the mission church on its feet.

On December 1, 1894, the work having so grown in importance, the board found it absolutely necessary to employ T. R. Bryan for all of his time as treasurer, office secretary, bookkeeper, and to examine every title, deed and article of incorporation, insurance policy, etc. He has entire charge of the administration of the fund in the way of loaning it and collecting it in a proper and businesslike way. When a difficult point arises in the examination of any legal document Mr. Bacon, the attorney, passes upon it.

By recommendation of the National Convention at Indianapolis, and by further recommendation of the Convention at Chattanooga, Tenn., it was urged upon our board and brotherhood to co-operate diligently in lifting the fund to $250,000 by the close of 1900, because of the fact that we have over 2,500 unhoused missions in the United States.

THE BOARD OF NEGRO EVANGELIZATION AND EDUCATION.

The Board of Negro Evangelization and Education was organized in 1890, and was without a secretary during its first year.

The first year showed the receipts to be $35.00; after the expenses had been paid $6.10 was left. January 1, 1892, C. C. Smith became the representative of this work.

C. C. Smith is the son of John T. Smith, an effective preacher of the primitive gospel. C. C. Smith was trained at Hiram College, Ohio, in the days when Garfield and Almeda Booth were teachers and enjoyed the Hiram fellowship in its brightest days.

He began his ministry in 1866, preaching three years for country churches. In 1869 he was called to the church at Youngstown, Ohio, where he remained seven years and built during that time their new church house, costing twenty-nine thousand dollars. In 1876 he was called to Akron, Ohio, where his pastorate continued eight years and where he led the church to larger work on missionary lines, culminating in an offering in 1883 of fifteen hundred dollars for missionary work. In 1884 the acting board of the American Christian Missionary Society sent him to Milwaukee, Wisconsin, to organize a church. The result of his two years' work there was the splendid little church at Milwaukee, which is a star in the crown of the society. He served as evangelist of Southern California for one year. In 1887 he became the minister of the church at Massillon, Ohio, where he built a church house and remained until 1892, when he was called by the Board of Negro Evangelization and Education to become its secretary, and in which work he has continued until now. Bro. Smith's work as secretary of negro mission work is conspicuous for its wisdom and prudence. He has dignified and exalted that work until to-day it has the sympathy of large numbers of our people. In 1896 the collection for negro work was united with the general offering for Home Missions, the Board of Negro Evangelization and Education to receive twenty per cent. of the offerings for Home Mission work, and C. C. Smith became associate secretary of Home Missions.

Bro. Smith is effective on the platform; his power over an audience is known far and wide. His characteristics are: Devotion to the church; he knows no higher love than love for God's cause and love for God's church, and to it he is supremely devoted. It is the passion of his life. Earnestness—all his work is on a high plane of earnestness; nothing of diletanteism, nothing simply for effect, nothing of affectation. Courage — I never knew a man of a higher type of moral courage. Convince him that a thing ought to be done and that it is his duty to do it, and he hesitates no longer; then he speaks the word and does the right though the heavens fall.

The board of negro work has its headquarters at Louisville, Ky., and is as follows: President, E. L. Powell; secretary, W. J. Loos; treasurer, H. L. Stone; J. P. Torbitt, J. C. Sherley, Geo. Darsie, W. S. Giltner; corresponding secretary, Clayton C. Smith.

The work of the board is largely educational. It maintains the Bible School at Louisville, Ky., for training young colored men for the ministry. Of this school A. J. Thompson, A. M., is the efficient president; he is assisted by Octavius Singleton. This school has a record of which it may well be proud.

The second great school is the Southern Christian Institute at Edwards, Miss., under the presidency of J. B. Lehman, with six assistant teachers, with an industrial department where training is given in the different trades, and a large plantation on which needy students can earn their way to an education.

This school is a great light shining in the darkness of that Southland, leading many colored young men and women through industrial education toward personal safety. The third great school maintained by this board is the Lum Graded School at Lum, Alabama, under the care of Robert Brooks, a graduate of the Southern Christian Institute. It is doing a splendid work in a needy field in the black belt of Alabama.

A great test of the work is its reception by the white people of the South. Those who opposed this work in the beginning are its best friends now. They say our schools have changed the social and moral life of the negroes coming under their influence. The Southern people speak of it as a social revolution.

The board maintains from five to eight evangelists in the Southern fields. They have done fairly well, but the great need is trained evangelists, and it is necessary to raise up a body of stronger men among these people. There are at least thirty colored men who were trained in our schools, who are now preaching the primitive gospel. It will delight our brethren to know that the simple primitive gospel is proving itself adapted to the colored people. Other forms of faith appeal to their feelings; they are impulsive. The Calvinistic faith is too cold, but the New Testament faith, not a religion of mere feeling, but warmed with divine love, can be easily understood, and can and does enter into and control the daily lives of their "brethren in ebony."

In 1896 the offering for the Negro Evangelization and Education was merged into the May offering for general Home Missions. Special gifts are always in order for this great and needed work.

Opportunity has hair in front; behind she is bald: if you seize her by the forelock, you may hold her; but, if suffered to escape, not Jupiter himself can catch her again.

THE PASSING OF THE METAPHOR.

N. J. AYLSWORTH.

In an article in the American Review of Reviews for September, by Rev. William Hayes Ward, D. D., editor of the Indepenent, on "The Life and Character of Colonel Ingersoll," the writer says:

"Indeed, as he died at the age of sixty-six years, he rather belonged to the generation just past, and he was, perhaps, the last of a brilliant galaxy of orators, whose style has given way to a method which appeals more to the intelligence and less to the ear, for we are now separating the flowers and fancies of poetry from prose address more than we did, perhaps not wisely."

From the words "flowers and fancies" it would seem that Dr. Ward is viewing the question in its esthetic aspect, and doubts whether it be for the best to dispense with the ornaments of the older literature. Of this I do not care to speak, and should not write this article but for a more serious aspect which the question possesses.

To speak of tropical language as *flowery* is to miss its profound meaning and higher uses. Kerl, in his Comprehensive English Grammar, says: "The very use of figures implies an aim to express some thought or sentiment with more adequate and becoming simplicity, clearness, beauty and force." Again, he says: "All literature, especially that which has lived longest and delighted the world most, abounds in figures." To affect a style devoid of figures, therefore, is not only to dispense with ornament, but to choose a weaker speech and one which is lacking in vitality. No man of the century has made a profounder impression on his age than Carlyle. Carlyle's force is sometimes terrific, but take away his metaphors and you despoil him of his power. The most vigorous language of any period is its slang; but slang is a tissue of metaphors. Mighty speech is tropical speech. It is *living* speech. Most of our common words are dead metaphors. Corpses do not carry well the meaning of a living soul.

Tropical language is the language of feeling. Byron says: "I cannot get people to understand that poetry is the expression of excited passion." Strong feeling always bursts into figurative speech. It is dumb in common forms. Taine, in his History of English Literature, says: "Whosoever involuntarily and naturally transforms a dry idea into an image, has his brain on fire; true metaphors are flaming apparitions, which are like a picture in a flash of lightning." It is a great mistake to suppose that the figures of speech have their origin in a desire to be ornamental. When they do, the figures are false and the style is fustian. Figurative language is the true language of emotion. It is a necessity of the heart. "The man with the hoe" will use it if he gets angry. Metaphors are beautiful, not for the sake of beauty, but because the heart is beautiful. Beautiful feelings make a beautiful countenance and beautiful conduct; why not also beautiful language? The beauty that is conscious is already despoiled of its lustre. The holiest, most self-forgetting words ever uttered in this world have been metaphors. When Christ would scorch the hypocrites of his time with his indignation his speech broke into metaphors. When he wept over Jerusalem his sorrow poured itself out in figurative speech. Take away the figure and you will dry the tears. In the awful garden agony, when he went a little apart and fell on his face and prayed, what was his prayer? A metaphor—"Let this cup pass." On the cross the dying eyes wandered over the corwd, as if to find some one, and at last fell on the beloved disciple standing by the heart-broken mother—"Woman, behold thy son," and to John—"Behold thy mother." Tear off the metopher and you quench the tenderness of the dying words.

But is not tropical language extravagant? Yes, if feeling is extravagant. If feeling be extravagant, stifle it; but remember that worship is feeling, and nothing else.

The mother looks into the cradle and sees a little cherub. The whole world says she is mistaken, but Christ said long ago, "Of such is the kingdom of heaven." Her love is correct vision. All the world laughs at the lover, but he has just discovered what Christ knew long before. He sees in one what eternal love sees in all. Pity that lovers should be disillusioned! The world has always killed its prophets because they could *see*. That world which fronts the feelings is the spiritual world. Blot it out if you will, but beware! It may turn out some day that our hard sense is brutality. You say sugar is sweet. Yes, but how do you know? Not by science, not by chemistry, not by physics. The sense of taste says so. Well, to the child it is *very* sweet; to the old man but a *little* sweet, or even tasteless. Is he disillusioned, then, and is sugar really *not* sweet. "O no," we say, "the stronger sense is right in this case." How about the heart's tastes, then? Are they right only when they are disillusioned—dead? Show any credentials of veracity for the one which do not belong to the other. Sugar is sweet because the taste says so; God, Christ, your friend, is lovely because the heart says so, and it says so loudest in the grandest men. Are the Portuguese sonnets nonsense, or are they holy? Did not God love Robert Browning as much as Elizabeth Barrett did? She saw facts, then, and looked upon reality. The heart is an organ of vision, not of illusion. True, like the eyes, it does much poor seeing, but that is because it is not perfect.

Look on wrong and grow indignant (shame on you, if you do not!); look on suffering and feel tender compassion; look on human beings and love them; look up into heaven and burst into the white flame of all noble emotion, and your tongue will break forth in the language of feeling, and your speech will be beautiful incidentally, but strong, moving and gracious by necessity.

The force at work in eliminating the metaphor in our time is the predominant influence of the physical sciences. Cool ascertainment and weighing of facts is the mental habit of the time. In this plain work there is nothing to kindle the emotions, and we are dying into the practical—into Sahara. This is well enough for science, but how about religion? Our Higher Criticism has the Bible on the dissecting table, and there is generally not much sentiment in the dissecting room. A growingly prevalent tone of writing regarding the Scriptures is the scholastic. This is admirable for getting at the facts, but what if the facts should be dead when we get them? This style is not conducive to spirituality, and does not become popular address. Woe to the church when she becomes "lukewarm!" But hot hearts must have hot words, and hot words generally have wings.

Beneath this decline in figurative speech, then, we detect a gradual lowering of emotional temperature, and this is a most serious thing for the church. The moment we cease to feel, we cease to be Christian; for Christianity is great and noble feeling.

The question has another aspect. The spiritual life is nourished by the unseen, but we live in the unseen only through the imagination, and we bring the unseen world to the apprehension of others only through the language of imagination. Woe be to us when we can express all we have to say in the language of the marketplace! We can conduct theological discussions, and talk about missionary work, and about church prosperity, and about duty very well in this language, but we cannot bring heaven down to men in this secular speech. Alas for the church when her words cease to *quicken!*

What shall we do, then—cultivate a florid style? By no means. Artificial ornament is justly offeneive. What is needed is—

1. That we should not believe in and seek to cultivate a barren style in obedience to the dictates of prevailing custom.

2. That we shall not be too dignified to *feel*. Nothing is so dignified as a statue, and nothing so dead. We should look on things that broke the heart of Christ and have moved all noble men until we see them vividly as they *are*, and then our language will take care of itself. The last thing we shall think of will be flowers, but our speech will be beautiful, and it will be as the water of life.

Deeper Spirituality.

"What concerns us more . . . . is the deeper spiritual life and the more intense religious activity of Christian people."—CHRISTIAN-EVANGELIST, Sept. 7.

DEAR BRO. GARRISON:—These words from the editorial chair reveal, in my judgment, the real power of any church or people.

The deeper spiritual life does not mean more debate, more argument, more discussion about this plan or that, the truth is, our Christian development, our growth in grace, is the true measure of the real manhood, measured by Christ.

It is not this school or that, this wing or the other, but this: does Christ find in our lives fruits or leaves only?

It costs the church or the individual less to discuss than to propagate Christianity. It is easier to prove that we are right theoretically, than it is to sacrifice for missions and to push the work on to a glorious finish.

In early days every position was questioned, our plea was doubted, but to-day we are known far and near. Christ's prayer for unity is a familiar thing. The leaven has permeated the mass and the era of spiritual growth, development and power is with us. Not that our leaders lacked spiritual power; they were giants in their days, or the fruition of their labors would not be what it is, but let us see that the true measure of greatness is not only money and members, but consists especially in our relation to him by whom are all things, and for whom all things consist, who is the Head over all things to the church, which is his body, the fullness of him who filleth all in all.

May the truth as it is in Christ thus shine out from every life, from every church and from every religious journal.

ARTHUR M. GROWDEN.

Findlay, O.

Our Budget.

—Missouri Convention next week.

—Let us have a full representation at Jefferson City.

—These cool autumn days should be full of the notes of preparation for these coming conventions and the autumn and winter's work.

—In the report of a last Sunday's sermon in one of the Monday morning papers the reporter naively states that "a very suitable text preceded the sermon." That is very well. It isn't a bad idea to have a text of Scripture somewhere about the sermon, and the most appropriate place, perhaps, is to have it precede the sermon!

—Dr. Talmage preached last Sunday on "Christianity and Longevity." It is not, however, a long life that we need to covet so much as a deep life, a rich life, a useful life. Jesus' life was brief, but how full of intense activity!

—And so Miss Julia Dent Grant has become a Russian princess, the ceremony having been performed in the Greek Church, by which she became the wife of Prince Cantacuzene. Wonder if these Old-World sprigs of nobility do not smile at our professed love of democracy, as long as they can capture, with a title, the daughters of our wealthiest men.

—The receipts of the Home and Foreign Missionary Societies are approximating, inspiringly, the sums which they set out to raise the current year. Let us all be represented in these contributions. So shall we better enjoy the feast of fat things at the Jubilee Convention.

—In all your giving do not forget the cause of state missions. If this languishes all our other missionary interests are bound to suffer. Keep in touch with your state corresponding secretaries.

—If you are going to be a bird of any kind, be an eagle, a nightingale, or even a sparrow; but do not be a *parrot* and cry, "Polly wants a cracker!" just because you heard some body else say it. Do not take up a charge against another and repeat it, parrot like, without even knowing the meaning of the words, much less the truthfulness of the charge.

—J. Z. Tyler has an article in this paper on the purpose and method of the Bethany C. E. Reading Course which we are sure will be appreciated by our readers. The time is at hand for the fall and winter course, and it is important that all begin well.

—We regret that a number of interesting articles, reports of conventions and letters have to go over another week. Some of these are in type, among which is an article from J. B. Briney, of Moberly, Mo., on the book of Daniel.

—What the Catholic News says is "the most significant and costly structure in England and perhaps in the world" is going up within a few minutes' walk of Wesminster Abbey in London. This structure, the Catholic News says, "will be far larger than Westminster Abbey, which was stolen from the Catholic Church." It has already cost $10,000,000, and at least as much more is to be expended before it is completed. This it strikes us is a somewhat expensive way of taking revenge upon the Protestants of England, but probably less harmful than others of its history. This new building is to be called "Westminster Cathederal," and is to be the center from which the Catholic Church will put forth new efforts to bring England back to the fold it left in the reign of Henry VIII. But it is hardly a question whether old England has no higher sense of religion than the spectacular side of Romanism. The trend of her Protestant population does not now seem to be in that direction.

—Some fine meetings reported in our evangelistic department this week. The meeting at Jacksonville, Ill., by Scoville and Huston is opening up with great promise. Twelve additions on last Sunday were reported by wire on Monday morning.

—J. G. M. Luttenberger, of Dorchester, Ill., requests that all persons in Macoupin and Green Counties, Ill., who expect to attend the Jubilee Convention, to address him as above. If enough names can be obtained a special car will be secured for their accommodation.

—Elsewhere in this paper is an encouraging report from the secretary of our A. C. M. S., at Cincinnati, Ohio. The report states that the offerings now exceed $91,000, with enough in sight to insure $95,000. But it should not be a cent less than the $100,000. It will not do for a great people to come so near a great mark and yet fail. Another memorial gift would do the work. Or a small but united effort from the churches would fill the cup of joy at the Jubilee Convention.

—We learn through Benj. L. Smith, Cor. Sec., Cincinnati, O., that the Central Traffic Association has just made a proposition for extension of Jubilee Convention tickets for thirty days, by depositing ticket and paying fifty cents fee. This matter will be taken up with the other railroad associations at once, and as soon as they acquiese in it the matter will be consummated, and the extension will be made certain. We have no doubt the other roads will comply.

—The corner stone of the new church edifice being erected by the Church of Christ in Sullivan, Ill., was laid with appropriate services Sept. 16th. The day following was also an high day with the church. The pastor of the church, E. W. Brickert, was assisted in the corner stone services by A. H. Harrell, C. Reed, Dr. A. L. Kellar and others. The address was delivered in the courthouse yard by A. A. Wilson, pastor of the Christian Church in Mattoon, Ill. At night F. W. Burnham, pastor of the church in Charleston, preached. The two days' devotional services ended in the courthouse with an eloquent sermon by the pastor, E. W. Brickert. Sister Brickert also greatly added to the interest of the services by her solos. The new house of worship when completed will be a handsome structure of modern church architecture, and will cost when completed about $10,000.

—The request and suggestion of Brother Richardson elsewhere are both timely and wise. Let us have a convention that will move along on time, and still leave the impression of completeness, without the sense of hurry and external pressure. In order to do this it will probably be necessary to omit lengthy introductions, all apologies, of course, and boil down the peroration. "One word more" should be religiously excluded, and a "single remark," unless absolutely essential to prevent explosion, should be kept hermetically sealed up until after the adjournment, and if necessary, printed in the record. The man who does not "want to make a speech" should not be permitted to do so, for there will be enough of the other kind.

—Last week in Our Budget column we made mention of an article that was not in the paper. The article referred to was Brother Atkinson's appeal in behalf of the Ministerial Rellief Fund. The article was in type, but overlooked in the forms. But it is in this paper and we trust will not be overlooked by the reader. Can we make any reasonable claim to the fullness of Christianity, or even to the fullness of the Spirit, with so important a factor in our work, the care of dependent aged ministers of the gospel, treated wholly as a matter of indifference? Can we even claim to be consistent in the face of the contrast between this and other of our ministries? This is a legitimate part of our home mission work, and it should have its proportionate share in our prayers, our sympathies and our offerings. Do not, then, forget the aged dependent preachers lest there be a lack in the cup of our jubilee rejoicing. Send an offering at once, as indicated in Brother Atkinson's article.

—A. C. Maupin, of Wytheville, Va., says: "I am certainly pleased with the CHRISTIAN-EVANGELIST."

—At last accounts the offerings for Foreign Missions this year were within $1 400 of the $150,000 mark. This is the last week on this year's account, but the brethren certainly will not permit failure to reach the full amount. If the entire amount is raised, the enthusiasm and joy of the convention will be greatly increased, not for the money's sake, but because of the work that it will do in foreign lands.

—Last Sunday was a red-letter day with the Sunday-schools of the Churches of Christ in St. Louis. There were special rally services at Mt. Cabanne, Beulah, Tuxedo, and probably other places not yet heard from. There was a full house at each of the churches named. At Beulah the Bible-school celebrated the sixth anniversary of its child, the Beulah Christian Church. At Mt. Cabanne a beautiful souvenir button was given to each member of the school present. The St. Louis churches seem to be opening up a new and vigorous campaign.

—This has been the richest harvest for Church Extension in its history. "The total receipts to date for the year have now passed the $40,000 mark," is the latest word from Secretary G. W. Muckley. The gain to date in offerings over that of last year is now about $15,000. When one thinks of the good that this money will do in procuring homes for houseless churches, it makes the heart swell with gratitude. But let this good work not stop at this point. The best of the harvest for Church Extension ought to come in the first part of October.

—If any church having a dozen or more copies of the hymn and tune song books in fairly good condition desire to donate them to missionary purposes and will notify E. M. Barney, Perry, Okla. Ter., he will pay the express on them to that place and be grateful for the gift to the work there.

—The notes on the Sunday-school lesson for Oct. 1st appeared in our issue of Sept. 14th. The time for the quarterly review slipped up on us unwares, as this should have been the week for the omission of Dr. Willett's notes. But failing in this we omitted his notes last week, so that they should not appear in our columns too far in advance of their time. His notes on the lesson for Oct. 8th, therefore, appear in this paper one week ahead of the day as usual. This we do that our more distantly located readers may receive the paper before the time for the school study of each lesson.

—The Reform Bureau's latest report, just received, includes an abridgement of previous reports, and so a history of the organization, which has earned large dividends from very small investments. The Bureau wrote the law that broke up divorce colonies, also the anti-canteen law—a great moral victory, even though nullified for the present—and has secured several laws for the protection of girls, and defeated a dangerous gambling bill. Eight other bills prepared by the Bureau have been favorably reported, except the last one introduced, which is a divorce law for the District of Columbia similar to that of New York, allowing remarriage only in one case. This bill is now likely to receive increased attention since the whole subject has been brought to the front by the battle for the exclusion of the polygamist Roberts from Congress, in which the Bureau is leading, though embarrassed by an overdrawn treasury just when the land needs to be sown with literature and petitions on this and other subjects. The Bureau will, however, supply a statement of the case and a petition, and also its report, to all who apply with stamp.

—Christian College, Columbia, Mo., opens the new session with the largest attendance in its history. Mrs. Moore is to be congratuleted upon this magnificent success which has been justly earned. A high grade school for young ladies in the West is a matter of very great importance. Let us hope that the success of Christian College is the prophecy of larger success for our other institutions in the state. Christian University, we learn, too, has opened with a larger attendance than it has had for many years. Pres. Lockhart's faith and energy deserve this increased prosperity.

—The trial of Dreyfus seems to have so aroused the moral conscience of France that some precautions are about to be taken in regard to the moral atmosphere of the Paris Exposition in 1900. An anti-vice crusade is to be inaugurated. The police will be instructed to enforce the law against all scandalous performances and immoral exhibitions, and if they do not succeed the higher authorities are to be used. They have not forgotten the criticisms on their 1889 Exposition.

—The Reform Bureau's latest suggestion on the canteen issue is that renewed appeal be made to the President to submit the anti-canteen law to his new Secretary of War, Hon. Elihu Root, who is an eminent lawyer and Y. M. C. A. director. Another plan of the Bureau is to publish literature in Spanish on American Christian institutions, especially on the American Sunday, for our new islands, in response to a request to that effect made by Gen. Henry when governor of Porto Rico.

—Names are sometimes more familiar than faces. All have heard of A. M. Harvuot, pastor of the Central Christian Church, Cincinnati, O., and chairman of the general committee on the Jubilee Convention, but all have not seen his face. And as he is one of the men in particular whom you will want to see and to know we present to you his likeness on our first page this week. When the great convention is over it will be written that to A. M. Harvuot belongs great credit for his skill and untiring energy, to which the success of the convention, the comfort of the guests and the beauty of the order is so largely due. From the first Brother Harvuot has worked day and night for the success of the convention, having an ambition, with others, to make it the greatest by far of any in our history and deserves to go to record as one of the factors of its success. On another page of this paper we present the picture of two other important persons. They are Justin M. Green, chairman of the assignment committee, and Lottie S. Nichol, chairman of the reception committee. With these pictures you will need to make no further inquiries as to who they are when you have occasion to meet them in Cincinnati.

"What's in a Name?"

Everything when you come to medicines. A sarsaparilla by any other name can never equal Hood's, because of the peculiar combination, proportion and process by which Hood's Sarsaparilla possesses merit peculiar to itself, and by which it cures when all other medicines fail. Cures scrofula, salt rheum, dyspepsia, catarrh, rheumatism, loss of appetite and that tired feeling.

Hood's Sarsaparilla
Never Disappoints

Hood's Pills cure liver ills; the non-irritating and only cathartic to take with Hood's Sarsaparilla.

—Rear-Admiral Montojo, who commanded the Spanish naval forces in the battle of Manila Bay, and who has been on trial before the Supreme Court, of Spain, has been condemned to retirement without the right of promotion. On the other hand the United States cannot find sufficient expression of its gratitude and appreciation of the man to whose naval skill and bravery Montojo owes his misfortunes. This is not the irony of fate, but an exhibition of the law of "the survival of the fittest." Those who were responsible for the misfortunes of Admiral Cervera ought to accompany Montojo in his "retirement without the right of promotion" for justice's sake.

—Wilbur F. Crafts, superintendent of the Reform Bureau, Washington, D. C., in his tract upon "Living and Dying Nations," in the following words sharply criticises our nation for imitating other nations in the things that have led to their undoing:

Why should we cast aside our Anglo-Saxon traditions to welcome the nude to our galleries and homes, when every nation from which we have borrowed it is either dead or dying? Since France is dying of the worst of plagues, French pictures, French plays and French novels should be quarantined, as they are in England and Canada, like ships from infected ports. The problem of impurity is the question of life or death to nations, which have died chiefly of internal causes; not of free silver or free trade, but free love. Moral questions should, therefore, be the supreme questions in politics; those that conform to Gladstone's definition of the purpose of law—"to make it as hard as possible to do wrong and as easy as possible to do right."

—The report of Church Extension offerings in this paper indicate the largest gains yet obtained in that work for the first three weeks in September. The gain of last week over that of the same week in 1898 was 1,353. The receipts for the first three weeks in September amounted to almost $7,000. The receipts for the present week ought to put it up to $10,000, and two weeks prior to the Jubilee Convention up to the $15,000 mark, the amount actually needed from the churches this year so as to reach the quarter million mark by the close of 1900.

—Out in the field, working away for the children and the Master, I have just read and in some instances reread your most excellent editoriol, "Dangers and Uses of Biblical Criticism," and it says things so well that I have felt for so long ought to be said, and the saying of which I feel sure will tend to do much toward bringing about a better feeling among those that are brethren, that I must thank you for it. I could not say it myself, for I did not know just how to do it, but you have put it so nicely and in such finished taste that I have taken it upon myself to ask some few men to read it very carefully. I have felt for a long, long time that certain brethren were not putting you in the right fraternal fellowship, especially along the line of Biblical Criticism suggested, and feeling that this editorial will do great good for all the work and that all the leaders greatly rejoice in it, I very gratefully thank you for it.

H. F. DAVIS.

—I have read with interest what you and others say about consolidation of missionary societies, etc. I like the idea of consolidation, but do not like the one collection idea. Why not take up missionary collections three or four times a year? A large majority of the members are not prepared to give at one time all they wish to give to missions. They could give more, and more satisfactorily, if the collection were taken three or four times a year. The churches could arrange this part to suit themselves, but we could have one central board to distribute the funds.

Most fraternally yours,
R. T. WALKER,
Box 209.

The one-collection idea is no essential part of the plan of the unification of the societies. Local churches can manage that to suit themselves. Unification means one society, one national convention, one president, one general board with sub committees, one general secretary with as many other secretaries for special interests as might be needed, and one general treasury, with as many sub-treasuries as are necessary.

—At the St. Louis Baptist Association, held in this city last week, an action was taken looking toward the formation of a Baptist Sunday-school Association for St. Louis and vicinity. This appears to us to be a matter that commends itself to other religious bodies as wise and promising of good results. The Sunday-schools have become our best Home Mission fields and recruiting stations, and anything that looks toward a better cultivation of this soil certainly has the promise of rich results. In any city or county in which there is a number of schools of our religious order they can certainly be made more efficient by co-operation, and in many instances could support a special evangelist for a part or all of his or her time in the field.

—Benj. L. Smith authorizes us to announce that the Southwestern Association has granted the rate of one fare for the round trip to the Jubilee Convention. The Central Traffic Association has arranged to extend tickets until November 15th by depositing and paying 50 cents fee; the other Associations have been asked to make the same arrangement.

—The following card from one of our most efficient pastors ought to relieve any church or preacher from any fears in changing from the specific department offerings to the pro rata plan.

Yesterday was our "Home Mission Day" and we gladly report a total to date of $322 50, a gain of more than $100 over last year. This amount according to our plan is apportioned among the different departments of "home work." Angola had a gift last week of a beautiful lot for a parsonage. We will build in the spring. E. S. MEDBURY.

Angola, Ind., Sept. 18, 1899.

—Have just read aloud to my wife your editorial on "Dangers and Uses of Biblical Criticism." We are both delighted with it. It is a word fitly spoken and hits the nail on the head. I believe with you that the "Higher Criticism" is a bugaboo with many good people. I do not see how you can take any other position with reference to it than the one you do take. The future will certainly vindicate the wisdom of your course. You will be misunderstood, but that is to be expected where so many are uninformed. The province of a religious journal is to teach the truth, not to publish things that will please the people. Very truly yours,

J. W. ALLEN.

—I. J. Spencer, pastor Central Christian Church, Lexington, Ky., Sept. 17th preached a vigorous sermon on "Worldliness" in which he took occasion to severely condemn indifferent and careless citizens as well as corrupt politicians and moral outlaws of every description. Of the former class he said:

I blame myself and others—every voter, every minister, every newspaper editor and every taxpayer—who does not refuse to support a corrupt candidate for office and who does not speak out and work against him. If we vote for corrupt men we are partakers of their crimes and partners in their guilt.

—The purpose of this letter is to congratulate you and to thank you for the timely and valuable editorials you have written on the subject of the "Unification of Missionary Interests." I endorse every line you have written. I am sure you will have the support of the Disciples of Christ in this state when the time comes for action. That was a beautiful and richly deserved tribute you paid Dr. W. K. Pendleton in this week's CHRISTIAN-EVANGELIST. Your paper grows better and better with the passing years. I wish you continued growth and perpetual fruitage. I hope to meet you and Sister Garrison at the Jubilee Convention. You both have many friends in Fayetteville, who often speak of you in the most affectionate terms. With sincere regards,

Your unchanging friend,
N. M. RAGLAND.

Fayetteville, Ark., Sept. 15th.

If your Brain is Tired

Use Horsford's Acid Phosphate.

Dr. T. D. CROTHERS, Supt. Walnut Lodge Asylum, Hartford, Conn., says: "It is a remedy of great value in building up functional energy and brain force."

PERSONAL MENTION.

Alfred Brunk, of Newman's, Va., is spending a few weeks in Cherryvale, Kansas.

Russell F. Thrapp, of Pittsfield, Ill., was the speaker at the annual "chicken and fish fry" of the church at Meredosia, Sept. 20th.

C. D Purlee, of Princeton, Ill., is assisting Ellis Purlee, pastor of the church in Stafford, Kan., in a meeting in Stafford.

C R Henderson, of Paris, Mo., and G. D. Edwards, of Hamilton, Mo., called at this office on Monday. They are on their way to Harvard College, Cambridge, Mass.

Clark Bateman, of Storm Lake, Ia., is ready to locate with any church in need of a regular minister or wanting a protracted meeting.

W. A Meloan, of Rushville, Ill., preached for the First Christian Church, East St. Louis, on last Sunday and paid his respects to this office on Monday.

F. E. Udell and wife, of the Central Christian Church, this city, have just returned from a three months' tour in England and on the Continent.

The poem in our Family Circle, by John S. Martin, of Virginia, Ill., suggested by the 137th psalm, correlates happily with some of the Sunday-school lessons of the last quarter.

Orvis F Jordan, of Sibley, Ill., has been called to the work at Fisher, Ill., and will take charge Sept 24 Bro. Jordan is a graduate of Eureka College, class of '99.

J. G. M. Luttenberger and his wife, of Dorchester, Ill., has been in the city for a week. Sister Luttenberger is under the care of an oculist who has removed an incipient but threatening growth from one of her eyes. She hopes to be well in a few days.

E J. Emmons, pastor of the church at Manley, Neb., writes that any church in need of a good preacher, seven years a pastor, with a wife accomplished in music and active in church work can be put in communication with one by addressing him as above.

Rev. A P. George, State Superintendent of the Missouri Sunday school Association, preached at the First Christian Church of this city on last Sunday. Reports say that he preached a good sermon and took up a good collection for the Missouri state Sunday-school work.

Gen F M. Drake, we regret to learn, is confined at his home in Centerville, Ia., with a somewhat protracted illness. We are sure our readers will join with us in the sincere prayer that his health may be speedily restored. It would be a disappointment to many should he not be able to attend the Jubilee Convention.

On the first of October J. P Lichtenberger will enter upon a new field of labor. He goes from Canton, Ill., to Buffalo, N. Y. Bro. J. P. Lichtenberger has been called to the Jefferson St. Church of Christ, Buffalo, N. Y, to succeed Lowell C. McPherson, who is soon to go to Havana, Cuba. He begins his new pastorate Oct 1st.

The Mt. Cabanne Bible Club, this city, of which mention was made in our edition of last week, as contemplating another four years' course of Bible reading, appointed a committee, consisting of J. H Allen, F M. Call and F. M Wright, to outline a course therefor. Very naturally, their pastor, D R Dungan, was called into consultation by the committee, and hence the statement in Our Budget paragraph.

D G. Wagner, of Lordstown, O., leaves for Huntington, Ind., Sept. 26th, where he will deliver a responsive address at a reunion of the people from Northeastern Ohio and Huntington County, Ind, which is held annually. He goes from there to his home at Mt. Morris, Ill, where he will spend a short vacation with his parents, and from there he will go to the National Convention before returning to Lordstown.

J. W. Coggins, of Mexico, Mo., has been in the hands of a specialist in this city for the recovery of his somewhat depleted health, for the past week, and is improving. He is the pastor of the church in Benton City, Mo., and says that they hope to dedicate their new church building in October.

W E. Garrison, our interesting correspondent of the wheel, in Europe, sailed for America on the steamer Amsterdam, Sept. 21st He concluded his bicycle tour at Berlin, having completed 3,133 miles thereon. From Berlin he went by rail to Paris to spend a week before sailing for the United States, and before this reaches our readers he will be at his home and work in Irvington, Ind. His illustrated letters of travel will continue nother week or two before closing.

Miss Susie M. Browning, who died Aug. 10, 1899, near Avalon, Mo., in her will, after remembering her mother, sister-in-law, nepews and neices, left $50 to the Christian Orphans' Home, Council Bluffs, Iowa, and about $175 each to the following institutions: Christian Orphans' Home, in St. Louis, Mo.; Foreign Christian Missionary Society, Cincinnati, O.; the Missouri Bible-school Work, H. F. Davis Cor Sec., and School of Evangelists, Kimberlin Heights, Tenn. The memorial of her life appears in our obituary column in this paper.

On last Sunday morning the Beulah Christian Church of this city extended a call to W. A. Moore, of Webster City, Iowa, to become its permanent pasior. Bro. Moore has been on the ground prospecting and will accept the call. Bro. Aldinger has been supplying the pulpit for some months and concludes his temporal engagement with the love and esteem of the entire church. Bro A J. Marshall, our city evangelist was present at the Beulah Christian Church on Sunday morning and expressed himself delighted with the activities manifest and the outlook of the church.

J. W. Allen and wife, who have been spending the summer at Macatawa Park, have left for Spokane, Wash. Bro. Allen resigned his work in Cleveland in the early summer and will probably take up work in Washington. This will make a strong addition to the ministerial force in that new state, but we shall greatly miss Bro. Allen from this part of the great field, where he has labored so successfully and won such a high place in the confidence and affections of the people. With their elder son in business in Chicago, and their younger in Eureka College, Brother and Sister Allen turn their faces toward the great Northwestern field. Our best wishes go with them.

Prof. H. L. Willett spent a part of last Lord's day in St. Louis. Detained by a wreck on the road he did not reach the city until 1 P. M., thereby missing his appointment at the First Congregational Church, both morning and evening, as the audience was dismissed for the day before his telegram was received. He spoke to a union meeting at the Central Christian Church, at 4 P. M., on the Bethany C. E. Reading Courses, and Bible Study, leaving in the evening for Maryville, Mo., where he is to deliver a series of Bible lectures during the week. His lecture here excited much interest in the Bethany C. E. Reading Courses.

P. A. Davey, pastor of the church at Charlestown, Ind., having been selected as a missionary to Japan, has concluded his work there and will sail from San Francisco for Yokohama on the 29th instant. At San Francisco he will be joined by Miss Carrie Goodrich, of Cleveland, O., who will also accompany him as missionary to Japan. Miss Goodrich is a member of Dr. J. Z. Tyler's congregation. Brother Davey was born of English parents in Australia and came to the United States seven years ago. Since here he has graduated in the Bible College and University at Lexington, Ky., and has been for 15 months the pastor of the church in Charlestown, Ind. On his departure from this congregation last week a large and touching farewell and God-speed-you reception was given him. On his way to the Pacific Coast Brother Davey paid his respects to this office. We are informed that W. S. Payne, of Princeton, Ky., is likely to succeed Bro. Davey at Charlestown.

IOWA PERSONALS.

A. M. Haggard preached at Winburn, Sept. 17th.

H. Ford, of Australia, desires to lecture in Iowa while taking studies in Drake University.

Prof. Edward S. Ames preaches to-night (Sept. 24th) for the University Place Church.

Secretary B. Denny is in the Southeast of Iowa. He is at Fort Madison to-day.

Pastor H O. Breeden made a hasty trip eastward last week to put his son into the Culver Military Academy.

A. E. Gory, of Oskaloosa, was in Des Moines at the state board meeting, Sept. 18th. He reports two added.

Vernon Harrington, of Minburn, when last heard from, was in a meeting at Carson and reported two baptisms.

Noah Garwick, a Drake University student, recently closed a meeting at Luther and reports six added

Charles D. Hougham, also of Drake University, reports seven added at Indianapolis in a short meeting.

J W. Babcock, of Drake University, is in a meeting at Moravia. He reports a fine outlook for a strong organization. He is using a tent.

F. A. Sheets, of Fontanelle, is in a tent meeting near Casey. At the end of the 15th day he reports 17 added to the Lord and a new congregation assured.

Chancellor W. B. Craig is very happy over the increased attendance of students at Drake University. There are now enrolled 450, which is more than the number at the same time last year by by 128. This does not include the students in the law and medical departments.

A. C. Bondurant, a trustee of Drake University, the founder of the town of Bondurant, Ia., an old citizen of Polk Co., died Saturday, Sept. 16th. The services were largely attended from Des Moines. Pastor McCash, assisted by Chancellor Craig, had charge of the funeral.

CHANGES.

J. F. Callahan, Boothe, Ark., to Noble, O.
L. B. Grogan, Rockville, Tex., to Chickasha, I. T.
R. L. Beshers, Tallula to Carlock, Ill.
C. H. Berry, Metcalfe to Ridge Farm, Ill.
A. W. Gehres, Hopedale to Irvington, Ind.
Wm. Dougall, Winger, Ont., to Hiram, O.
R. F. Carter, Weakley, Tenn., to Cedar Bayou, Tex.
J. P. Lichtenberger, Canton, Ill., to Buffalo, N. Y
J. W. Allen, Macatawa, Mich., to Spokane, Wash.

Ministerial Relief.

The brotherhood are earnestly entreated to give devout consideration to this brief message in behalf of a sacred and needy ministry.

The Board of Ministerial Relief is without sufficient funds with which to pay the slender allowances promised to the worthy brethren whose better care we seek to secure. It will require about $1,200 to meet the obligations falling due Sept. 30th, of which amount we now have available only $200. The expectations concerning the "Special Day" offering were not realized. Only 230 churches observed the day set apart to this holy ministry. Brethren, what will you do to relieve the board of this embarrassment? Shall we go up to our Jubilee Convention filled with joy on account of God's mercies, while many of those by whose heroic service those mercies mere multiplied unto us are denied the comforts which our promised gifts would supply? What about a Jubilee greeting to this "remnant of the old guard," whose burdens it should be our pleasure to bear? It is only the truth to say, We have reached a supreme moment in the history of this our newest and most beautiful ministry. Let us act as becometh saints. Indifference invites shame. The Lord preserve us from the sin of forgetfulness. What you do, I pray you do quickly, and above all do it lovingly. The time is short. Brother, sister, this message is addressed to *you*. "Inasmuch as ye have done it unto one of these, my brethren, ye have done it unto me."

A. M. ATKINSON.

Wabash, Ind.

To the Speakers at the Jbiulee Contion.

DEAR BRETHREN:—Permit me, as presiding officer of the Jubilee Convention of the American Christian Missionary Society, to offer a a suggestion and prefer a request. You have seen the program, and know it is so full of good things that not a moment is left to be wasted. If we are to receive the full benefit of its sessions, the convention must be prompt in its progress, from first to last. It is my purpose to direct it with this end in view, and I ask your cordial assistance. In the preparation of your addresses, may I ask that you keep in view the time assigned you, and rigidly restrict yourself to that limit. Remember, also, that an address which you can read or recite in your study in thirty minutes will require forty minutes for delivery before an audience. It will be an unpleasant duty to call you down before your address is finished, and I beg you to spare me that embarrassment by condensing your remarks sufficiently to fall easily within the time assigned you. Thus you will save me from an unwelcome duty, and yourself from an imperfect address.

Trusting you will accept this recommendation in the fraternal spirit in which it is offered, I am fraternally yours,

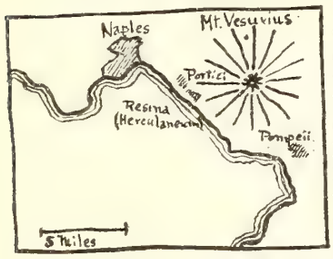
W. F. RICHARDSON.

Kansas City, Mo., Sept., 19, 1899.

Correspondence.

Wheeling Through Europe—VIII.

IN AND AROUND NAPLES.



The suddenness of our decision to take the boat at Genoa for Naples left little time to inquire particulars about the vessel. We knew only that it was a freighter, which made no provision for carrying passengers, and that we must take with us whatever we expected to eat during the trip. So we purchased provisions to last from Saturday afternoon until Monday morning (no small quantity) and boarded the ship. There was some doubt in our minds about getting our bicycles properly stowed on board, and we could not explain because not a soul on board, so far as we could find, spoke anything but Italian. But our hotel porter gave us the key to this and many another situation when he said, "Show the captain a franc, and he will understand."

We passed out of the harbor with a rich Italian sunset and a glorious view of Genoa, which almost moved us to forgive it for the reception we had received the evening before. The Mediterranean was glassy, calm and blue past all comparison with other waters. Under these conditions we staid on deck with no thought of going below to find our berths. When, late in the evening, we began the search we found that there was no cabin, and of course no berths. The choice lay between the hold and the open deck. We chose the latter, and laid us down to peaceful slumber with a bare deck below us and the stars above. The following day was Sunday, but the lack of a common language between ourselves and our half-dozen fellow-passengers and crew made it impracticable to conduct religious services, as we did on our eastward journey across the Atlantic. All day we sailed within sight of the Italian Coast with occasional islands on the right, most notably Elba, the last residence of Napoleon. During the day we experimented in the matter of beds, and found that as a mattress a coil of hawser is preferable to bare deck. This discovery was useful that night.

It was early morning when we entered the Bay of Naples. This splendid harbor, with the far-famed islands of Capri and Ischaia for its breakwaters and Mount Vesuvius for its lighthouse, has been enthused about so much that it is no longer possible to say anything fresh. It never was possible to say anything adequate about it. But the fairest feature of the bay, to my eyes, was a white ship, above which floated a familiar flag. It was the battleship Olympia, with Admiral Dewey on board.

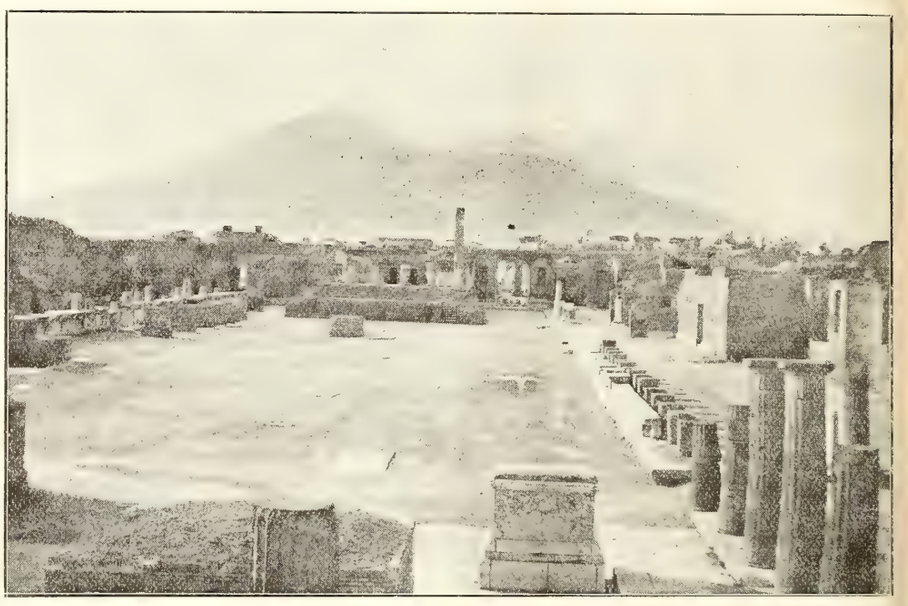
The steamer does not come to dock, but anchors in the harbor. Long before it has come to a standstill it is surrounded by a fleet of rowboats, each manned by one oarsman and from four to seven supernumeraries who seem to have nothing to do but ride out and back. It is a perpetual marvel to me that Italy as a whole does not starve to death. Such a vast majority of the people appear to have no business but to stand around and watch the rest of the crowd do nothing. We rode ashore in a boat in which one man rowed and five looked on. They all tried to lay a finger on our wheels as we were getting them on shore, and probably they expected a gratuity all around, but we could not see that their services contributed to our well-being. So, mounting our wheels, we turned our backs on their reproachful glances. We have turned our backs on a great many reproachful glances of that sort in Italy, and a bicycle is a convenient ally in such a case.

Naples is not a city with which we will fall in love while riding along the dock on a bicycle. The part which we chanced upon first was crowded, muddy, rough and wet, and offered one every reasonable facility for breaking his neck. But we made friends with Naples at once in spite of this. Entering a little restaurant (the most Italian-looking place we could find) for breakfast, there was placed before us a bill-of-fare a foot long. It was the first time in Southern Europe that we had been able to get more than coffee, bread and butter for breakfast. The only familiar word on the list was "macaroni," so we ordered that and checked off a few other items here and there at a venture. The macaroni is always served as a course by itself and frequently as a meal by itself, but in either case it is not considered good form to serve less than about a bushel for two people! Our other orders proved to be lucky guesses and, in short, we decided at once that Naples was a good town and could have any sort of streets it pleased without offending us. I really suppose the waiter thought we were taking an early dinner, for it is utterly un-European to conceive of eating anything worth mentioning for breakfast. But we loved him for his mistake, if it was a mistake, and our goodwill naturally extended to the whole city.

The first thing to do on reaching Naples is to go out and see Pompeii and Vesuvius. These are the sights which have to be "done," and you may as well go about it at once. After that you can spend your time most profitably by simply loitering about the streets of Naples and watching people live. A Neapolitan never does anything indoors which he can do in the street. Consequently, they buy and sell, wash, cook, eat, drink, sew and dress the baby in the midst of the passing throng and frequently take their midday siesta under the same conditions. Of course, when the street becomes too crowded they overflow into their houses, but this is considered a hardship. When anything has to be done in the house, milking is the first choice. The milkman brings around a herd of goats instead of a wagonload of cans, and if any customer happens to want his milk delivered on the sixth floor it is considered the goat's business to carry it up, and the milking is done at the top!

But all these features of Neapolitan street life we saw for the present only with a passing glance, while we proceeded to the serious duty of finding the road to Pompeii. On the recommendation of an untrustworthy acquaintance we took the longer road which goes around the north side of Vesuvius. It was as dusty as a road can be and passing hot. The vicinity of Naples is always apt to be both in August. Still, it gave us our first view of country and village life as it is lived in Southern Italy. The costumes, for instance, afforded an interesting study. For boys under ten there are two styles about equally in vogue, and no third. One consists of a shirt; the other is the same without the shirt! The first time a troop of these little naked savages ran after us through a village shouting their miniature war-cries, I was at a loss to know whether a Dahomey village had been transplanted to civilized Europe, or a new crop of infant Archimedeses had just rushed from the bath to announce some new discovery. On second thought the complexion of the youngsters agreed better with the theory of African origin than with any hypothesis involving a bath.

When you are approaching Pompeii, be careful or you will go past it. It is not as well advertised as it would be in America, the entrance is not conspicuous and the town is invisible from the road. You do not go down into a shaft, as at Herculaneum, and as one expects to do to see an excavation, but up to the top of a hill. The town of Pompeii has had a chequered career. In the old Roman days it stood, a city of twenty thousand people, on a hill at the foot of Vesuvius, at the point where a stream flows into the Mediterranean. An earthquake came and tipped over everything in the town, leaving only the pavements and the stone watering troughs in the streets. The enterprising citizens rebuilt at once in the fashion of the time, using brick and stucco instead of stone. Sixteen years after the earthquake came the great eruption of Vesuvius, in the year 79, and the new town was buried thirty feet deep under a shower of red-hot ashes and pumice stone. Subsequent disturbances changed the coast line of the Mediterranean and moved the stream. The modern excavations are simply the cutting off of the top of the hill formed by the volcanic matter, and the excavated part of the town now lies open to the sky, as it did in the first place. For the archæologist it means a vast supply of invaluable data for the study of Roman art, architecture and domestic life of a definite period, viz., the seventh and eighth decades of the first century of our era. To the casual visitor it offers the picturesque desolation of a vast ruin and the interest which always attaches to anything which has lasted so long. For visitors of all grades between the specialist and the casual sightseer, the significance and interest of Pompeii will depend on what the visitor brings to it. It is a surprisingly large place, and I wondered how



POMPEII AND MT. VESUVIUS.

one volcano could belch forth enough stuff to cover it, but my wonder ceased when I had climbed Vesuvius and had seen it in motion.

After visiting Pompeii we spent the night at Resina, beneath which lies the buried city of Herculaneum, preparatory to making the ascent of Vesuvius. Resina and Portici are practically one town, separated only by the vast palace built by Charles III., the Bourbon king of Naples, a century and a half ago. The two towns together have twenty-five thousand inhabitants, but so far as we could find there was not a hotel in either. We wandered up and down, looking and inquiring, until hope was almost gone. Then a young fellow undertook to guide us to a place. To our surprise he took us to the Palace. Our summons was answered by a man who was evidently a servant, though not a menial, and after a parley he agreed to give us a room for a modest price. We were led through a series of vast apartments, half furnished in a style of antiquated magnificence, and finally landed in a chamber about the size of a small cathedral. The canopied beds were not an inch under nine feet long, and the windows, which came to the floor, opened upon a marble gallery that ran a hundred yards out into the park. There was a general flavor of mild decay about the whole place which showed that it was not much used at present as a royal residence, but evidently, too, it was not used for any other purpose. I have never solved the problem, so can state but these simple facts. But the reader will admit, I think, that a bicycle trip is not without kaleidoscopic change and the possibility of adventure, when it leads a man to sleep one night on a coil of rope in the bow of a Mediterranean wineboat and the next night in a royal palace under the shadow of Mount Vesuvius.

We had resolved to climb Vesuvius without a guide, and we won out in the end, but it involved a running fight most of the way up the mountain. For impertinent pertinacity and shameless insistence upon being employed, the Niagara hackman is a feeble rival of the Vesuvius guide. As we were leaving the main road at Resina, at the foot of the volcano, we pointed to an ascending road and said interrogatively to a passer-by, "Vesuvius?" He answered affirmatively and started after us. We waved him back and, being still on our wheels, soon distanced him. Two miles farther up, when the road became too rough and steep for riding, we left our bicycles at a wayside inn and, as we were starting on, our man appeared from below, puffing as a man will after a two-mile run up hill, and insisting with all the breath he could spare that we had employed him as guide. Meanwhile, three small boys had joined our retinue, all professing ability to show us all the short cuts. Trouble ensued between the man and the boys; also between us and the man and, to a less degree, between us and the boys. Eventually all four followed us. Presently two other guides appeared and joined our party. We told them plainly that we wanted no guide, but all six stayed with us, hastening when we hastened and stopping when we stopped. Half way up the boys dropped off. At the end of the public road and the beginning of the rough path which leads over the lava to the foot of the cone, they made their final stand. Here a guide might really be useful, and they pled with us: "Impossible without a guide! Difficult! Dangerous! Everybody takes a guide. Much better to have a guide. Me guide. Six francs. Five francs." Heedless of all warnings and appeals, we struck across the lava. I have no hesitancy in saying that it is the worst stuff I ever saw to walk on. In general form it lies in irregular ridges and hollows like the waves of a stormy sea, tilted at the angle of a mountainside. In surface it is like a pile of huge cinders, loose enough to roll when you step on them and sharp enough to cut your shoes to shreds. We missed the path almost immediately because a recent outburst of lava had changed the face of that part of the volcano and rendered our map useless. But we struck across the loose lava toward the cone, one of the guides following afar off and shouting his appeals, "Four francs; three francs!" until the distance became too great and his breath gave out. After a mile or more over this sea of cinders we found the path, and with little more effort we reached the foot of the cone. One is surprised to find how accurately Vesuvius corresponds with one's previous idea of what a volcano ought to be. There is the mountain with fig and olive orchards at its base and vineyards on its sides. Higher up there is the utter desolation of the lavafields. Above rises the cone, a smooth, steep hill, a thousand feet high, of black volcanic sand. From the foot of the cone it takes hard climbing to reach the top in an hour and a quarter. There an official takes charge of you, whether you want him to or not, collects a good round sum as government tax, and conducts you to the verge of the crater. It is a mistake to suppose that Vesuvius has retired from active life. As you gaze down into the abyss there comes a rumbling noise, and a burst of smoke issues from the throat of the crater three hundred feet below you. As the column of smoke rolls up, there comes, mingled with it, a flash of flame, and ashes and red-hot stones are thrown high into the air. This sort of thing happens about every four minutes and the observer, standing at the edge of the crater, can easily imagine that something serious is about to happen.

The descent of the sandy cone is accomplished in less than ten minutes. At the foot our three boys met us and conducted us down the mountain. As guides they were useless, but as foragers they earned their fee, for they ran ahead and gathered wild blackberries which they left waiting for us by the roadside on dishes of leaves. The Neapolitan urchin, when he has passed the savage age of simple nakedness, is the most perfect gamin in Europe, with the possible exception of the Parisian street Arab, and he adds to his gaminly qualities a certain suavity and grace which render him a fascinating type. Such were our three barefooted scouts on Vesuvius.

W. E. GARRISON.

English Topics.

MISSIONARIES DEPARTING.

Those two dearly beloved missionaries to China are gone again from their native land to far-off Sinim. Of that land it is foretold that it shall be part of the holy empire of Him who shall have the heathen for his inheritance. Therefore, with both joy and sorrow we have said farewell to Bro. and Sister Remfrey Hunt. They had a valedictory meeting at West London Tabernacle. At Hornsey Tabernacle we have on more than one occasion during the past year been privileged to hear Remfrey Hunt. He kindly came over a few weeks ago to say farewell to our church and congregation. Like Bro. and Sister Arnold, the year before, these two missionaries have won all hearts. What pleases us all is that there is such immense versatility about all our foreign missionaries. We have listened to one after another, year after year, and all give varied and novel views. These men and women move in no ruts. Their minds are wonderfully elastic. Nothing could have been more different than the sermons and lectures of Arnold and Hunt, and yet the curious thing is that these are both stationed at the same part of the field. They work together at Chu Cheo. It is delightfully refreshing to hear reports giving such a wide range of observation. Well, Bro. and Sister Hunt and their little ones are once more on the wide rolling waters. Shall we ever see them again? They are in fine health and spirits. They love their work passionately and only want to live and die in it. In that they are like many more of us. There is all the fascinating spell of absolute and infallible truth to inspire us in this our mission to the world, as well as the powerful additional attraction of the sure conviction that this same mission must triumph.

OUR APPROACHING CONVENTION.

I mean our English convention. It takes place at Gloucester, in the west of England, next week, Sept. 12, 13 and 14, and our indefatigable Bro. Spring and his people are busily preparing for the occasion. It is a singular fact that our churches which are planted in our old cathedral cities seem to flourish best, just where it might be supposed that the chance must be the very poorest. But I think I understand the philosophy of the great success of the Churches of Christ at Gloucester and Chester. They were of course started by men as talented as any among us, for otherwise failure might have been conspicuous at the start. The ability of the leaders has, I admit, been the prime factor. But it was my duty as a young minister in my days in the great sectarian world to raise a new Baptist cause at Chester. The success of that work was very gratifying to the English Baptists throughout the country, and I accounted for it on the same principle which accounts for the wonderful success of the Churches of Christ our evangelists have planted at both Chester and Gloucester. I have a reason for putting this topic before my American readers. In our ancient cathedral cities Anglicanism is supposed to have its peculiarly sacred preserve, and all Nonconformists and Free Churchmen are looked on as audacious poachers. But extremes of thought and action always provoke in human nature a corresponding reaction. I soon found at Chester that the arrogant exclusiveness and formalism of the clergy generally repelled as many good people as it allured. Indeed, wherever I went about the city of churches I found numbers of people offended and disgusted at the assumption of the Established Episcopal Church. So it resulted that an earnest Nonconformist had a splendid opening. I only had to take full advantage of the opportunity. When that magnificent polemic evangelist, M. D. Todd, father of E. M. Todd, of Dayton, Ohio, landed in England and went to work in Chester, he found the same causes at work in favor of a grand onslaught on the walls of the sectarian Jericho. People were everywhere lying round, waiting for they could not precisely define what; but they knew when they heard that American missionary—that wonderful missionary—that he had brought them what they unconsciously and vaguely had been craving. I was one of the craving ones. I had given many good souls what they had wanted, for I had founded a flourishing, and loving, and earnest Baptist Church, in which it was almost as great a joy to work as in some paradise; but there was an indefinable something hungered for by my own soul, after which I was dimly groping, which nobody had brought to me. But I knew what it was that I needed as soon as I came to know Todd, Earl, Moore, Timothy Coop and Garrison (for you, Bro. G., were at that time in England). Well, it is just in the hotbeds of perverse old ecclesiastical pretension, like our cathedral cities, that the conditions of ready and powerful reaction towards the simple, ancient, hallowed gospel are created ready for us. No American missionary of the New Reformation should fear to come and assault any one of these strongholds. He would soon raise a powerful church. The right sort of people abound; but the men to send, and the money for the early campaign, are lacking. We are doing what we can, and certainly we shall one day do much more than is possible at present. Our little battalion was never so full of fight.

SOUTHAMPTON.

We have a promising sphere without a minister. There is no pastor at Southampton,

that beautiful and growing town which has peculiar interest in America and great claims on the sympathy of American Christian friends. H. Lincoln Gow has retired into the business world. He is a fine business man, and has set up on his own account in trade in Harlesden, a flourishing suburb of London. He will do well, for he is a very honorable and diligent worker in any calling that he undertakes. He is as full of love for the pulpit as ever, and he will preach a few welcome sermons to my own people during my absence from England. I have been enjoying a social visit to Bro. and Sister Gow, spending with them in their new abode a very delightful evening, and wishing them Godspeed in their new departure in life. Gow left Southampton with the love of the people, and the sphere is in good order for his at present unknown successor. The sudden departure of Bro. Romig for America was a severe disappointment to Southampton friends, who had entered into negotiations with him as to the prospect of his remaining among them. News of domestic sorrow constrained him to go very abruptly off to his native land. Dr. Buxton had previously been compelled to disappoint the church also. He had accepted a call to this country with the view of taking up Southampton, but his appointment to a university presidency prevented his proposed scheme. The Southampton church earnestly desires an American preacher of the best stamp and it well deserves one. We have a few men here well fitted for the post, but they are fully occupied and well fixed, and if some fresh American incarnation of this Reformation cannot be exported by you and imported by us, then one of these may have to be unfixed; and probably the church then vacant will repeat the same cry for one from the West to come over and help us. American evangelists are greatly appreciated and loved in this country. The Anglo-American Alliance has long since been consummated as far as the Disciples of Christ are concerned.

PATCHING THE REFORMATION.

The Protestant Puritan Reformation has broken down. The state-established religion of England is precipitated into desperate confusion. Wherever I go I meet with Evangelical Churchmen who are in dark despondency, or with High Churchmen who are exulting over the downfall of what they sarcastically call the "Deformation." The Ritualists were till recently actually jubilant. They had reason to be so. But the Low Church or Puritan people just now see a gleam of light. The new request of the Archbishop of Canterbury to the clergy to discontinue the use of candles in processions and of incense in worship is being sullenly but generally obeyed. The bishops are one by one falling into line with the Archbishop. But the serious feature of the situation is that Lord Halifax has just burst out into open mutiny, issuing a long and red-hot manifesto against the Archbishop's policy and calling on his fellowmen to agitate to save their church from raids upon Catholicism by the prelates. This action is sure to work dire havoc. It will further and hopelessly increase the discord in the Anglican body, which is already divided by chasms over which nobody seems able to build any bridges. High Church, Low Church, Broad Church and Stiff Church are all in antagonism. Yet these altogether constitute what is called the Church of England. It is simply a big Noah's Ark, full of clean and unclean beasts, herded together and snarling at each other incessantly, only ceasing to howl at one another when they howl in unison at some unfortunate Nonconformist who happened to give them a look in.

MY NEXT LETTER

will be written on the Atlantic, as on Sept. 16 I take passage for New York by the St. Paul. If any kind friends wish to communicate with me, they may do so through Bro. McLean. As I write this letter the biggest ship on earth is setting sail to-day from Liverpool for New York. The White Star liner, Oceanic, starts with 2,000 passengers and 10,000 bottles of beer!

W. DARBAN.

43 *Park Rd., South Tottenham, London, Sept.* 8, 1899.

New York Letter.

Coming to Tully, N. Y., to-day, on "The Queen City Special," one of the fastest and best trains out of New York, we were made to feel anew as we sped along strange and beautiful country the force of the fact that ours is an age of marvelous material progress and that ours is a country, perhaps, without parallel in scenic beauty and natural resources. The Deleware, Lackawanna and Western Route affords a splendid illustration of this. Leaving the metropolis at 10 o'clock in the morning the "Lockawanna Route" first brought us through the populous sections of Northern New Jersey, literally teeming with beautiful and rapidly growing cities and towns, where thousands of New York's business men have either their permanent or summer homes. It is a section not only abounding with wealth, luxury and beauty, but it is also richly suggestive in historic associations. Some of the most powerful of the Indian tribes made their home in these regions; especially is this true of the Naricoticongs, who dwelt about Lake Hopatcong, now one of the famous and beatiful summer resorts of the East. Among the cities of interest on our way is Morristown, which was first made famous by Gen, Washington, who passed the winter of 1799 (one hundred years ago), in what was known as Ford's Mansion. In latter years it has been purchased by many of the wealthiest citzens of the place, and is now the headquarters of the Washington Society and a kind of historic museum, where many most interesting relics of Revolutionary times may be seen.

Such is the speed of our train that before we are aware of it we are plunging through the wild and rugged scenery of the "Delaware Water Gap," that delightful region where the Delaware River breaks through the mountains, forming one of the most charming spots—one that the lover of nature feasts upon with increasing satisfaction. In the gap we speed between great mountain walls, along the edge of the river, but in a few moments are far above the cities of the Pocono Mountains, overlooking one of the most splendid scenes to be witnessed in this country. The sweep of vision traverses much of New Jersey and Pennsylvainia and fills the soul with inexpressible delight. The contrast between the two views is so marked that great variety is afforded. In fact this is one of the most pleasing features of the whole route. Passing over the mountains we soon run into the practically inhaustible coalfields of the Lockawanna region, and soon into the booming new city of Scranton. Then passing over the mountains we run to Binghamton and to Tully through a section of agriculture and farming lands as beautiful and varied as one might wish to see. The scenic beauty, the commercial and manufacturing interests, the populous and growing cities and towns and the splendid equipment of the Lockawanna Road, makes the trip delightful indeed. Speaking of this road it is also interesting to note that the very day before our journey the Lockawanna people broke the record for time between New York and Buffalo. A "news paper train" left New York City Sunday morning at 3:18 and in seven hours and twenty-three minutes it was in Buffalo—a distance of 410 miles. This breaks the record even of the State Empire Express of the Central Road. Truly, ours is a wonderful country and a progressive age; these facts are abundantly illustrated in traveling over the Lockawanna Route.

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We are now in the midst of our annual state convention, at Tully, where Bro. Jos. Tisdall is the pastor. Many familiar faces are seen and a few new ones among the preachers. And a number of faces seen in former conventions are sadly missed. Among them that of our late Bro. W. J. Lathrop, who passed into the unseen from Auburn, N. Y., on the 12th of September. He was one of the oldest and most beloved preachers of the state, has been a preacher for 36 years and most of that time he labored in the Empire State. His home in later years was at Brewerton, where he ministered to the church for many years. Many changes have occurred among the ministers of the state this year, which together with the missionary work I will speak of in my next letter.

***

Our work at 169th St. starts off well this autumn. Several confessed and obeyed the Lord in baptism; others will follow. The Sunday-schools are larger than usual and rapidly growing. The spirit and outlook of the work is inspiring. If any Disciple contemplates making a home in New York we should be pleased to help locate such near the 169th St. Church. Investigate the claims of our section at least.

S. T. WILLIS.

1281 *Uuion Ave.*

It's Worse For a Woman



To suffer with skin disease than it is for a man, for a smooth skin and a clear complexion are essential elements of female beauty. When the taint of scrofula is in the blood it will be sure to show itself soon or late. Often its manifestations are as repulsive as they are painful. Many people have been cured of scrofula in its most malignant forms by the use of Dr. Pierce's Golden Medical Discovery. This remedy is remarkable for its power to purify the blood. It absolutely eliminates the corrupting elements. It makes the blood clean and rich. It increases the action of the blood-making glands, and so increases the quantity of pure blood supplied to the body.

"I will forever thank you for advising me to take Dr. Pierce's Golden Medical Discovery," writes Mrs. Jas. Murphy, of Fonda, Pocahontas Co., Iowa. "It has cured me of chronic scrofula, of twelve years' standing. I had doctored for the trouble until I was completely discouraged. I also had chronic diarrhea for twelve years. I am in good health now—better than I ever was in my life, owing to Dr. Pierce's Golden Medical Discovery. I took several bottles of the 'Discovery' before I stopped."

Dr. Pierce's Common Sense Medical Adviser, a work for every woman, is sent free, on receipt of 21 one-cent stamps (to pay cost of mailing *only*), for paper edition. Cloth-bound, 31 stamps. Address Dr. R. V. Pierce, Buffalo, N. Y.

Non-Territorial Expansion

means paying rent for a poor farm. Now is the time to secure a good farm on the line of the Chicago, Milwaukee & St. Paul Railway in Marinette County, Wisconsin, where the crops are of the best, work plenty, fine markets, excellent climate, pure soft water, land sold cheap and on long time. Why rent a farm when you can buy one for less than you pay for rent? Address C. E. Rollins, Land Agent, 161 La Salle St., Chicago, Ill.

Kansas City Letter.

The statements in my last Kansas City letter on the subject of our unemployed preachers and unoccupied churches have brought me a good many letters of endorsement as well as many oral expressions of approval of my sentiments. It is manifest that we have been practicing folly in our extreme independency, and we are now suffering its natural effects. We shall never find a cure for the restlessness of our preachers and the fickleness of our congregations, except in the abandonment of our selfish and suicidal policy of "every fellow for himself." Shall we have the grace to admit that we have some things yet to learn from our religious neighbors, and notably how to co-operate for the common good? I believe we shall, and that thus we shall fill out our high destiny.

Meanwhile, let us cultivate the spirit of brotherhood by securing the largest possible attendance upon our missionary conventions. Our Jubilee Convention ought to bring at least ten thousand Disciples of Christ to Cincinnati. Our various boards will have inspiring reports for us of the past year's work; the music will fill our hearts with the joy of the Lord; the addresses will broaden our horizon and intensify our zeal; the very presence of the hosts of the Lord will thrill us with a new sense of the coming triumph of Christ's kingdom, and we will return from that great gathering to better serve our Master and more sweetly enjoy our fellowship in the Lord. Do not fail to go.

Our Missouri Disciples must not forget the state convention at Jefferson City, October 2-5. We must hold such a convocation at our state capital as will be worthy of our numbers in the state and the glorious plea for which we plead. Bro. T. A. Abbott, our corresponding secretary, has secured a very low rate from the railroads, one fare for the round trip, and the larger our atttendance this year the surer will we be to secure the same rate next year. Let all our preachers buy round-trip tickets instead of using their clerical permits. It will cost them just the same and they will count in the figures of the railroads. One word more to every church and preacher in Missouri. Have you taken your offering for our state work this year? If not, please do it at once, and send to Bro. Abbott or to the treasurer, Bro. Bryan. Do not be among those who have sat idly by while others were working to bring our state to the Lord. Your state board needs your help and the Master expects it. Bro. Abbott is ill, but will not give up his work, so deeply is he concerned for the success of our cause in this state. Will you not help to bear his burden by cheerful and prompt assistance?

The writer was permitted to attend the opening of Christian University at Canton, Mo., on Sept. 5th, and enjoyed the occasion exceedingly. The day was filled with interesting exercises, so varied as to avoid wearying the people, and included a bountiful basket dinner on the university campus. It was my first visit to Canton, and I was pleased greatly with the place and people. The view of the Mississippi River and valley from the cupola was an inspiring sight. The praises of Pres. Clinton Lockhart are on every tongue. It is felt that he can build up the university to the stature it ought to reach, if it can be done at all. The outlook is hopeful for the present year, and we trust that a bright future awaits this honored institution of learning. Bro. J. W. Hardy, as chancellor, is already planning larger things for the school, and if enthusiasm and energy can succeed, we shall hope soon to hear of the endowment of Christian University. Bro. Davis Errett is the beloved pastor of the Canton Church, and is doing a good work. It was my pleasure to visit, while at Canton, our revered Bro. B. H. Smith, formerly president of the university, and for a half century an honored and eloquent preacher of the primitive gospel. For some years now Bro. Smith has been helpless from paralysis, but his mind is as clear as ever, and he is able to talk freely of his faith in Christ and his joy in the Lord. It was a spiritual delight to commune with him and to join in tender prayer and praise to the good Father in heaven. Bro. Smith asked me to say for him to the readers of the CHRISTIAN-EVANGELIST that his faith in the Savior grows stronger daily, and that his hope of heaven is clear and sure. He will not be able again to preach in public the gospel he so loves, but his sick room is a sanctuary to which many of his affectionate friends go often to have their strength renewed by his patience and faith. Through a ministry of suffering he is yet preaching for Christ.

Bro. F. L. Bowen and wife, our city missionaries, have been spending a short vacation with friends in Rock Island, Ill., and their return has been delayed by illness, to the great regret of all our people here. What we are now afraid of is that they will come back too soon, before they are well enough for work, and get sick again under the burden of the arduous toil of their missions in this city. They are constantly growing in the love and confidence of our people.

All our pastors are at home again, except Bro. Haley, who is expected in a week or two. We are looking forward to another good year of work for the Master in this growing city. We are occasionally frightened by the efforts of some church to take away one of our good pastors, but are hoping that the home ties will prove strong enough to keep them here.

W. F. RICHARDSON.

Kansas City, Mo., Sept. 16, 1899.

Texas Letter.

Morgan Morgans, the well-known evangelist, is to cast his lot in Texas. Brownwood is to be his home. We extend to this faithful and successful preacher a hearty welcome to our state.

A. J. Bush, as usual, has done a fine work at Celeste. While holding a meeting there he learned that the C. P.'s had a good church house for sale. He began at once to urge the brethren to buy. He succeeded, and now they have a splendid house at about one-third of the original cost.

Dr. A. G. Thomas, of Atlanta, Ga., has been visiting his daughters in this city, and while here has done some good preaching for us at the Central. He is one of the most elegant gentlemen I have ever seen, and a man of vast and varied information. He held a meeting here some years since and is much loved by our people.

The cotton crop, once so promising, on account of the drouth will be very short. This, after all, may be a blessing to our people. If it serves to impress the importance of diversifying the crops, it will be a blessing. Our soil is fine for cotton, but why confine it to cotton when it will produce almost any other crop as well?

This drouth will bring another blessing, too; it will teach our Texas towns the vital lesson of preparing adequate water supplies for the summer. Our preachers have often been accused of saying too much about water, but no such charge can be laid at the doors of the city fathers of Texas. But the lesson is being burned into them, which is perhaps the only way it can be made impressive. Costly fires are of common occurrence, and as a result, insurance notes will go up and the pocketbook, the tenderest organ of man, will cry out for more and better water, and then, but not sooner, it will come.

And still it will teach us another important lesson: dust alone or heat alone is terrible; but when the two combine they are almost unbearable. The scarcity of water combines them, for when it is scarce the streets are not sprinkled. This has forced us to try the oil from the Corsicana oilfields as a dust settler, and it works like a charm; so much so that it is now predicted that it will take the place of water in street sprinkling.



R. C. Horn, of Collins County, an old schoolmate, is doing a great work in the community where he has lived many years. At Roseland, where he held a meeting in August, they are soon to have a new house. And there are two new houses in course of construction in that county.

F. D. Wharton is also in the house building business at Whitt. They already have a liberal amount raised and the remainder will be forthcoming soon. One factor in this is in the fact that they have recently increased their Courier list from three to fifteen copies.

Add-Ran University opens most favorably; as does Randolph College at Lancaster. Both are good schools and they richly deserve a liberal patronage.

Many of our people will go to the Jubilee Convention; more than ever attended any one of our national conventions. "Uncle Charlie" Carlton, of Bonham, will be one of the few present, who was a witness of the beginning of this work fifty years ago. It will be a glad day for these old heroes. Heaven bless them.

Ed. C. Smith, Jr., is the three-year-old son of Ed. C. Smith, Sr., a deacon in the Central Church, and a bright boy he is. The other day, seeing some one oiling a floor, he asked his father who made oil. The father told him that God made it. He then asked how God made it. And the father had to confess his ignorance. The little philosopher, after some reflection, said, "Well, papa, I'm glad God made it, even if I can't tell how he did it." There is a large class of people, many of them quite pretentious, who might well sit at the feet of this child and learn lessons of wisdom.

M. M. DAVIS.

833 *Live Oak Street, Dallas Texas.*

The Best In Six Years.

The week following the third Lord's day in August witnessed the best county meeting in the way of work that has been in Pike County for the past six years. The sermons by Brethren Marr, Chinn, Dutcher and Brooks were of a very high order. Secretaries Abbott and Davis were present, and full of their usual enthusiasm. Bro. McCully was called away, and hence could not fill his place on the program. While the attendance was not large, the spirit was earnest and the responses in the way of pledges for the future work far exceeded any meeting we have had the pleasure of attending. A number of the sisters gave $5 apiece, and thus by their example and earnest talk over $50 was added to the amount pledged by the churches. The next meeting will be with the church at Frankfort, beginning on Monday night after the third Lord's day in August, 1900. The church in this city is moving along reasonably well. There have been some twelve added by letter in the last few months.

E. J. LAMPTON.

Louisiana, Mo.

"YOU MAY BEND THE SAPLING, but not the tree." When the disease has become chronic and deep-seated it is often difficult to cure it. That is the reason why it is best to take Hood's Sarsaparilla when disease first shows itself.

Birthday Thoughts.

The 5th of August was my 70th anniversary. What shall we think, say and do? Think, talk and write about birthdays. Lay aside your 70 cents for the Sunday-school "Birthday Offering." It will make $150,000 if the rest of the million Disciples of Christ and the Sunday-school scholars will do the same. Give to every worthy poor person you see as they may have need, so long as you can. Lay aside all shamefacedness and send your prettiest youthful 30th birthday picture to your dear Standard that you have loved and read so long, even from its first issue. And also send your very prettiest manhood picture at your 50th birthday to the CHRISTIAN-EVANGELIST that you have also read and loved from its first issue, with your very best thoughts for all their readers, to induce them to improve their "baby talk" about giving their little pocket-piece offerings like the Lord's dear poor only can do, and come out like men and women with their hundreds, thousands and millions, doing business with a rich, glorified King, who once hung upon the cross for them. Then tell some of the good things you can remember that has been said about you and that you can say of yourself; then take an offering and go to the great Jubilee Convention in real, material form, shake hands with every good brother and sister you meet, as we used to do, and look nice and sweet and hear our Lord tell you "to take a low seat, please, and keep thyself still." Then hear, "He is the best *hold-on* in a revival that we have"—Isaac Errett. "The best leader of the social service that we have met"—Bro. Garrison. "The best all-round worker that has yet visited Des Moines; come and live among us"—H. O. Breeden. "The leading of that social service at Cincinnati Convention brings you an invitation to become the pastor of the Second Church in our city"—O. A. Bartholomew, Philadelphia, Pa. Please excuse further references.

Well, Pharaoh exalted the butler and killed the baker on his "birthday," and Herod killed John the Baptist "on his;" don't know about their first birthdays. The birth of Moses and of Jesus terrified the rulers. The birth of Jesus from the unseen world left the devil in chains and the key of hades in his own almighty hand and placed him on the highest throne of the universe, supreme in heaven, and now in glorious conquest on the earth with victory in every battle and the final triumph almost in sight with riches and glory and honors already for bestowal upon his faithful heroes. Shall we gird ourselves quickly and fight valiantly with all our powers? Yes, we will.

Our little round log, partly Buckeye, Hoosier cabin, poor parentage "birthday" *is so little;* God bless them, they were Christians all the same and kept a preachers' hotel all their lives. The mother went to heaven in her 84th, the father now waiting the angel's call in his 94th year. Eight children, all living, and all Christians but one. He knows enough to send him to hell sure if he lets the devil deceive him a little longer. May the parents' prayers yet prevail. The first opportunity is the right time. We were only ten, a little barefoot boy. Commenced preaching at twenty. Baptized thousands, wearing out three suits of overalls. Evangelized in Ohio, Indiana, Pennsylvania, Illinois, Kentucky, Iowa, Kansas, Michigan and California. Was pastor (preacher) in a dozen churches, including Homerville, Ripley, Monroe, Oxford, Millersburg, Napoleon, Mansfield, Bellefontaine and Wooster, in Ohio, and Corry, Pa., and Normal, Ill., and Williamsport and Beech Grove, Ind.

Was secretary of the Indiana C. M. Society one year, and delegate with one other representing that state at Louisville when forming the Foreign C. M. Society. Thank the Lord, was on the committee of five, including Bro. W. T. Moore and O. A. Burgess, on order of business.

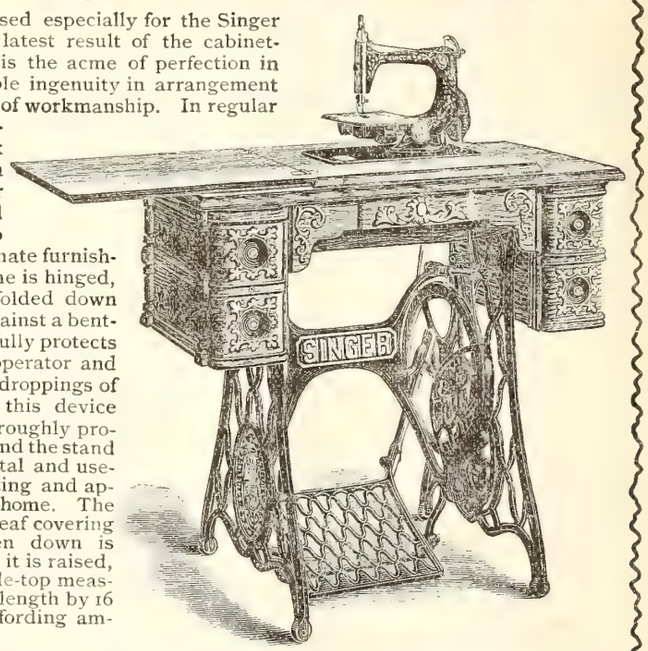
Attended the annual conventions from the beginning of the fifties to the eighties. Made the motion to connect our Sunday-schools with the mission work. Was in the ranks when the gates of hades tried to divide us and failed. Bro. A. I. Hobbs was speaking for union resolutions. A. Campbell was in the chair, bowing his head at each sentence of the speaker; Mrs. Campbell in the audience shaking hers at each of the dear brethren, all in a fusillade, each wanting to say something, but all silenced by a call for the question. Vote taken; resolutions sustained and all gently greeting each other as brethren in the Lord and, if possible, loving more dearly than ever before. And why? Because we loved Jesus our Lord more than all human institutions, and many times more do we now. Won't we have a good time when we meet at the Jubilee? Oh, if they all could only be there! We mentioned men and babies a while ago about giving. Well, to just think it only takes ten cents each from a million of Disciples to make a hundred thousand, and five cents each from the children to make fifty thousand more. Suppose they take a notion between this and the Jubilee to give a dollar each and the children fifty cents: that would make one and a half millions! We took a notion in the last few months to give the Ohio C. M. Society, the American and the Foreign, each $50, and the same notion to give Michigan, Wisconsin, Minnesota North and South Dakota and Kansas, including the Foreign, the same. Yes, and Indiana, our own native state.

Secretaries will hear from M. Gorsuch, of Nashville, Ohio, in due time. What if some of our Rockefeller millionaires, looking upon our booby business, and each one of a half dozen should beat the whole of us before the day of Jubilee? They see that a little food and a little raiment, for a little while, is all that they or their family can ever use. Board and clothing is all that the best can have. Let us sell and give to the Lord's poor heathen and take draft from our Lord for a mansion with him. Give our trash for the true riches! That rich young man didn't know who was talking to him, nor his ability to pay, nor the value of the offering, or he never would have gone away sorrowful. Our rich young men know who he is and what he can give, and eighteen of them are being ordained every day to work for the Lord under the contract. Thank the Lord, a dozen or more call us their father in the gospel. God bless our young men. We heard one confess his Lord last Sunday evening after preaching for Bro. Black in Chicago. We hope he will be a minister. Heard Bro. Smith also address his thousand members, and seven-hundred Sunday-school in the A. M., on the "Gospel of Love." His church only two years old. We visited the Divinity School a short time at Chicago. Think it is mentioned in the 13th and 14th chapters of Ezekiel, in an old time Divinity School. The only danger is getting too smart. Bro. McGarvey with his puncture will keep us all right. A few words more to our rich men and we close. It is not long since we knew a rich friend to offer the American physicians the half of his millions for a short lease of life. They could not accept. He then went to Europe and offered the whole to its physicians and it was not accepted. He returned to America and went to work for the Lord and gave it all to him. We heard another rich friend offer to a young man for a healthful body, two banks, two gold mines, or a majority of the stock, and a wheat ranch with a rental value of 25,000 sacks, and it was not accepted, because neither was capable of meeting the conditions. Let us all be wise and meet the conditions our Lord has given while the opportunity is ours, and God bless us in the name of Jesus!

N. A. WALKER.

Ft. Wayne, Ind.

The Singer Automatic



This table, devised especially for the Singer Automatic, is the latest result of the cabinet-maker's art, and is the acme of perfection in convenience, simple ingenuity in arrangement and thoroughness of workmanship. In regular course, it is supplied either in oak or walnut, but can be made to order in any kind of wood desired, finished to match the most ornate furnishings. The machine is hinged, so that it can be folded down below the table against a bent-wood shield that fully protects the dress of the operator and the floor from all droppings of oil, lint, etc. By this device the machine is thoroughly protected from dust, and the stand forms an ornamental and useful table that is fitting and appropriate to any home. The hinged extension leaf covering the machine when down is folded back when it is raised, thus making a table-top measuring 40 inches in length by 16 inches in width, affording ample room for work.

Sold on Instalments. You can try one FREE. Old Machines taken in Exchange.

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Write us, a 2c stamp may save you money. In doing so mention this paper.

Jubilee Convention News

Jubilee City Letter.

INDIAN DAYS.

This beautiful country between the Miamis was in early days the scene of so many conflicts between the Kentuckians and their red neighbors that it was called the "Miami Slaughter House."

British and Indians traversed it during the Revolutionary War in an expedition up the Licking into Kentucky, and Capt. Byrd erected two block houses, the first buildings on the site of future Cincinnati.

In 1786 Major Stiles was chasing house-stealing Indians across the Miami country and was so struck with the rich valley soil that a settlement was made two years later. They landed in November at what is now Columbia, one of the city's suburbs, five miles from Fountain Square. There were but twenty in the party, but they were superior men. Block houses were erected for protection of women and children. Cabins were built around them and about all was thrown the usual frontier log stockade. They came down the Ohio on green oak rafts, which were now broken up for floors and doors to the new cabins. The rich soil had long been in a rude state of cultivation by the redmen and yielded surprising crops; tradition says one hundred bushels of corn to the acre, and one who lived in the Middle West in pioneer days does not doubt it.

The next summer other settlers came. The Indians were threatening. One-half the men worked the fields while the other half stood at outposts, rifle in hand. At night all retired to the block houses. While the crops were growing they pulled the bulbous root of the beargrass and, pounding it into flour, baked a bread and lived thereon.

Now Losantiville was founded on the very spot where our friends who come via boat this autumn will land. The settlers landed in winter. They were poor and lived on game and fish. They erected out stations and tilled the soil, and were often under necessity of defending themselves by rifle. The most remarkable of these attacks was led by the notorious Simon Girty, the white renegade, who could even teach the native savage cruelty. His warriors outnumbered the little garrison ten to one, yet behind their wooden stockade they gallantly defended themselves with success. Oliver Hunt, who was surveying in the vicinity, was the only man captured. He was tied to a sapling within sight of the garrison, a large fire built near enough to scorch without burning him, then as he grew insensible to pain, incisions were made in his flesh and live coals poured in, and he was freely supplied with water to keep life as long as possible. Many such tales are told of the pioneer life of a century ago, which was as full of heroism as that celebrated by the classics of the ancients.

In 1792 Mad Anthony Wayne established a fort and brought his soldiers down and put young Capt. Wm. H. Harrison, whom the city now honors with an equestrian monument in Garfield Place, in charge.

This new addition to the population did not add much to the morals of the pioneer community. The commander was of strict moral habits, but the soldiers had been years in the wilds, cut off from refining influence, and with no amusements but such as their own ingenuity could devise, the consequence was the bottle, dice-box and card-table. Such a school was not calculated to advance community welfare, and a distressingly large per cent. of soldiers and citizens found drunkard's graves. Out of nine lawyers in the now growing village, all but one went the way of the sot to a premature end.

The last landmark of those early days was torn down back in the late forties. It was the first church, erected among the first buildings, and stood near the site of the fine First Presbyterian Church of to-day. There worshipers came with their rifles across their knees and worshiped like the Plymouth Fathers.

Standing on a rising knoll of ground on the site of the Baptist Church, built in Columbia in 1790, is the first monument ever erected to early settlers. It was dedicated in 1889 with a great centennial celebration over the landing of the first brave pioneers. In Eden Park is "Pioneer Grove," each tree planted in the memory of one of these brave, adventurous spirits who made the great West of the present a possibility.

ALVA W. TAYLOR.

Norwood, Cincinnati.

Jubilee Convention Notes.

The committees are busily at work arranging for the convention in all its details. We are trying to make it pleasant and comfortable for all who come.

We have not yet received the names of the ten thousand who are coming, but expect to have them soon. Do not delay the matter of sending your names to the committee.

The music committee has arranged to have a large chorus at each evening session and the song service will be an inspiring part of the program. Come prepared to assist in this part of the worship.

All special trains and most regular trains will be met by some member of the reception committee before they reach the city. At the depots this committee will take you in charge and bring you to the Central Christian Church the convention headquarters. From the Central Church you will be shown to your homes. None need fear about knowing what to do upon arrival in the city.

The assignment committee has been working faithfully and has secured homes for nearly five thousand people. It is impossible, however, to secure this number of homes within three blocks of Music Hall. Let no one stay away fearing they cannot secure a home. We will provide for all who come. Send your name at once to Justin N. Green, Central Christian Church.

The buildings which will be used are the Central Christian Church, the Richmond Street Christian Church, Music Hall and the Odeon, a hall in the same building. We hope to have a good restaurant in the Music Hall building, where dinner and supper will be served.

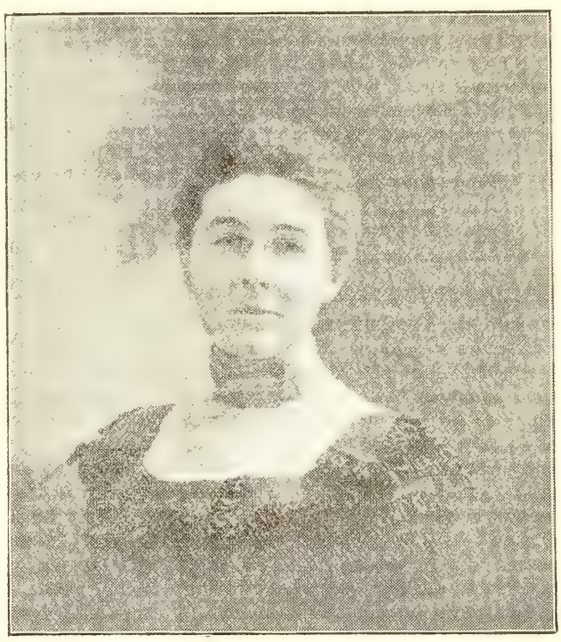
On Sunday a large number of the pulpits of the city will be occupied by our preachers. In Covington alone we will need nineteen preachers to fill the pulpits now offered to us, while there are others yet to hear from. You will, on that day, surely be enabled to hear your favorite preacher.

And then the great communion service in Music Hall at three o'clock in the afternoon. Surely, no one will want to miss that. We hope no one will wait until after Sunday to come.

The college banquets and reunions will be pleasant social events. A. W. Taylor, of Norwood, has arranged for the Drake University banquet to be held at the Hotel Emery on



JUSTIN N. GREEN,
Chairman Assignment Committee Jubilee Convention, Cincinnati, O.



LOTTIE S. NICHOLS,
Chairman Reception Committee Jubilee Convention, Cincinnati, O.

Visitors to Jubilee Convention!

The Burnet House at Cincinnati is the most centrally located first-class hotel in the city. Electric lighted throughout, large committee rooms for conventions, etc. American plan, $3.00 to $5.00 per day. Write now and reserve your room. GEO. D. POTTS, Manager.

Wednesday evening between the hours of five and eight o'clock. Geo. A. Miller has arranged for the Eureka College students and friends at the same hotel during the same hours on Tuesday evening. J. N. Green is arranging for Hiram, H. G. Hill for Bethany, E. K. Van Winkle for Lexington and W. A. Foster for Butler. Let all old students and close friends of these institutions be present at these reunions. Let us be once more boys and girls together.

Don't forget the great Christian Endeavor meeting on Saturday night at Music Hall.

For any information desired address the secretary, Central Christian Church.

GEO. A. MILLER, Sec.

Near the $150,000.

A brother writes us this morning that he will send $5,000 for Foreign Missions by the 30th day of this month. We will then be only $1,400 short of the $150,000 mark. This may be read in time for the friends of the work to help us. Please do not conclude that somebody else will send the $1,400. Your offering, whatever it may be, may insure the $150,000. *Every dollar will count now.* It must reach us by the 30th of September to be included in this year's receipts and to help us on the $150,000. If it is necessary, it may be sent by telegraph. *We must not fail now.*

F. M. RAINS, Treas.
Box 884 *Cincinnati, Ohio.*

Christian-Evangelist Special.

Arrangements for the CHRISTIAN-EVANGELIST special heretofore announced in these columns are almost completed. So much so that we can now say positively that a special train carrying delegates and friends who are going to the Jubilee Convention will leave this city en route thereto after the arrival of the trains from the West on Thursday morning, Oct. 12, 1899, and make the run to the Queen City on limited time. The best rate that we have been able yet to secure is $9.00 for the round trip from St. Louis. Parties who may wish to go will not, however, be confined to this one train, for arrangements will be made with the road which will carry our special train guaranteeing the same rate to all who can not go with the party but who will wish to go at another time. Full details regarding the purchase of tickets and time of trains and entertainment of delegates and further concessions as we may be able to obtain from the railroads will be announced next week. Meanwhile send in your names and be registered with the large number who will go with us and thus help us in securing more favorable terms if possible.

OREON E. SCOTT.
817 *Chestnut St., St. Louis, Mo.*

Missouri Headquarters.

Delegates and friends desiring accommodations at the Missouri hotel headquarters are most respectfully urged to send their names at once to the chairman of the committee in charge of the arrangements for St. Louis and Eastern Missouri.

A contract has been entered into with the Palace Hotel at $2 per day on the American plan, and the Hotel Emery at $1 per day on the European plan. Do not write the hotels, as all the assignments of these accommodations will be made through the committee. Write at once to Mr. W. H. McClain stating when you expect to arrive in Cincinnati, how long you expect to remain, and the kind of accommodations desired, and assignments will be made so that you can proceed at once from the train to your hotel.

Arrangements have been made by which special cars, containing the delegates from California, Colorado and Kansas, as well as those from Western Missouri, will be attached to one of the special trains under the direction of the committee; leaving here either Thursday morning, October 12, or Friday morning, October 13. Delegates desiring the fellowhip of these delegates from the Far West should arrange to arrive in St. Louis on the morning of one of the dates above mentioned.

In addition to the official trains under the charge of the committee there will be three frains each day for the accommodation of the delegates who may not be able to leave with the larger parties

For full particulars, address Mr. W. H. McClain, 1312 Chemical Building.

Jubilee Notes.

LET THE CHURCHES APPOINT DELEGATES. Every member of the Church of Christ is asked to participate in the deliberations of the convention, but the voting is to be done by life directors, life members, annual members and delegates from the state boards.

Every church that has contributed $10 or more to the treasury of the American Christian Missionary Society should appoint a delegate to represent it at the convention.

Do not neglect to appoint a delegate. Give him a certificate of his appointment.

The following will do:

Bro. (or Sister) ..... has been appointed to represent the..... .....Church at the General Convention, at Cincinnati, Oct. 13-20, 1899.

Signed.....
Clerk of Church.

The Sunday-school Program—Jubilee Convention.

I wish to call the special attention of Sunday-school workers to the very important fact, that one section of the Jubilee Convention at Cincinnati, October 13th-20th, will be given entirely to the Sunday-school work. The program for this section will be under the direction of Howard C. Rash, of Kansas. This will take up one entire afternoon, Thursday, October 20th. It is desired and expected that superintendents, teachers and all others interested in the Sunday school work, will be in attendance, and contribute to the interest and advancement of this important feature of the convention work. The Sunday-school committee of the Jubilee Convention make the earnest request, that superintendents and teachers, everywhere, call the attention of their respective schools to this provision made for the consideration of the Sunday school work at Cincinnati in October.

In our cities it is very much desired that conferences may be held, and all Sunday school workers be enlisted, and if possible, induced to attend our great Jubilee Convention.

We append below the program as provided for the Sunday school session. Suitable music, devotional exercises, and a full, free discuss of the various topics will be interspersed. Such resolutions as are thought proper to come before the convention will be here introduced and considered.

Program of Sunday-school Section.

THURSDAY AFTERNOON, OCT. 19TH.

Vice President, R. M. Giddens, presiding.
Howard C. Rash, in charge of program.

2:00. Song Service, Prof. C. E. Millard, in charge of music.
2:15. Primary Work, Mrs. A. A. Buxton, Kansas City.
2:40. Grading and Management, Marion Lawrence, General Secretary International Sunday-school Association, Toledo.
3:10. Bringing the Pupils into the Church—Decision Day, P. Y. Pendleton, Cincinnati.
3:30. The Past Fifty Years of Sunday-school Work Among the Disciples, J. H. Hardin, President Eureka College, Eureka.
4:00. The Next Fifty Years of Sunday-school Work Among the Disciples, F. G. Tyrrell, Chicago.

We are hoping for most excellent results from this Sunday-chool session at the convention.

P. H. DUNCAN, Chairman
S. S. Com. Jubilee Convention.
Ludlow, Ky.

Call for Jubilee Singers, No. 2.

The indications are that we will have a full grand chorus at the Jubilee Conventions. Already a large number of fine singers are registered. There is still room for at least 100 more, 600 in all. We want all those who sing at home to be in the chorus. It is necessary that names be sent now. Send names and part sung by each, and receive the music and badges. The singing will be glorious.

J. H. FILLMORE.
119 *W. 6th St., Cincinnati, O.*

That $100,000 for the Jubilee.

The receipts of the A. C. M. S. up to noon Saturday, the 23rd, are $91,000. Pledges from individuals and churches make it certain that one week from to day the receipts will reach over $95,000. Many friends solicit us to keep open books a few days longer, giving a chance to the friends of Home Missions to make up the remaining $5,000. We do not believe the church at large will allow us to fail, now that we are so near.

Now is the time to send gifts on the annuity plan or otherwise.

Send offering at once to B. L. Smith, Y. M. C. A. Bldg., Cincinnati, O.

BENJ. L. SMITH,
C. C. SMITH.

Railroad Rates.

The railroads have announced the following rates for our Jubilee Convention:

CENTRAL TRAFFIC ASSOCIATION. East of the Mississippi, north of the Ohio River, west of Buffalo, Pittsburg and Parkersburg.

One fare for the round trip; tickets to be sold October 12th, 14th, 16th and 17th.

WESTERN PASSENGER ASSOCIATION. West of Chicago, St. Louis and Peoria to Rocky Mountains.

One and one third fare for the round trip; secure certificate from the agent of whom tickets are purchased, paying full fare coming; when the certificate is properly signed at Cincinnati you will return at one third fare.

It is thought better rates will be secured by our brethren. For the best rates write to

George Halbert, 502 Guaranty Loan Building, Minn

D. D. Burt, 1134 26th St., Omaha, Neb.

W. W. Williams, 206 Fourth St., Des Moines, Ia.

Geo. W. Muckley, 600 Waterworks Building, Kansas City, Mo.

T. A. Abbott, 1123 Oak St., Kansas City, Mo.

W. H. McClain, 1312 Chemical Building, St. Louis, Mo.

Oreon T Scott, 817 Chestnut St., St. Louis, Mo.

Any of these brethren will probably be able to tell you to get one fare for the round trip

SOUTHEASTERN PASSENGER ASSOCIATION. South of Ohio and east of Mississippi River.

One fare for round trip.

For additional information write to

W. M Taylor, Chattanooga, Tenn.

J. L. Hill, Richmond, Va.

TRUNK LINE ASSOCIATION. East of Central Association, north of Potomac River to Hudson River.

One and one-third fare for round trip; certificate plan; do not fail to secure certificate when purchasing tickets.

(Note: In many cases it will be cheaper to purchase full fare to Buffalo, Pittsburg or Parkersburg, and from these secure one fare round-trip tickets)

E. B Bagby, 631 Eighth, St., N. E. or S. T. Willis, 1281 Union Ave., New York City, can give valuable information and secure best rates.

NEW ENGLAND ASSOCIATION.

One and one-third fare for round trip.

For better rates write S. M. Hunt, Springfield, Mass. (Box 644.)

Notes and News.

Hiram College at the Jubilee Convention.

A reunion and banquet of Hiram Alumni and other old students and friends of the college will be held at Cincinnati during the Jubilee Convention. Definite arrangements will be announced in the CHRISTIAN-EVANGELIST next week. B. S. DEAN, Chairman of Com.

Hiram, O.

Brethren of Nodaway Valley District.

Bro. T. R. Williams, our treasurer, suggests that the first Lord's day in November be used as *District Mission Day* and that all of our congregations make an effort to raise the district apportionments on that day. Will all our congregations see to the suggestion? My work starts well; 28 additions so far at Fairview.

T. W. COTTINGHAM.

Kansas City, Sept. 22.

Arkadelphia, Arkansas.

I want to call the attention of the brethren who desire to come South to Arkadelphia, Ark., the educational center of the south part of the state. We have a town of 4,000 inhabitants with no saloon, a good public school, two good colleges, with cheap lands all around. Good bottom land can be bought from $2.50 per acre on up, owing to improvements and nearness to town. There is a good opening for several kinds of factories. I am no land agent, nor have I any property to sell, but am interested in building up a strong Christian Church here, and so in inducing good working members to locate here. We have a church of about 40 members with a neat little house and are being assisted by our Home Mission Board.

If you desire a mild and healthful climate, where there is an opportunity of securing a home cheaply, in a good moral community, I think you would do well to come to Arkadelphia. If you desire more information, write me inclosing stamp, and I will do all I can to assist you. E. S. ALLHANDS.

Arkadelphia, Ark.

Ridgley Church Offering.

In rural districts the churches, as a rule, do not attract much attention, but occasionally they loom up with a good time that should go on record.

Ridgley Christian Church, near Moro, Ill., enjoyed one of these occasions on Sunday, Sept. 3rd, that being the beginning of Bro. W. H. Groner's 21st year as pastor of this church. While the hands of our congregation are never closed against doing good, yet we have a way of doing things that is all our own. Instead of taking up collections on different Sundays of the year, we have one day set apart from all the rest, when we bring in the sheaves to the Lord's storehouse and try to make our mites mighty. On this day we have morning and afternoon services in our unpretentious temple and a basket dinner at noon in the beautiful grove that surrounds the church —a physical love feast along with the spiritual.

Our active membership numbers less than forty, hence we can claim to be a scriptural two or three gathered together, compared with some congregations; but we strive to make our offerings full and free when the tithes are counted. Our collection this year amounted to $25 99, which we take pleasure in distributing equally in state work, Home Missions, Foreign Missions and Church Extension.

We know that the Master's needs are great, and only wish that our collection had been the reverse of the figures, making them read $99.25, that the good might be fourfold, but our earthly increase in this vicinity does not increase much. We suffer from drouth, insects and short crops that give cents where we had hoped for dollars. KATHARINE STAHL.

Church Extension.

RECEIPTS FOR THIRD WEEK OF SEPTEMBER, 1899

1899, receipts from 146 churches	$1,281.10
1898, receipts from 88 churches	622.03
Gain	$659.07
1899, receipts from individuals	$1,165.00
1898, receipts from individuals	470 85
Gain	$694.15
1899, average contribution of churches	$8,77
1898, average contribution from churches	7.07
Gain	$1.70
Total gain over same week last year	$1,353.22

Total receipts for the first 23 days of September, $6,693 12; gain of $2,322 over last year for the same time.

1st.—The receipts from churches continue to be very encouraging. It will be noticed that the contributions from the churches the third week are more than double that of last year for the same period. We have already gained 108 contributing churches over last year.

2nd.—Another gratifying thing is that the churches are nearly all reaching their apportionments.

3rd.—If the receipts continue as they are coming in now, we will get about $10,000 in September. We ought, then, to get $5,000 the first two weeks of October. Churches should not fail to get their offerings to this office before the Jubilee Convention begins.

4th.—Churches that have not taken the offering in September should use the first two Sundays of October.

5th.—Let the offerings continue unabated until every missionary church sends in the amount asked.

6th.—It should be rembered that the collections for Church Extension does not stop in the month of September, but continues through October and November.

Send remittances to

G. W. MUCKLEY, Cor. Sec.

600 *Waterworks B*

First District of Kansas.

The missionary convention of the first district of Kansas, this year, was held at Holton, the county-seat of Jackson County. The convention sermon was preached by Brother W. S. Priest, of Atchison. His theme, "The Message and the Man," was full of good, wholesome thought and enjoyed by all present.

Wednesday morning was given to a discussion of "The Needs of the District." Our president, F. W. Emerson, pastor of the Holton Church, made us a very earnest, practical talk in his address to the convention. Next came addresses by A. W. Davis, of Hiawatha, and Brother Le Baron, of Marion, Kansas, on "Church Finance." The latter substituted for Brother O. L. Cook, our state secretary, who could not be with us.

The afternoon session was in the interest of Christian Endeavor and was one of the very best of the convention. The paper of Mrs. H. E. Wikoff, of Seneca, on "Missions and C. E.," was requested for publication.

It is very evident that we have become quite infatuated with Brother W. T. Moore, of Columbia, for his services are in great demand in Kansas.

Thursday morning was the Bible-school session. Several excellent papers were read, and that of Mrs. V. C. Hough, of Holton, on "Our Obligation to the Child," was requested for publication.

The afternoon session was under the auspices of the C. W. B. M., Mrs. M. C. Rogers, of Nortonville, presiding. The addresses, reports and discussions all showed that the workers in this department of the Lord's work in the first district of Kansas have the same zeal that characterizes them in every other section where these consecrated women are banded together in His name.

The session of Friday morning was unique in regard to the subjects discussed, *e. g.*, "Congregational Discipline," "Qualification and Character of an Elder," "The Elder's Work and Responsibility," "The Work of the Deacon," etc. These discussions were both spirited and spiritual.

Immediately following there were the reports of committees and the election of officers.

The committee on time and place selected Nortonville as the place for our next convention.

The closing session of the convention on Friday afternoon was as full of interest as any other. The outlook in the first district for the coming year is full of promise.

N. J. REASONER.

Reserve, Kan.

Tennessee.

The tenth annual convention of the Churches of Christ in Tennessee will be held at Memphis, Oct. 2-7.

The railroads grant all delegates and visitors one and one-third rate on the certificate plan. Buy tickets to Memphis. Ask agent for certificate. This when signed by the secretary will return for one-third fare. Don't neglect the certificate. We expect the greatest convention in our history. Churches and Sunday-schools should appoint delegates next Lord's day. Send names to Wm. D. Rice, Linden St. Church, Memphis, Tenn. He is chairman of entertainment committee. Come, let us rejoice together.

A. I. MYHR, Cor. Sec.

Looks Like a New Person. Mrs. Mary Potrak, 271 Detroit St., Cleveland, Ohio, suffered with rheumatism, pains in the back and chest and spitting of blood. Six doctors treated her without results. She says: "I was almost in despair when I commenced using Dr. Peter's Blood Vitalizer. You cannot imagine what a change has taken place. The color has returned to my face and everybody wonders at my good appearance. I am now entirely well and look like a new person."

Not to be had of druggists—special agents supply it. Address Dr. Peter Fahrney, 112-114 So. Hoyne Ave., Chicago, Ill.



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To the Office

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ALEXANDER CAMPBELL

By Thomas W. Grafton.

This book is a condensed and accurate account of the life of this great religious reformer, beginning with his boyhood, and following him through his trials and triumphs to the end of his eventful life. This biography meets the wants of the busy people, who desire to know the important events in the life of this great man.

The following Table of Contents will indicate the scope of this book:

Preface, Introduction, Early Days, University Life, Emigration to America, Ministerial Preparation, Religous Discoveries, Trials and Triumphs, Christian Baptist, Religious Dissensions, The Christian Church, The Defender of the Faith, A Wise Master Builder, The Prince of Preachers, Travels at Home and Abroad, The Bethany Home, Closing Labors, His Place in History.

This book is printed in clear type, bound in latest style cloth, contains 234 pages, and the price is $1.00 postpaid.

CHRISTIAN PUBLISHING COMPANY, ST. LOUIS

State Mission Notes.

We are surely very much under obligations to the railroads for the good rate they have given us to the Jefferson City convention. We never had as good rates to any state gathering before. I move a vote of thanks to the following roailroads who have granted the

RAILROAD RATE

of one fare for the round trip to Jefferson City from all Missoari points; tickets on sale Oct. 2, 3, 4, good to return including Oct. 6. Note the names carefully and see if your road is mentioned: Missouri Pacific, M. K. & T., C. & A., Burlington, Wabash, Santa Fe, Rock Island, Port Arthur (south of Pattonsburg), Frisco and Ft. Scott & Memphis. This is the

LAST POSSIBLE WORD

on this matter; be sure and read what was said in last week's paper about taking a receipt from any agent of any of the above roads who will not sell you tickets at this rate. Don't let him put you off wlth any excuse whatever; *get the receipt.* If your road is not in the list buy to the nearest point on one that is, and thence into Jefferson City.

DID YOU, OR DID YOU NOT?

What? Send your name to J. P. Pinkerton for your entertainment? You ought to do it *now.* Remember, passengers coming by way of C. & A. or M. K. & T. will be transferred; bus tickets are attached to your railroad tickets. The bus will take you right to the church, where all will first go. Then you will be assigndd homes. Don't any of you fail to

CONGRATULATE

Bro. W. E. M. Hackleman, our handsome, happy leader of song; because he has made himself a fit subject by marrying one of the sweetest girls, Miss Pearl Conner. So we can look for a wonderfully happy leadership when he presents his Silver and Gold song book, pulls out that wonderful horn and thinks of his sweetheart; what music there will be!

THE BOOKS

close on the 30th day of September, you know, but if it should be that you bring money, and I think a lot of you are going to do so, to the convention, we will find a way to keep the books from getting locked so you can't get in. So bring all you can and we will smile upon you as we never smiled before.

BROTHER PINKERTON

says they are pushing things night and day in Jefferson City, and will have all things in complete readiness. There will be no failure there. Neither will there be any failure on the part of the men who have been selected as our representatives on the platform. They are all strong men and will prove themselves workmen of which we need not be ashamed before any audience.

C. C. HILL

writes that ten or twelve will go from California; there ought to be a great gathering, for such reports are coming from all around. One came in with a sad countenance the other day and declared that everybody was going to the Jubilee Convention and nobody was going to the state convention at all. I turned over three or four letters to him and told him to read, and he changed his tune right away. There are always some croakers around, but I know that we have the promise of a great convention.

REMEMBER,

the entertainment is free. The little church has lots of friends, and they are lending a willing hand, so that there will be an abundance of room. Still, if you want to go to the hotels, they have made a rate of $1.50 per day, and boarding houses $1.00. Then the leading restaurant will serve meals to delegates at 20c. per meal. Thus all can be suited. Now then the last word to all is, COME!

T. A. ABBOTT.

Missouri Bible-school Notes.

To see the benefit of your work, brethren, think of the Cumberland Presbyterians, with their annual Bible-school Normal, but no field work, and they have in Missouri 592 churches and 232 Bible-schools, or less than half as many schools as churches, and one of their ministers was free to say that the trouble is, "we spend too much time and money in our annual gathering and not enough in the field."

The Macon County meeting also suffered for want of some one to see to it, though the Bethel brethren made preparation for large delegations, resulting in much loss to them. Macon City was well represented, so was Fair View, but the others were conspicuous by their absence. In the field work nothing seems to have been done. Oscar Ingold, A. S. Mears and others did hard work for the convention, so that all things were ready and the Hodgen brethren made daily trips to the railroad, but to no good. J. D. Dillard and I had the time and used it to the profit of the work and the workers, who in return were kind to us.

M. H. Wood is at Sarvis Point in Douglas and hopes to report the money for a new house before he leaves them, also a good meeting and a Bible-school reorganized. There have been nine additions to date, while immense crowds from many parts of the county were in attendance. Our evangelist has not missed a day in more than a month, and the Lord has blessed him in all his work.

The Lewis County meeting would have seen a great day but for the rain. Yet, Clinton Lockhart moved along in the work as if all things favored, and the giving at the right time was splendid. The reports from the field were good and the people will support a worthy cause, is my experience. The Lewistown brethren were very kind, entertaining all delegations most cheerfully, and my home was so pleasant that I must again thank good friends. The Flacks have abated none of their interest for the kingdom, while R. B. Caldwell and Lee Roberts are towers of strength at Monticello. Lewistown did our work proud, and Monticello paid up on last year and renewed for this. Mrs. R. B. Caldwell, Monticello, is to be our county Bible-school superintendent and Lewis will be reported for the next convention. You see, the ladies will get the statistics some day.

Bro. Geo. S. Washburn very kindly conveyed me to his delightful home near Sweet Oak, where I had pleasant fellowship with J. B. Corwine, as we discussed the field. As he does always, the nights of my stay were given to our work, and an offering of more than their apportionment was made, and Mrs. Maggie Washburn will be our Knox County Bible-school superintendent for the coming year.

Bro. DeVoss, superintendent, handed me the apportionment of LaBelle in full, thanks to him and the school. Bro. Corwine preaches for them too, and the school has always stood by us and the children of Missouri.

John Giddens, so true to the Lord's work, and who never loses a day if possible from it, sends greeting to the brotherhood, asking that they help keep him in the needy parts of his district, so that he may gladden them with the report of his work at the end of this quarter. Brethren, will you not remember all the force this way? Will you not do it immediately?

I regret missing our state gathering, and would not, only a promise to Tennessee, under impression that it was later, will compel me. Let no one else be so mean, but everybody go. Make the railroads glad of the especially low rate granted you, and Bro. Abbott to shout for joy. You ought to do it, every one of you.

Is yours to be a banner school at California, friend? and if so, get ready. H. F. DAVIS.
Commercial Bldg., St. Louis.

Some men want the earth, but Lieutenant Peary, it seems, would be satisfied with the North Pole if he could only find it.

WOULD you rather buy lamp-chimneys, one a week the year round, or one that lasts till some accident breaks it?

Tough glass, Macbeth's "pearl top" or "pearl glass," almost never break from heat, not one in a hundred.

Where can you get it? and what does it cost?

Your dealer knows where and how much. It costs more than common glass; and may be, he thinks tough glass isn't good for his business.

Our "Index" describes *all* lamps and their *proper* chimneys. With it you can always order the right size and shape of chimney for any lamp. We mail it FREE to any one who writes for it.

Address MACBETH, Pittsburgh, Pa.

From Honolulu.

"In God is my salvation and my glory;
The rock of my strength and my refuge is in God,
Trust in him at all times;
Ye people, pour out your heart before him.
God is a refuge for us."

Since my return to America, last September, it has pleased God to open the hearts of his church to supply the needed funds for the return of myself together with my family to Honolulu to engage in his work there. He has watched over us for good in our journey and we are now looking to him for guidance in the work.

The following is a report of all offerings received for the journey and our personal expenses:

Receipts of work done for the Kansas C. W. B. M., $240; personal offerings already reported, $66.18; offerings of Indiana churches: Madison, $7.75; N. Madison, $6.71; Salem, $23.05; Orleans, $3.15; Mt. Gilead, $2.06; Spencer, $4 06; Mrs. D. C. Branham, Indianapolis, $1.00; Mrs. Mary Cobb, Indianapolis, $1.00; Y. P. S. C. E., Eldorado, Kan., $5.00; Annie Beecham, Topeka, Kan., .50; N. Topeka Church, $1 50; Emporia, Kan., auxiliary, $5.05; Mrs. Ramsey and Hall, Emporia, .95; Mrs. Hardcastle and Kenyon, Emporia, $5.00; First Church (Bro. Smither) Los Angeles, $17.10; Bro. M. J. Ferguson, Compton, Cal., $1.00; Mrs. Lydia Luse, San Francisco, $2.00; Honolulu Church, $19.00; Miss Alice Beard, Kailua, Hawaii, $25.00; Mrs. May Hopper, Honolulu, $30 00; Mrs. Louise Kelly, Emporia, $5 00. Total, $471.06. Expenses of Indiana journey, $31.35; expenses of Honolulu journey, $259.95.

Special courtesies were extended to us by the churches of Topeka and Emporia on leaving Kansas, and the Honolulu church has given a warm welcome.

Bro. and Sister Luse gave us an entertainment in San Francisco and Bro. and Sister W. K Azbill have received us for Christ's sake in Honolulu. Most lovingly and tenderly has God been with us and for us, both in his personal care and in his love reflected from the consecrated hearts of his people. Hands often lifted in holy prayer have touched ours and blessings have been given that have strengthened and encouraged us.

Here is a dearth of Christian work and workers. "Lord, what wilt thou have *me* to do?" The way is not yet clear, but he who is in the light knows it even to the end, to rest and home, and will reveal it.

"And all things whatsoever ye shall ask in prayer believing, ye shall receive."

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Evangelistic.

UTAH.

Salt Lake City, Sept. 18.—Four added by letter since last report.—W. H. BAGBY.

MISSISSIPPI.

Joxon, Sept. 19.—Have had 61 additions in the last four weeks; 52 baptisms and six from Baptists among the number. —JOHN A. STEVENS.

INDIANA.

Indianapolis, Sept. 16. — The meeting in Valina continues with 18 additions, and more to follow.—J. M. CANFIELD.

Greencastle, Sept. 18.—One added last night at Hamrick's from the Baptists. Two last month by statement.—L. V. BARBRE.

MICHIGAN.

West Sebewa, Sept. 16.—J. W. Humphrey, evangelist for third district, has closed a meeting at this place, resulting in 22 baptisms and the organization of a church of 36 members.—P. C. PEACOCK.

IOWA.

Storm Lake, Sept. 20.—Our work here moves along nicely. We close our work October 1 with 37 additions, but the work is unusually hard, as we have here 10 churches to a population of 2,500.—CLARK BATEMAN.

OHIO.

Lordstown, Sept. 22.—With our own forces we closed a short meeting of one week. The visible results were four additions; three by letter, two of them from the M. E.s and one young man made the good confession. We expect to do a good work in this place.—D. G. WAGNER.

CALIFORNIA.

Pasadena, Sept. 15.—There have recently been seven accessions to the East Side Church, of this city, three of whom were baptized. The writer leaves in a few days for the East and the Jubilee Convention. The pulpit will be supplied by W. T. Kendrick in my absence.—H. ELLIOTT WARD.

NEBRASKA.

Sept. 2.—Our meeting at Blair closed Sunday night at high tide. The old debt of $150 was erased, house dedicated and 20 good additions. All this done during our short stay. Bro. C. C. Atwoood, of Kansas, preached the gospel in all its fullness. We begin a meeting at North Bend, Sept. 24.—F. HOWARD SWEETMAN.

ARKANSAS.

Staunton, Sept. 20.—I closed a short meeting at Thayer, Mo., with 13 added; eight by obedience. I have received into the fellowship of the church during the past year 51; 26 by obedience.—T. H. SPEER.

Hebron, Sept. 21.—One added by baptism at Arkadelphia last Lord's day.—E. S. ALLHANDS.

FLORIDA.

Sept. 6 —A. B. Huring, of Lake Park, Ga., held an eight days' meeting at Burnum Church in Hamilton County, closing the first Sunday in this month, which resulted in 27 accessions; 23 by baptism. Florida is an open field, white unto the harvest for mission work.

Jacksonville, Sept 18—We had another important addition at our regular morning service, at the Adams St. Christian Church yesterday.—T. H. BLENUS.

KENTUCKY.

Lexington, Sept. 20.—Bro. Updike had to close his meeting here on account of sickness. He preached three sermons and broke down. We feel that we have missed the opportunity of our lives to build up the cause here. I am now open for engagement with either church or evangelist. Address 192 Spring Street, Lexington, Ky. For a Southern field I could furnish a tent that will seat one thousand people.—C. M. HUGHES.

Lexington, Sept. 22.—Our meeting at Robinson closed Sunday night with 21 additions and a great revival of interest among the members of the church. Bro. W. P. Jennings did the preaching in a very forcible and convincing manner.—LOYD M. FORD.

KANSAS.

Topeka, Sept. 21.—Thirty-six in all at the Iowa Falls (Ia.) meeting I never saw such complete satanic co-operation against a gospel meeting in my life. But a strong church is now organized, a beautiful hall rented, money raised for a pastor, a pastor called, Bro. W. F. McCormick, a Sunday-school and Ladies' Aid formed and well officered. Iowa state and district boards were behind this and the Vinton meeting. One hundred and sixty-six were added in the two meetings. Vinton church is building. J. F. will not build this winter. Churches desiring my services will address me at Topeka, Kan. I go next to Melbourne, Ia. —D. D. BOYLE.

TEXAS.

San Antonio, Sept. 18.—Our Sunday-school started off the fall work with an attendance of 183 yesterday. We presented each scholar with a pretty button—a perpetual reminder of Sunday-school obligations and an advertisement for the school. Services well attended throughout the day despite rain. Our Mexican brethren held baptismal services upon the banks of our beautiful San Antonio River, and four were buried with Christ in baptism. Sept. 10th we baptized one young man from the Roman Catholics and one from the Cumberland Presbyterians and received one by letter from Broadway, Louisville. Bro. Quinters, our Mexican evangelist, made a tour of San Marcos, Readsville and Lockhart a few weeks ago, and 14 made the confession. Our work among the Spaniards is prospering and ought to be encouraged.—GEO. B. RANSHAW.

ILLINOIS.

Normal, Sept. 19.—Three added recently.—E. B. BARNES.

Walnut, Sept. 21.—Sixteen confessions to date; house full. J. E. Parker preached the Word with plainness and purity.—WILL F. SHAW.

Watseka, Sept. 18.—Another added here yesterday at our regular services. This congregation will be well represented at the Jubilee Convention in October.—B. S. FERRALL.

Mackinaw, Sept. 18.—Ten confessions in a meeting at Allentown, a mission point of the Mackinaw Church. — HARVEY G. HOWARD, pastor.

Geo. L. Snively, pastor of the church in Jacksonville, reports 23 additions to date in the Scoville and Huston meetings in that city; 12 on last Sunday.

Charleston, Sept. 21.—Two confessions at prayer-meeting last night. Have recently entered upon my fourth year's work at this place. Much work to be done.—F. W BURNHAM.

Camp Point, Sept. 16.—Meeting at Northboro, Ia., closed last night with an organization of over 30 members. Sectarianism was rife, but the gospel was heard and obeyed. My next meeting will be held in Eutaw, Ala.—R. A. OMER.

MISSOURI.

Tarkio, Sept. 18. — Large audiences and good interest here yesterday. One confession. —A. R. HUNT.

Meeting at Macon third, fourth and fifth Lord's days in July, by H. A. Northcutt; result, 13 additions.

Meeting at Holliday second, third and fourth Lord's days in August, by J. J. Lockhart; result, 20 additions.

Meeting at Union, Monroe County, first and second Lord's days in September, by J. J. Lockhart; result, 31 additions.

Meeting at Illinois Bend, Adair County, first and second Lord's days in August, by A. P. Terrell; result, nine additions.

Schell City —Just closed a four weeks' meeting at Grove Church, Vernon County, with 36 additions; 26 conversions, five by letter and five from the Baptists.—H. R. PRICE.

Roby, Sept. 13.—I have just returned from Plad, where I held a meeting, organized a church with eight members, had four additions and received a call to preach one fourth time for them. Will move there the third Lord's day in October.—G. W. HAMILTON.

St. Louis, Sept. 19.—I have just returned from a little vacation of two weeks spent in a meeting at Mokane, a little town 125 miles west of here, on the M. K. & T. R. R. J. H. Thomas, of Fulton, preaches for the church at this place one-fourth of his time. He was with us during the second week of our meeting. I had never met him before, but found him a true yokefellow in the work of the Master. This meeting, as is the case with nearly all our meetings, closed entirely too soon for the best results. I shall long remember my stay among the very hospitable people of Mokane and vicinity. I am now ready for a vigorous fall and winter campaign in our own city, the most important field in the state.—S. B. MOORE.

The Fourth Christian Church, this city, E. T. McFarland pastor, reported four additions on last Sunday; two Sundays.

Kirksville, Sept. 22,—Five additions at our regular service last Sunday. Forty additions since I began a month ago.—H. A. NORTHCUTT.

Unionville, Sept. 22.—The congregation at Blythedale, was very weak. Our short meetings there resulted in 42 additions. Now they are strong enough to build a house and employ a preacher. We elected the necessary committees and they began work on a house at once, and expect to have it completed by the first of the year and employ a preacher. We never enjoyed a meeting better. They know how to treat evangelists royally. May the Lord bless this noble band of brethren. We are assist Bro. Prunty in a meeting here.—MORGAN MORGANS AND DAUGHTER.

GET READY TO WELCOME DEWEY.

Everybody should be singing

BRAVE DEWEY IS KING OF THE SEA.

It is the greatest song of the day Price, 40 cts., will be mailed for 20cts. Stamps taken.

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WILL MAKE A RATE OF

ONE FARE FOR ROUND TRIP . . .

FROM ALL POINTS ON ITS LINE.

Tickets will be on sale Oct. 12th to 17th, '99, inclusive, and will be good for return passage leaving Cincinnati to and including October 21st, 1899.

The B. & O. S-W. offers excellent service from the East and West, with palatial "high back seat" coaches, Pullman Drawing Room sleepers and Observation-Parlor-Dining Cars. Trains are vestibuled throughout, and lighted by "Pintsch Gas."

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Half Hour Studies at the Cross

A series of devotional studies on the Death of Christ, designed to be helpful to those who preside at the Lord's Table, and a means of spiritual preparation for all who participate. 275 pages. Cloth, 75 cents; morocco, $1.25.

CHRISTIAN PUBLISHING COMPANY

Family Circle.

In Captivity.

BY JOHN S. MARTIN.

By Babylon's flowing waters
A captive people stand;
And their eyes are red with weeping
For their dearest fatherland.

They've hung their harps on willows,
And no more their voices ring,
For they mourn for far-off Zion
With hearts too sad to sing.

And yet amid their sorrows
Their captors ask a song;
But they cannot sing of Zion,
The home for which they long.

They would sooner far forget
The cunning of their hands,
Then to sing the songs of Zion
While they dwell in foreign lands.

Jerusalem they'll not forget,
Nor to their captors bow;
They'll not forget her happy songs,
Though they cannot sing them now.

The God of Jacob heard their grief
And knew their constancy;
Then raised up one whom they knew not
To loose and set them free.

So let us from their constancy
A lesson of wisdom learn:
Let our hands forget their cunning,
Ere from our God we turn.

Virginia, Ill.

Ethics of "David Harum."

MARY E. WARE.

One of the ironies of fate is, that the book that was refused by five different publishers, when finally accepted by Appleton's, was the most popular and best selling of the year '98.

Another peculiar fact about this delightful book is that it was written by a business man who had never graduated in college. Genuis will out.

The book as a whole is a charming bit of realism toned with the finest touches of sentiment. The plot, if it may be said to have one, is very simple. It suggests in some way a bouquet of wild flowers.

Nothing could be more artistic than the subtle way in which John Lenox's quiet good breeding contrasts with David Harum's want of social training.

Mrs. Bixbee, David's sister, is the personification of mother-love. Having no children of her own, she has all the more love to give to the children of the real mothers.

Mary Blake, the heroine, is a type of the well-to-do American girl, who was not so much "impressed with what money procures for people as what it saves them from."

David Harum is the central figure of the book. The author allows him to tell the story of his life in conversations with John Lenox from time to time. Each conversation is a complete story in itself, told in the dialect of Western New York, interspersed with slang and illustrated with metaphors drawn from his horse racing experience.

David's outer actions were often seemingly harsh, yet he was very kind-hearted. In the end of his dealings you found out that the harshness was only a cloak thrown over his generosity.

The sense of gratitude for a kindness and the feeling of bitterness against an injustice were as strong in him as in the heart of an Indian.

One of the strongest chapters in the book describes his releasing a thousand-dollar mortgage one Christmas morning from the home of Widow Cullom, because her husband had taken him to the circus when he was a boy and had given him 10 cents to spend. It was the first real pleasure of his life. It aroused in him a respect for himself. With that 10 cents he started out into the world.

He could never forget how unkind his oldest brother had been to him. "He took perticler delight," said Mrs. Bixbee, "in abusin' an' tormentin' Dave, an' the poor little critter was just as 'fraid as death of him, an' good reason." When this half-brother was too old to work, his townspeople appointed a man to visit David and ask him to take care of the penniless old man.

David absolutely refused to help the brother individually, but told the committee man to send him to the poorhouse. "When he dies, git him the tightest coffin you kin buy to keep him f'm spilin' the earth as long as may be, and then you send me in the hull bill. But this has got to be between you and me only. You c'n tell the rest of the committee what you like, but if you tell a livin' soul about this understandin' and I find it out I'll never pay one cent an' you'll be to blame. I'm willin' to stand on them terms between the town of Whitcom an' harm, but for Lish Harum, not one sumarhee."

David was keenly and sensitively moral, but not a church member. He was particularly severe upon inconsistent Christians. In speaking of a horse trade in which he had been cheated he said, "I wa'n't on my guard, knowin' him to be a deakin' an' all that, an' he lied to me so splendid that I was took in clean. He done me so brown, I was burnt in places."

Mrs. Bixbee was a devout Christian and tried very hard indeed to get him to go to church with her. In one of his conversations with John he said, "I'll have to admit that I ain't much of a hand fer church goin'. Polly has the principal charge of that branch of the bus'nis. Polly used to worry me about it till I fin'ly says to her: 'Polly, I'll tell ye what I'll do. I'll compermise with ye. I won't undertake to foller right in your tracks—I hai'nt got the req'sit speed, but f'm now I'll go to church reg'lar on Thanksgivin' time.'

"Wa'al, sir, fer the next five years I never missed attendin' church but *four* times."

He estimated the preacher, not by the sacredness of the message he bore, but by his individual force of intellect and character. Again in one of his conversations to John he said, "I wa'an't a very reg'lar church goer, but I have ben more or less in my time, an' when I did listen to the sermon all through it gen'ally seemed to me that if the preacher 'd put all the' really was in together, he wouldn't need to have took only 'bout a quarter of the time. But what with the scorin' fer a start an' a laggin' on the back stretch, an' every now and then breakin' to a standstill, I gen'ally want to come down an' out o' the stand before the race was over. The' is a good many fast quarter hosses, but them that c'n keep it up fer a mile is scurce."

In his business relations, outside of horse trading, he was strictly honest. He not only thought of his own interest, but of those with whom he was carrying on the transaction. He wanted to dismiss an employee who, though capable in some directions, had not the ability to manage a country bank; before employing another he found him a situation elsewhere.

In speaking of this ex-employee he said, "Timson was honest enough as fer as money matters is concerned, but many a time he done more mischief with his gibble-gabble than if he had took fifty dollars out and out. The fact is, the kind of honesty that won't actually steal is a kind of fool honesty that is common enough, but the kind that keeps a feller's mouth shut when he hadn't ought to talk is about the scurcest thing a goin'."

He was capable of deep and tender affection. When his wife died he paid his neighbor, Mrs. Jones, for taking care of his only child. He was called to Chicago on business; while he was gone the child was taken sick. He hastened home, but it was dead before his arrival. This was the greatest sorrow of his life. He came in after the funeral and said to Mrs. Jones, "I am goin' out West. I can't say how long I shall be gone—long enough anyway to get it into my head that when I come back the' won't be no little feller to jump and around my neck when I come into the house. Do you think you'll rememebr him some?"

"As long as I live," said she, "jest like my own."

"Wa'al, 'long as you remember him, he be in a way livin' to you, and as long 's that I allow to pay fer his keepin' an' tendin' jest the same as I have."

"She lived twenty years," he said to John, "an' I wish she was livin' now. I never drawed a check on her account without feelin' I was doin' somethin' fer my little boy."

You can not close the book without feeling, no matter what one's failings may be, that good sense and a kind heart triumph over all of them.

Kansas City, Mo.



"A word to the wise is sufficient." Wise people keep their blood pure with Hood's Sarsaparilla and make sure of health.

Our Neighbors.

Somebody near you is sturuggling alone
Over life's desert sand;
Faith, hope and courage together are gone—
Reach him a helping hand.
Turn on his darkness a beam of your light;
Kindle, to guide him, a beacon fire bright;
Cheer his discouragement, soothe his affright—
Lovingly help him to stand.

Somebody near you is hungry and cold,
Send him some aid to-day;
Somebody near you is feeble and old,
Left without human stay.
Under his burden put hands kind and strong;
Speak to him tenderly, sing him a song—
Haste to do something to help him along
Over his weary way.

Who are our neighbors? Look up, and behold,
Pressing on every hand,
Little ones, lonely ones, sad ones and old;
Everywhere see them stand.
He is our neighbor whom we can befriend;
He to whom comfort or aid we can lend,
Or he whose footsteps we may cause to wend
Toward the heavenly land.

Dear ones, be busy, for time flieth fast;
Soon it will all be gone.
Soon will our season of service be past;
Soon will our day be done.
Somebody near you needs now a kind word;
Some one needs help such as you can afford;
Haste to assist in the name of the Lord—
There may be a soul to be won.

—*Mrs. E. E. Williams, in the Lutheran Observer.*

SCENES IN THE TROPICS,

OR TRUTH, LOVE AND BEAUTY.*

BY LESLIE COLLINS.

III—Beauty.

"Old as I am, for ladies' love unfit,
The power of Beauty I remember yet."

It was early spring. The weeping clouds had faded from the skies and the welcome sun smiled down in pleasant beams. The warm winds, seemingly "perfumed by an unseen censer," scattered fragrance through the air and heretofore sad and silent birds soared and sang upon the breeze. The growing, ever-verdant grass, shedding tears of joy, glistened in the morning sunlight like untold, countless gems of wealth, and the pleasing green soothed the tired eye. The lazy, languid, drooping lilies—calla lilies; the bewitching-tinted, perfumed roses, the beautiful carnations, the lovely purple blossomed cactuses, the night-blooming cereus from the dusk-opening buds to the charming morning glories, with their strange, fantastic forms and their mellow tints of starlight, some of blushing Mars, some of mild and azured Venus, and others of the dim and delicate shades of far-off Neptune. The delightful woods that ever lure the weary traveler to their bowers, the sultry valleys and the high volcanoes, I remember all. Could I forget their memories? Ah, no! Even now, as I glance back across the burning sands of a sorrowed past, they appear as beautiful oases in an arid desert. Thus the days were full of sunshine and the nights were fair and cool when I whiled away the hours mid the beauties of the tropics. It was on an island park where lovely lawns and narrow winding lovers' walks led to shady dells and fond retreats. How vividly return the scenes, and with what cherished memory I recall the joys! The wide, white, paved streets, the long, crowded avenues with their endless passing throngs, the modest little rills, out of which gold and silver fishes leap into the air and fall back contented with their lot, or upon whose sloping, velvet banks a mother deer stands proudly caressing her trembling fawn. The smooth and artificial lakes o'er whose quiet waters beautiful swans glide gracefully. The silent groves among whose pensive solitudes the proud peacock struts away his proud existence. The leaping, playful fountains that throw their crystal sprays high in the air only to be kissed by sunshine into rainbows of peace. The groups of lifelike, inspiring statuary around whose massive granite bases beds of blooming flowers look up to some mighty man, or behold the charms of a fallen Sappho or a marbled Venus. The handsome birds—all birds of Paradise—their souls fired by the flames of spring and their little hearts pulsating with the one great passion, swelled their throats in anthemed praises and made music for the world. Ah, yes! I remember one charming creature. Her loveliness will forever haunt my breast. She was very fair. Her charms were many, and her voice was sweeter than the nightingale's. Once she told me she had come from across the sea, and she sang me a little love-song in her native tongue. I remember how it calmed my heart, and with what extreme joy my hovering muse would sometimes catch the faintest echo of its sweetest chord and weave it into rhyme. In my soul I hear it yet. The music never dies and I can only liken it unto the sweet and well-remembered strains of some serenading lover's guitar I once heard while floating o'er the moonlit waters of most lovely Venice. Have you ever been to Venice? Can you imagine? But one day I missed her from her favored haunts. I was told that she had gone away and that her mound was further down the dell. I wandered there and strewed the place with flowers. I think the roses' cheeks were damp with dew; I know my eyes were dim with tears. And upon the tomb I wrote—"Beauty."

FINIS.

*To a memory.

Grief-Stricken Animals.

Lovers of sport, whose guns have brought down many a swift-winged bird or fleet-footed animal, may perhaps be able to match the following stories by memories of their own. The first is extracted from James Forbes' "Ornamental Memories."

A member of a shooting party killed a female monkey, and carried it to his tent. The tent was soon surrounded by forty or fifty monkeys, who made a great noise, and seemed disposed to attack the aggressor.

They retreated when he presented his fowling piece, the terrible effect of which they had witnessed and appeared quite to understand, but the head of the troop stood his ground, chattering furiously. The sportsman, who perhaps felt some compunction for having killed one of the family, did not like to fire at the creature, and nothing short of firing would suffice to drive him off.

At length the monkey came to the door of the tent, and finding threats of no avail, began a lamentable moaning, and by the most impressive gestures seemed to beg that the slaughtered animal might be given back. The dead body was accordingly given to him. He took it sorrowfully in his arms, and bore it away to his waiting companions.

Those who witnessed the extraordinary scene resolved never again to fire at one of the monkey race.

A case equally pathetic occurred at Chalk Farm, near Hampton, in England. A man set to watch a field of pease, which had been much preyed upon by pigeons, shot an old male pigeon that had long been an inhabitant of the farm. Its mate immediately settled upon the ground by its side and showed her grief in the most expressive manner.

The laborer took up the dead bird and tied it to a short stake, thinking the sight of it would drive away other depredators. The bereaved bird, however, did not forsake her mate, but continued day after day walking slowly round the stick.

The kind-hearted wife of the bailiff of the farm at last heard of the circumstance, and immediately went to afford what relief she could to the poor bird.

On arriving at the spot she found the hen-bird much exhausted. It had made a circular beaten track around the dead pigeon, giving now and then a little spring towards him. On the removal of the dead bird the hen returned to the dovecote.—*The Peninsular Methodist.*

Interesting Bibles.

A tribute to the Bible comes indirectly from the interest which is shown in copies that are rare, or that have peculiar associations. Many private libraries are enriched by single copies of the Bible. Mr. J. Pierpont Morgan has a magnificent copy of John Eliot's Indian Bible, printed in Cambridge, Mass., in 1663, for which he is reported to have paid $1,000. An original Mayflower Bible, evidently belonging to the Whites, the parents of the first child born in the Plymouth colony, has recently been discovered, so to speak, in a private library, where its value was not known. This Bible has notes on its pages and margins which connect it with the eventful voyage. There is even a crude pen-and-ink sketch of a ship labeled the Mayflower.—*Bible Society Record.*

Superstition never kept a woman from taking thirteen for a dozen.—*Exchange.*

GAME
IS MANY TIMES TOO "GAMY"
TO GIVE THE NICEST
TASTE TO ALL GAME USE
LEA & PERRINS' SAUCE
The Original & Genuine Worcestershire.
IF YOUR GROCER ATTEMPTS
TO SUBSTITUTE AN IMITATION
SEND IT BACK NONE SO GOOD.
John Duncan's Sons, Agents,
NEW YORK.

The Poverty of Christ.

Oh, my King, and was it so,
Didst thou suffer all this woe?
Didst thou wander thus forlorn,
Bearing poverty and scorn;
Lord of all the realms above,
'Reft of home and human love,
In the world that thou hadst made,
Nowhere couldst thou lay thy head?

If we could at all conceive
All the glory thou didst leave,
All the splendor of the throne
That for us thou didst disown;
Catch but one imperfect ray
Of thine everlasting day,
And in that supernal light
See thy majesty aright—

How could we believe that thou
To these human griefs couldst bow;
How, amidst these lower things,
Recognize the King of kings,
Washing the disciples' feet,
Sitting with the poor at meat,
Bearing daily pain and loss,
Dying on the shameful cross!

Only as thyself hath shown
What the glory of thy throne,
What in all the realms of light
Is the source of chief delight,
What in all thy life below
Made thee bear thy load of woe;
By the truth, all truth above,
We know thee God, for "God is love."

—*New York Observer.*

Philosophy of the Eyes.

Blue eyes are said to be the weakest.

Upturned eyes are typical of devotion.

Wide-open eyes are indicative of rashness.

Side-glancing eyes are always to be distrusted.

Brown eyes are said by oculists to be the strongest.

Small eyes are commonly supposed to indicate cunning.

The down cast eye has in all ages been typical of modesty.

The proper distance between the eyes is the width of one eye.

People of melancholic temperament rarely have clear blue eyes.

Eyes with long, sharp corners indicate great discernment and penetration.

The white of the eye showing beneath the iris is indicative of nobility of character.

Gray eyes turning green in anger or excitement are indicative of a choleric temperament.

When the upper lid covers half or more of the pupil the indication is of cool deliberation.

An eye the upper lid of which passes horizontally across the pupil indicates mental ability.

Unsteady eyes, rapidly jerking from side to side, are frequently indicative of an unsettled mind.

It is said that the prevailing colors of eyes among patients of lunatic asylums are brown and black.

Eyes of any color with weak brows and long, concave lashes, are indicative of a weak constitution.

Eyes that are wide apart are said by physiognomists to indicate great intelligence and a tenacious memory.

Eyes of which the whole of the iris is visible belong to erratic persons, often with a tendency toward insanity.

Wide open, staring eyes in weak countenances indicate jealousy, bigotry, intolerance and pertinacity without firmness.

Eyes placed close together in the head are said to indicate pettiness of disposition, jealousy and a turn for fault-finding.

When the under arch of the upper eyelid is a perfect semicircle it is indicative of goodness, but also of timidity, sometimes approaching cowardice.

All men of genius are said to have eyes clear, slow-moving and bright. This is the eye which indicates mental ability of some kind, it does not matter what.

Blue eyes are generally considered effeminate, but this is a mistake, for blue eyes are found only among Caucasian nations, and the white races rule the world.—*Pearson's Weekly.*

TARRANT'S SELTZER APERIENT. TRADE MARK. REGISTERED.
At druggists, 50c. and $1.00.

A Gentle Purgative

such as the faultless Tarrant's **Effervescent** Seltzer Aperient, is a whole medicine chest in itself. Its *mineral and fruit salts* cleanse the entire system and promptly relieve and cure all troubles arising from stomach disorders. *Pamphlets on application.*

TARRANT & CO., Chemists, New York.

Ben and Ann the parson sought
And soon were much elated,
For Ben-e-fited was the groom
And the bride was Anna-mated.

—*Exchange.*

Sunday Morning Scenes.

"Let's play mamma and papa on Sunday morning," said a seven-year-old girl to her five-year-old brother during the progress of a backyard romp the other afternoon.

"All right," replied the boy, and he hopped into the house, got hold of an old colored supplement of a "yellow" newspaper, and sat down with it in a rustic chair, with a pencil in one corner of his mouth in imitation of a cigar.

"Edward," said the little girl, walking up to him, "are we going to church this morning?"

"Huh?" said Edward, without raising his eyes from the paper, and munching on his pencil-cigar.

"Are we going to church or not this morning?" repeated the little girl.

"What's that—er—whad'ju say? Oh, church. Dunno. Looks like rain, doesn't it?" said the boy, who had studied his dad.

"Well, some," said the little girl; "but we ought to go, really, we ought. It's a sin and a shame the way we neglect our church duties. But it does look a teeny bit like rain."

"Um," said the boy, and then there was a moment of silence.

"Well, are we going or not?" inquired the little girl, then.

"By jing, I'd like to have a chance to read my paper in peace," said the boy, in the funniest imaginable assumption of his father's manner when nervous. "Can't you go yourself, my dear, and take the kids? I don't feel well, anyhow, this morning. I'll go with you next Sunday."

"If you don't go with me, Edward, I shall not go at all," said the little girl, decisively, and then their mother appeared on the scene, and they pretended to be playing just ordinary "housekeeping."—*Washington Post.*

The Rubber Tree.

When you put on a pair of overshoes or look at a rubber tire, do you ever think of the rubber tree which gives its sap for these useful articles?

In Mexico the rubber tree once grew wild—great forests of rubber trees. About a hundred years ago, it is said, the Spanish government sent a man to Mexico to study its vegetable productions, and he discovered how valuable is the juice, sap or milk of the rubber tree, whichever you wish to call it. The natives soon learned its value, and they soon used the trees up, as we have our forests, and did not think of the time when there would be no wild trees to furnish the rubber sap.

Recently some men have bought land and planted rubber trees. These trees are self-propagating; that is, they sow their own seed.

In the cultivated forsts of rubber trees the trees are planted to grow in regular order, and the young shoots are cut down or transplanted. The method of gathering the sap is not unlike our method of gathering maple sap, and before the rubber sap is ready for market it must be boiled as our sap is, to get rid of the water, and pressed into cakes. Then the cakes are packed in bags and shipped to manufacture the many things into which rubber enters.

The milk or sap of the rubber tree is white. Perhaps if you have a rubber plant at home you may have discovered this when a leaf has been broken.—*The Outlook.*

Zigzagging.

The old farmer unconsciously taught a great truth when he explained that his dog, who had just returned with the carriage from a little drive and seemed thoroughly exhausted as he lay down on the grass panting for breath: "'Taint the road that tires him," said the farmer, "but the zigzagging. The team has only gone about ten miles, but he's run more than fifty. There wasn't a gate open on the way but he had to go in and examine the whole premises. There wasn't a cat appeared but he had to chase it. There wasn't a dog barked but he just wore himself out barking back again and showing fight, so that while we were keeping on the road he was running over the whole country. No," he concluded, "'taint the straight traveling, but the zigzagging that tires him." How true the old farmer's words are about many of our spiritual walks. The real task and trials of life are not too hard to bear, but the roundabouts that we make for ourselves, the cares we imagine, the needless waste of life and energy in things we have no need to say or do, this is where the wear and the worry comes. Most of us are like the old lady who said she had had many trials in life, especially those that never came. Beloved, God is able to keep you from stumbling, to lead you in a straight path and to save you from "zigzagging."—*Missionary Alliance.*

With The Children.

CONDUCTED BY

J. BRECKENRIDGE ELLIS, PLATTSBURG, MO.

The Red Box Clew—I.

They called the town Creeksville, because a creek ran through it, dividing it into almost equal parts; but why they called the creek Blue Fork is more than I can tell. To be sure, it was a fork of the Platt River, but it was no more blue than the trees growing along its banks. Two streets ran down to the edge, disappeared, and then turned up on the other side; and the broken parts were bound together by bridges. There was the Covered Bridge, that looked quite dark and romantic inside, with bits of hay scattered over the floor, and it was through this that cattle were driven. And then there was another bridge, that didn't have any particular name, but was just called "the bridge," as if it were the only one in the country. It was wide, with railings on each side, where heavy red beams rose in the shape of capital Vs that had been turned upside down. Below town was a high trestle-work where the trains wound around the bend, but it was not built for people to walk on; and people who didn't know any better, and not many in Creekville knew better, called this the "trusselbridge." The creek was deeper and wider here, and it was fun to climb down the trestelwork (supposing you to be a boy) and perch on broad, dusty beams and drop a line into the water with the kind of worm on the hook that is the same as fried chicken to a fish. On the south side of Blue Fork were most of the business houses as well as the station house, better known as the "deepo," while on the north side stood the principal residences. This gave them the advantage of facing south and Blue Fork at the same time, and if you will notice the houses of those who say it is no advantage to face the south, you will usually find that their houses have been turned another way. But all must agree that it is pleasant to face a broad stream, especially in bright weather, when the sun makes red lights along the surface, as if it were signaling to the world to stop and look at beauty; or in cloudy weather, when the stream grows dark and mysterious, as if it were a mile deep, with a secret to every foot of depth; or at night, when the moon throws the picture of itself on the water, and the waves quiver with little specks of silver that are stars up in heaven.

In the largest residence on the north side lived the Clarmonts. It was a brick-house with a wide porch running around three of the sides—anything sticking to the outside of a house was called a "porch" in Creekville—and there was a large front yard, always kept level and correct by a lawnmower, so that each blade of grass looked like all the rest. Behind the house was a pasture with a grove in one end, where a pretty brook stopped to play under a footbridge before it hurried on to Blue Fork. And there were walnut trees and hickory trees and giant oaks, and a summerhouse on the bank of the brook, where the footbridge stood. You may well suppose that the Clarmonts were rich people, to own this pasture of twenty acres in the very midst of the town; but it would be a mistake to imagine that the great house, the rolling meadowland, or even the brook made them happier than those who did not possess such luxuries. The front yard was on Broadway, and on either side stood mansions almost as imposing as that of the Clarmonts; but of course there were no residences near them in the rear; since their pasture took up so much room, others were crowded far away. This gave them the advantage of quiet privacy and social advantages, all at the same time.

One evening in August, just as the sun was making preparations to go to rest, and had already pulled his red curtains about him, the family sat on the broad front porch, discussing a family trouble. "If I could only hear of the right kind of girl," said Mrs. Clarmont, "I would send for her at once. You are always hearing of poor people who want work. But it's not work they want, it's rest. And it is impossible to get what you want in the way of help."

Clara Clarmont, a young lady with a pretty but discontented face, sighed assent. "If we could only buy our help," she said, "just as we go to a lace counter and pick out what suits us, then pay for it!"

"One thing is certain," said her brother, who was much younger, "Vega needs somebody for a companion, and one will have to be got, somehow. School will begin next month, and Clara expects to graduate, so both of us will be gone all day. And besides, even with us here, we can't give all our time to Vega. And I don't believe anything could satisfy the poor child, if Clara and I went down on our knees to her."

"Poor Vega!" sighed Mrs. Clarmont, as she drew to her side a girl of perhaps ten years, and kissed her with a tenderness the lady only manifested toward her youngest child. Vega submitted patiently, then resumed her seat and stared disconsolately at the distant stream.

"If we knew of a girl about her own age, only older," Clara began.

"That *would* be a marvel!" cried the brother, laughing teasingly. Clara frowned impatiently. It was very easy for her to frown. "I say, mother, we *must* find such a one. I suppose she'll want to make herself an equal of us—that's what hurts me—but really, Vega is so very troublesome." Clara broke off complainingly and smoothed her hair.

"You know your father has advertised again and again," said Mrs. Clarmont. "Clara, sit up straight, do! And Ronald, how you are lounging! Mercy! where is your other leg? There, do put it where it be can seen. I know Vega is troublesome. Poor child, she is always moping."

And Vega did not hear a word they were saying about her; for Vega, just a year ago, had lost her hearing; and the doctors said it could never be restored.

"As far as that is concerned," remarked Ronald, "you might almost say the same of Clara. She is never happy unless she's in a crowd of people. I wish folks would save a little of their laughter and a few of their smiles for home!"

"I would look nice, wouldn't I!" cried Clara, "sitting here grinning at you and mother. Why, of course I'm dull by myself, and there's nothing that bores me so much as to look happy when I *am* bored. But, thank fortune! there's a ball to-night. I know I should *die* if something didn't happen *once* in a while. And just as soon as I graduate, remember, we go to the city for good. Only what we will do with Vega, *I* don't know! But I suppose she can look out the window and see things."

She had scarcely finished speaking when Mr. Clarmont entered the front gate. He was a cold, reserved man, who did not get much enjoyment out of life. Usually on returning from town he went straight to his library and shut himself up from the annoyance of having his family about. But now he paused before the marble steps. Clara started with surprise.

"I do believe pa is going to sit down on the front steps!" she exclaimed. "And here I was thinking nothing ever happened!" But her father, after giving her one patient look, as if she were a troublesome animal that must be given its own way, addressed his wife without acting upon his daughter's suggestion.

"Mrs. Clarmont, I forgot to tell you that I had made arrangements for Vega's companion. The girl will be here before long; she comes on the passenger, and I ordered the hack to bring her around."

"I think, Mr. Clarmont," said his wife icily, "you might have informed me sooner."

"I forgot all about it, hadn't thought of her since I engaged her, till this afternoon."

"And pray," Mr. Clarmont, who is she? if we may be permitted to share your affairs."

Mr. Clarmont began to ascend the steps. "I don't know who she is," he answered, wearily. "A preacher recommended her to me; said she was moral and that sort of thing; Brother Wilton was the man who told me about her. I told him to have her brought on; he was going up there—"

"Up where?" Mrs. Clarmont interrupted sharply.

"Oh, I don't remember the town. And if you don't like her, give her a week's wages and send her back. Brother Wilton said that would be all right."

"You and Brother Wilton!" said the lady, scornfully. "You might have consulted your wife and children, I think. Nobody knows where this creature comes from, or what she is. Nobody but Brother Wilton. Brother Wilton, *indeed!* But I suppose she will have to sleep here *one* night, at least. Ronald, go tell Whatsername to fix up that attic room for this very unwelcome and very unexpected—"

"Oh, Clara, *you* go and tell Whatsername!" said Ronald lazily.

"I shan't," said Clara positively. "Oh, there comes the hack, now. And—yes, there is a girl in it; I do know, pa, you do the strangest things." But as the hack stopped at the gate, Mr. Clarmont vanished in his library.

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HERBERT L. WILLETT.

THE REVENGE OF THE PROUD.*

At first sight the Book of Esther seems to have but little place in a collection of books dealing with religious matters and purporting to be the world's supreme religious literature. The book seems to have a purely secular character and tone, and to express only to a most limited degree any sentiments which may be called ethical or spiritual. Indeed, it is often objected to the book that it voices sentiments of anger and vindictiveness, which are quite inconsistent with the general tone of the the Holy Scriptures and for this reason has been considered by many unfitted for recognition by the church. Luther, whose frankness in stating his opinions concerning the books of the Scripture is well known, remarked: "I have so little favor for the Book of Esther that I wish it did not exist. It is too Judaizing and contains many heathenish improprieties." Similar has been the feeling of many others as they compared the general tone and character of this book with many others in the canon. And yet that it has a legitimate place in the Bible and that it throws light upon an otherwise obscure period of the history of the Jewish people, perhaps few question. The books of the Scripture must be judged by their purpose, and not always by the standards of the New Testament. We cannot impose upon a book written amid the comparative darkness of the post-exilic time, when Judaism was gathering strength for its later manifestation of narrowness and exclusiveness, the requirements of compliance with the broad Christian spirit manifested by our Savior and the apostles. It may be as much the function of a book of Scripture to point out the limitations of the popular views of God at a particular period as to reveal his true character; and certainly any writings which help us to better understand the character of the people through whom the divine Spirit was slowly manifesting himself and from whom there was to issue on the side of the flesh the Master himself is worth careful study.

The Book of Esther deals with the reign of Xerxes I. (B. C. 485-464), who is here called Ahasuerus. This king is the one connected in history with the memorable invasion of Europe and the battle of Thermopylæ and Salamis. It is not easy to confirm all the statements of the book; but these questions are perhaps of minor consideration, and in the present state of knowledge concerning that period practically impossible of settlement. Meantime, however, the book has a distinct value, as has been indicated, and was intensely popular with the patriotic and liberty-loving Jews of the later period. For this reason it was always read at the returning celebration of the feast of Purim, whose origin it set forth, and had a place in the affections of the Jewish people second perhaps to few books of the Old Testament.

The book opens with a great feast made by the king to his lords, at the conclusion of which he demanded that Vashti, the Queen, should appear before the revelers to exhibit her beauty. This she was prevented from doing by all the proprieties of the court and by her own sense of modesty, and thus for her vindication of womanly modesty she was banished from the court and degraded from her position by the drunken king and his counselors. Her vacant place must be filled and in consequence that process of selection was put into operation which resulted in the elevation of the Jewish maiden, Esther. Mordecai, her uncle, had reared her and took the initiative in securing her elevation to the throne, which resulted from her surpassing beauty as contrasted with all the maidens who appeared before the king. But the villain of the story soon appeared in the person of the king's favorite and prime minister, Haman, whose descent from the ancient Amalekite king, Agag, seems to be indicated in the text. Mordecai, on the other hand, was of the descendants of Kish, a Benjamite—perhaps that Kish, the father of Saul, who was the antagonist of the old Agag, the Amalekite. Thus the two men are set in contrast to each other as their ancestors had been in centuries gone by. Haman, like all favorites of weak and headstrong kings, was elevated with such rapidity that his splendor dazzled all; and all the people, including the nobles, did him reverence as he passed by, and he was in all respects next in authority to the king himself. Mordecai was the sole exception to this rule of reverence. For some reason, which is not explained, he refused to bow his head at the passing of the favorite. Why he should have thus refused the customary courtesy of the court it is perhaps difficult to understand, unless it were simply his Jewish pride or the memory of the ancestral grudge between the two races. Haman's attention was soon called to Mordecai's unbending discourtesy, and finding the revenge of destroying one man too insignificant to satisfy his injured feelings, he planned the destruction of the whole Jewish people. This was a project difficult of execution to all but the royal favorite, who possessed boundless power, for the Jews were a peaceable and quiet people, living on excellent terms with their Persian neighbors. Haman, however, sought like all superstitious princes to find a lucky day for this enterprise of slaughter and so his magicians cast lots for each day of the calendar for months to come to discern how soon it would be possible to carry the project into effect. They decided, however, that no favorable day would offer itself for at least eleven months, and thus the danger to the Jewish people was postponed almost a year.

When Haman had settled this part of his plot he went to the king to secure his approval, and by base falsifications concerning the Jewish people he secured the king's consent to his design. It is an interesting thing to see how an unprincipled man could thus compass the ruin of a peaceable and innocent population and how little interest the king appeared to take in the whole transaction, listening with complacence while his minister told his story and then giving him his royal ring of authority to seal the deadly decree, even refusing good-naturedly to take the immense sum which Haman offered to pay for the privilege of carrying out his revenge. The people and the silver were both given to the minister and thus the plot was complete and Haman only awaited the coming of the favorable day for its consummation.

In this lesson is set forth the sudden rise of an unprincipled man to heights of almost incredible power, owing to the universal character of the Persian Empire and to the ascendancy of the man over the mind of the king. It is at first difficult to explain the conduct of Mordecai unless one supposes he discerned the inherent baseness of Haman's character and would not consent to bow before a man whom he despised. If Mordecai's refusal to accord Haman the customary courtesies of the court proceeded purely from his own pride or any remembrance of the family grudge, we can hardly commend his conduct; but if he perceived in Haman qualities which escaped the attention of others and which made it impossible for him as a true man to do reverence to the favorite, we must admire the sterling integrity of one who would run all risks and incur all dangers rather than compromise his sense of honor to comply with the custom of the hour. Once more: Haman's revenge was of that universal and bloody character with which small and cruel minds have ever sought to satisfy themselves. It was not enough to take the life of the one offender. Everything which he possessed and all with which he was identified must be swept away. Haman's character is also interesting from the touchiness with which he viewed the one defection from the almost universal reverence which was paid him. He had lands, possessions, a great house, many children, and everything that could delight the soul, but he lacked just one obeisance to make him happy, and this was the thorn that rankled in his flesh until it festered and ruined his happiness. It is always a small nature that is troubled by slights or discourtesies. It is, after all, because we think too much of ourselves that we are injured when others seem to slight us. The person who is so self-centered that he watches with attention the treatment accorded him by others and is offended by any evidence of disrespect is the one who usually finds these evidences where they are not intended, and happiness is constantly endangered by such a disposition. The secret of happiness is unselfishness, and it is always the secret of power.

The University of Chicago

*Sunday-school Lesson for Oct., 8, 1899—Haman's Plot Against the Jews (Esther 3:1-11). Golden Text—If God be for us, who can be against us? (Romans 8:31). Lesson Outline—1. Haman and Mordecai (1-4); 2. Haman and the Jews (5-7); 3. Haman and the King (8-11).

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By Burris A. Jenkins.

TOPIC FOR OCTOBER 8.

WORK WHERE CHRIST TELLS YOU TO.

(John 21:1-6.)

It seemed perfectly useless to those disciples to fish over that same ground where they had already failed so long and taken nothing. How preposterous it seemed to them that they should make another vain attempt! This utter hopelessness is seen in the character of their reply: "Nevertheless, at thy word we will let down the nets." How often, O, how often we fish over the same old ground and fail to take anything! How often we have tried to induce such and such a one to come to Christ, or to lead a better Christian life! If only Jesus were near to beg us to let down the nets! But do we absolutely need a vision of him to tell us to try once more? There is always something worthy of the taking in every man's life, if we let out into the deep far enough.

Again, how easy it is for us, after trying time and again, to bring something worth while out of our own poor, fruitless souls, to give up and say, "I never can bring anything good out of my poor, little, empty sea of a soul. I'll stop trying. I've failed all the night. It is all still dark. There's nothing good in me. I give it up." Listen and see if the word of the Master doesn't come: "Let out into the deep; try once more." O, Master, give us faith to try, poor and weak, and falling all the time! Make us strong. If we go on, only with little faith, merely because of Jesus' word, we shall take nets full. We shall find more good in ourselves than we had believed possible.

Sometimes we feel that there is little use to work where we are working. We'd like to go somewhere where the fruits are greater. We'd like to be in that field yonder, or in that fishing ground four miles away. Our sphere here is restricted. We'd like to build on no other man's foundation. What a world of laziness and loss of opportunity has hung itself on that manly but often misapplied word of Paul's! If I can't have a new fishing ground, I'll not fish at all! If I can't build from the ground up, I'll not lay brick! These are foundation builders who, like Paul, would be blameworthy to try to put up walls on other foundations. They are stonemasons, great, strong men, who work with heavy materials. Most of us are only bricklayers. Yet God's work couldn't be done without us. Let us work where he says. After all, it doesn't much matter what one's trade is, but what one's character is. The essential thing is, be a man, be a woman, and no difference what materials one works with or what waters one fishes in.

One last thought. Jesus sent them to work in the deep waters. There is such a thing as fishing too much in the shallows. Some of us seek to influence others by appealing to their shallower instead of their deeper natures. Some of us, in seeking to bring good out of our own natures, do not let out into the deeps. A dug well has not such clear, pure water as a driven well, where the iron has been sent deep into the breast of Mother Earth. Sometimes God sends the iron into our own souls to teach us that the deep places of our natures must be sounded. Let us not live simply in the shallows, but let out into the deeps, and we shal take, as Jesus promises, nets full.

A Puzzle Map

of the world, showing ocean routes between the United States and its new possessions in the West Indies and the Pecific Ocean can be had by sending 10 cents in postage stamps to Geo. H. Heafford, General Passenger Agent Chicago, Milwaukee & St. Paul R'y, 555 Old Colony Building, Chicago, Ill. The map is correct and up to date and will be found very useful when properly put together.

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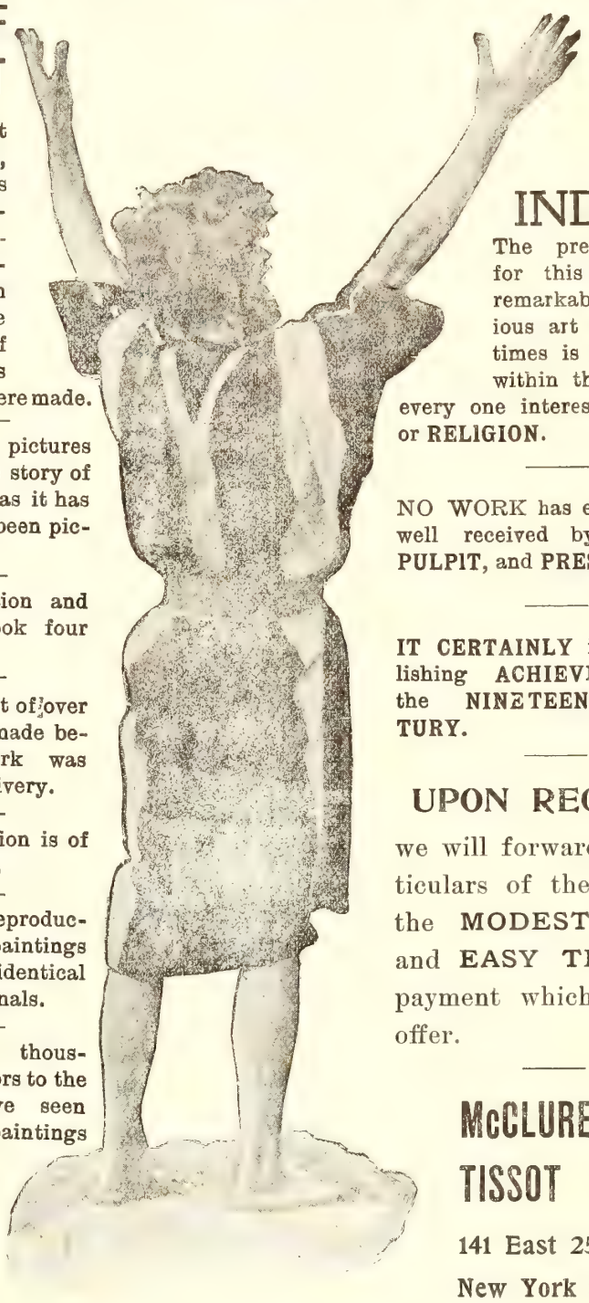
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"I Was Sick and Ye Visited Me."

George M. Kemp, for many years an able and worthy preacher of the simple gospel and whose home for some years has been at Mansfield, O., is now seriously sick at 5445 Shields Ave., Chicago. He has been confined to his room since May 1st. His affliction is kidney trouble and dropsy. He is hopeful of recovery, yet rests securely on the promises of the Master. He desires to be remembered by the brethren in their petitions to the Father of mercies, that he may be granted yet further days of service. He is not in temporal want. I write this notice as a word due to a faithful minister of Christ. Fraternally,

J. E. Hawes.

Ada, Ohio, Sept. 18, 1899.

Donations for Bro. Baghdasarian.

Since the appearance in these columns of a letter from Bro. M. Baghdasarian, of Persia, the following sums of money have been received at this office in response to his appeal:

C. W. B. M., Oak Hill, Texas	$5.00
J. P. Pack, Galva, Kansas	5.00
Jerome A. and Zilpha Scott, Mendota, Wis.	2.00
Katie M. Boddie, Washington, D. C.	1.00
A sister in Galva, Ill.	1.00

If others desire to contribute to this fund or the purpose of enabling Bro. B. to return to this country or to go to some place where he can earn his support, we shall be glad to report same and forward the total amount to him. The attention of the brethren in Iowa is especially called to this matter.

Literature.

PATRIOTIC STUDIES, by Rev. Wilbur F. Crafts, Ph.D. (Abridged Edition of Social Progress.) 12 mo., 64 pp. Illustrated. 4c., postpaid. The Reform Bureau, 210 Delaware Avenue, N. E., Washington, D. C.

The value of this little book should not be measured by its size, still less by its cost. This well-bound and well-printed book, on good paper, with a dozen illustrations, mostly half-tone portraits of reform leaders, is an effort to present the facts and arguments in favor of a dozen leading reforms at the smallest possible cost in money and time. Its motto is: "One thing a month to study, one thing a month to do." The monthly topics are: "Education," "Municipalism," "Immigration," "Sabbath," "Labor and Capital," "Marriage and Divorce," "National Reforms," "Amusements, with Special Reference to Purity," "Gambling," "Prevention and Punishment of Crime," "Liquor Problem," "True Christianity." Many clubs and societies are using these topics month by month.

WHAT A YOUNG HUSBAND OUGHT TO KNOW. By Sylvanus Stall, D. D. Vir Publishing Co., Hale Building, Philadelphia., Pa. Price, $1, net.

In these pages the author lifts the sacred relations of married life out of the impure and vile thinking which has degraded manhood, debased and debauched womanhood and robbed marriage and home of the blessing and happiness which God intended. It treats of matters of vital importance, is free from technical terms, is scientifically accurate, delicate and refined—a pure, clean and ennobling book. These pages are crowded with that information which saves from the sad consequences of blind blundering, and imparts that information which enables its possessor to escape the ills which ambush in mystery and ignorance. It ought to be read by every person of mature years, wether married or unmarried, both men and women. This book and its predecessors are worthy of the united endorsement accorded them by religious, secular, educational and medical periodicals in this country and in Europe, and deserve the hearty commendation which they have received from eminent men and women everywhere.

MAGAZINES

In the Century for October announcement will be made of the names of the three winners of the prizes offered for the best poem, essay and story submitted in competition by American college graduates of 1898. Last year all the prizes were won by alumnæ of Eastern women's colleges; this year's winners are Westerners, and only one of them is a woman.

The Annals of the American Academy of Political and Social Science for September contains notable articles by Dr. Frederic C. Howe on "Taxation of Quasi-Public Corporations in the State of Ohio and the Franchise Tax," Mr. Chas. A. Conant on "Securities as a Means of Payment," and Dr. J. F. Crowell on "Economic Aspects of British Agriculture." The high standard of this journal is well maintained in its news departments, relating to recent appointments, new books, municipal and sociological affairs. Philadelphia, $1.00.

Theodore Roosevelt is to write a series of papers for Scribner's magazine on Cromwell.

Christian S. S. Literature

WHY USE IT? For the same reason that Christian Churches employ Christian preachers. Preachers are instructors, but not more so than the literature placed in the hands of the children. If first impressions are most lasting, would it not be safer to put sectarian preachers in our pulpits than sectarian literature in our Sunday-schools?

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Weekly.

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This is a Weekly for the Sunday-school and Family, of varied and attractive contents, embracing Serial and Shorter Stories; Sketches; Incidents of Travel; Poetry; Field Notes; Lesson Talks, and Letters from the Children. Printed from clear type, on fine calendered paper, and profusely illustrated with new and beautiful engravings.

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Miscellaneous wants and notices will be inserted in this department at the rate of two cents a word, each insertion, all words, large and small, to be counted, and two initials stand for one word. Please accompany notice with correspo nding remittance, to save bookkeeping.

A WELL preserved copy of the Campbell and Rice Debate can be had from B. H. Lingenfeller, 1310 South 4th Street, Tacoma, Wis.

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Marriages.

DAUGHERTY — SULT. — Stephen M. Daugherty and Oma L. Sult, both of Wytheville, Va., were united in marriage September 14, 1899; A. C. Maupin officiating in the ceremony.

HAYDEN — MILLER — Marriad, June 25, 1889, Mr. James H. Hayden and Miss Maria L. Miller, by J. W. Keller; all of Montrose, Mo.

WESTPHELING — WILSON. — Married, April 24, 1899, at Montrose, Mo., Mr. James Westpheling, of St. Joseph, Mo., and Miss Lulu B. Wilson, of Montrose, Mo.; by J. W. Keller.

Obituaries.

[One hundred words will be inserted free. Above one hundred words, one cent a word. Please send amount with each notice.]

ANDERSON.

A. B. Anderson departed this life Aug. 30, 1899, aged 77 years, five months and 21 day. In the death of Bro. Anderson the church at Tekoa, Wash., has lost one of its most faithful members. He was married to Adaline Dickens in the year, 1842. To them were born 13 children, four of whom preceded him to the better land. As a husband, father, citizen, soldier and Christian he was candid, thoughtful and unwavering in his convictions of right. He was a grand old man in Israel. Our brother leaves an aged heart broken wife, nine children and a large number of relatives and friends to mourn his departure. May God's grace be sufficient for them Funeral secvices were conducted by the writer at Tekoa, Wash.

GEO. F. STIVERS.

BROWNING.

Miss Susie M. Browning was born Oct. 8, 1860; died Aug. 10, 1899; age 38 years, 10 months and two days. She was the oldest child of Robert (deceased) and Elizabeth J. Browning. Spent the days of her life in the old home, near Avalon. In the bloom of womanhood, 1881, she gave herself to Christ, being a devoted Disciple to the hour of her death, giving time, labor and means to the advancement of the cause. She was a quiet, modest Christian woman and an exemplification of all that was pure and lovely, an affectionate daughter, loving sister, a friend to the poor, an honor to Christ. Her devot d heart p ompted constant giving and living for the Son of God and the good of others. In the school and church, in the community, in all our missions, in the Orphan's Home, Miss Susie will be missed; but none will feel the loss like her dear old mother, whose heart is under the heaviest cloud of life. When near the door her favorite Scripture was Rom. 12:1-21 and Ephesians 4:1-32, while her heart was thinking of others, and she willed help to our state work, the Orphan's Home, foreign work, the School of Evangelists and an orphan's home in Iowa. N. J. Nicholson delivered the funeral discourse at Arkadelphia, to a large audience; his text: "Now there was at Joppa a certain disciple named Tabitha, which by interpretation is called Dorcas; this woman was full of good works and almsdeeds, which she did," to which all the neighbors of Susie Browning could fully testify. It was the mission of her life, at the close of which kind friends with gentle touch prepared for the final sleep, the widowed and bereft mother, the saddened brothers and sisters mourning as those having hope of meeting her again at God's right hand. "Let me die the death of the righteous; let my last end be like his."

H F. DAVIS.

BROWNING.

Miss Susie M. Browning was born Oct. 8, 1860; died August 10, 1899. The subject of this sketch was the oldest of a family of children of Robert (deceased) and Eliza J. Browning, whose home is two miles south of Avalon, Mo., where her entire life was spent. She united with the Christian Church August, 1881, in which she lived a faithful member to the end of life. She was a liberal donor to every good work, following the example of the Master in a life of sacrifice. No sickness was too dangerous for her presence and care. The beginning of her death resulted from her waiting on the sick. She was the financial counselor of her father and mother from her early womanhood. The church, the community, the missionary and benevolent societies, her friends and relatives all feel the loss of an important factor in their success and happiness, but none so much as the bereaved mother, who had so long and lovingly depended on her for counsel and company. Should financial reverses come, she cheered with the hope of a better day. Was the mind beclouded and despondent, her presence was sunshine. Few such lives have been left to humanity. The funeral services were conducted at Arkadelphia Church, Friday, August 12, at 3 P. M., by the writer. The attendance at the home and funeral speaks louder than words of the respect of the community for the Browning family. Her remains are laid away in the Arkadelphia cemetery, not to be forgotten, but to be held in sacred memory till the judgment. Sister Sue believed that worldly goods are a sacred trust from God, and should be used for the good of humanity. She was true to her relatives and friends, but the chief thought of her life was the church. Her brothers and sisters are in good financial circumstances, and she leaves her will as follows: To her mother her interest in the home place, 400 acres; $20 to each of her nieces and nephews, to buy them a library; $20 to each of her sisters-in-law; $50 to each of her brothers and sisters; $50 to Christian Orphans' Home, Council Bluffs, Iowa; the remainder to be equally divided between the Orphans' Home of the Christian Church in St. Louis, Mo.; the Foreign Christian Missionary Society of the Christian Church, Cincinnati, Ohio, A. McLean, corresponding secretary; the School of the Evangelists, Kimberlin Heights, Tenn., A. S. Johnson, president, and the Bible school work of the Christian Church of Missouri, H. F. Davis, corresponding secretary. Near to $175 will be left to each.

N. J. NICHOLSON.

COLES.

Frederick Albert Coles was born near Albion Ill., Jan. 26, 1875; died Sept 15, 1899, aged 24 years, seven months and 19 days. About the age of 14 years he became a Christian. In the autumn of 1897 he had hemorrhage of the lungs and sought improvement of health in Colorado, but not finding it after nine months, he returned to Albion and spent the last months of his life on earth with the loved ones in the home. The funeral services were held in the Christian Church on Sunday and the remains were interred in Gtaceland Cemetery.

JAY C. HALL.

FOSTER.

Edmund C. Foster departed this life Sept. 7, at his farm home near Viola, Idaho, and was interred in the Moscow cemetery. Bro Foster was born in Clark county, Ky., in 1821, and died in the triumps of the faith, having been a sincere and devoted follower of Christ over fifty years. "He is not dead, but sleepeth." After a time he will hear the voice of Jesus and come forth unto the resurrection of life.

ERNEST THORNQUEST.

HALEY.

Mrs. Cassie Haley was born Aug. 4, 1821; died Sept. 5, 1899. For many years she was a faithful member of the Antioch Christian Church in Randolph County, Mo. For seven or eight years she has been almost entirely blind. But now she can see. She told her friends she was ready and willing to die; that death had no sting for her. She leaves two sons and two daughters to mourn her loss One son has gone on before. Her husband passed to the spirit-land many years ago.

J. W. STRAWN.

Moberly, Mo.

HART.

E. J. Hart died at New Philadelphia, O., Aug. 31, 1899, aged 58 yerrs He was born in Ohio, was baptized at 15 years of age, and served his country as a soldier during the rebellion. He was married to Sarah A. Rosenberger, Sept. 13, 1868. That he might be better able to preach the gospel he entered Eureka College, Illinois, where he graduated in 1872. During his ministry of 30 years he baptized 1,500 persons. He was of spotless character, an able and faithful minister. Four years ago he was stricken with paralysis and, although he walked with greatest difficulty, yet he never gave up trying to preach. The church at New Philadelphia was his last pastorate, and with those brethren he spent his last earthly Lord's day. His son Claud, a noble and promising youth, died a year ago, and from this shock Bro. Hart never recovered. Everest Hart, pastor at Grayville, Ill., is the only surviving son. The widow and six children have his righteous life to comfort them.

J. WILLIAM GORRELL.

New Philadelphia, O.

SMITH.

Ellis Smith died May 7, 1899, near Montrose, Mo., age 78 years. He was not a Christian, but was strictly honest in all his dealings with all mankind. He leaves an aged wife and eight children to mourn their loss. He had been a member of the Masonic fraternity for 40 years. Funeral services by the writer.

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What They Are and How They Work.

By J. Z. Tyler, *General Manager*.

The primary purpose of the Bethany C. E. Reading Courses is the instruction and indoctrination of the young people in the C. E. Societies among the Disciples of Christ. But experience has shown that the purpose and plan are admirably adapted to other classes. Many auxiliary societies of the C. W. B. M., for instance, have found these courses exactly suited to their needs and have increased the interest in their meetings by their general use. Groups of persons not connected with any society have come together for the sole purpose of mutual help in taking these readings, and many individuals, old as well as young, have found both pleasure and profit in pursuing these courses privately.

Our three lines of study are: The Bible, the Disciples, and Missions. There is a handbook for each year on the subject, covering a period of three years. The handbooks designed for first-year readers are: *A Guide to Bible Study*, by J. W. McGarvey; *Concerning the Disciples*, by B. B. Tyler; and a *Handbook of Missions*, by a A. McLean. For second-year readers the handbooks are: *Life and Teachings of Jesus*, by H. L. Willett, *Sketches of our Pioneers*, by F. D. Power; and *Missionary Fields and Forces of the Disciples*, by W. J. Lhamon. For third-year readers: *Prophets of Israel*, by H. L. Willett; *Bible Doctrine for Young Disciples*, by F. D. Power, and *Heroes of Modern Missions*, by W. J. Lhamon.

Each of the three courses has a director who gives special attention to that particular line of study. H. L. Willet is director of Bible Study; F. D. Power, of the Disciples; and W. J. Lhamon, of Missions. These directors supply, week by week, three series of articles to such of our church papers as will publish them. These articles have added much to the interest and profit of the courses. They have furnished additional information on topics presented in the handbooks and have treated of kindred subjects.

In addition to these hand-books and the articles which appear in our church papers, there is a sixteen-page quarterly, the *Bethany C. E. Bulletin*, published in the interest of these Reading Courses. This contains full direction sheets, questions for the quarterly examination, besides many practical hints and valuable helps. It is almost indispensable. The subscription price is, single copy, 25c.; five copies, $1.00; ten copies, $1.50; fifteen copies, $2.00. All subscribers to the *Bulletin*, are enrolled at headquarters as members of the Bethany C. E. Reading Circle and are entitled to all membership privileges.

While there is a certain plan running through the three years, persons are at liberty to begin with either year. For some persons it may seem best to begin with either the second or third year. Some may prefer to take the three handbooks belonging to a single subject, such as Missions, and master them before taking up another course, and thus complete the three courses. Others may prefer to take up one book at a time, and so complete the book of a single year. It matters little to us what method is pursued; our only desire is to assist persons in gaining a more accurate knowledge of the subjects treated. Due credit will be given for all work done, as indicated by the examination papers sent in.

If you wish to form a Reading Circle in your church, we offer the following suggestions: (1) It would be well to have the matter announced and briefly explained in the C. E. Society, the C. W. B. M. auxiliary, the Sunday-school and from the pulpit. This article contains all necessary information. Let the person making the announcement master this information. (2) Then call together a few of the most enterprising members of the church—including some of the older ones—and confer as to the best way to interest others. (3) Appoint an active committee to make a canvass, at once, to secure the names of all who wish to take these readings, whether they can join the Reading Circle or not. Quite a number may be found who wish to do the reading, but cannot attend the circle; enroll all. (4) Then call a meeting of all for a general preliminary conference; make a special list of those who can attend the meetings of the circle with reasonable regularity. Arrange to supply the members and note who will take the readings privately with the Bulletin and the handbooks.

Each local circle should have its leader. The duty of this leader is to foster an interest in the Reading Courses and to conduct the meetings for recitation and review. Some circles have three leaders, one for each course, and some distribute this leadership by selecting the leader of Bible study from the Sunday-school, the leader for study of Disciples from the C. E. Society and the leader of Mission study, from the C. W. B. M. auxiliary. Use your best judgment as to details. Meetings should be held at stated times for recitation and review. Study should be carried on in private. In addition to the regular meetings, a special public meeting should be held at least once a quarter, with an address by the pastor, or other person, on some subject in the current courses.

When we consider the benefits of these courses and the material supplied, the expense is merely nominal. It is not a money-making scheme. The handbooks are 35 cents a single copy or any three for one dollar. Arrangements have been made to have the books published hereafter by the Fleming H. Revell Company, the largest institution of its kind in America. The books issued by them will be on better paper, in better shape, and with better binding. These improvements add somewhat to the expense of their manufacture and to the cost of sending them through the mail. But our readers, I am sure, will gladly pay a few cents more when they see the vast improvement made in our Revell edition. We have on hand a limited supply, for the first and second year, of the old edition and we will furnish these until the stock is exhausted at the rate of 25 cents a single copy, or any three copies for 75 cents. In making orders, however, it will be well to send the price of the Revell edition, even if you wish the old style. If we can supply you with the old style, we will send them, returning the difference; otherwise, the Revell edition will be sent. All orders should be accompanied with cash and should be sent to J. Z Tyler, 798 Republic St., Cleveland, Ohio.

Hackleman-Conner Wedding.

On September 12th a surprise was in store for all who attended the Conner family reunion in Irvington. The surprise was the marriage of Prof. W. E. M. Hackleman and Miss Pearl Conner. It is a happy occasion when two true hearts are united. The writer has had the companionship of the bridegroom for ten years. He has always found him to be an honest Christian gentleman, a trusted friend. He is president of the Hackleman Music Company, secretary of the state missionary society, the author of five song books, one of the most successful singing evangelists and by far the most popular convention conductor in the brotherhood. He has directed the music at two National Endeavor Conventions and at several of our national conventions. He has had a wide experience throughout the land as a singer and business man. From his numerous acquaintances he selects for his life companion Pearl Conner, whom he has known ever since she was a little girl. He could not have made a wiser choice.

The bride is the only daughter of Mr. and Mrs. W. A. Conner. She is associate editor of the Boys' Friend and secretary of the Boys' Friend Publishing Company. She has made a host of friends in normal schools, colleges and in her work among the Disciples all over Indiana. She is a beautiful young lady, cultured, refined and lovable. All who know her love her. They are now at home in their beautiful residence, 5522 East Washington St., Indianapolis. May the lilies of love cheer them and the mercies of our Father in heaven go with them. J. V. Coombs.

"Helpful Words."

After evangelizing 15 years without 10 days' rest at one time, I am taking a rest by doing pastoral work. I have taken the pastorate of the church in Kirksville, Mo., for an indefinite time. Expect to go into the field again after a few months' rest. The church here has over 500 members. Eight of our best preachers belong to this church. The most of them are here attending the schools of Osteopathy. Brothers U. M. Browder, A. P. Terrell, J. M. Smith, Elliott and Clark are among the number. These brethren have not abandoned the ministry, but hope to do more good by being able to cure the body in connection with preaching.

I have been here four weeks. There have been 24 additions. Our audiences are large. Last Sunday evening after we had crowded the house with nearly seven hundred people, about two hundred were turned away. We are very much in need of a larger house. Hope to enlarge soon.

Bro. Ely, who had been the pastor here five years, left the church in peace, and out of debt, and prosperous in every way. He still makes his home in this town.

Instead of drawing off a part of the church after him, he leaves them all with me. *His best friends* are my best friends. He speaks kindly of me to all the people, which is a great help to me. Never criticises what I am trying to do. I never knew before the great worth of a helpful word.

Brethren, I fear there is too much of a faulting spirit among us. Let us, both preacher and layman, try to speak *helpful words*

H. A. Northcutt.

Kirksville, Mo.

STOCKHOLDERS' MEETING.

Notice is hereby given that the annual meeting o the stockholders of the Christian Publishing Co. will be held at the company's office, 1522 Locust St., St Louis, Mo., on Tuesday, Oct. 3rd, 1899, at 10 o'clock A. M., for the election of Directors, and for the transaction of such other business as may legally come before said meeting.

J. H. Garrison, Pres.
W. D. Cree, Sec.

St. Louis, Mo., August 30, 1899.

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A WEEKLY FAMILY AND RELIGIOUS JOURNAL.

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J. H. GARRISON, EDITOR.

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THE CHRISTIAN-EVANGELIST

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CURRENT EVENTS.

An event of an international character, to begin this week on this side of the Atlantic, is the yacht race between the Columbia and the Shamrock. For forty-eight years the token of superiority in yacht construction for speed, "The American Cup," has been held on this side of the Atlantic against repeated attempts to carry it across the water. The race this week for a similar purpose on the part of Sir Thomas Lipton, if possible, is therefore attracting wide attention in the two hemispheres. The yachts designed for this race have been built with skill at great cost, and embody many new features which are supposed to greatly accelerate their speed. These yachts will run their first race on Tuesday of this week, over a course of thirty miles, starting from Sandy Hook lightship, to winward or leeward, according to the direction of the breeze. The second race will be a triangular one, ten miles to leg, and is to be sailed on Thursday of this week. The contest will thus alternate in the matter of courses every other day until one of the yachts has won three races. The challenging party is the Royal Ulster Yacht Club and the defending party the New York Yacht Club. But the owners of the racing yachts are Sir Thomas Lipton and J. Pierpont Morgan. The Shamrock, built and owned by Sir Thomas Lipton, was designed by Wm. Fife, Jr., and the Columbia, built and owned by Mr. Morgan, was designed by the same genius that designed the Vigilant and the Defender, Captain N. G. Herreshoff. Neither time nor money have been spared in building either of these yachts, and as both have developed great speed on trial races or spins, great interest attaches to the race, and up to date no friction has occurred, and it is expected that the friendliest of feelings will prevail throughout, whatever the result. This race has been a prominent magazine and newspaper theme for months, and in these all the knowable particulars to date about the yachts, their designers and owners have been written, and when the race is run, if no accidents prevent, there will in all probability be some deposits on the scientific side of the question.

The mining interests of Africa, especially the wonderful gold and diamond mines which have attracted so much attention, are the subject of a chapter in the monograph just prepared by the Treasury Bureau of Statistics, on commercial Africa in 1899. Much of the recently rapid development of Africa, especially in the southern part where the greatest rapidity of development has occurred, is due to the discovery and development of extremely valuable mineral deposits. The most valuable of these are gold and diamonds, though incidentally it may be mentioned that the iron, coal and other mineral deposits of South and Southeast Africa give promise of great value when wealth-seeking man has time to turn his attention from the gold mines to those which promise less rapid, but perhaps equally certain profits. That the gold and diamond mines of South Africa have been and still are wonderfully profitable, however, is beyond question. The Kimberly diamond mines, which are located in British territory just outside the boundaries of the Orange Free State and about 600 miles from Cape Town, now supply 98 per cent. of the diamonds of commerce, although their existence was unknown prior to 1867, and the mines have thus been in operation but about thirty years. It is estimated that $350,000,000 worth of rough diamonds, worth double that sum after cutting, have been produced from the Kimberly mines since their opening in 1868-'9. The gold production in the "Rand" since 1884 has been over $300,000,000, and careful surveys of the field by the use of drills and other processes of experts show beyond question that the "in sight" probably amounts to $3,500,000,000, while the large number of mines which have been located in adjacent territory, particularly in parts of Rhodesia, give promise of additional supplies, so that it seems probable that South Africa will for many years continue to be, as it now is, the largest gold producing section of the world. Recent discoveries lead to the belief that these wonderfully rich mines are the long lost "gold of Ophir," from which Solomon obtained his supplies.

The event of the past week was the remarkable welcome extended to Admiral Dewey by the city of New York, and indeed by the whole country. The Admiral arrived two days ahead of the time for which he was scheduled, but the program for his reception was carried out as it had been previously arranged, on the 29th and 30th inst. The daily press has furnished the details of this reception much more elaborately than our space would permit. There was a magnificent naval demonstration on Friday, in which the Olympia, the Admiral's flagship, led, followed by the North Atlantic Squadron, with Rear-Admiral Sampson in command, during which the hero of Manila received a continuous ovation from shouting millions of his countrymen. The land parade on the following day was no less an imposing pageant. In all these official ceremonies, in which he received high eulogies from the Mayor of New York City and others, the Admiral has borne himself with great modesty, expressing his surprise that anything he had done should call forth such a demonstration from his countrymen. The Admiral has received visiting delegations from several cities inviting him to be their guest at his earliest convenience. It is probable that after his visit to Washington, and to Vermont, where he will rest for a season, he will make a tour in the West, visiting many of the principal cities. No national hero, perhaps, has ever been the object of more universal praise and admiration than Admiral Dewey, whom the entire country, if not the whole world, unites in honoring as the greatest living naval commander.

In various reported interviews with Admiral Dewey he has expressed himself quite freely in reference to the situation in the Philippines, and yet with that official reserve becoming one in his station. According to these reported interviews the Admiral believes the Filipinos are more capable of self-government than the people of Cuba. This is not saying, however, that they are prepared at once to assume this responsibility. He is sanguine about the early termination of the insurrection in the islands, and evidently has a kindly feeling towards the misguided insurgents. He regards Aguinaldo as a tool of shrewder men rather than the actual leader of the insurrection. It is clear from what he says that he thinks Gen. Otis has undertaken more work and responsibility than he has been able to wisely manage. The criticism, if it can be called such, is made in the most courteous terms, as of a man overloaded. It is not improbable that a fuller statement of the Admiral's views on this subject to the President may result in a division of labor and of responsibility in the Philippines, insuring greater energy and efficiency, both in the military operations, and in civil administration.

Before this appears in print it is not improbable that the hostile forces confronting each other in South Africa will be engaged in actual war. Events have been hastening to a crisis very rapidly during the past few days, and the state of public feeling is such on both sides that it is not likely that peaceable methods will prevail. Already President Kruger of the Transvaal is massing his forces near the border of Natal, while Great Britain, equally alert, is hastening troops to the front. It is greatly to be regretted that amicable measures of settlement have not prevailed. On the one hand, there are no doubt wrongs that ought to be righted on the part of the Transvaal Republic toward the foreign-born population whose wealth and enterprise have contributed so largely to the prosperity of the republic. On the other hand the Boers are not without grounds of suspicion that their independence is menaced by the demands of the British Government. There comes a hint from London that may help to solve the problem as to why peace methods have been ineffectual. It is said that the British authorities have

discovered the existence of a conspiracy for the formation of a Dutch Republic to be known as the Unit ed States of South Africa, and that it is this fact that has made it seem necessary for the British Government to enforce harder conditions than would otherwise be necessary. As in the case of our own recent war with Spain, results are likely to flow out of this conflict with ihe Boers not now foreseen. One of these is not unlikely to be the formation of a republic in South Africa. It is predicted in Germany that Great Britain will probably suffer some defeats in the beginning of the war, but one can hardly doubt what will be the ultimate issue of such a conflict. Great Britain will not surrender her prestige in South Africa without a prolonged struggle.

The forces under command of Gen. MacArthur in the Philippines made an advance last week on the town of Porac, which was captured after half an hour's fighting, with small loss on either side. This is not understood to be a general advance of the army, as the rainy season fs not yet over, but was a strategic move to prepare the way for a later advance. Aguinaldo has sent envoys to Gen. Otis, requesting the privilege of sending a governmental commission to treat for peace. Gen. Otis promptly declined to take any action that would recognize the so-called Filipino Government. He expressed his willingness, however, to receive representatives of Aguinaldo as general commanding the insurgents. This is the third attempt of Aguinaldo to shift the difficulties of the situation from war to diplomacy in order to secure the recognition of his government. The envoys were to have further interviews with Gen. Otis before returning.

BY THE SAME RULE.

We are often reminding Roman Catholics of the truth that their religion must stand or fall by its fruits. We have been saying to them of late, "There is Spain, there is Cuba and there are the Philippine Islands, which have been under your control, religiously, for centuries. See what manner of civilization you have brought forth. Note what type of morality prevails. You are condemned by the Master's test, 'By their fruits ye shall know them.'"

This is all well and good, so far as it goes. Roman Catholics can not evade the force of this law, because it is a divine law that runs through the whole universe of God. But neither can Protestants evade it. If Roman Catholics are prevented by their own moral delinquencies from pointing to the defects in our Protestant civilization in this country and in other Anglo-Saxon nations, we can well imagine that the world, not embraced in either Protestantism or Catholicism, will apply the same test impartially to both types of religion. Moreover, it is a test that Protestants should continually apply to themselves. If we hold Roman Catholics responsible for the religious condition of those countries where their religion predominates, why should not Protestants be held responsible for the religious condition of the people of this and other Protestant lands? Whether or not we hold ourselves amenable to this rule, God Himself will judge us by it.

How does it happen that here in our own country, dedicated to civil and religious liberty, and consecrated by the prayers of those who laid the foundations of our institutions, there exist such monstrous evils as the liquor traffic, widespread political corruption, a light regard for the marriage relation, the prevalence of lynch law' industrial oppression and the growth of monopolies? Do not these great evils discredit our Protestant Christianity? Every one admits, of course, that the religion of Christ is hostile to all of these things. Why have they not, then, been prevented? The only answer Protestantism can make is to hide its face in its hands in shame and confess: "We have been weakened by our divisions and denominational strifes, and we have grieved away the Spirit of God and have lost the power which comes from unity of action and consecration of all to the leadership of Jesus Christ."

But let us come still closer home. What do we who call ourselves Disciples of Christ do more than others? We may judge ourselves by standards of our own, such as soundness in doctrine and correctness of orthodoxy, but the Master will judge us, yea, and the world judges us, by the divine test: "By their fruits ye shall know them." If we are right in our contention that human creeds hamper the mind in its freedom of action, and cramp the religious life of a people, while the liberty of Christ disenthralls the soul and gives it liberty of growth and sets it on a career of intellectual and spiritual progress, surely we ought to present to the world, after more than fourscore years of our existence as a religious movement, a higher type of religious manhood and womanhood than that which prevails in the rest of Christendom. The superiority of our plea ought to manifest itself by this time in high-class religious journalism, in well-endowed schools and universities consecrated to Christian culture, in strong and effective missionary organizations for the world's evangelization, in widespread benefactions and philanthropies and in hearty co-operation with all moral and social reforms that look toward the world's betterment.

What do we more than others? Have we more liberty than they who acknowledge allegiance to human creeds? Perhaps so. But this liberty is often menaced and jeopardized by the partisan spirit. Freed from the necessity of defending bygone theologies, and with only Christ to urge upon men, do we succeed better than others in winning and turning men from darkness to light? We think so, where the same effort is put forth. But how lacking we are, after all, in evangelistic zeal and enterprise! Has the glorious vision of a united church so filled our brotherhood with the spirit of unity and fraternity that our local congregations are freed from dissensions and strifes, and all our ministers, teachers and editors regard and treat each other as brethren in a common cause? Surely, example is far more potent than mere theory in advancing the cause of the unification of Christendom. Has our championship of Jesus Christ as our sole Leader so filled us with His spirit of sacrifice that we are more liberal than others in using our means for the advancement of the kingdom of God? Let our colleges, our missionary treasuries, our orphans' homes, and our care for aged and indigent ministers and other benevolences furnish the answer.

It is not so much as to what progress we have made in excelling others in these particulars, for it may be allowed that we are yet in the making, and there must be time for development, but are our ideals higher than others? Do all of us really understand that our only sufficient vindication in the eyes of God and in the eyes of the world is that we shall bring forth better fruit and more of it than has hitherto been produced? Are we looking so much to the character of the men and the women who are molded by our teaching and influence as to the correctness of our theories and the soundness of our teaching? Let us understand, once for all, that unless the superiority of our position so manifests itself in the lives and characters of our membership, in the religious activity of our churches, in our contribution to the religious thought of our times, it will be in vain that we plead the correctness of our teaching and the value of our religious plea. The doctrine and the plea that do not issue in nobler lives, in higher types of character, in a purer civilization, will not stand the test either of God or man.

THE SERMON ON THE MOUNT.

A world-famous agnostic sometime ago said:

"MAKE THE SERMON ON THE MOUNT YOUR RELIGION AND THERE I AM WITH YOU."

This remark brings up two questions: What does the Sermon on the Mount contain? What are its teachings?

The existence of God is assumed. God is. The preacher did not attempt to prove the existence of Deity. As to the existence of God, there is not the shadow of a shade of uncertainty in this peerless discourse. "Make the Sermon on the Mount your religion and there I am with you," says the agnostic. He must, then, believe in the existence of God.

The preacher also taught that God rewards men. The things that are done in secret he rewards openly. The God of the Sermon on the Mount knows the secret things of men. The prayer offered in the closet he hears.

Much is made of the providence of God in this sermon. "Be not anxious for your life," said the preacher. God will care for you. Trust him. He cares for the flowers and the birds. Doubt not. He will see to it that in some way his children are clothed and fed. This is the teaching of the Sermon on the Mount. Does the agnostic subscribe to it? If he believes in the doctrine of this discourse he must believe in divine providence.

But raiment, and shelter, and food, and drink are promised conditionally. "Seek ye first his kingdom and his righteousness, and all these things shall be added unto you," says this sermon.

The preacher said that God is "Our Father." The Fatherhood of God is a prominent thought in this discourse. It contains "the model prayer." When we pray to God we are taught to say: "Our Father." Many times God is called "Father." "Thy Father which seeth in secret shall recompense thee." "Thy Father which in secret." "Your Father knoweth what things ye have need of." "Your Heavenly Father feedeth." "Your Heavenly Father knoweth." These quotations are sufficient. The idea of the Fatherhood of God is prominent.

The God of the Sermon on the Mount is a prayer-hearing God. Men are taught to pray to him. He is to be asked for daily food, for the forgiveness of sins, for protection in time of temptation and for the triumph of righteousness. He is more ready to bestow good things on his children in response to their requests than we are to give good things to our children. He is our loving Father.

The preacher taught in his discourse that men owe primary and supreme allegiance to God. He said, "Ye cannot serve God and Mammon." Does the agnostic subscribe to this?

This sermon requires men to be pure in thought, in heart, in conduct. At this point its teaching is almost severe in its requirements. It is radical in its doctrine.

The Pharisees were formalists. They paid tithes of garden herbs, punctiliously, while they omitted the weightier matters of the law, such as judgment, mercy and faith. The outside of the cups and plates were scrupulously clean, but within they were foul. The scribes and Pharisees were likened to whited sepulchres—beautiful on the outside, but within "full of dead men's bones and all uncleanness." Such were the Pharisees and scribes. The preacher said in the sermon under consideration: "Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no wise enter into the kingdom." In other words, in order to be well-pleasing to God your righteousness must be within as well as without. Not those who say Lord, Lord—formalist, mere professors—but such as do the will of God, are citizens of the kingdom of heaven.

Lustful thoughts are condemned. Anger exposes one to peril. Reconciliation, where there is alienation, must precede acceptable worship. "Be reconciled to thy brother," said the preacher. Enemies must be loved and persectors must be prayed for. The man who is angry with his brother without cause is as if he were guilty of murder. The heart as well as the conduct must be right before him who sees in secret. "Blessed are the pure in heart." Harsh judgment is condemned. The fountain must be purified. The stream will in this way be made clean.

Is not this teaching almost severe in its requirements? Is the agnostic prepared to subscribe to it? "Make the Sermon on the Mount your religion and there I am with you." Is this true?

The rule by which men are to regulate their intercourse with each other is this: "All things ye would that men should do unto you, even so do ye also unto them." Put yourself in his place. How would you be treated if you were in the place of the other man?

Bad men are in peril. The man who speaks contemptuously of his brother man is in danger of the council. The man who calls his brother a "fool" is in danger of "the hell of fire." The man who is in debt to his fellow may be "cast into prison." He may be left in prison until the last farthing has been paid. Not all men will be saved. To evil-doers it will be said: "Depart from me ye that work iniquity." Bad men are in peril. Their destiny is not the same as is the destiny of the good. The preacher entreated his hearers, saying: "Enter ye in by the narrow gate: for wide is the gate and broad is the way that leadeth to destruction, and many be they that enter in thereby. For narrow is the gate and straitened the way that leadeth unto life and few be they that find it."

If we subscribe to the teaching of the Sermon on the Mount we must treat the Old Testament with profound respect. The preacher declared in this discourse that "till heaven and earth pass away, one jot or one title shall in nowise pass from the law till all things be accomplished." He also said, speaking of the commandments contained in the law of Moses, that "whosoever shall break one of these least commandments and shall teach men so, shall be called least in the kingdom of heaven," and that "whosoever shall do and teach them shall be called great in the kingdom of heaven."

Is the agnostic prepared to accept what the preacher said concering himself?

He claimed to possess supreme authority. The historian tells us that at the conclusion of the discourse "the mulitudes were astonished at his teaching: for he taught them as one having authority." Again and again he uses the words: "But I say unto you." He is the person who will say: "Depart from me." He said that those who heard his words and did them were wise; those who heard and did not were foolish. The author of the Sermon on the Mount claimed to possess supreme authority. Is the agnostic willing to order his life in harmony with this claim?

"MAKE THE SERMON ON THE MOUNT YOUR RELIGION AND THERE I AM WITH YOU."

"FREQUENCY OF THE LORD'S SUPPER."

This is the title of a most vitalizing little book just issued from the press of the Christian Publishing Company, from the pen of our afflicted but consecrated brother, N. J. Aylsworth, A. M., of Auburn, N. Y. The title of the work does not adequately indicate the character of its contents. The sub-title, as given in the title page, gives a better idea of the scope of the work. It is the "Frequency of the Lord's Supper Considered with Reference to its Nature and Uses, or a Study of the Law of Repetition in its Relation to Public Worship." There is nothing like it known to us in print. It fills a unique and important place in the literature on the Lord's Supper.

In our effort to restore the primitive worship of the church we have given the Lord's Supper a prominent place, and all our churches so situated as to be able to meet weekly, observe the breaking of bread as a part of their regular Lord's day worship. This very fact requires that we should take special pains that the nature and uses of the ordinance be thoroughly understood by our membership, and that the reasons for its weekly observance should be clearly fixed in all our minds. Our literature on the subject has been scant, considering the importance that we have attached to this institution.

It was a conviction of this kind that led the editor of this paper to prepare his little volume on "Half Hour Studies at the Cross," a devotional work, designed to better equip ministers and elders in officiating at the Lord's table. This little volume before us, however, fills a different place. It deals in a philosophic way with the spiritual and psychological reasons that underlie the frequent observance of the Lord's Supper. This leads the author to deal with the law of repetition in its relation to the entire scope of public worship, and the treatment is of a most edifying character. The author's treatment of the whole subject of worship is most illuminating and helpful. His style is perspicuity itself. While the thought is of a profound nature often, it is conveyed in a way that the average reader will find no difficulty whatever in following it. The following quotation will give an idea of the author's style:

"The wide paryalysis of worship has its far-reaching causes. All worship is conditioned by meditation. It is the thoughts of the divine character and of his dealings with us that inspire the emotions which constitute worship. These reflections constitute the fuel by which the heart takes fire. But the conditions of modern life are unfavorable to meditation. The railroad, the printing-press and the telegraph have brought the whole world into a single neighborhood, whose gossip is perpetually served by the masters of sensation. A siagle metropolitan daily is equivalent to a fair-sized book; and the issues of the press darken the very skies for number. Its thoughts are everywhere; they immerse us like a sea. Like the frogs of Egypt, they infest all privacies.

"Then, modern inventions have greatly multiplied the means of enjoyment, and we have a thousand new solicitations to pleasure. Business competition is sharp and effort is strenuous. We are living at high pressure, and life is over-full. There is no silence in the roar of the world's great life. The thunder of the street reverberates in our closet. We are hunted in our privacy by an ever-present worldliness. Before this deluge of modern life the family altar has already gone down, and is well-nigh a thing of the past; and what of the closet? There no doubt remains a desire to worship, but the condition of the worship has been largely swept away. There is no time for meditation. There is no vacant hour for thought. The fires of incense are dying on our altars. Worship has been dried up at its fountain. The blight of a great spiritual paralysis threatens us. What shall we do? Shall we banish from our regular service the one act of meditation that stands as a breakwater against this devastating flood? The family altar has gone already from many homes; shall the last act of meditative worship be dropped out of our regular public service? If the Lord's Supper is barren, it means paralysis, not that the Supper itself is useless. Woe to that Christian to whom an hour of silence before God is empty! Never was this great Christian memorial so much needed in the habitual service as in this time of peril, which is sapping the very foundations of Christian worship."

Whoever reads this little work thoughtfully, and according to the rule which the author lays down for profitable reading, will henceforth have a higher appreciation of the divine wisdom embodied in the Lord's Supper, and a higher conception of its spiritual uses, and, perhaps, a clearer idea as to the nature of worship in general. It is an invaluable handbook on the subject, and should be in the hands, not only of every preacher and officer among us, but it should have a wide reading among the membership in our churches. We know of nothing that would be better calculated to secure a larger and more regular attendance among Christians at the Lord's day service, and nothing that is likely to be so helpful in making that service of a spiritual and edifying character. Happily, the

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*Frequency of the Lord's Supper, Considered with Reference to its Nature and Uses; or, A Study of the Law of Repetition in its Relation to Public Worship. By N. J. Aylsworth, A. M.; 103 pp. Price, 25 cents. St. Louis. Christian Pub. Co.

inexpensiveness of the book makes it possible to give it a wide circulation among our membership. The reading of this little volume will whet the reader's appetite for the larger work by the same author on "The Spiritual Aspects of Baptism," which is yet in MS., but which the author hopes to have published soon.

Hour of Prayer.

HEROES OF FAITH.

(Heb. 11:4-10; 32-40.)

(Uniform Midweek Prayer-meeting Topic, Oct. 11th.)

CENTRAL TRUTH: *Faith is the power that links the human soul with the unseen world and its realities, and imparts to it the divine energy by which it is capable of achieving what would otherwise be impossible.*

England has her Westminster Abbey and Germany her Walhalla, where the heroes of these respective nations find sepulture, and where their names are recorded and their fame perpetuated for future ages. This 11th chapter of Hebrews is the Westminster Abbey or Walhalla of the Bible, where are recorded the names and deeds of some of the world's greatest moral heroes.

The one characteristic of the men and women whose names are here mentioned, dffering widely as they do in character and culture, in their surroundings and in the kind of service rendered, is that they were actuated by the principle of faith in what they did, and achieved their greatness through the power of the unseen. Such men were Abel, who offered an acceptable sacrifice to God by faith; Enoch, who by faith walked with God and was translated that he should not see death; Noah, who through faith prepared an ark to the saving of his house; Abraham, who when he was called obeyed to go out unto a place which he was to receive for an inheritance, and who went out not knowing whither he went. All these names have come down to us in this register of heroes because they had the power of realizing the unseen, and of acting under the power of its sublime realities.

It was this quality that distinguished them from the common herd about them. They had an ear to hear God's voice, and they had the spiritual vision to perceive God in the movements among men, and they had the moral heroism to do what they believed God required at their hands regardless of what sacrifices it involved. It is this that makes heroes in the highest sense. These men did not have the light of God that we enjoy to-day. Theirs was only the starlit age of the world. The sun had not yet risen above the world's horizon, but they were loyal to such light as they had. It is this that pleases God. They saw the better and brighter day coming in the distant future, but they did not live to realize it. It is characteristic of faith to foresee and foretell the time when truth and righteousness shall triumph on the earth. Faith always puts the future over against the present and discounts the sufferings and sacrifices of the present in view of the future.

Note the achievements accredited to faith in the closing part of this chapter. Nothing less than the power of God, entering into human life through the channel of faith, could achieve such marvelous results. Look at what men endured for righteousness' sake and for truth's sake. They had trials of mockings and scourgings, of bonds and imprisonment; they were stoned, they were sawn asunder, they were tempted, they were slain with the sword, they went about in sheepskins, in goatskins; they were destitute, afflicted, evilly treated, wandering in deserts and mountains and caves and the holes of the earth; and yet the world was not worthy of them. By faith they saw what the world about them did not see. They endured "as seeing Him who is invisible." They lived under "the power of the world to come." Like the Master, after them, they were "despised and rejected of men," but their names are recorded here as the heroes of God, and their examples are an inspiration to all high achievement and worthy endeavor.

Let it be well noted that the men and women whose names the divine Spirit thought it well to record, and who have done most in ages past to lift the world up to a higher life, have been men and women of faith, of moral vision. Not the men who doubt, but the men who believe in God and are linked with Him in His eternal purposes, have wrought successfully for the elevation of mankind.

PRAYER.

O Thou invisible but all-powerful God, who hast revealed Thyself in Jesus Christ our Savior, we thank Thee that though we cannot behold Thee with the outward eye, yet by faith we can see Thee and trust Thee and order our lives in harmony with Thy gracious will. We rejoice in the power of faith, by which the invisible world becomes real to us, and by which we may be moved by everlasting realities. We are grateful for the heroes of faith in the ages past, into the inheritance of whose labors we have come. May we who live in this day prove to be not unworthy spiritual descendants of these mighty men of the past. We believe; increase our faith, O Lord, so that we may triumph over all temptation and tribulation here, in Thy strength, and reign with Thee forever. For Thy name's sake. Amen!

Editor's Easy Chair.

This issue of the CHRISTIAN-EVANGELIST will find the Missouri Christian Missionary Convention assembled in the capital of the state to deliberate concerning the interests of the cause which it represents. Missouri is indeed an imperial state. The Disciples of Christ hold an imperial position in the state. They are probably the strongest religious body within the borders of the great commonwealth. This fact carries with it great responsibilities. We should be leaders in all movements looking to the moral and religious welfare of the state and of its rapidly increasing population. Missouri's capital sits upon a proud eminence and commands a magnificent view of the Missouri River, whose turbid tide washes the very base of the hill on which it sits. It is fitting that the capital of Missiouri should bear the name of the honored statesman by whose diplomacy the magnificent territory known as the Louisiana Purchase was added to our national domain. It is fitting, too, that the leading religious body of the state numerically, perhaps, should meet in convention at the political and governmental center of the state to plan for its religious welfare. At the state's capital we ought to be able to take a comprehensive view of the needs of the entire state and plan largely and wisely.

The most optimistic and sanguine among us can hardly feel that things in Missouri are what they ought to be. If we are not mistaken, there is a widespread conviction that we are not making progress as rapidly along all the lines of our work as we ought, if, indeed, we are making any progress whatever in certain directions. As we write in advance of the report of the State Board of Missions, we cannot say definitely what growth there has been in this work during the past year, but we feel justified in saying in advance that the churches, very many of them at least, have fallen short of their obligations in responding to the needs of this great field. It must be confessed that we have many derelict preaches and churches. How else can we account for so many noncontributing churches in the state? It is equally apparent that we can never meet the just expectations of our brethren elsewhere or of the people of this commonwealth outside our fellowship, unless our ministery and membership can be brought into closer and more earnest co-operation. Who knows how this can be done? There is no power short of omnipotence that can arouse sleeping churches and indifferent ministers to a sense of their moral obligation in the evangelization of this great state Surely, the situation is one that may well drive us to our knees to implore divine help.

Educational matters in Missouri are yet in an unsatisfactory condition. True, some of the schools in the state have opened with brighter prospects than heretofore, but as yet there has been no adequate response to the needs of these schools for increased endowment and better equipment. It is not that we do not have wealth in the state, for we have our full share of the wealth of this prosperous commonwealth. But the wealth is not turned into the right channels for promoting the interests of the kingdom of God. This means, of course, that there has been a grave fault in our teaching concerning the right use of wealth and the nature of Christian stewardship. It may mean, too, that there is lack of appreciation, among the brotherhoood of the state, of the urgent needs of our educational institutions. Whatever the cause may be, it behooves us to find out and apply the remedy. But alas, how many there be, like Gallio, who "care for none of these things!" How few are bearing on their minds and hearts the burden of the welfare of our colleges and the work of Christian education!

Missouri has been blessed in the past with a number of men in her ministry of superior ability and character. They have been men of "light and leading." They have been large enough to carry the welfare of the whole state in their hearts. Their faces were always seen in our state conventions, and their voices heard in behalf of every forward movement. Around them have rallied the younger and less prominent ministers of the state and the whole brotherhood. But this "Old Guard" is growing less in number every year.

Many of them have already joined the General Assembly that meets in the upper sanctuary, while others yet linger, and are walking amid the deepening shadows of the eveningtime. Who are to take the places of these men who have gone and are going so rapidly? Have we taken sufficient thought and care for an educated and trained ministry, who are to take up and carry forward the work laid down by these eminent servants of God? We fear not. It is high time this matter were receiving our most earnest and prayerful attention.

If we mistake not, there is a feeling that there is not the same unity existing in the ranks of the Missouri brotherhood that once existed. It is hardly to be expected, perhaps, that so large a body as we have now come to be in the state can maintain the same oneness of purpose and fraternity of feeling that characterized us when we were a small company, unified by opposition from without as well as by brotherly love within. But we are, nevertheless, by the very nature of our plea, bound to maintain that unity among ourselves for which we plead among others. If there be any influences at work causing alienations, sowing seeds of discord or of distrust, and preventing that cordial co-operation so essential to success, surely every good man and woman among us should lend his influence to remove these causes. Why not, at this annual convention, held in the capital of the state, pledge anew our allegiance to Christ as our Leader, and our brotherly love and confidence to each other, and go forward, with new zeal and enthusiasm, to achieve the magnificent triumph which is easily within our reach in our beloved Missouri?

Questions and Answers.

1. In John's testimony, 16:13, Jesus says, "When the Spirit of truth is come he will guide you into all truth." Do Christians now have a right to claim this same guidance of the Spirit herein promised to the apostles?

2. Does the Holy Spirit now show Christians "things to come" by revealing these things to them as it did to the apostles?

3. Does the Holy Spirit receive the things of Christ and show them to us as it did to the apostles? (v. 14.)

These three questions can each be answered by yes or no. I do not ask for the reasons for the answers you may give, but for a clear, direct answer to each question.

E. J. Lampton.

There is no one we would like more to accommodate than our personal friend, Bro. Lampton. But really we cannot answer his questions by a simple "yes or no." Rather we would have to answer them yes *and* no. There is a qualifying phrase attached to each question which makes an affirmative answer impossible, namely, "the same guidance" as to the apostles, the same revealing power as to the apostles, etc. We think the apostles hold a unique place in the church, and have no successors. As personal witnesses of Christ, as personally chosen by Him for a special work, they received a special measure and manifestation of the Holy Spirit not promised to others, and through the Spirit performed a work in reporting Christ and conveying a picture of Him to the world, and a knowledge of His will, which cannot be duplicated. Therefore, Christians now do not receive the Holy Spirit as a guide to truth and a revealer of the things of Christ *in the same way that the apostles did.*

But we do believe that the Holy Spirit is a permanent gift to the church, and that Christians now may claim the gift of the Holy Spirit, and that He dwells in them, leading them into a richer and fuller life, into larger and clearer views of truth, and revealing through this enlarging life and vision "the things of Christ," and even "things to come," as they are not known to those who possess not the Spirit. Our querist, himself, has been led by the Spirit to a fuller and truer conception of the doctrine of Christ and of the Christian life than he once possessed. What he has learned does not nullify nor contradict the inspired message on the written page, but it puts a larger content into it than he once perceived, and gives it a new and deeper significance.

This answer is longer than was requested, but we hope it is plain, nevertheless.

SAVING MEN FROM OUR PRESENT HELLS.*

For centuries past, the church has been telling men that they must believe certain theological propositions or be damned, but now the tables are turning and men are beginning to tell the church that unless she does certain essential works she will be damned. So long as the church could make salvation depend upon the belief of theological dogmas and enforce their acceptance by the threats of eternal punishment in some future fiery furnace, it made headway in the world. But now, that men have ceased to become alarmed at its pictures of torment in the world to come she is becoming painfully conscious of a loss of power and a consequent inability to make headway in the world on its old lines.

It is rightfully claimed that the church must have an issue, and that sound doctrine is its backbone, but many of its old issues are dead and all the sledge-hammer preaching of the giants of sectarianism cannot revive them. Questions to-day about the trinity, original sin, election, reprobation, apostolic succession and a host of other kindred things no longer command the respect of men outside of theological schools. They are dead issues. Men in all civilized lands generally believe in God, in Christ, and in righteousness, and this is enough theology for a practical working basis; for present uses. The issues of the church to-day are with present evils. Not that men shall be damned in the next world if they don't believe, but that they will be damned in this world if they don't act, whether in or out of the church.

There is no dearth of issues. All about us are to be seen the ante-chambers of hells as lurid with the flames of iniquity as any furnace of fire and brimstone ever conceived of in the world to come by the most "orthodox" sectarian preacher, and into these ante-chambers unbroken columns of our sons and daughters, of men and women, are marching day and night with a steadfastness worthy of a better object. Some of the ante-chambers of these hells are the saloon, the wineroom, the card table, the race track, the pool-room, the boodle office and the house of shame. Some of the hells into which these ante-chambers open and are unceasingly dumping their deluded crowds are loathsome diseases, a tormenting conscience, domestic trouble, poverty, public disgrace, imprisonment and the agonies of a burning evil passion.

If the church of to-day is concerned about the future of men, as she claims to be and ought to be, let her awake to the emergency of saving the people, old and young, from the hells of this world. Sin leads to hell, and to save men from their sins is to save them from the hells of this life as well as that of the next. The church has been working on the theory that to save men from the hells of the next world was her all-sufficient work; but it has been demonstrated that civilization will not go forward on this line. Let her save men from the hells of this life and they will more probably escape those of the next. That she has saved some thus is true, but she has not yet touched the masses with this salvation.

If the church to-day is dying for an issue, let her champion the cause of temperance and fight the liquor traffic as vehemently as she has fought opposing religions in the past, and she will not lack for an audience, neither for enthusiastic followers. Or let her champion the cause of righteousness in the business world; or let her rise up in her might and declare against political corruption and political boodle in the affairs of city and state; or let her insist upon the use of the Golden Rule in the social and business realms of life; or let her declare for one standard of moral purity in the social domain. There is no lack for living, burning issues; issues upon which depend, not only the perpetuity of our nation, but all that is dear to us in this life; issues that are languishing for support; issues over which thousands and tens of thousands are daily stumbling to their everlasting ruin.

It is a mistake to suppose that the church is about out of a job. She is only at the threshold of her work. Not only are the dark continents of Asia and Africa to be Christianized, but also the civilizations of Europe and of North and South America. We have hardly seen the alphabet of a real Christian nation yet on this earth. We have hardly applied even the first principles of science to municipal, state or national governments as yet, to say nothing of the first principles of Christianity. The majority of the human race live, move and have their being in the hells of heathenism, of corrupt governments, of industrial slavery, and of social impurity, and it is from these hells that men are crying for deliverance; it is from these hells that God sent his Son to deliver men, and it is from these hells the church must go about her rescue work. No other power will rescue them, and the day is not distant when the world will see the church grappling with these greater issues.

Lodges and all charitable organizations are not robbing the church of her work, as some suppose. Her's is a higher calling, and it is well that she be not encumbered with these important, yet minor, consequential cares. It is the mission of the church to prevent helplessness, suffering, poverty, and distress in so far as these things can be prevented by the suppression of sin and unrighteousness in society, in commerce, in politics and in governments. It is her mission to establish the kingdom of God in the hearts of men, in the marts of trade, in the halls of Congress, in the assemblies of state, in the courts of justice, in the laws of the land—everywhere. It is her mission to dethrone oppression, purge out the leaven of unrighteousness and to insist on a pure life and the authority of the Golden Rule in all affairs. May God hasten the day when Zion shall arise in her strength, put on the garments of beauty and rule the world in righteousness.

W. W. H.

*The term church in this article is used in its current sense. W. W. H.

Reformation of the Nineteenth Century

NINE DECADES OF HISTORY

THE EXPANSION OF OUR MISSIONARY WORK.

BENJAMIN L. SMITH.

BOARD OF EDUCATION.

The next great forward movement among our people will be the proper endowment of some of our educational institutions. The weakest point in our whole line to-day is that presented by our colleges. This subject is pressing upon our people for consideration. The Board of Education is the co-operation of leading colleges among us for the advocacy of the cause of education and for the aid of our colleges. At present the board consists of the following

MEMBERS OF BOARD OF EDUCATION.

J. H. Hardin, president, Eureka College; Hiram VanKirk, secretary, Divinity House, Chicago University; Mrs. A. A. Forrest, Butler College; E. V. Zollars, Hiram College; B. C. Deweese, Kentucky University; O. T. Morgan, University of Chicago; J. B. Sweeney, Add-Ran University.

Its work is to create interest in the work of education, to aid our colleges in securing endowment. It hopes for a general secretary to push forward these interests before the brotherhood.

Our educational board would claim that the relation of our people to the cause of education is logically one of hearty support. Our religious position commits us in the strongest possible way to the cause of education.

To go "back to Christ" means to magnify the importance of education. Salvation begins in instruction. The Disciples have opposed the doctrine of conversion by abstract operation of the Spirit. Men must hear, understand, believe and obey. All this involves education. We hold that Christian faith is personal, both in object and subject. It is progressive and should be constantly enlarging. Our view makes the continuous development of faith dependent upon education.

The church is a school for the development of character; thus the church is an educational institution.

Our view of the Bible compells us to champion the cause of education. The Bible is not a fetish, not an object of idolatrous worship, not a mystery to be cherished with superstition. It is the revelation of God to man, a revelation addressed to man's understanding, to be read and understood like any other book addressed to the understanding. It has its divisions, and is related to the languages, customs and history of the times in which it appeared. A knowledge of all these things becomes immensely important. This means education.

The Disciples of Christ have been from the beginning of their religious movement, both theoretically and practically, an educational people. The first clear lines of the movement were formed around that splendid institution—Bethany College. The first in the world to make the Bible the basis of its educational scheme, this college is now being unconsciously followed in this feature by many who have never heard even the name of the historic temple on the banks of the Buffalo. It is safe to say that without Bethany College and the other institutions which soon grew up in different parts of the country, after her image and likeness, the restoration movement of the nineteenth century would have been a failure.

BOARD OF MINISTERIAL RELIEF.

The Board of Ministerial Relief was organized at the National Convention at Dallas, Texas, in 1895.

J. H. Hardin presented the following to the General Board:

WHEREAS, There is a necessity for some more adequate provision for our own disabled preachers, and the relief of the destitute widows and children of deceased preachers; and,

WHEREAS, The Lord has put it into the heart of Bro. A. M. Atkison to take steps to greatly enlarge our Ministerial Relief Fund; therefore, be it—

Resolved, That a committee of five be appointed to submit an amendment to our constitution as the basis for such curatorship, or board of control, as may be deemed necessary to the effectiveness of this important feature of our work.

The committee appointed by the General Board presented the following report to the convention:

1. That we recommend the organization of the Ministerial Relief Fund of the Christian Church as one of the departments of work of the General Christian Missionary Convention.

2. That we recommend the following change in the constitution of the convention:

"Article IX. The convention shall elect annually nine brethren to serve as a Board of Ministerial Relief of the Christian Church, five of whom shall reside in or near Indianapolis, Indiana.

"This board shall have authority to raise and collect funds for the relief of destitute ministers and the dependent families of deceased ministers. They shall appoint their own meetings, make rules for their own government, elect their own officers, including a treasurer, who shall give bond and report annually to the auditor and treasurer of this convention.

"The Board of Ministerial Relief shall make a full report at each annual meeting of this convention."

3. The number of the remaining articles of the constitution shall be changed to provide room for this Article IX.

4. The committee on nominations is hereby instructed to present to this convention the names of nine brethren to serve as a Board of Ministerial Relief.

Respectfully submitted.

BENJ. L. SMITH, G. L. BROKAW,
A. P. COBB, F. D. POWER,
A. J. BUSH, Committee.

The Board of Ministerial Relief has been incorporated under the laws of Indiana and has its headquarters at Indianapolis. A. M. Atkinson writes:

ITS OBJECT.—The object of the board is to help make suitable provision for the better care of our old and disabled preachers and those dependent upon them; the widows and orphans of deceased ministers, our missionaries in this and foreign lands, who through misfortune may need a helping hand.

ITS SPIRIT.—It asks that it be not considered a charity. It is not a question of grace, but of debt—a debt on account of the tenderest, holiest service possible among men. Those whose care is sought are not beggars; they are the King's messengers, who have brought us the glad tidings of great joy.

THE PLAN OF RELIEF.—To secure a fuller understanding of that item in the financial statement which refers to loans, attention is called to the plan of relief adopted by the board of trustees. After careful consideration of the plans suggested, including state and national ministerial homes, the trustees decided that it was best for all parties interested to extend aid to all persons in their own homes, where they could have the care and companionship of relatives and friends.

The trustees also decided to build up a permanent endowment fund. This plan has long been in force in other churches, and has in all cases given satisfaction.

THE OFFERING.—The third Lord's day in December has been named as a day for offerings to Ministerial Relief. If that day is not suitable the ministers and churches are urged to select a day that will be acceptable—the board covets the gifts that love inspires.

A. M. Atkinson gave himself to the work of Ministerial Relief without any charges from its inception until his health failed. The work and worry was too much for him, and he has been compelled to let it pass to the care of others. Howard C. Cale, of Indianapolis, Ind., is the present executive officer.

HOME MISSIONS IN FOUR WORDS.

The plea for Home Missions can be made in four words:

1. *For the sake of souls.* Nowhere can we win souls with so little effort and so little cost. The harvest is ripe, the laborers are few. Pray ye the Lord of the harvest that he send forth laborers into the harvest.

2. *For the sake of our plea for Christian union.* Nowhere can our plea receive so respectful a hearing as in America. This is the seat of the disease of denominationalism; here is where we are to carry the cure; our distinctive plea is essecially adapted to American Christianity. God in his providence sent it to America by our fathers and every motive that sent our fathers with this great plea impels us today to send it all over the goodly land.

3. *For the sake of our country.* America needs the gospel of our Lord. Jesue Christ is the only statesman who can properly solve the problems that are before our people to-day. Every high motive of patriotism appeals to us to make this land Immanuel's land.

4. *For the sake of our Lord Jesus Christ.* Jesus needs America just as much as America needs Jesus. God has ordained that nations should be his witnesses as much as individuals. It is ordained that America shall stand before the nations and bear witness. God wants that testimony to be for righteousness and for the gospel of the Son of God.

The Anglo-Saxon blood is the conquering blood; God wants that blood to be pure and healthful.

By these four words Home Missions lays claim to our love, our help and our prayers.

God has honored this society and brotherhood, whose servant it is, in using it for the advancement of his kingdom, and in the effort to make this goodly land more and more Immanuel's land.

Many newly organized churches need to be encouraged and supported; many ripe

fields need to be harvested; we should have a thousand missionaries under direction of our board.

In every mark of divine approval, in the fact that our plea never received so responsive a hearing as now, in the rapid growth God has given us as a people, our God is saying to us: "Behold this goodly land; it is yours, and you are able to possess it for the religion of Jesus Christ." We should keep step with the march of God's providence and get out with him beyond the camp of indifference for the possession of America for Christ. "Home Missions to the front" should be the cry of every minister, every elder and member of the body of Christ, and it should never cease until we have won the victory.

EVOLUTION OF THE DIVINE CHARACTER IN MAN.

(Luke 10:25-37.)

PROF. FRANCIS E. NIPHER.

A well-known evangelist is reported to have said: "I love flowers and religion; I hate botany and theology."

This statement is one of many similar indications of a change that has been slowly taking place among all Christian churches during our generation. The idea seems to be that we are becoming more interested in knowing what we should do, than in knowing the theories which have been entertained by others who have preceded us concerning what we should think. We are becoming more interested in knowing the full meaning of the sublime truths which the great Teacher taught, and less interested in the contending speculations of men who have sought to fathom all of the mysteries of the divine kingdom.

What are our duties, the doing of which will bring divine approval? Is there no way of learning what we should do? We are taught that we must each give an account of our stewardship in this world. There is to be a final examination. Can we learn what subjects will be covered in that examination? If a college student could learn at the beginning of his study of a subject precisely what the examination would be, he would feel somewhat more confident than he usually does.

Now it so happened that the great Teacher gave his disciples an account of the last day, when to those on the right hand it will be said, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." And he then goes on to state the issues on which men shall be judged and their lives approved or condemned. And these grounds for approval and condemnation are certainly worthy of our most profound attention. They should certainly give us a very definite idea of the nature of the grounds on which the judgment will be made up. When we come to examine them we find them equally significant in view of what they contain and what they do not contain. In the entire category of items on which the lives of the righteous are approved, there is not one shadow of reference to the doctrines and beliefs about which theologians have been disputing for centuries, and which still divide the followers of Christ. In reciting the grounds for the condemnation of the wicked there is not one which in the most remote way pertains to the disbelief of this or that dogma. What is the character of this judgment? To the righteous it is said:

"I was an hungered, and ye gave me meat;
I was thirsty, and ye gave me drink;
I was a stranger, and ye took me in;
Naked, and ye clothed me;
I was sick, and ye visited me;
I was in prison, and ye came unto me."

And the wicked are condemned because they have not done these things.

Now there is certainly no reason why men should not continue to study botany and theology if it pleases, amuses or instructs them to do so; but it is very clear that proficiency in these branches of science will not of itself constitute an adequate preparation for the final examination. Let us hope that the botanists and theologians will all be found on the right hand, but it is clear that they will not be there in a professional capacity.

The context shows that the virtue of the righteous does not consist in the rendering of these specific services to the Judge himself. The construction is avowedly very liberal. Evidently such acts of kindness and mercy to even the least of his brethren is what is covered in the judgment. The Golden Rule covers it all. We are not asked to think accurately and reach correct conclusions in botany and theology. The approval is to be given to a certain kind of character, which is defined as having done something; and it appears to be assumed that all else is as it should be.

How does it happen that we have wandered so far from such standards of righteousness? Why is it that the standard for examination in this world is often so different in character from what is indicated in the final examination? The fact seems to be that instead of wandering from the teaching of the great Teacher, we are continually getting nearer to it. The Christian world has never stood closer to the Master than it does to-day. There never has been a time when any considerable portion of the business world believed that business could be carried on with success and financial profit by following the Golden Rule. It is probably true that many men who serve as managers in our shops and factories would be unable to succeed by such a policy. Many of them could not succeed with any policy. It is certainly true that many of our labor troubles might be averted if superintendents understood human nature better. It is perhaps too much to expect that they shall all be philosophers.

And it should be said also that the Golden Rule will work best in business when it works both ways. Still, I know of managers working hundreds of men, whose men never strike. They have told me the secret of it—that without making any formal announcement of such policy they run their shops on the Golden Rule. One of them gave me an illustration of how he prevented strikes. He had just spent perhaps $100 of the company's money in paying the wages and surgical attendance of a poor boy—the only support of a widowed mother—while he recovered from an injury. There was no obligation to do this; the injury was received in rough play during the noon hour. But he had found the boy making an heroic effort to work when he should have been in a surgeon's hands. He pleaded to be allowed to work, because of the necessities of his mother. But my friend sent him home, engaged a surgeon to care for him, told him his wages would continue, and the company paid the bills.

He said in explanation that he personally preferred to treat his men in this way because it gave him pleasure to do so, and he had convinced his board that he could make it pay. He made each man feel that he was a friend, and they gave him hearty and enthusiastic service. He said to me during a general strike in which his men did not join, "I don't want any soldiers; my men will defend our works. I would arm them if necessary."

To be capable of such things requires qualities that all men do not possess. I do not think this man was following this policy because he thought it his duty to do so, nor do I think he was seeking profits in this world or rewards in the future world. He was doing it in response to his own personal instincts. It was a kind of action which was characteristic of him as a man. He was no more entitled to credit for it than he deserved credit for having a white skin.

In estimating the value of such men to society it must be admitted that one who does right from instinct is capable of much greater things than one who is continually tempted to do wrong, and who succeeds in resisting the temptation.

A musician who for the first time plays a grand harmony must give continual attention to each succession of simultaneously sounded notes. But he very soon plays it without conscious effort, and then he begins to feel and can give musical expression to the tumults of passion, the bursts of divine exaltation, which swept the soul of the composer, and which his music can awaken in those who hear.

A person having no hands may learn to paint pictures by holding the brush between his toes. He may succeed in doing work which will excite the greatest interest, not because of any artistic value it has, but because it is wonderfully well done for one who is under such immense disadvantage. We should feel that one who had with patience succeeded in learning to do good work under such circumstances was deserving of great credit. We should feel that he deserved every recognition and reward which could be given to a worthy man. His life and example might be a rebuke to the indolent, and an inspiration to all. But we should never dream of comparing his work with that of a great artistic genius, who had been favored with every advantage, and who deserved little or no credit for the great things he had done.

What should we think of the moral value of a man who is continually tempted to murder every person whose back might be turned towards him? If he resists the temptation he may, perhaps, deserve great credit for keeping his moral machinery from going to pieces, but what is the value of such a life? To outward appearances his life may be blameless, but he is constantly exerting himself to avoid playing a discordant note.

What should we think of the industrial value of a steam engine which required all the energy of the steam to be expended upon itself in overcoming the friction of its own parts?

Certainly, the average man now never thinks of killing people. He would con-

sider it a disgrace to be suspected of feeling any temptation to steal his neighbor's horses, or to steal store goods from the counter. We each have our individual tendencies to wrong-doing. Those things which tempt one do not tempt another. Here and there we find those who are tempted to indolence. Others who are energetic are untruthful, but they will not steal. As the outlying remnants of stratified rock, capping the hills here and there, tell us of former ages when such rock covered the earth as with a garment, so do these local centers of wickedness, survivals of a past age, carry us back to those times when violence and wrong are said to have been practically universal.

Those primeval times, when savage individual desires were limited only by ability or inability to satisfy them, gave way to an age when organized society gradually formulated a code of laws for laying hold of those who became public enemies. At first these laws largely aimed to rid society of offenders by terminating their lives. Gradually the laws became more reformatory in their character. The plan became then to create artificial incentives to correct living, in the form of various minor punishments inflicted upon offenders. Thou shalt not do thus, and so, and whosoever doeth it shall be in danger of the judgment.

But the Son of Man came and taught us that he who refrains from wrong-doing merely from fear of punishment is morally a wrong-doer. He is a standing threat against society. He is continually planning to do the wrong and elude the watchfulness of the police.

In the meantime, the good leaven had been working in society. Men began to do right in order to attain various promised rewards. And we hear of great tribulations that came upon them. Some of them struggled against external foes, and all of them struggled against internal foes—the evil imaginings of their own hearts. The man whose action is determined by the promise of a reward may sometimes be tempted to exchange, or perhaps to mortgage a greater pleasure or reward, to come to him only in the far distant future, for a lesser, perhaps for a trivial pleasure, which he can secure at once. It is a kind of discounting of his future hopes and possibilities, suggesting the transactions at a bank or pawnshop. At the same time he is hoping that by some plan, which he more or less definitely outlines to himself, he may again secure, unimpaired his mortgaged future. Such a plane of ethics is somewhat higher than that occupied by those who merely refrain from wrong-doing to avoid punishment, nevertheless it is not a high plane of ethics.

Certainly,good people do not now refrain from murder because murder is unlawful. They do not murder and they do not steal, because they are not murderers or thieves.

But all good people have reached a much more lofty plane of righteousness than this. They engage in good works; they lend the helping hand; they share the sorrows of the unfortunate and stricken ones of earth; they comfort and encourage the broken-hearted, not because they consider it a duty to do these things; not because they are bargaining under the divine law for heavenly favors. The idea of securing the favor of heaven by barter or as a sort of bounty money on the delivery of good deeds done here is repulsive to us all. That kind of inducement to righteousness may be suited to a certain grade of moral development. It may still appeal, in these days, to many who must be reached, who must raise themselves to this level, before they can reach a higher level.

But we are not under the law, but under grace. The great mass of good people in our day are doing these deeds of love and mercy by instinct. It has become a part of their natures. They do right because they are right-doing people. They are not tempted by those things which tempt depraved wretches. They cannot be. They have become like their divine Master. They have begun to develop the character to which he urged his disciples to aspire when he said to them: "Be ye therefore perfect, even as your Father which is in heaven is perfect."

Men who are under the law, who must be repressed and controlled by mandatory influence from without, can not understand this injunction. Former ages have ignored it, because they did not understand it. But what a world of meaning it has in these days, when men have learned to be a law unto themselves! We may not be perfect in all things, but we may be perfect in those things covered in the final examination, and the man who shares the sorrows of the poor, who lightens the burdens of the weary and the heavy-laden, and who does such deeds because it is his nature to do them, that man has reached the divinest heights of glory.

And how do the frivolities of fashionable society, with its endless round of anxieties about nothing; how do the ambitions and the successes of the Mammon worshiper; how do the struggles for the supremacy of this church or that church, or this dogma or that dogma, shrivel into nothingness as we contemplate such a career—the career of him who goes about doing good!

The evolution of such a character among the busy masses of men, each struggling with the problems of his own life, each of necessity a minute part in a civilization constantly changing in character, and increasing in complexity, has been by slow degrees. If you pour dilute sulphuric acid upon zinc, the chemical action which follows requires time for its completion. Each particle of acid cannot at one time come into contact with some particle of zinc. So it is with the good leaven in society. These grand precepts of the greatest of teachers have been working in men's minds and hearts for near two thousand years; and still there is work for them to do. And men have learned that the blind following of his personal example is not in accord with his teaching. We do not wear his garb. We do not follow literally his instructions to his followers. Our whole civilization is so different from the civilization of that day and place. To take an extreme case, it might still perhaps still be an act of humility, but it certainly would not be welcomed as an act of hospitality, to wash the feet of a guest. We find, however, that the spirit which determined his action is still with us. We also give our personal attention to the comfort of our friends, and we also admire and appreciate humility of character. But we do decline to be again enslaved by the letter of the of the law, and are seeking so conform to the spirit of his teaching, because it commends itself to us. We find it to be in all things elevating and ennobling to human character.

(CONCLUDED NEXT WEEK.)

DEGREES OF INSPIRATION.

JAMES H. BROOKS.

(a) No doubt there are portions of the Scriptures which contain more inspiration than others, because more was needed to produce them, but the Scriptures themselves will attend to this discrimination if we will simply allow them to have their normal effect on our minds and hearts.—*Christian-Evangelist.*

Another says: "It is usually divided into three kinds — revelation, suggestion and superintendency." If it be "a process, and not merely a fact; a mode of operation, and not a result simply," one can readily see the open door—"degrees in inspiration." If there be "*portions* of the Scriptures which contain *more* inspiration than others," there must needs be room for a theory or theories of inspiration. Here we note only three of several.

(1) All in the Bible that is of the character of *revelation* is inspired. This theory includes only that which could be known by *direct revelation.* (See "Revelation," treated further on.) It would exclude all that belongs to the realm of science and history.

(2) A second theory attributes the inspiration of Scripture only to its spirit, ideas, thoughts or doctrine, exempting the form or letter of Scripture.

Man is a sentient being. There is a spirit within him, and the *inspiration of the Almighty giveth him understanding* (Job 32:8).

(3) Others go still further and comprise in the fallible form the mode of argument and expository details (Chandler's Essay, *in loco*).

(b) There are three degrees of inspiration. It is commonplace in religious science to speak of the inspiration of superintendence, as in Acts or Chronicles; the inspiration of revelation, as in the Psalms, and the inspiration of suggestion, as in the prophecies. The historical books of the Scriptures have been so superintended that they have been winnowed completely of error in moral inculcation. But the inspiration of superintendence is the lowest degree of inspiration.....The Psalms, we say, are examples of the inspiration of elevation. They have no equals in literature, and are palpably rained out of a higher sky than unassisted human genius. But we have a yet higher range of the action of inspiration in passages like the distinct predictions that the Jews should be scattered among all nations, and nevertheless be preserved as a separate people, as they have been; or that Jerusalem should be destroyed, as it was; or that there should come a supreme Teacher of the race, as he has come. We find in the biblical record unmistakably prophetic passages, and these are seals of the inspiration of suggestion, for they could have been written only by suggestion.....What God does he means to do. He has done this for the Bible; he has kept it free from moral and religious error in its inculcations. He has done that for no other book, and what he has done he intended from the first to do. Therefore,

the very fact of the winnowedness of the Bible is proof of a divine superintendence over it.

Superintendence, elevation, suggestion, are different degrees of inspiration, which is of one kind. But *inspiration* and *illumination*, according to established definitions, *differ in kind* and not merely *in degree;* for inspiration, as a term in *religious science*—I am not talking of *popular literature*—always carries with it the idea of winnowedness as to moral and religious truth. *There is nothing in the intuitive range of truth that comes into collusion with biblical inculcation*.....Theodore Parker was not careful enough to distinguish between *inspiration* and *revelation*. By revelation I mean all self-manifestation of God, in his words and his works both. Inspiration is his self-manifestation in the Scriptures alone. Allow me to assert..... that Christianity would stand on the basis of revelation.....even if the doctrine of inspiration were all thrown to the winds. .....The nature and the degree of inspiration are questions between Chistians themselves.....Religion based on axiomatic moral truth would stand as revelation thus defined, even if inspiration were given up as a dream. Christianity as a redemptive system might stand on the great facts of the New Testament, if they were known as historic only and the New Testament literature were not inspired at all.—*Transcendentalism, by Joseph Cook, pp. 93-99.*

Mr. Campbell says: "There are a thousand historic facts narrated in the Bible which it would be absurd to regard as immediate and direct *revelation* from the Almighty.....*Revelation*, from the import of the term, must be supernatural. But the historic parts of both Testaments present a great variety of topographical and historic facts and incidents; colloquies between friends and enemies, of apostles, prophets and patriarchs, and of distinguished persons, good and evil; warsr intrigues, amours and crimes of every dye, Now it would be neither philosophical nor rational to dignify and designate these colloquies, narratives.....etc., by the term revelation. The term revelation in its strict acceptation amongst intelligent Christians, means nothing more nor less than a divine communication concerning spiritual and eternal things, a knowledge of which man could never have attained by the exercise of his reason upon material and sensible objects (cf. 1 Cor. 2:9, 10).—*Campbell and Owen's Debate, page 141.* (I refer the "more uneducated" to "The Christian System," chapter 2, by Mr. Campbell. Here is helpful reading on this topic.)

(c) Though one finds he cannot give a strict definition of inspiration, and still finds it easier, in his experience, "to tell what it does than what it is;" though no definition or theory of inspiration as yet given may be found entirely satisfactory, let us remember "the nature and the degree of inspiration are questions between Christians themselves;" and though good and wise critics will continue to advance different and may be conflicting theories thereof, shall we not be brethren and keep ourselves from heresy?

The sainted Errett says: "All who trust n the Son of God and obey him are our brethren, however wrong they may be about anything else.....In judgments merely inferential we reach conclusions as nearly unanimous as we can; and where we fail, exercise forbearance in the confidence that God will lead us into final agreement.....In matters of opinion, that is, matters touching which the Bible is either silent or so obscure in its revelation [the English reader will find in the A. V. the word *inspiration* one time—Job 32:8—and the word *inspired* once—2 Tim. 3:16!] as not to admit of definite conclusions, we allow the largest liberty, so long as none judge his brother, or insists on forcing his own opinion on others, or on making them an occasion of strife" ("Our Position," page 7).

(d) How we tell, or the reason we have for the belief, that the Bible is inspired of God:

(1) It must be conceded that not only the reality, but the measure and manner of the inspiration of the Scriptures must be learned from their own testimony. What do they teach on the subject?—*J. B. Jeter.*

(2) The fact of the winnowedness of the Bible is proof of the divine superintendence over it.—*Joseph Cook.* He italisizes their statement: "The astounding fact is that the Bible is the only book in the world that will bear full and permanent translation into life."

(3) After all, as has been often said, the best proof to us of the inspiration of the Bible is that it inspires us; it comes into our lives and inserts its authority over us as we read. If it fails in this, whatever theory of inspiration we may hold, it is not inspired for us. We demonstrate the power of the Bible by showing that its truths have produced in us a life devoted to God and right.—*Prof. O. T. Morgan, quoted in the Christian Standard, June 15, 1899.*

(4) The divine inspiration of the Holy Scriptures is, indeed, fully proved by the divine wisdom and knowledge contained in the record itself. The author is known in his works. God's book is full of divinity. It reveals what human wisdom cannot fathom, but what human wisdom must believe and approve.....God has stamped upon the treasures of wisdom and knowledge which it contains and incorporated with all its gracious and sublime developments its holy doctrine, its heavenly spirit and its divine precepts the indubitable indications of its superhuman supernatural and divine origin.—*Campbell on Baptism, p. 31.*

(5) The Scriptures of the Old and New Testament have been accepted by the consensus of Christian judgment through centuries of investigation, trial and criticism as inspired by the Holy Spirit. There is no need, therefore, for the common reader to seek to discriminate between what is inspired and what is not inspired.—*J. H. Garrison.*

(6) One who investigates the Scriptures may fully assure himself of Paul's statement. Every Scripture inspired of God is profitable for teaching, for reproof, for correction, for instruction which is in righteousness: that the man of God may be complete, furnished completely unto every good work.—*2 Tim. 3:16, 17.*

My own belief is that they *are* inspired. That belief receives fresh confirmation from examination of those books [the Gospels].—*Charles F. Deems, in his Light of the Nations, p. 11.* In this connection I would commend to the young reader the first sermon in the "Gospel Preacher."

In this splendid article among other things is shown that what Jesus "indorsed is of divine authority." He indorsed the Law, the Prophets and the Psalms. He indorsed the writings of the Old Testament 'by quoting them as divine authority." The student is referred to the New Testament Scriptures themselves, that is, the Gospels, to see how Christ indorsed all the apostles said and did as of divine authority.

"Standing between the Old and the New Testaments, extending one hand back over Moses and the prophets, fully indorsing the Old Testament as of divine authority, and then turning to the apostles and extending the other hand over them, and by indorsing them and accompanying them with the most grand and stupendous displays of supernatural power indorsing the New Testament given by them as of divine authority," how grand the spectacle! As for me this "settles the question of the divine authority of the Bible. It is all endorsed by him who is the Alpha and the Omega."

I may write an article on "Strange things about Inspiration."

Corinth, Miss., Sept. 11, 1899.

Ft. Wayne Items.

After nearly six years of continuous service, with only brief interims each summer, the writer was granted by the West Jefferson Street Church a two months' leave of absence, beginning July 1st. The time was spent mostly in the stimulating atmosphere of the University of Chicago, and we gladly recommend the place as one of physical and spiritual as well as intellectual opportunities and uplift. One may not agree with all that he hears—he is not asked to do so—but he will find the teaching to be suggestive, and will be enabled to pursue lines of reading and individual study with much greater satisfaction and pleasure after having come in contact with leading biblical scholars and teachers, as he does at such centers of learning. We count the time very profitably spent and feel much more rested and refreshed than if we had lounged in idleness or engaged in unsystematic reading. We hope to repeat the experiment, and commend it to persons in like circumstances as worthy a trial.

The work in Ft. Wayne has many signs of promise, and the workers are greatly encouraged. The brethren are taking vigorous hold of the financial problem, which is not easy of solution under local conditions, but the church is united and determined, and we hope before the year closes to report decided gains.

C. C. Smith spent Lord's day, Sept. 18th, with us, speaking at the Jefferson Street Church in the morning and at the Creighton Avenue Church in the evening. He received worthy offerings at both places and left a fine impression. He has a way of doing the latter, as the churches all know who have been honored with his presence.

Arrangements have been made with the management of the G. R. & I. R. R. to provide special coaches for the trip to Cincinnati, Oct. 12th. The coaches will be attached to the train leaving Ft. Wayne at 12:35 P. M., and will arrive in Cincinnati in ample time for the reception on Thursday evening. The fare will be the rate established by the Central Passenger Association, and it is hoped that all delegates in Northeastern Indiana and Southern Michigan will join with us for the sake of the fellowship. We would be glad to answer any inquiries which may be made concerning the trip by this route.

The convention of the fifth district of the I. C. M. S will be held at the West Jefferson Street Church, Oct. 2, 3 and 4. We make this announcement because the plan of the convention has recently been changed from Decatur. We will gladly entertain all the delegates who may be permitted to attend.

P. J. RICE.

West Jefferson Street Church of Christ, Ft. Wayne, Ind.

Our Budget.

—"The melancholy days"—have not yet arrived.

—These are glorious autumnal days, which make one feel that life is worth living.

—The "melancholy days" will come just after the Jubilee Convention to those who have made no jubilee offering.

—Admiral Dewey is the hero of the hour, and the nation is laying its tribute of gratitude at his feet. It is pleasing to note how modestly he bears it all.

—But in time Admiral Dewey will be eclipsed by a later hero, even as Grant and Farragut are, for a time, eclipsed by him. So it has been, is now and ever will be, with human fame.

—There is only one Name that grows more resplendent with the passing centuries, and whose fame is destined to increase while sun and moon endure—the name of Jesus of Nazareth.

—And yet he was reared in poverty, was "despised and rejected of men," was condemned to crucifixion, died on the cross and was buried in a borrowed sepulcher! The explanation is, "He was bruised for our iniquities and the chastisement of our peace was laid upon him." There was in him a divinity which overcame death, and which has made his life the ideal for the race, and his teaching the standard of ethics for the world's highest civilization.

—Good news continues to come from the missionary societies. The foreign society was the first to reach and pass its goal, but the American Christian Missionary Society is a close second, with only $5,000 short of its jubilee goal, and a few back counties to hear from. Perhaps before we go to press we shall hear a shout across the wires from the home secretaries saying, "Victory! victory!" It's thrillingly interesting—next to Dewey's parade.

—And now comes the closing up of the books, the completion of the reports and the putting on of the finishing touches on the speeches. There yet remains a whole week in which to cut out superfluous phrases and rhetorical flourishes, and boil down the speech so that it will fit into its place with a margin for swelling—in harmony with the suggestion of President Richardson.

—The missionary year which closed on last Saturday in some respects at least is the best in the history of our work as a religious body. The offerings have been larger than ever before and the additions to the church during the year have been many. It is to be hoped that good progress has also been made along the spiritual lines of the church during the year. We can summarize additions and dollars, but not the influence of prayers, sermons, songs and good literature. These can only be seen in the future life of the church. But there is every reason to believe that new impulses have been imparted and that a life richer in conversions, in missionary offerings and in the fruits of the Spirit will result from the labors and sacrifices of the year just closed. And now that we see that we are capable of greater things for the Master the past year should but be the door of entrance into a wider field of usefulness and the foretaste of richer fruits for the coming year.

—The first religious body to dedicate a house of worship in Skagway, Alaska, is the Baptist Church. Through the help of the American Baptist Home Mission Society the Baptist Church in Skagway has been enabled to build a comfortable house, 30 x 52 feet, costing $3,000. The pastor of this church is the Rev. J. C. Jordan. When will it be said that the Christian Church, by the aid of the American Christian Missionary Society, has dedicated a house of worship in Alaska?

—Beware of friction in high places.

—Beware of men who have no use for the Golden Rule.

—Abhor the doctrine of the supremacy of money over the man.

—Not until Christianity is preferred before patriotism can the doctrine of the brotherhood of man hope to succeed.

—Not until a man's religious convictions take precedence over his political affiliations can the reform movements of the day hope to succeed.

—Business requirements and business acquirements as seen in the business world do not always coincide. Of the two systems the latter seems to be the more popular.

—Not until the righteousness of the professed Christian shall exceed the righteousness of the ordinary business man can this world be taken for Christ.

—The more of the Spirit of the Master a man has in his heart the better use will he make of money, power, possessions, souls, or anything else entrusted to his keeping or disposing.

—It is said that the Scotch Presbyterian Churches contribute $1,325,000 a year to the cause of missions.

—The picture on our first page this week is a familiar one to the Disciples of Christ in Indiana and adjoining states. Bro. N. A. Walker now resides in Ft. Wayne, Indiana, and still does good work as a general evangelist, preaching, counseling and distributing good literature, especially the CHRISTIAN-EVANGELIST, wherever he goes. The letter from his pen in our edition of last week gives the reader an outline of his life.

—On the 7th day of the present month the admirers of Edgar Allen Poe will place a bust of this poet in the University of Virginia, of which he was a student, as a fitting tribute to his genius. But the bust, though made of bronze or of the best of marble, will hardly outlast his colloquy with the raven. As long as a spectre shall trouble the human heart will this poem endure. The 7th day of October will be the 50th anniversary of his death.

—If things had not been as they have, things would not now be as they are in any departments of life; if otherwise, no confidence could be placed in the law of cause and effect.

—If real progress is to be attained in any sphere of life, causes and not conditions must receive primary attention. Simply fighting conditions promises nothing for the future. The physician who simply doctors the symptoms can never cure the disease.

—So long as selfishness is dominant in the individual, the corporation or the nation, so long will assumed and delegated power be used for personal aggrandizement. If a religious body cannot be entrusted with national authority, how much less a corporation or company of mercenary men or capitalists.

—The Foreign Society has now passed the $150,000 mark in its receipts for Foreign Missions. On the 28th the Society received a check from Bro. Lathrop Cooley, of Clevland, Ohio, for $5,000, which sent the offerings up to $151,600. This makes $10,000 for Bro. Cooley this year to the cause of missions, he having recently given $5,000 to Home Missions as a memorial fund. This is setting a good example for those who are richly blessed with earthly possessions. All the friends of missions will rejoice in this gift and in the total gifts for all missions this year.

—Principal Fairbairn, in his wonderful sermon before the great International Congregational Council, recently held in Boston, uttered a great truth when he said that the church will not have the power to do its work until she is made freer from the bondage of men and brought more fully under the authority of Christ.

—Hon. Wm. Garrison, Pond Creek, Oklahoma, writes us that he had driven forty miles through the territory to secure a tent and an evangelist to hold a meeting in his town. Bro. Rehorn was expected to do the preaching. Oklahoma is a great field for evangelistic work.

—From recent statistics of the Congregational Churches in Connecticut, 325 in all, with a total membership of 63,268, it appears that there have been but 1,567 additions by confession to that body in that state for an entire year. In one-third of the churches there was not an addition during the year, and a total gain to all of the churches in the state, over losses, of only 11 members. There is food for reflection in these figures.

—We learn that a monument is to be erected on the campus of the Missouri State University at Columbia in honor of Eugene Field, the children's poet, who drank at the fountains of knowledge and inspiration in this institution. This will be a fitting tribute to a man who by poetical genius has not only endeared himself to children for generations to come, but who has also established for himself a monument more enduring than stone.

—Street fairs have become quite popular throughout the country this year, but if the unsavory morals reported as attending some of them are not eliminated, their popularity will be of short duration. In some instances the authorities have been called out to suppress some of the shows attending them. There is a suspicious relation between the carnal mind and the carnival season.

—Do not fail to read Mark Twain on Christian Science in the Cosmopolitan for October. The scientific nonentity called Christian Science is a peculiarly fitting theme for Mark's phenomenal mentality, and he has treated the subject in one of his happiest humorous and satirical veins.

—The total expenses of each person attending the Jubilee Convention, including entertainment and transportation, will doubtless be no small amount, and yet it will in all probability not equal by one-half that of an average Passover feast of the Jews under the law; and yet it is not recorded that complaint was ever made against the Passover assembly on that account. The public sentiment generated by such an assembly in the interest of their religion, their patriotism and their morals more than compensated them for the cost. But for great assemblies political parties to-day would be shorn of much of their power. They are run largely by the energy imparted to them by great political assemblies. Why not, then, utilize this great power in the furtherance of the greatest of all causes, religion, and the best of all pleas, the Christianity of Christ, for the world.

—In a sermon delivered by Rev. Frank De Witt Talmage in the Jefferson Park Presbyterian Church on last Sunday night Dowie, the founder of the so-called Catholic Christian Church, was denounced in the severest language that the speaker could command. In the sermon, as reported in the Chicago Record, Oct. 2, he said: "I brand John Alexander Dowie as a perjurer, a hypocrite and a user of dishonest methods." In the same discourse he criticised Rev. R. A. Torrey, the superintendent of the Moody Bible Institute, for his publicly expressed faith in Dowie and his methods. He does not attack the character of Rev. Torrey, but thinks it his duty to resign his place at the head of the Moody Bible Institute and take his place with Dowie in the Dowie Tabernacle. When Rev. Talmage said that Mayor Harrison ought to send a detachment of police and close the doors of Zion Tabernacle, he was enthusiastically cheered by an audience of two thousand people. Rev. Talmage is not alone in his public condemnation of Dowieism. Leading newspapers of Chicago, as well as leading pulpits, are denouncing him as a fraud and an impostor.

—The new Christian church building in Benton, City, Mo., will be dedicated next Sunday, October 8, and S. D. Dutcher, pastor of the church in Mexico, Mo., has been secured to preach the dedicatory sermon and otherwise assist the pastor, J. W. Coggins, in the services. The assistant editor of this paper will preach for the church in Mexico on Sunday morning, in the absence of the pastor, S. D. Dutcher.

—All delegates going to the Jubilee Convention by way of St. Louis and from St. Louis, will have the opportunity of special through cars over the Baltimore and Ohio Railroad, and of a special through train over the Big Four Railroad, as they may elect, and the indications now are that nobody will be lonesome on either route. Another advantage of these special trains will be the opportunity of companies that are acquainted, and that desire to travel together, of having their company together in a special car or train. It is expected that the delegates by either route will have a joyous, happy trip and enter the Jubilee City and convention full of enthusiasm and of the Holy Spirit.

—The Christian Woman's Board of Missions have passed the $90,000 mark. A recent gift of $5,000 from Mr. and Mrs. Lathrop Cooley, of Medina, Ohio, put them beyond the mark. This is glorious news and will cause rejoicing throughout the land. Great honor is due to Bro. Cooley for great liberality toward missions. And it is noteworthy that he makes no distinction between the various societies in his gifts. He treats them as all of the Lord, equal in importance, and one in work; as one society.

—An exchange speaks of a certain congregation with 540 communicants, whose annual expenses are $11,500 and whose contribution for the cause of Foreign Missions is only $400 per year. The pulpit of such a church is in poor shape to give advice to rich men on the proper use of money; or even on economy in business; or even on the beauty of sacrifice. Is it any wonder that churches are losing their influence over men of the world?

—Under the pretense of preserving and protecting sacred relics, for which purpose a monastery has recently been dedicated in Washington, D. C., by the Franciscan order, an effort is to be made to popularize religious pilgrimages which have proven so profitable to the coffers of the ecclesiastics of the Old World in the United States. In this monastery the stable at Bethlehem, the Savior's cradle and tomb and "other sacred relics" have been faithfully reproduced and pilgrimages to the Savior's cradle and tomb in Washington, D. C., United States, will soon be inaugurated. Where is our boasted enlightenment as a nation when such a source of revenue can be established in our capital for the exclusive benefit of a religious order? A few generations hence and our children will not know whether Christ was born in Judea or the United States, if this enterprise succeeds as its founders have hoped.

—The discourse by Professor Nipher on the "Evolution of the Divine Character in Man," beginning with this issue, was given at Iowa City, Ia., at a union service of all Protestant churches, at the request of Bro. T. J. Dow, whose place he filled. As a thoughtful discourse, by a thoughtful man, on a vastly important topic, we bespeak for it a careful reading. Whether you agree with all its conclusions or not, you can hardly fail to be benefited by its thoughtful perusal.

—In the funeral discourse of A. McLean on the death of W. K. Pendleton, printed in the Christian Standard of the 23rd ult.—a beautiful and worthy tribute to a great man—he gives the following sketch of his closing hours:

The last week of his life he was thinking much about the Scriptures and the attacks of the destructive critics. He asked Philip to read the last paragraph of the Epistle to the Romans. He explained that in this Epistle the apostle was contrasting the law and the gospel. The law was transitory, it was ephemeral. The gospel is as old as the love of God. He asked his son to note that what had been kept in silence through times eternal is now manifested, and by the Scriptures of the prophets, according to the commandment of the eternal God, is made known unto all nations unto obedience of faith. Paul found the gospel in the prophecies. He also asked him to read the account of the walk to Emmaus. He emphasized the sentence, "And beginning from Moses and from all the prophets, he interpreted to them in all the Scriptures the things concerning himself." The dying man wanted his son to remember that whoever broke down the faith of the people in the Old Testament did so much to destroy their faith in the New. As he neared the bound of life where the splendors of eternity fell thick and fast upon him, he wanted his children to remember that the Old Testament is not a body of cunningly devised fables; its authors spake as they were moved by the Holy Spirit.

—The following comment on the use of criticism, by the Sunday-school Times, Sept. 23rd, is worthy of careful consideration:

Power to perceive a defect is one of the lower measures of criticism. Power to perceive the truest merits is a higher measure of criticism. Both have their advantages, and it is well that both exist. But a man who can only point out defects, without the ability to show the remedy, is of little practical value in the world, although, indeed, others may be prompted to find a remedy where he merely sees a lack or a flaw. The truest mission of a helpful critic is, not only to see what should be done, but to be able to show it to others, and to arouse and lead them to its doing. Our duty in this world is to see what needs doing, and to lead others to its doing, realizing that it is our lack and our blame if we fail to so adapt ourselves to others that we shall remain near enough to them to be their present helper while also being their inspirer and their guide.

"One Year's Seeding, Nine Years' Weeding."

Neglected impurities in your blood will sow seeds of disease of which you may never get rid. If your blood is even the least bit impure, do not delay, but take Hood's Sarsaparilla at once. In this course there is safety; in delay there is danger.

Hood's Sarsaparilla
Never Disappoints

Hood's Pills cure liver ills; the non-irritating and only cathartic to take with Hood's Sarsaparilla.

—I desire to heartily endorse what you have said through the CHRISTIAN-EVANGELIST on the unification of our missionary work. We have come to the time when we should make less noise, but get more money. I often hear amongst the members of our congregation no little complaint at the frequency of the whoop-'em-up editions of our religious papers. It is absolutely impossible for a pastor to make all the calls now asked for and not irritate the churches, because each call, if it succeeds, must be made a personal matter. I mean by this a personal canvass. I trust the coming convention will deem this matter of sufficient importance to appoint the committee you suggest. W. W. BURKS.

Our Work in England.

I hope all who are interested in our work in England will make it a point to meet our two representatives at the Jubilee Convention, W. Durban, pastor of Hornsey Tabernacle, London, and E. H. Spring, pastor at Gloucester. Two of our strongest and most devoted workers will be present. E. M. TODD,

Cor. Sec. English Committee.

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PERSONAL MENTION.

Frank Stinson has been retained at Bethany, Mo., another year by the church there.

M. Ingels has resigned at Coffeyville, Kan., to take effect Nov 1st. He began a meeting at Knobnester, Mo., Oct. 3rd.

G. W. Muckley, Cor. Sec. of Church Extension, preached in Central Church, this city, last Sunday.

M. L. Anthony, of Elkhart, Ill., and J. T. Dillard, of Fredrickstown, Mo., called at this office on Monday last.

C. L. Pickett, of Woodbine, Ia., has removed to Omaha, Neb., that he may attend medical college again.

F. O. Fannon is at his post in this city again and strengthened by the presence of an assistant pastor in the person of G. L. Cook.

Coombs and Hunsaker are spending a few days on Lake Maxinkuckee, and while there they are assisting J. E. Davis in a meeting.

J. V. Coombs will assist E. W. Thornton, of the South Prospect Church, of Kansas City, Mo., in a meeting beginning Nov. 1st.

The many friends of the beloved Bre. Procter, of Independence, Mo., will be rejoiced to know of his recovery after a serious illness.

C. M. McCurdy will supply the pulpit of the church in Eden Valley, Minn., for a season. He was formerly located in St. Paul.

J. W. Lowber is delivering his fifth course of lectures in the interest of the students of the University of Texas.

Clark Bateman, of Storm Lake, Ia., would be glad to respond to any call for protracted meetings or for regular church work.

H. R. Walling writes that the church at Arrowrock, Mo., has been reorganized and put in good working order. He is now at Sheldon, Mo.

T. P. Haley and wife have returned to their home in Kansas City, Mo., from Excelsior, Minn., where they have been spending the summer.

George H. Combs, of Kansas City, Mo., is delivering, this week, a course of lectures on literary subjects before the Wesleyan University of Delevan, O.

Bruce Brown, pastor of the West Side Christian Church, Chicago, announces the themes of his Sunday discourses for several weeks in advance at a time on a large colored card.

J. V. Coombs will dedicate the new church building in Battle Ground, Ind., October 8th. All brethren within reach are invited. A good program of services prepared.

Walter S. Goode, of the University of Chicago, was ordained to the ministry of the gospel September 17th, by his father, G. M. Goode, and E. B. Barnes, pastor of the church at Normal, Ill.

W. H. Sheffer, formerly of Union City, Tenn., has accepted a call to the Woodland St. Christian Church in Nashville, and is now in the latter named field.

A. J. Frank has resigned the pastorate at Lebanon, Ind., and goes to the Tabernacle Church at Columbus, Ind. Arrangements have been made to fill the pulpit at Lebanon November 1st.

Alexander Procter, of Independence, Mo., we learn, has been very low, but at last account was improving slowly. Let us pray that his health be restored and that he may have the privilege of sharing in our Jubilee Convention.

J. E. Lynn, pastor of the church in Springfield, Ill., reports success in the effort of the church there to raise $800 for missions this year. The final round up was completed on last Sunday.

E. M. Smith has been called to succeed Bro. Denton in the church in Centralia, Mo. Bro. Denton has gone to Warrensburg, Mo. Bro. Smith was the pastor of the Beulah Church of this city.

Fred F. Grim will close his work in the West next Lord's day and will start the following day for the "Jubilee." He will preach the following Sunday at his former pastorate, Glenwood, Ia. He is now at Hamilton, Mont.

Homer T. Wilson is announced to lecture at the Second Christian Church in this city on Wednesday evening, Oct. 11th, on the subject, "America's Uncrowned Queen." We are sure thet Bro. Wilson will have a hearty welcome at this his first lecture in St. Louis.

R. E. L. Purnty, pastor of the church in Unionville, Mo., is editing a daily paper in the interest of the protracted meeting now in progress there by Morgan Morgans and daughter. The paper not only advertises the meeting, but itself preaches to the people.

J. L. Parsons has a suggestive and helpful article on "Prayer meetings" in the Preacher's Helper for August. The distinction between a helpful, live, enthusiastic prayermee ing and a dead one is tersely told, and therein the causes, pro and con., clearly revealed. It is a good article.

Morgan Morgans and daughter, now in a meeting in Unionville, Mo., write that they will move to Texas soon. Churches in Texas that desire their services in evangelistic work are requested to address them at Marionville, Mo , up to November 1st, and thereafter at Brownwood, Texas.

W. Durban, our English correspondent, has arrived in New York, and is stopping for the present at Brooklyn with his married daughter. His many readers in this country will be glad to greet him at the Jubilee Convention. Many churches, we hope, will arrange to secure a few lectures from him while he is in this country. See his letter elsewhere.

Through S. W. Crutcher, of Pine Bluff, Ark., we are informed of the death of J. C. Bunger, of that place. Bro. Bunger died in his 68th year, was the oldest male member of that congregation, having been a Disciple of Christ for more than fifty years. The funeral services were the first held in the new house of worship of the Pine Bluff church.

Baxter Waters, the supply pastor of the Central Christian Church, this city, since the departure of F. G. Tyrrell for Chicago, has been made the permanent pastor of that church. Bro. Waters is a native Missourian, a graduate of Christian University and also of a divinity course in Yale College. He has grown in favor with the church from the first and will begin his regular work without the embarrassments of a stranger or new man.

The Pacific Commercial Advertiser, published in Honolulu, H. I., contains the report of a vigorous address delivered at a union temperance meeting in Honolulu, September the 10th, by Wm. Gardner, pastor of the Christian Church, on the need of temperance agitation in that city. It is said that "from 1870 to 1895, $19,000 000 was expended in Honolulu for liquor, enough to buy a lot and build a comfortable house for every native man, woman and child in all the islands."

Bro. Jas. O. Carson, of this city, has just returned from a fishing tour on the Nipigon River, Ontario, Canada. He was as far north as Lake Nipigon, seventy miles north of Lake Superior. The scenery about Lake Nipigon he thinks equal to that of the famous lakes of Europe. They, with their camping outfit, were carried up the Nipigon River in birchbark canoes, rowed by Indians, the only inhabitants of that country. The fishing was excellent and of gamest and finest quality. Bro. Carson is one of the few men yet living who has personal knowledge of the Reformation almost from the first of the movement. He has not only seen and heard the fathers of the movement, but has in his keeping personal letters from Alexander Campbell, Walter Scott and others, which may one day become interesting if not valuable documents for the public.

IOWA PERSONALS.

Lawrence Wright is now in a tabernacle meeting at Greenfield.

E. A. Majors has accepted a call from the church in Laurens.

C. F. Sanderson is the pastor-elect at Chariton.

Gilbert J. Ellis, of Montezuma, has accepted a call from the church at Adel.

J. M. Hoffmann, of Boone, is one week out in a meeting at Jefferson.

A. C. Smither, of California, spent Sunday, Sept. 24th, in Des Moines. He and his good wife are enroute for the national convention.

J. W. Paine passed through the city of Des Moines this week on his way to the Kansas state convention in Topeka.

Evangelist Boyle is in a meeting at Melbourne, assisting Pastor Handsaker. The meeting began one week ago.

E A. Hastings, of Brandon, has been elected district evangelist by the southeast district of Iowa.

William Garrett, of Kansas City, a former Iowa boy, now a prosperous business man in our sister state, is spending a few days with his father in De Soto.

The Iowa state Endeavor convention is in session this week in Creston. Several of our workers are there. Among the number are Pastor H. O. Breeden, Pastor McCash and Miss Jessie Williams.

Evangelist Rowlison, of the central district, reports that the Panora church has voted to donate their old house of worship to Guthrie Center. A meeting begins at once and the house will be moved soon.

F. A. Parrish, of Montana, entered Drake University this week. He and Bro. Henry Ford are ready to supply churches in need of preaching. Both are highly recommended, as are also others in the Bible department.

C. D. Meigs, the famous Indiana Sunday-school worker, was in Des Moines Sept. 24th. The schools of the city all rallied. Mr Meigs visited most if not all of them. The University Church had present 958. Mr. Meigs declared that it was the finest showing he ever saw.

A. M. H.

CHANGES.

Henry Albert, Bissell, Mo., to O'Fallon, Ill.
P. O. Powell, Middle Grove to Kirksville, Mo.
H. C. Garrison, Richmond, Va., to Danville, Ky.
Milo W. Nethercutt, Kewana to Rolling Prairie, Ind.
Lew D. Hill, Kell to Alma, Ill.
B. F. Shepherd, Marcelline, Ill., to Mexico, Mo.
H. C. Shropshire, Ukiah to Brentwood, Cal.
W. H. Sheffer, Union City to Nashville, Tenn.
C. C. Waite, Pittsburg to Sharon, Pa.
M. Ingels, Coffeyville to Leanna, Kan.
Vernon J. Rose, Salisbury, Mo., to Newton, Kan.
G. D. Edwards, Hamilton, Mo., to Cambridge, Mass.
Wm. H. Matlock, Kahoka, Mo., to Des Moines, Ia
R H. Love, Nevada to Moberly, Mo.
Geo. W. Wetzel, Bloomington to Farmer City, Ill.
J. P. Lichtenberger, Canton, Ill., Buffalo, N. Y.
J. D. Forrest, Monteagle, Tenn., to Irvington, Ind.
J. M. Kemper, Sutherland to Sheldon, Ia.
F. A. Sword, Monticello, Ia., to LeRoy, Ill.
Jno. Munro, Portage la Prairie, Man., to Bethany, W. Va.
J. S Hughes, Macatawa, Mich., to Chicago, Ill. (Station O.)
C. E Morgan, Minneapolis, Minn., to Richmond, Va.
B. Q. Denham, North Tonawanda, to 323 W. 56th Street, New York City.
C. M. Kriedler, New York City to North Tonawanda, N. Y.
W. C Hull, Canaan to Chatham, N. Y.
N Vanhorn, Decatur to 615 Fifth Avenue, Ft. Worth, Texas.

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$525 Agents' profit per month. New articles. Fast sellers, most profitable employment. A $1.50 sample and terms free. Try us. CHIDESTER & SON, 28 Bond St., N. Y.

A Golden Memento.

EDITOR CHRISTIAN-EVANGELIST:—I am glad you heartily concur in my desire (expressed in telegram last week) to call for an offering of $5,000 in behalf of Ministerial Relief. In what more beautiful and suitable manner can we crown our jubilee than by a loving testimonial of gratitude and remembrance towards those by whose self-denying service we have been redeemed from obscurity and feebleness. Let us greet these worthy, worn-out servants of Christ with a substantial testimony of brotherly love. It may be too late to reach many churches, but it is hoped that thousands who read these lines, and who are going to the Jubilee Convention, will find pleasure in bearing with them an offering to this holy cause. They will find an opportunity for presenting their gifts. Let this offering be a *golden* memento of our appreciation of the dauntless faith and splendid heroism of those through whose labors we of this generation have come to a day of glory and power. If we draw back from such a service we will be judged unworthy of our inheritance, unworthy of God's grace. "Bring an offering and come into his courts with praise." Send gifts to my address. A. M. ATKINSON.

Wabash, Ind.

A Quarter of a Million in 1900.

This is the goal set before the Board of Church Extension to be reached next year. To make this practicable the plan is to raise the sum-total to $210,000 this year. Of this amount $207,000 is already in hand, leaving $3,000 to be made up yet and to go into a supplemental report. It is earnestly requested that churches and individuals having hitherto neglected to make their offering to this work do so *at once*, in order that this additional $3,000 may be raised before the Jubilee Convention at Cincinnati, on the 13th-20th inst. The growth of this splendid fund during the past year has been most gratifying, and there is no part of our Home Mission work that appeals quite so strongly to the business sense of business men. Let us give it a final boost before the jubilee.

Send to G. W. Muckley, Waterworks Bldg., Kansas City, Mo.

Visitors to Jubilee Convention!

The Burnet House at Cincinnati is the most centrally located first-class hotel in the city. Electric lighted throughout, large committee rooms for conventions, etc. American plan, $3.00 to $5.00 per day. Write now and reserve your room. GEO. D. POTTS, Manager.

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Correspondence.

Wheeling Through Europe—IX.

FROM NAPLES TO ROME.



If one has not already learned it, Naples is pre-eminently the place to learn the gentle art of "dickering." Nothing has a fixed price except postage stamps. When you go into a restuarant it is considered entirely good form to ask the price of a beefsteak, demand to see it before it is cooked and then offer half the sum that was first demanded for it. By so doing you will save probably a third of the price. In dealing with the venders of small wares on the street, one has to harden his heart or be robbed. When a quantity of peaches is quoted to you at eight cents, with the assurance that a lower price means bankruptcy, you give a shrug of indifference and turn to the figs and presently offer three cents for the peaches. Brace yourself for a storm of protestation. "What! Three solde? Absurd. It is madness and folly. But the signor is not in earnest. Surely he would not wish to involve a poor fruitseller in utter ruin." But the protest always ends in a suggestion of compromise. "Six solde" You reiterate your offer of three, and so the battle wages. A small crowd of loiterers collects. They are all connoiseurs in the art of dickering, who love it for its own sake, and having nothing of their own to sell and nothing wherewith to buy, gratify their passion by participating in other people's transactions. Generally they side against the stranger and swell the chorus of protest against his penuriousness. After this process has gone on long enough, you offer perhaps four solde and it is accepted with a gesture of despair. The procedure is very much the same if you go into a large and hand some store to buy a pair of shoes. I have even had newsboys try to dicker with me on the price of a morning paper. It is my conviction that the Italians pursue this method, not in the hope of increasing their gains, but because they enjoy the dramatic element of it. The simplest transaction gives occasion for the representation of the widest range of feigned emotions, and an Italian likes that. It takes time, of course, but there is always plenty of time in Italy.

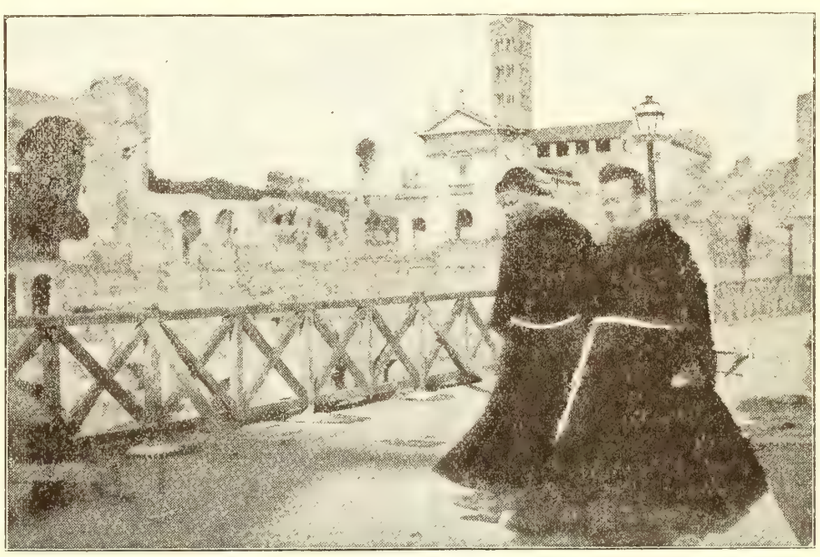
The ride from Naples to Rome leads through the heart of Southern Italy. The roads which we traveled were in part the old Roman roads, and some of them seemed to have received no repairs since they were furrowed by the wheels of Cæsar's heavy artillery. But, in general, they were surprisingly good. The best thing about them is that they lead through a series of towns where one sees the original Italian, unpolished and unspoiled by contact with foreigners. On the lower slopes of the Apennines, the most striking circumstance is the intensely Syrian appearance of everything. The sky deep blue, but indefinably hazy, the orchards of olives and figs, the square, flat-roofed stone houses, the flowing garments of women and men, the earthen water jars, carried on the heads of the women—all these fit into one's conception of Syria rather than of Italy. Again, there are towns which, with their mediæval architecture and fortifications, still represent the days of feudalism. The typical town of Southern Italy is built on a hilltop. I do not mean that it is on gently rising ground, but that it is perched on the summit of a sharp-pointed, conical hill, which may be four hundred feet above the surrounding valleys. The Apennines furnish a large supply of such natural strongholds, and most of them were occupied and fortified in the days when men could not fight uphill to advantage. There the town stands with its walls and gates, not a house outside of the walls and not a vacant foot of building ground inside. The main street, which never has a sidewalk, will average fifteen feet in width, and if there are side streets they will be mere crooked passages, twisting their way among and under the stone houses. There will always be a small open square, in or around which are the church, the market and the village pump, and this is the center from which radiates the life of the community. On market days the square presents a picturesque spectacle. The village and country people are all there and in costume, and all the wares and products of the region are for purchase, sale or exchange. Nobody ever seems to be doing anything except visiting, but I suppose the business somehow gets itself done in their garrulous Italian way. A purchaser who shows ready money and plenty of it—say five or six cents—creates a sensation and can buy anything in sight. There was one town so delightfully unsophisticated in the matter of prices that we bought plums at the rate of six dozen for a cent, ripe figs for two cents a dozen, melons for one cent a piece and other things at similar rates. The name of this exquisitely unspoiled village I shall not divulge, for fear the sudden influx of visitors would sweep away its charm and raise the price of fruit.



MARKET DAY IN SOUTHERN ITALY.

The peculiarity of the Apennines is that while there are many sharp, isolated hills, usually capped by towns as aforesaid, there are few continuous ridges or valleys of any extent. The road, of course, passes through the towns. Consequently, a large part of the ride from Naples to Rome and from Rome to Florence is a succession of back-breaking climbs and nerve-shattering coasts. It is not easy, but it is beautiful. The roads to and from Rome are not only hard to ride, but they are also hard to find. Italy knows nothing of signposts, and as we had no detailed map of the district, I suppose we were more or less lost about a third of the time. It is truer than most proverbs that "all roads lead to Rome," for the ones we took led us to roam over a large part of Central Italy before we found the Eternal City. As we left the hills and entered the barren, rolling plain of the Campagna, a significant speck appeared upon the horizon. It was the dome of St. Peter's, fifteen miles away. Coming closer, other domes appeared, for Rome is a city of domes, but the near view of the city is soon shut off by the high stone walls which bound the road. A sudden turn brings us before a vast wall and a huge gate, and passing these we are in Rome.

Think what it is to be for the first time in Rome—the Rome of classic myth and ancient history; the Rome which conquered the world under the republic, waxed fat under the empire and fell before the barbarians; the Rome where Paul preached and Christian martyrs suffered; where popes, good and bad, strong and weak, have made and marred the fortunes of the church; where Horace sang of the blessings of good wine and fair friends and the praises of his generous Mycaenas; where Michaelangelo painted and carved, and where Luther's soul was shocked into a vision of the truth. My first impulse was to go out at once and see where it all happened. My second was to sit quietly in my room for awhile and try to realize a part of it. Perhaps the second impulse was the wiser, for the busy streets of Rome do not help one to realize that he is in the greatest city of antiquity. After Milan, Rome is altogether the most modern city in Italy. One could live there for six months without seeing a sign of a ruin unless his business happened to call him into the neighbor-



ANCIENT AND MODERN ROME.

hood of the Capitoline or Palatine Hill. And yet the ruins are there, vast and impressive. I was almost afraid to approach the Forum for fear it would appear dilapidated and disgraced, but the scattered remains of its temples and basilicas, with only a column or an arch standing here and there, exhibit more native dignity than a modern seventeen-story office building ever had. Like the Venus de Milo, perfect in spite of its mutilation, in which the lack of arms seems merely a characteristic and not a defect, the Roman Forum is more impressive in its ruin than it could be in any possible restoration. I care not to imagine how the arms of the Venus were originally or how the Forum looked when it was new. Both are right as they are.

The sights of Rome may be divided into three classes: archæologcal, artistic and religious. The classes overlap somewhat, for one must visit the churches to see some of the best pictures and statues, and the Vatican is not only the residence of the Pope, but one of the richest art galleries in the world. But this fact is quite in keeping with the larger part that art and religion always have overlapped in Italy, religion furnishing the subject-matter for art and art furnishing the parapnernalia of religion. And there never was a place where religion seemed to be more completely swallowed up in paraphernalia than in Rome. I attended high mass one Sunday morning at St. Peter's. The ceremonies were more than ornate and sumptuous; they were positively guady, and the whole effect was decidely barbaric. The Cathedral of St. Peter is itself open to the same criticism. It is a vast and beautiful church, of course, gorgeous with inlaid and variegated marbles, but it is marred by the lack of one essential quality of a church: it is not modest. It is proud, self-assertive and presumptuous. Cologne Cathedral, with all its grandeur, is as unassuming as a country meeting house, but it was not given to the architects of St. Peter's, not even to the master mind of Michaelangelo, to make the greatest cathedral in the world humble and religious as well as vast and magnificent.

The representatives of the church in Rome to-day delight to be heard and seen of men; but the Catacombs are evidence that it was not ever thus. There are, roughly, one hundred and fifty miles of these subterranean passages in the vicinity of Rome, but the sightseer who goes catacombing generally chooses the Catacomb of St. Calixtus and sees about a quarter of a mile of it. The Trappist monk, who acts as guide, hands each member of the party a lighted taper and warns them all to keep close together because people who get lost in the maze of passages are seldom seen again! Then he hurries them through a short section, points out a few tombs and chapels and brings them to the surface again. Since our farthest distance from the entrance shaft could not have been more than a hundred yards, I suspect that the peril was somewhat overestimated. As it was, I brought away the impression that the Catacombs would be immensely interesting if the monk would either do the work of a guide faithfully or keep out of the way. The conversation between a very reverential young priest, who looked upon every bone as a possible relic of a saint, and a faithful but frivolous friend of his (both Americans) who wanted to steal some bones as souvenirs, furnished some diversion in an otherwise somber situation.

The threefold classsification of the sights of Rome must be increased by a fourth. The Roman cabman is a class by himself, and he is a sound as well as a sight. Every one who wears knickerbockers in Italy is at once taken for an Englishman. It is the cabman's place to know this, and he salutes the wheelman accordingly: "You want a cab?" That is all the English he knows, but he has said that so often that he says it fluently and well. If you refuse him, he ignores the refusal and repeats his solicitation. If you ignore him, he drives across your path at a crossing and stops in your way. If you meet this maneuver by stepping into his cab and out on the other side, as we did once by way of experiment, he gets mad and tries to run over you. His motto is, Your money or your life! Fortunately, it does not take much money to satisfy him, for eighty centimes (sixteen cents) is the fixed fare for two persons for any single drive within the city. Of course he always tries to get more, but only the very feeble allow themselves to be victimized, and he bears no permanent grudge against one who resists his extortion. We had been driven to a church one day, and the cabman put in a claim for extra fare for crossing the river or climbing a hill or something. We simply gave him the legal fare and went on into the church, leaving him wrathful and the whole piazza ringing with his denunciation of us. When we emerged, half an hour later, he was still there and called out, with a cheerful crack of his whip, "You want cab? Eighty centimes!"

W. E. GARRISON.

New York Letter.

The thirty-eighth annual convention of the New York Christian Missionary Society and Ministerial Association was held with the church at Tully, N. Y., Sept. 19-22, and though not as large as some in previous years, was, nevertheless, in report of work done, missionary enthusiasm and planning for the future, a great convention for our state. Bro. E. Richard Edwards, of Syracuse, prepared the Ministerial Association program and presided over its deliberations, and E. J. Butler, of Throopsville, acted as scribe. S. T. Willis, of New York, led a general discussion on "The Pastor's Relation to Municipal Reform," and Joseph Tisdall, of Tully, gave a practical talk on "The Best Means of Making Music Effective in Church Service" Dr. W. A. Belding and A. B. Chamberlain led in the discussion of "Inducements for Young Men of To-day to Enter the Ministery," "Organizing the Church for Work," and "Effective Ways of Evangelizing New York State" were the general topics of the afternoon, and in the evening Bro. R. R. Bulgin, of Scranton, Pa., preached.

The reports of the missionary forces of the state were perhaps the best ever presented to one of our conventions, all things considered. The society did excellent work in helping sustain E. S. Muckley at Watertown, C. C. Crawford, Elmira (First Church); C. L. Morrison, Elmira (West Side); M. Gunn, at Gloversville, and S. J. Corey, at Rochester (Second Church). The state evangelist, Bro. J. M. Morris, also presented an inspiring report of work done during the year. The most depressing features of the reports presented were the inadequate sum of the offerings made to the state work, and the apparent lack of interest upon the part of our Bible-schools. The financial showing of the state work and the indifference of many Sunday-school workers are a shame and a disgrace to an enlightened and aggressive people. Our president, F. W. Norton, in a strong statistical address, showed how New York State, while liberal to our general missionary enterprises, is sinfully negligent in evangelizing our own commonwealth. He presented a comparative tabular statement which puts New York far behind many other states in local work. Such, however, was the enthusiastic determination of the delegates that they then and there pledged themselves to bend all their energies in an effort to raise $2,500 for state missions next year, as against $1,370 last year.

And upon the strength of these resolutions the convention planned to enlarge the work of the coming year by giving assistance to the Lansingburg mission and the Second Church, Brooklyn (Greenpoint), in addition to the points now being assisted. In all, six places will be helped in the coming year, with a total of $2,000, besides keeping a state evangelist in the field. Now, the brethren of the Empire State should, and we believe they will, come up to the full measure of their privilege in this glorious work. Two new churches were organized since the last convention—Kensington (Brooklyn), and Lansingburg (at Troy). The convention voted to ask the American Christian Missionary Society to take up the enterprise of establishing a new mission point in the city of Albany, under the direction of the state board. It is the earnest desire of all the men in our state that the capital city should have in it a church of the Disciples of Christ.

I was sorry that the pressure of duties at home called me away from Tully before the convention closed, causing me to miss several of its most delightful features, among which was the C. W. B. M., and Christian Endeavor sessions. I cannot, therefore, report them. Two addresses anxiously awaited, one by Bro. G. L. Wharton, and the other a farewell, by L. C. McPherson, were no doubt heart-stirring and helpful.

Many changes are taking place in the ministry of the state. Bro. McPherson will soon go to Cuba and a Bro. Lichtenberger, of Illinois, will soon take his place at Jefferson Street, Buffalo; Bro. B. Q. Denham comes to West 56th Street, New York, and Bro. C. M. Kriedler, of Troy, follows him at North Tonawanda. No one as yet has been selected for the Troy field. A. M. Hootman is the new man in the pulpit at Tonawanda, and C. L. Morrison has been with the West Side Church (Elmira) but a few months. Bro. A. B. Chamberlain, many years ago state evangelist, has returned and preaches at South Butler, and Charles Bloom is comparatively new at Cato. John Keevil came to the Second Church, Brooklyn, in June last, and E. M. Harlan has just accepted a call to the Sterling Place Church, Brooklyn. Perhaps there are other new men in the ministry of the state whom I do not now recall. But among the veterans Dr. W. A. Belding holds the supremacy. Just having completed his 84th year of life, he is as young in spirit, sweet in temper and buoyant in hope as a boy. He is a living example of the graces and power of the Christian religion. I have just read his delightful biography written by his grandson and published by himself (price seventy-five cents), and though I loved and honored the Doctor before, I can appreciate the greatness of his work and worth of character much more now. The young people, young preachers especially, should read this delightful and inspiring life story; it will do them good.

The changes in the location of preachers in the state necessitated some changes in the state executive board. Bro. Hootman was elected to fill the place of Bro. Denham and Bro. Kriedler will fill the place made vacant by Bro. McPherson. It is confidently believed that we are entering upon the best year of our missionary work in this state. We earnestly pray that it may be so. Bro. Tisdall and the Tully Church entertained us royally. We shall be glad to be their guests again.

S. T. WILLIS.

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English Topics.

AT LAST!

Some of my readers must have read Charles Kingsley's beautiful book, "At Last!" in which he gives his impressions of the wonderful scenes which passed under his view in the West Indian Islands. All his life he had hungered to visit those islands, and he was able to gratify his longing "at last!" All through the years of my life I have looked forward to a Westward pilgrimage. As I embarked at Southampton for New York my emotions were summed up in two words, "At last!" And when I landed at New York it was again that I felt inclined to say, "At last!" For many a year it has been my habit to journey Eastward, traversing various European lands and learning to know many continental nations. And now I find myself resting at Brooklyn after crossing the Atlantic, before taking a flight to the spot where thousands of my companions in faith will assemble for the Jubilee Convention.

CROSSING THE ATLANTIC.

Many who read these lines have crossed the Atlantic. Many others may have had no such experience. Some may have passed over "the herring pond" so often that to them even an allusion to such a voyage may seem surperfluous. But I am one of those people to whom everywhere everything in God's universe seems wonderful, and on whom the sense of the wonderful grows more intense with familiarity. The Atlantic seemed to me to be more marvellous every day in succession. Some people I know, whom the Almighty can never astonish. Whether Geyenna would squeeze any amazement out of their souls I do not know, but I do not believe that heaven would raise a note of exclamation on their tongues. Jesus Christ is to such souls the incarnation of the commonplace, and a whole Niagara of miracles poured out before their eyes would be but a series of little juggling tricks. Concerning my voyage on the St. Paul there is not much in the way of incident to record. Tom Hood registered his impressions of a voyage by saying, "Sometimes we see a ship, and sometimes we ship a sea." On this occasion we did not see many ships, and we never shipped a single sea. We saw the usual sporting of the porpoises, and we even managed to spy whales spouting. Of course, these episodes created great excitement. They interfered with the serene monotony of the course. What an ocean! How sublime the majestic solitude of that symbol of eternity and infinity! But fear played its part in the excitement as we neared the American side. Off Sable Island and along the Newfoundland Banks the St. Paul was for many hours wrapped in a thick sea mist. Then began the sounding of the great syren fog horn. After a time it was answered by some other great steamer very near at hand, but quite invisible in the dense fog. Soon great alarm arose among the passengers. It became evident that the captains of the two vessels were manœuvring to locate each other, and that they were in difficulty in the attempt. Our great steamer was stopped more than once. She steamed forward very slowly. Then she was rapidly backed. The region we were in was the very quarter where the "Bourgogne" was last year sunk in collision with an unknown ship. This added to the fear of many of the passengers. But soon all was well. The ships cleared each other. After a time the fog lifted. But some of the lessons of the incident will never be forgotten. The fear of the unseen is one of the most powerful agents that can affect the human mind. An invisible enemy is difficult to understand, to avoid, to fight or to escape. Men understand all this in regard to the material perils which environ them, and they are willing to take excessive precautions in relation to these. But why are men then so recklessly careless with reference to the deadly invisible spiritual foes which environ them in the perpetual fog of uncertain and unrevealed destiny? The majoritw want to traverse the sea of fate without any chart, or compass, or captain, or pilot. Managing their own little craft, they mismanage their destiny and perish in the darkness of the deep on which they drift!

FIRST IMPRESSIONS OF NEW YORK.

I am constantly being reminded, during these first few days in New York and Brooklyn, that the American people are a profoundly sympathetic race. For this reason they reach my heart by a quick, short cut. I have traveled amongst some races where nobody seems to care a straw what the English or any other people thought of them and their country. To the average German, Italian or Frenchman it never seems to matter in the slightest degree what foreigners in any land think of them or their country. The French to me always seem to have made up their minds that the inhabitants of other lands are too far back near barbarism to be expected to appreciate "La Belle France." The German of to-day is a nobler character, but he is taken up with the notion that now Germany is one, and that she will easily outstrip all possible competitors. He therefore takes little interest in anything that is not German, though he is ready to go to any on earth outside of Fatherland to cut out the foreigner. The Russian is the great European exception. When traveling about in the dominions of the Tsar I was struck with the intense sensitiveness of the educated classes to the opinions of foreigners, especially of the Anglo-Saxon races. A Russian lady or gentleman will with delight spend hour after hour in trying to instruct and please those who visit their land, even though they may be strangers without any introduction. This is the more to their credit, because every genuine Russian is fully possessed with the dangerous conviction that God specially favors "Holy Russia," and will give his nation paramount ascendancy on earth. When once the Great Siberian Railway is completed, then other nations will find that they will have to reckon with Russia and her 130,000,000 of people more seriously than has yet been dreamed of. Well, my point is, I already find that genuine Americans show to an English visitor a generous sympathy, blended with a reciprocal sensitiveness as to sentiment, even in excess of that which abounds in Russia. There is something indescribably charming in this attitude of mind and its graceful manifestation. I am here as a sort of ignoramus, feeling that I am in a new and wonderful world, and that I have everything to learn from anybody who will teach me. And on all sides I find this desire responded to in the most generous manner. To me New York seems very well described in a sentence I read in an English newspaper just before taking this journey. It is "a smokeless Liverpool under a Neapolitan sky." This wonderfully fascinating city reminds me at one instant of Berlin, with its great public buildings placed in foliaged squares. At another moment I think of Vienna, with its peculiar mixture of bright vivacity and business gravity. Then at certain spots I think I am in Paris, amongst mansions occupied in flats. But I again fancy I have lost my way amongst the mighty shipping of the docks of London. I do not know any city which gathers into itself in such cosmopolitan amalgam the characteristics of all other important cities. And yet it is equally unlike them all. The equations are all differentiated. Contrary to the process of mathematical calculus, there is in this strange city "a constant quantity" which does not "disappear in the differentiation." In another letter it will give me pleasure to point out wherein American and British characteristics differ.

F. W. TROY.

As I am for the time being located with relatives in Brooklyn, I have had opportunity of calling on Bro. F. W. Troy, who for sometime ministered here. I had heard that he was ill, and I was beyond measure grieved to find him prostrated with a dangerous attack of typhoid. It is sad indeed to find a dear old comrade and colleague lying in peril of his life. F. W. Troy did very valuable work in England, as I can personally testify. He founded the Church of Christ at Gloucester, where so great a work is being carried on by his successor, E. H. Spring. A man who can start a new work in the style of Bro. Troy should always be devoted to such work as that. He should not be wasted in the work of the regular pastorate, which is the proper sphere for men of another type. Bro. Troy has been stricken with this cruel malady soon after commencing a new cause at Flatbush, outside Brooklyn. On a beautiful estate, Vanderveer Park, he is gathering about him a congregation. For preacher and people this interruption is a severe trial. But the Lord ever for his people brings good out of evil. After closing this letter I go to call in New York on Bro. Willis. In Brooklyn I am making acquaintance with some delightful Christian people, through the kindless of the Sterling Place Church of Christ, for whom I am preaching two Sundays. A good pastor is coming to this church after the convention, in the person of Bro. Harlan, of Topeka, Kan., whom I hope to get to know before returning to England.

W. DURBAN.

591 *Sterling Place, Brooklyn, N. Y.*

After Marriage

They are going to be together just as much as before; going to ride the wheel, take little pleasure jaunts, etc., enjoying everything together. Isn't that what many a young couple promise each other? And yet, how very soon the wife begins to say "No, I don't think I care to go. You go alone, dear." Young women don't reckon on the great physical changes which follow marriage. How can they when they are allowed to grow up in entire ignorance of vital physiological facts? They feel languid, weak and nervous. Sometimes there is headache and backache. The pulse no more leaps in answer to the thought of a spin on the wheel. Women who have used Dr. Pierce's Favorite Prescription, know how promptly the languor, headache, backache, nervousness and weakness are cured by this medicine. Many husbands write in gratitude to Dr. Pierce for the medicine which gives them back the wife's companionship, as it gives her back her health.



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"The Genuineness of the Book of Daniel."

Any evidence of the genuineness of the Book of Daniel that may have appeared in my former article was merely incidental, my main purpose having been to suggest the impropriety of burdening our Sunday school literature with immature critical theories that are liable to mislead immature minds. It is my purpose in this paper to examine with some care the arguments which Prof. Willett puts forth against the genuineness of the book in the CHRISTIAN-EVANGELIST of Aug. 31.

Bro. Willett would have served the critical theory a good turn and added material strength to his position if he had mentioned a few well-authenticated archæological and historical facts which have been brought to light since the dates of the Schaff-Herzog Cyclopedia and the Pulpit Commentary that should reverse the opinion expressed in those works. Glittering generalities, however boldly put forth, scarcely meet the demands of the case. But attention must be given to the numbered items in Bro. Willett's article, which are alleged to "indicate a date subsequent to the Babylonian period."

1. This fact cuts no figure in the case, unless it be assumed that the Jews meant to throw doubt upon the genuineness of a book by placing it in the *Hagiographa*. Such a claim will scarcely be made, and this objection is without force

2. This criticism is characterized by two defects, either of which invalidates it: (a) No proof is given in support of the assertion that the book reveals limitations of the author's knowledge of things that, by hypothesis, he should have known if he wrote in Babylonia about 600 B. C. And even if Daniel wrote the book, and gives evidence that he did not have full knowledge of the geography and history of the country, it is no more than might be expected in a captive Hebrew from Palestine. If defective knowledge is sufficient ground for the impeachment of the genuineness of a document, there is perhaps not a history extant whose genuineness may not be impeached. (b) The objection fails to make it appear that it was necessary for Daniel to tell all he knew if he wrote the book. The document is very brief, and it is not in evidence that its purpose required any fuller historical information than it contains.

3. If I may be permitted, I would suggest that the present status of the matter hardly justifies the strong assertion that "the language of the book presents an unanswerable argument against the Babylonian hypothesis." The critics have by no means shown themselves to be infallible at this point. They formerly contended that the Aramaic of Ezra was more ancient than that of Daniel, but they have been utterly routed and driven from this position; and in view of this collapse they might well afford to be modest in urging their argument from the alleged recency of the language of Daniel. Especially should they be held in check at this point by the strong declaration of Dean Farrar, one of their own number, who says: "On this part of the subject there has been a great deal of rash, incompetent assertion." It is my firm belief that the argument from language is fully answered and utterly demolished in the introduction to the Book of Daniel in the Pulpit Commentary. It is very dangerous and fallacious to undertake to determine the date of an ancient document written in a dead language, only fragments of whose literature have come down to our day, from the presence of a few words that from known premises may seem to be recent. If there were no breaks in this ancient literature the seeming might be very different. It is well known that Spencer's "Faery Queen" and Shakespeare's "Midsummer Night's Dream" were written about the same time; and yet the language of the former is much more archaic than that of the latter; and if we had to judge from this fact alone, we would say that considerable time must have intervened between them.

4. How the apocalyptic elements in Daniel militate against its genuineness is not apparent. What was to hinder Daniel from writing in apocalyptic style?

5. The author's point of view could be the period of the Maccabean persecution and yet Daniel be the author, provided it be granted that he was inspired and had prophetic power. If he was possessed of these gifts he could write of the future as well as of the past. And here we encounter the original foundation of the opposition to the genuineness of the book. If Daniel wrote it, then he was an inspired prophet of God and could read the future. This consideration led Porphyry to make his attack upon the genuineness of the book.

But to construct a theory of interpretation as regards apocalyptic symbols, and make such theory the standard of determination as regards the date and authorship of an apocalyptic book, is a very bold not to say vicious method of procedure. Dogmatically interpreting rams and goats and "little horns," and then fixing dates of books to suit the interpretation, is liable to expose the interpreter to the danger of coming out at the little end of the horn! If the author of Daniel meant to designate Antiochus by the characteristics which he ascribes to Nebuchadnezzar, he was the prince of bunglers. The character attributed to the Babylonian king is altogether different from the character of Antiochus, and the deeds of the former are not the deeds of the latter.

I am aware that many critics have decided that Daniel did not write the book that bears his name; and I am also aware that in the main these same critics once decided that Moses could not have written the Pentateuch, on the alleged ground that the age of Moses was not a literature-making age. But the logic of events has shown that the critics were wrong about that, and if they were in error in that matter they may be in error as to the date and authorship of Daniel. Indeed, they have been shown to have been wrong in so many of their conclusions that one is justifiable in being a little chary about accepting their decisions at all times. It is to be presumed that they followed the same methods when they were led to positions that have been shown to be untenable that they followed when they reached the conclusion that Daniel is not genuine; and hence this conclusion may be taken with several grains of salt. It is well known that the critics go in gangs, generally following some ringleader on general propositions, though in details their language is a veritable Babel of confusion and contradiction.

Bro. Willett thinks that the position of those scholars who think that the book is an imposture and a fraud if Daniel did not write it is not well taken, and yet he says that a "large and increasing company of Christian scholars regard it as belonging to the class of works called 'pseudographs.'" Now, a "pseudograph" is defined to be a "false writing," and if a false writing is not a fraud, what is it? When Prof. Willett finds a writer using the "literary device" of putting his own language in the mouth of a well-known person who lived several centuries before him, and so doing it as to make the people of his own time and for centuries to come believe that the more ancient person actually used the language, he will have a case in point, and it will be a case of rank fraud! What reader of the Maccabean period or any other period prior to that of Porphyry ever considered Daniel a "pseudograph" with the origin of which the prophet had nothing to do?"

The reply to the argument based on the Savior's use of the book seems to me to indicate an inadequate conception of the case. Jesus was under no sort of necessity of contravening Jewish prejudice. By saying "the abomination of desolation spoken of in the Book of Daniel," he would have avoided both horns of the dilemma; he would have neither sanctioned the popular delusion that Daniel wrote the book, nor excited Jewish prejudice. His language is this: "When ye therefore shall see the abomination of desolation spoken of by Daniel the prophet," etc. Now Daniel the prophet spoke of the desolation referred to, or he did not. If so, then Daniel the prophet wrote the book. If not, then Christ said what is not true. And if the Master thought it unwise to disturb an error of long standing, it would probably be best for the critics to follow his example.

J. B. BRINEY.

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Think for Yourself; or, Sail Your Own Ship.

DEAR BRO. GARRISON:—The time was with me when I thought that if a man was a good man, an honest-hearted man, a Christian and a good scholar, or, I should say, well educated, that one could rely upon what he might say upon almost any subject; but when I became what I think I might call better informed, I found that that very class of men differed widely on subjects of vital importance, and by watching and posting up as best I could, for which I feel greatly indebted to the CHRISTIAN-EVANGELIST, I also found that men of said class often changed their views. So, the question presented itself: If I adopt ready-made conclusions in making up my mind, which man's must I take? Seeing that I cannot take them all, and having personal acquaintance with but few of them upon whom I must depend upon for help, my thought ran still further: If I make up my mind from ready-made conclusions, what shall I do should the man change his views who molded them and go off to mold after another pattern?

So, after much perplexity, I came to see that there was no way of knowing that I knew anything without bringing my own mind to bear upon the subject, and that I could not shift the personal responsibility; so I felt more sensibly the weight of responsibility resting

upon me individually. Since that time I have been reading closer and studying harder than formerly, by which I have also found that I have a personal or individual liberty as well as responsibility, and, as I cherish that liberty above price, I must allow others the same liberty—most of which I have learned from the CHRISTIAN-EVANGELIST. I confess, however, at one time I did feel a little panicky, lest the CHRISTIAN-EVANGELIST should topple over, as I imagined that I could see her running so close to *Higher Criticism* that her coach-wheels on that side were running with one-half the tire projecting over the precipice. But she passed over without any mishap, so far as I could see, and as I am a very small fellow I concluded that it must have all been in the imagination and have been drawing free and easy breaths ever since. So the apparition, if such I may term it, revealed to my mind at least two very important facts: First, we 'most always have to sail our mental ship with the wind dead ahead; second, he who wishes to make progress, reach the point or gain on each lay, must run with a close haul on his sheets, so close that the least variation of the wind will cause his sails to flap. Now there are a great many people in the world who do not know anything about sailing a ship. So, when they see one's ship flap a little, they think the man at the helm doesn't know how to man the ship and with deep solicitude attempt to hail the vessel: "Boat, ahoy! Say, you man at the helm; say you, fill your sails! fill your sails! Don't you see you are drifting? You will soon be over the falls of Higher Criticism!" But they don't mean any harm. Of course they don't. Still, one can't help that peculiar smile that will play around the corners of his mouth whom they hailed!

D. D. MCLEAN.

Bowling Green, Fla., Sept. 12.

Washington (D. C.) Letter.

The inspiration of the Jubilee Year was felt in the convention of Maryland, Deleware and the District of Columbia, held in Beaver Creek, Maryland, Oct. 12 to 14. There was great rejoicing over the fact that the churches of this co-operation have given for missions during the past year $44,058.66, an average of $12 per member. It is fair to state, however, that of this sum $19,000 was given by members of the Beaver Creek Church. This congregation worships in a building valued at $4,000, and contributes nineteen times as much for missions as for its own expenses. It can be imagined what delightful entertainment such a congregation would afford. It can safely be said that no Maryland convention ever before received such abundant hospitality. The 30 churches of this co-operation reported a membership of 3,661; additions, 435; contributed for Foreign Missions, $3,249; Home Missions, $16,727; state missions, $1,046; local missions, $2,155 and for all purposes. $69,235.51. The church property is valued at $209,750. Twenty-six Sunday-schools in the district reported 3,000 enrolled and a total offering of $2,537. During the year W. J. Wright had been sustained at the Third Church, Washington, and M. H. H. Lee at the Fulton Avenue Church, Baltimore. H. J. Dudley and D. M. Austin worked on the eastern shore of Maryland under the auspices of the board. W. F. Watkins had been employed four months as field evangelist. During the year six new houses of worship have been erected or secured. Seven young men had been educated by the assistance of a fund raised for this purpose. Three are now in college, and three are applying for assistance. The sum of $200 was raised at the convention for this fund. The addresses of A. McLean wrought all up to a high pitch of missionary zeal.

Preachers' Day proved especially interesting. The following program greatly pleased the large assembly: "Neglected Doctrines of the New Testament," P. A. Cave; "Review of Clark's 'Outlines of Christian Theology,'" E. B. Bagby; "Tolstoi: His Life and Teachings," Peter Ainslie; "The Pulpit Viewed from the Pew," H. D. Mentzel; "The Pew Viewed from the Pulpit," Robert Elmore; "Should the Church Recognize Christian Science?" W. J. Wright; "Weakness of the Disciples," H. J. Dudley; "Strength of the Disciples," D. M. Austin; "Geo. McDonald: Man and Christian Teacher," B. A. Abbott.

The C. W. B. M. sessions on Thursday were thought by many to be the best ever held. The improvement of our women, both in the participation in public services and in the success of their missionary work, shows a distinct advance from year to year.

The Sunday-school hour was much too short, and it was decided to give more time to this important department at our next convention. Ninth Street Sunday-school of Washington, D. C., secured the prize banner for maintaining the highest average during the year. The Christian Endeavor session on Friday evening brought this delightful convention to a fitting close.

A unique feature of this session was a contest by representatives of eight societies of Scripture recitations. The prize was won by Miss Lena Summy, of the H. St. Church, Washington. The state board was instructed to continue the work along the lines of last year, and to take under advisement the establishment of a college and the inauguration of a summer assembly on the ocean coast

EDWARD B. BAGBY.

The Descent of Christ from Abraham Through Joseph.

DEAR BRO. GARRISON:—With considerable interest I awaited the the answer of Bro. McGarvey to Bro. D. H. Bays, the latter asking in your issue of Aug. 10, the following: "Third. If you regard the two genealogies as in practical agreement, then how do you harmonize the doctrine of the literal descent of Christ from Abraham through the loins of Joseph as taught by both Matthew and Luke with the doctrine of the immaculate conception as taught by the same writers?" In your issue of Aug. 24, which reached me here in England on Sept. 7, Bro. McGarvey replies only to say that the Scripture does not say that Christ came through the loins of Joseph. The real point of Bro. Bays' question is missed by Bro. McGarvey. I venture, then, to enter the lists.

It has been a strange thing to many students that the Bible should give the genealogy from Joseph back to David, etc., when Joseph was not the father of Christ. Having traveled in Syria and Egypt, and being a keen observer of the customs of the people on which I have ventured to write and still venture to lecture, I was struck with the marriage arrangements. It is the rule to marry cousins—first cousins if possible. Owing to a man's right of preemption in this respect, the father of the girl will not give her to any but her cousin or cousins until they have refused her. Notwithstanding this close blood relationship I found the peoples both physically strong and intellectually fit. Having examined carefully the monuments of the East in the various European museums, on which customs of 4,000 years ago are engraved, and finding that almost the whole of these customs still exist in purely Eastern parts, I have no hesitation in concluding that marriage customs are as aged.

In Numbers 36 we find it clearly laid down that such were to be the marriages, namely, with cousins. In verses 10 and 11 we find the Lord commending the daugthers of Zelophehad from the fact that they had married the sons of their father's brother. Even earlier than this we find Abraham marrying his son Isaac to a cousin, and sending to Haran, hundreds of miles away, for this purpose. Esau grieved the heart of his father because he married not in the family, but to an outsider. Jacob was urged to marry a cousin, which he did. Now, with such a law, and with such precedents, we may rest assured, particularly as customs of the kind still survive in Syria, that Joseph and Mary were cousins. The genealogy of Joseph would be practically that of Mary. Mary would be the seed of David, and thus Christ was descended of the fleshly line of David.

It may be queried, "Why give the lineage of Joseph, when that of Mary is intended?" For the reason that the Bible, being an Eastern book on its human side, would speak as such, would give the male record, knowing that as Mary would be a cousin, it would be understood as hers also. Women in the East always hold a lowly place. The Bible would, therefore, naturally speak of the male side as it does in its doctrines. It says, "*He* that believeth," "*Him* that cometh," "Let *him* that is athirst," and a host of other similar things. We know the feminine is included. We should say, "Those who believe," "Those who come," "Let those who are athirst." The Bible, to speak to Easterns as it first did, must fall in with Eastern styles of literature. In fact, our Eastern would speak as Jesus did, and write as its writers have done, in style purely Eastern. Hence the genealogical tree of Jesus is given on Joseph's side rather than Mary's, for the sake of an etiquette which is Eastern, but its Eastern reader would know at once that righteous Joseph and Mary would marry, even as their righteous forefathers did—cousins. The Oriental reader would not in the least be troubled with a record which, after giving Joseph's pedigree, would wind up by saying he was not the actual father of Christ.

GEORGE RAPKIN.

Margate, England.

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Los Angeles Letter.

On Lord's day, Sept. 10, 1899, I began the tenth year of my ministry for the First Church of this city. Many and important changes have been made in that time. Our city has much more than doubled in population. The church has greatly grown in every way. 813 persons have been added to its membership in those nine years. Of the present membership only about twelve per cent. were in the church when I began work with them. They were then occupying about the handsomest house of worship in the Angel City. Now they possess one of the very finest and best located church edifices in Los Angeles, and exert a strong religious influence on our city. This church leads all the churches of the Pacific Coast in missionary work, and are easily the strongest congregation of the Disciples of Christ west of Denver, if indeed not west of Kansas City. We are united and peaceful, and our work prospers. It is a blessed thing to be permitted to work in such delightful fellowship.

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As I have entered upon my tenth year as pastor of this splendid church I can but remember that this is getting to be one of the long pastorates of our brotherhood. It is gratifying to note, however, that the number is yearly increasing, and to observe that long pastorates mean strong churches. There are evident advantages to a church in a long pastorate.

As I conceive, the New Testament churches, when once thoroughly established, were absolutely independent of outside help in preaching. Their eldership, which undoubtedly corresponds with our pastoral preachers, did the work of preaching and shepherding the flock. These relations were permanent, as I understand; for there is no hint in the New Testament that the apostolic churches called preachers yearly or even less frequently. A permanent or long-continued pastorate harmonizes with the New Testament idea of absolute church autonomy.

Then the long pastorate gives a church greater pormanence and stability in the minds of the public. It is a reflection on both the church and the preacher when pastoral relations must be severed every few months or every year. There is a dignity for both church and pastor in a long-extended pastorate.

Then the friction of constant changes and the heartaches attendant upon such changes is removed, and in such removal much danger is averted; for the spiritual life of many persons is always endangered by frequent changes of pastors. Then the much-dreaded vacancy in the pulpit is avoided. There is always a preacher with a message from God. Other advantages of the long pastorate are easily suggested.

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There are also great advantages to the preacher, not the least of which is that it compels him to study. No man in this intelligent age and country can long preach acceptably to a church without continuous and persistent study. The deadline has been marked when the preacher ceases to study. There is nothing that coerces study like the approach of next Sunday and no grist in the mill. Study is absolutely essential to mental growth. The long pastorate necessitates constant study.

It also supplies the preacher and his family with something of permanency in home life. Preachers and their families are unfortunately like other people in that they like a permanent abiding-place and find gypsy life exceedingly unpleasant. Why should a man, simply because he loves to preach the gospel, be compelled to always be a journeying from one church to another? Growing out of this permanency of home life is found the strength of affection for churches and church people. It is little less than cruelty to animals for the self-appointed resignation committee and a disgruntled minority in a church to compel the preacher and his family to break all their heart-attachments and move on to the next town to experience similar treatment. The continual marvel to me is that men do not leave the ministry when they have endured such treatment as this about a dozen times.

The long pastorate cements attachment to church people and links pastor and people with sacred bands. To bury their dead, baptize their children, marry their sons and daughters and sympathize with their affections is soon to endear a preacher to his people, and their attachment ought to be continued during the prosperity of a church. Then the permanency of a pastor enables a man to plan for the extension of Christianity and to execute his own plans. This often requires years for its accomplishment. Especially is this true in large cities. Without the supervision and oversight of the episcopacy we must lengthen our pastorate in cities if we are ever to make any great success in city evangelization, and that is the crying need of our brotherhood to-day.

The long pastorate with a reasonable salary gives the preacher an opportunity to save up a few dollars for a rainy day. When the small balance that even the most frugal preacher can save is consumed by the yearly move there is no chance to make provision for one's family and old age. To provide for them seems to be the first dictate of nature's law. It is seldom wise for a preacher to invest his spare money in a residence, as this is usually a poor investment, but there are always other good investments open to a preacher. The preacher has just as great a duty in providing for his family's education and training as other men, and he should be allowed to accumulate property for this purpose.

Taken altogether I think the idea of a long pastorate ought to be impressed upon our churches and preachers, and that both ought to take a just pride in establishing such permanent relations. A. C. SMITHER.

Los Angeles, Cal.

Mission Work in St. Louis.

To understand the work we have undertaken in this city under the auspices of our city mission board it is necessary to understand our present strength and our surroundings. In this city of now nearly three-quarters of a million souls we have thirteen congregations, twelve houses of worship and a total membership of but little over three thousand souls. Of the houses of worship four are but chapels, nine have a debt and but six sustain preaching without outside assistance. The weaker churches are the Carondelet, Lindenwood, Ellendale, Tuxedo, Fifth and the Second. A co-operation has been maintained between all of our churches in this city through the agency of our city mission board for some years and much assistance in this way has been rendered to various churches, but it has been manifest for sometime that our resources were inadequate to the growing interest of the cause in the city. We had weak churches that needed strengthening, missions that needed developing, and new doors constantly opening that needed entrance, but for all of these things we were not equal. We sorely needed a general evangelist for the city, but could not employ one.

This was our condition when a proposition from the A. C. M. S. came to us, offering to assist in the maintenance of an evangelist. A contract was soon signed, and after due care on the part of our city mission board, A. J. Marshall, of Onowa, Ia., was employed.

The next thing was the plan upon which he should work. The city mission board had for sometime held to the view that it would be unwise to continue the doctrine of expansion, for a season at least. The thing most needed was to strengthen some of our well-located weaker churches and mission points. And even in this that it would be best to take these places *seriatim*. Consequently, after due deliberation it was decided that Bro. Marshall should begin in Carondelet.

Carondelet is the southern point of St. Louis, and has a population of twenty to twenty-five thousand inhabitants, a large per cent. of whom are Americans and Protestants. In this district we had a few members as the result of a few feeble efforts by various persons to establish a Christian Church. Here Bro. Marshall found about three dozen persons, the remnant of a much larger number, who were willing to go to work. These Bro. Marshall set in order and since May 1st good progress has been made toward the establishment of a church. There have been numerous additions, greatly enlarged audiences at each service and the usual church activities inaugurated, so that on the whole the city mission board feels that commendable progress has been made.

One of the great wants of this congregation has been a suitable house in which to meet. Bro. Marshall has taken the matter in hand and this week a payment will be made on a good building that can be easily converted into a neat and commodious place of worship.

Just how long Bro. Marshall shall continue at this point cannot yet be determined, but as soon as the wants of the congregation can be otherwise provided for he will begin the reinforcement of some of the other weaker churches. In the meantime he has been extending his acquaintance with each of the congregations in the city and occasionally assisting with a visit, a sermon or a meeting. He assisted O. A. Bartholomew in a two weeks' meeting in the West End Church, during the summer, with excellent results, and to the delight and edification of the church. He is just now beginning a meeting with W. F. Hamann in the Fifth Church, which is also in the southern part of the city, but several miles north of the Carondelet Church.

On the whole, the city mission board is pleased with Bro. Marshall's ability, methods of work and present results. All that he has done has been done during the summer. The best season for results is now just approaching and he is planning for greater things for the Master.

The city mission board is also pleased with the timely and prompt assistance of the A. C. M. S., without the aid of which it could not have undertaken this great work in this great city. With great hopes of large results from this co-operative work, we remain sincerely yours,

W. W. HOPKINS, Sec.

A PECULIAR REMEDY

Something About the New Discovery for Curing Dyspepsia.

(*From Mich. Christian Advocate.*)

The Rev. F. I. Bell, a highly esteemed minister residing in Weedsport, Cayuga Co., N. Y., in a recent letter writes as follows: "There has never been anything that I have taken that has relieved the Dyspepsia from which I have suffered for ten years except the new remedy called Stuart's Dyspepsia Tablets. Since taking them I have had no distress at all after eating and again after long years can sleep well. Rev. F. I. Bell, Weedsport, N. Y., formerly Idalia, Colo."

Stuart's Dyspepsia Tablets is a remarkable remedy, not only because it is a certain cure for all forms of indigestion, but because it seems to act as thoroughly in old chronic cases of Dyspepsia as well as in mild attacks of Indigestion or biliousness. A person has dysyepsia simply because the stomach is overworked, all it wants is a harmless vegetable remedy to digest the food and thus give it the much needed rest.

This is the secret of the success of this peculiar remedy. No matter how weak or how much disordered the digestion may be, Stuart's Dyspepsia Tablets will digest the food whether the stomach works or not. New life and energy is given not only to the stomach but to every organ and nerve in the body.

A trial of this splendid medicine will convince the most skeptical that Dyspepsia and all stomach troubles can be cured. Send for little book on Stomach mailed free by addressing F. A. Stuart Co., Marshall, Mich. So popular has the remedy become that Stuart's Dyspepsia Tablets can now be obtained at any drug store at 50c. per package.

Jubilee Convention News

Chairman's Last Jubilee Call.

We are ready; let the 10,000 come! Make it 20,000 and you *double* our joy. The great chorus is a certain success; 500 have already enrolled, and if you want to be in the last hundred you had better send your name *at once* to J. H. Filmore, 119 N. 6th Street, and get song book and badge. Now we expect that a few Disciples will be prevented from coming, and so let those who come arrange to send and take back to them all of the convention possible. Arrange for a great convention rally for first Sunday after you return, order convention songs of Fillmore, and let reports be enthusiastic. See your editors before you leave and arrange to send back news by letter and by wire. Give out all the news now, and names of delegates when you start, and let the world know that this is a Christian convention.

One question of interest in the convention will be the place of the convention for 1900. Pittsburg will put in a strong plea. Kansas City and Washington, D. C., are in the minds of many. Have heard from Chicago and San Francisco on this question. Niagara Falls could entertain it well in October. What about Buffalo, St. Louis and Cleveland? Let no city have it that won't work for it and promise to care for it.

Minneapolis will come fifty strong, Attorney Geo. T. Halbert, chairman, to secure it for 1901. Shall it be settled two years ahead? What city bids against her?

A telephone message from Rains and McLean says: "The $150,000 for Foreign Missions reached; Home Society $96,000. We hope they'll raise it by Saturday night." Let the Lord be praised! We'll likely hold a thanksgiving service in Central and Richmond Street Sunday night. Why not everywhere?

The late comers to the Jubilee City are Pres. J. H. Hardin, Eureka, Ill.; Hiram VanKirk, Chicago; A. C. Smither and wife, California, and some one was here seeking quarters for 75 from Ironton, O.

At committee meeting Monday night it was decided that the headquarters of all our committees should keep with the convention, and so all will be moved to Music Hall on Monday morning.

W. A. Foster was added to the press committee. I'd like to whisper to you all that Bro. Foster is doing splended work and has made a host of friends here, and he has done it largely by preaching the old gospel.

A. M. HARVUOT.

Call for Jubilee Singers, No. 2.

The indications are that we will have a full grand chorus at the Jubilee Conventions. Already a large number of fine singers are registered. There is still room for at least 100 more, 600 in all. We want all those who sing at home to be in the chorus. It is necessary that names be sent now. Send names and part sung by each, and receive the music and badges. The singing will be glorious.

J. H. FILLMORE.
119 *W. 6th St., Cincinnati, O.*

Hiram at the Cincinnati Jubilee.

Arrangements have been made to hold the Hiram reunion and banquet during the Jubilee Convention at the Emery Hotel Tuesday, Oct. 17, at 9 P. M. Alumni, former students and all friends of the college are cordially invited. The Emery is conveniently located and will furnish an excellent *menu* at $1.00 per plate. The occasion will afford a rare opportunity to renew the dear old Hiram fellowship. Send your orders with cash before Oct. 16 to the Emery Hotel, Cincinnati, O.

B. S. DEAN,
Chairman of Committtee.
Hiram, O.

The Christian-Evangelist Special.

Arrangements have been completed for the CHRISTIAN-EVANGELIST Special, and our train will leave St. Louis Thursday morning, Oct. 12, at 9 A. M., after the arrival of all morning trains from the West. It is the intention not to make any stops en route to Cincinnati, except to take on passengers who may wish to join our party for the convention. The train will arrive in Cincinnati at 6 P. M., thus making the run a few minutes quicker than the celebrated "Knickerbocker Special"—the best regular train out of St. Louis to the East. We will go via the Big Four route and thus avoid the tunnel, and at the same time take advantage of the best service and equipment out of the city. In order to go with our party it is only necessary to ask the ticket agent from whom you purchase your ticket to make it read via the Big Four Route, as their regular ticket will be honored on this train. If you cannot go with our party you may be able to secure the same rates over this line by addressing our excursion manager, stating when you will want to go.

The best rate we have been able to secure from all points West of St. Louis is one and one-third fare for the round trip, EXCEPT that parties living within a radius of 150 miles of St. Louis will be able to DO BETTER than this by communicating with our excursion manager. The fare from St. Louis for the round trip is $9.

The hotel accommodations and reservations are the same as those announced elsewhere in this paper and heretofore, as having been arranged by the general committee for the West, except that we are able to make the reservations direct upon request. We would advise, however, that those not having already made reservations trust this matter to the Cincinnati committee, who will meet our train and assign our passengers to such quarters as suits best their convenience and their purses. The committee has made elaborate arrangements and is prepared to take care of all. Assignments will be made immediately upon arrival in the city, and comfortable and satisfactory quarters are to be had at prices ranging from 75 cents to $2 per day.

From the large number of applications already in hand we feel safe in announcing that this will be the largest and most representative party going from this city to the convention, and we take this means of thanking the brethren for the assistance they have given us in making this enterprise a success. As a compliment to those going with us, and inasmuch as our train will run on limited time without stops, the CHRISTIAN-EVANGELIST will serve noonday lunch at a mere nominal cost to all its passengers.

Any others wishing to join our party or seeking any further information should correspond at once with our excursion manager, Bro. Oreon E. Scott, 817 Chestnut St., St. Louis, Mo.

Christian Business Men's Conference.

We trust that hundreds of Christian business men will attend the Jubilee Convention, and all will remember their conference to be held at the Grand Hotel at eight o'clock Saturday evening, October 14th. Ex-Gov. Drake, of Iowa, will preside over this conference, which will be addressed by a number of our representative business men. Governor Bushnell, of Ohio, has been invited to deliver an address of welcome, and it is quite probable that he will be with us.

Brethren, lay aside your worldly cares and spend a week in Cincinnati, beginning October 12th.

S. M. COOPER.
Cincinnati, O.

The Call for the Needy.

We desire to earnestly join the call of the Board of Ministerial Relief for help. We should not allow the wounded soldiers of our Lord to be left in distress and neglect in this our Jubilee Year. If all our boards reach the amount that they have asked for, and the Board of Ministerial Relief is at the same time compelled to write to those who are dependent upon the checks received from its treasury that they are unable fo meet the appropriations, it would be a shame to us, and our Jubilee Convention would not be up to the fullness of joy when we remembered the suffering of those holy men.

Let the last offering of the year be one of sweetest love for the faith and hardihood of those whose lives have made possible the Jubilee Convention.

Let all remittances for Ministerial Relief be sent to Howard C. Cale, 120 E. Market St., Indianapolis, Ind. Don't wait for an offering to be taken in the church. Make it a personal offering to our aged and helpless soldiers.

BENJ. L. SMITH,
C. C. SMITH.

Past $150,000 for Foreign Missions!

On the 28th we received a check for $5,000 from a good friend of the work, Bro. Lathrop Cooley, of Cleveland, Ohio.; so that we are enabled at this date to report $151,600 for Foreign Missions, and we have one more day's receipts, which will certainly bring us $400. We are now expecting to report $152,000. We are sure the friends of world-wide missions will rejoice in this good report. This has been a glorious year indeed. We thank every one that has helped us. We are indebted specially to the Sunday-school superintendents, and to those who have helped us with their generous personal offerings. The work can now be enlarged. The gospel can be preached in all its fullness and power to the lost. Souls can be saved and our mission as a Christian people more and more fulfilled.

The Jubilee Convention will be a great convention. The reports will be the best in the history of our people.

A. MCLEAN,
F. M. RAINS.

THE JUBILEE SPECIAL

The Committee in charge of the arrangements for the "JUBILEE CONVENTION" have selected the B. & O. S-W. R. R. as the Official Route.

W. H. McCLAIN, Chairman.

National Jubilee Convention of the Christian Church, Cincinnati, Ohio, October 13th to 20th. ONE FARE for the round trip from all points on the line.

Delegates from MISSOURI and the WEST should see that their tickets read over the Baltimore & Ohio Southwestern Ry., St. Louis to Cincinnati.

Notes and News.

C. W. B. M., Attention!

Will each auxiliary that has lost a member by death the past year send or bring name to Jefferson City next week, that they may be remembered in memorial services?

ALICE WILLIAMS,
President Missouri C. W. B. M.

Mississippi.

The state missionary convention, which should have met at West Point, Sept. 12-15, was postponed until November 1-5. An excellent program has been arranged. Let every church in the state send delegates. All will be cordially welcomed and entertained. Send names to G. A. Macon or J. A. Stevens, West Point. L. E. MCKAY, Sec.

District Convention.

The semi-annual meeting of the 10th district Nebraska Missionary Society will convene with the Carpenter Church 15 miles southwest of Alliance in Box, Butte County, on Wednesday and Thursday the 18th and 19th of October, it is hoped there will be a good number of the brothers and sisters in attendance. Free entertainment for all who may come. Those coming from a distance will be met by some one of the brethren if they will drop a card to Bro. Chint Salenberger, stating when they will be there.

GEORGE LEAVITT, Pres.

A Temperance Resolution.

The civilized world is under the power of the gospel of Christ, more and more interested in questions of reform. The greatest of all questions of reform to-day is the suppression of the drink traffic.

All religious bodies are speaking out against the evil. It is meet that we do also. The resolutions passed by these religious bodies, in their conventions, conferences, etc., serve to show what the sentiment is, and also to create public sentiment.

Our Jubilee Convention ought to pass a resolution on this reform, and it ought to mean something. Nothing flabby or weak will do.

E. L. FRAZIER.

Oklahoma Territorial Convention.

The above-named convention met in Oklahoma City, Sept. 12, and continued three days. As I was there but one day I am perhaps not a very good judge of its proceedings. However, I will chronicle what I saw, or at least some things I saw; for I came, I saw, but did not conquer.

I suppose the attendance was good for Oklahoma, though of course not to be compared to attendance in the states. Of course, Bro. Dick T. Morgan was present and president. In fact, a convention in Oklahoma without Morgan would be like Hamlet with Hamlet left out.

The additions to the territorial force has changed wondrously in the last year. In fact, Bro. Morgan says it was almost a new convention. Among the new men of my acquaintance is Bro. A. B. Carpenter, from Missouri, now of Chandler, and Bro. H. W. Newby, from Denver, Col., now of Guthrie. The former made an address Wednesday evening, but I got in just in time to miss most of it, but from the applause I suppose the address was well received.

Bro. B. F. Clay made a talk after Bro. Carpenter that was simply grand. He was booked also for an address or sermon the last night, but I was compelled to leave at noon, and hence missed perhaps the best wine of the feast. However this may be, the address of Bro. H. W. Newby Wednesday night on "Our Jubilee Convention," was unique and, if n the best, was certainly one of the best of the convention.

Bro. J. M. Monroe, of El Reno, also made an address, but I failed to hear it. But as his theme was "Our Plea and the Times," and as Bro. Monroe is a workman, I am sure that the hearers did not overstate it when they (or some of them) said it was one of the best.

The sunrise prayer-meeting Thursday morning, though attended by few, especially by few preachers, was to me the most serious and spiritual meeting of the convention, so far as my observation went; and this brings up the somewhat antiquated question, "Are we a prayerless people?" If not, why were not more preachers in particular and others in general present at this meeting?

Nearly twenty years ago, while conducting a meeting in Boise county, Texas, the writer called down upon his own "defenseless head" this criticism: "He depends more on his logic than he does on his prayers." I am afraid the criticism was just, but enough of this for the present.

I have another short criticism, or word of caution rather, and I shall introduce it with a question: "Why is there so much levity, if not downright foolishness, in our conventions?" And to a full share of this I plead guilty.

Upon the whole, however, I believe that our Oklahoma convention will compare favorably with the many conventions I have attended in the states. Of course, we lack the McGarveys, and Garrisons, and Powers, and Tylers, *et al.*, but we are a feeble folk and have learned not to "despise the day of small things."

H. W. ROBERTSON.

Nordin, O. T., Sept. 19, 1899.

P. S.—In looking over this I notice I have unintentionally omitted the name of Bro. J. B. Bowen, of Oklahoma City, late of Texas, and also the name of Bro. Dubber, of Wichita. Both were at the convention, nor could we have gotten along very well without them.

H. W. R.

Large Gains for Church Extension!

We have the following encouraging gain for Church Extension the fourth week of September:

1899, receipts from individuals	$2,921.85
1898, " " "	871.05
Gain	$2,050.80
1899, receipts from 212 churches	$2,515.14
1898, " " 136 "	2,087.54
Gain	$ 427.60
Gain over same week last year	$ 2,478.40
Total receipts for September, 1899	$13,268.06
" " " " 1898	8,470.69
Gain over September, 1898	$ 4,757.37

Note the following encouraging facts:

1. Total new recipts for the year are over $47,000. This is a gain over last year of about $19,500.

2. There is now $207,000 in the Permanent Fund, in all departments. Churches and individuals will certainly send in $3,000 before we go to the Jubilee Convention.

3. We asked for $15,000 in the September offering and received $13,268, with only a few of the largest churches heard from.

4. We have gained 184 contributing churches during September and about 80 per cent. have reached their apportionment.

Will the preachers and elders please see to it that their church treasurers send in every dollar collected before the Jubilee Convention, if possible?

Let us praise God for this great increase. Send all remittances to

G. W. MUCKLEY, Cor. Sec.,
600 *Waterworks Bldg., Kansas City, Mo.*

25 CTS. PISO'S CURE FOR 25 CTS.
CURES WHERE ALL ELSE FAILS.
Best Cough Syrup. Tastes Good. Use in time. Sold by druggists.
CONSUMPTION

District Convention.

Our convention at Granger, Mo., will be held October 19-21; the church at Granger will give us free entertainment. The convention will be held in the new house of worship which they intend to dedicate on October 22nd. Two of our state evangelists will be there. It is expected that each church of the county will be represented in this convention by three or more delegates, and the elders and deacons of the various churches of the county are requested to be present, in addition to the delegates, and all persons interested in our work are earnestly solicited to attend and enjoy the meeting and help in the good work. The song service of the convention will be in charge of Prof. S. L. Stagner.

J. M. JAYNE, Pres. Co. Work.

SUBSCRIBERS' WANTS.

Miscellaneous wants and notices will be inserted in this department at the rate of two cents a word, each insertion, all words, large and small, to be counted, and two initials stand for one word. Please accompany notice with corresponding remittance, to save bookkeeping.

WANTED.—Address of Elder R. B. Knox or any member of his family. Address R. J. Deem, Jameson, Mo.

A WELL preserved copy of the Campbell and Rice Debate can be had from B. H. Lingenfeller, 1310 South 4th Street, Tacoma, Wash.

FOR SALE.—Orange, Lemon, Apricot, Olive and Prune orchards. Correspondence solicited. S. J. MILLER, Glendora Cal., Los Angeles Co.

WANTED.—An up-to-date shoemaker, for a city of 3,000, free rent, no opposition, a member of the Christian Church preferred. Write to box 113 Bethany, Mo. F. J. Stinson pastor Christian Church.

A MISSOURI HOME WANTED.—A young preacher of six years experience in the ministry wants a home in Missouri. Has served two years under the Board of the A. C. M. S.; four years pastoral work in Texas. Desires to purchase a home of from ten to thirty acres in central or south-central Missouri, convenient to some good town. Would like to locate convenient to town or country churches needing pastoral and evangelistic work. Brethren knowing of such a place will confer a favor by notifying me. My wife is a Missourian, and true Christian worker. We desire to locate permanently where we can build our home and do good service for the Master, whom we try to serve. References exchanged. Address, PERCY T. CARNES, Italy, Texas.

THE GOSPEL CALL
REVISED AND ENLARGED
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LESSONS IN SOUL-WINNING, by E. H. Keilar, is a work containing many valuable suggestions in soul winning, and will be very helpful to those who wish to aid the pastor in personal work. 184 pages. Cloth, 75 cents. Christian Publishing Co.

From the Iowa Secretary.

The books are closed, the convention is passed, and we are standing at the threshold of the new year. The last year was one of joyous service.

At times perplexing problems and the weight of responsibility almost overwhelmed me but, with the blessing of God and the co-operation of the brethren, we were enabled to close a successful year's work.

While last year was two months shorter than the previous one, it compares favorably with any year in the past in general results, and the retiring board has the satisfaction of knowing that it served the brotherhood of Iowa faithfully and well.

With the exception of the corresponding secretary we begin the new year with a new board, all of whom are well known in the Iowa work. Bro. A. M. Haggard, who for five years served as corresponding secretary, was elected president. A. E. Corey, the wide-awake pastor of the church at Oskaloosa, and one of the most promising young men in Iowa, was elected vice-president. Prof. W. A. Crusinbury, who has made practical church and Sunday-school work a study for years, was elected recording secretary, and J. B. Burton, a successful business man, and for several years a member of the state board, was elected treasurer. With such men for our standard-bearers we are assured in advance of a prosperous year's work. B. S. Denny was re-elected corresponding secretary.

We will not venture to make an estimate of our membership until the returns are all in, or until the minutes are in press. Last year, before the statistics were all in, our corresponding secretary estimated our membership at 56,000, but when the statistics were published the figures showed only 49,339. The strange thing about it is that we counted the estimates instead of the facts.

Our statistics will not be complete this year, but we believe that they will be more nearly so than ever before. The new board is planning aggressive work for the year.

E. A. Hastings, of Brandon, has been selected by the district board for evangelist for the southeast district. Bro. Hastings has been very successful in evangelistic work and knows the southeast district as well as any man in Iowa, and is sure to succeed.

J. B. Lucas, our superintendent of Christian Endervor, was with the new board at its first meeting the 18th inst., and outlined his work for the year. He will co-operate with the board and will strive to enlist the Endeavorers in the state work. Bro. Moore, our Bible-school superintendent, has been out of the state and we have not heard from him, but we all know Bro. Moore as a worker and leader, and we have no doubt about his ability to swing his department in line.

We have our stakes set for $5,000 from the churches and 5,000 souls for Christ this year. We want every true soldier of Christ to take his place on the firing line, for there remaineth yet much to possess.

OUR JUBILEE DELEGATION.

As yet we have been unable to secure a better rate than one fare from the Central Passenger Association and one and one-third fare from the Western Association. We are working for a better rate, and we believe that we will get it. On account of this we have not selected an official route. As soon as we can secure a satisfactory rate we will send circulars out over the state, so that the brethren will have ample time to make all necessary arrangements. In the meantime, let every one who intends going send their names to me at Des Moines and we will send you a bulletin of information.

B. S. DENNY, Cor. Sec.

"Every well man hath his ill day." When "a bit off" or when seriously ill you should take Hood's Sarsaparilla and get well.

Evangelistic.

IDAHO.

Star, Sept. 23.—I have recently baptized four persons here.—W. F. RYALS.

UTAH.

Salt Lake City, Sept. 26.—Eight added here last Sunday; seven by letter and one by baptism, 12 for September.—W. H. BAGBY.

KENTUCKY.

Athens, Sept. 25.—Twenty-two additions in a 14 days' meeting here; 19 baptisms.—R. H. LAMPKIN, pastor. Residence, Walnut Hill, Ky.

OKLAHOMA TERRITORY.

Luther, Sept. 26.—Dedicated church house here Sept. 24th. Meeting 10 days old with 13 additions. A. P Carpenter preaching.—Dr. J. A. PERISHO.

TENNESSEE.

Chattanooga, Sept. 28.—I have just closed a series of eight sermons at Sherman Heights Church; had eight baptisms. The cause is in finer condition in and around Chattanooga than ever before.—W. M. TAYLOR.

TEXAS.

Alvarado, Sept. 27.—Meeting closed Tuesday night the 19 inst., embracing first, second and third Sundays in September. Did not send for an evangelist, finding a debt of $700 to the Church Extension Board, but held the meeting with the home force and raised $100 for our debt. Had two baptisms.—THOS. G. NANCE.

IOWA.

Woodbine, Sept. 27.—Eight baptisms in a 14 days' meeting at this place.—C. L. PICKET, pastor.

Adel, Sept. 28.—I am in a meeting at Cunningham Schoolhouse, and will continue over Lord's day. Baptized four last Saturday; one received by letter.—C. W. YARD.

OHIO.

Bellaire, Sept. 29.—Five additions last Lord's day; four by baptism. During the pastor's leave of absence to attend the University of Indianapolis, W. L. Fisher, now assisting Bro. A. M. Harvuot, of the Central Church of Cincinnati, will act as pastor.—C. M. WATSON.

INDIANA.

Indianapolis, Sept. 23.—There were 38 additions in the meeting in Valma.—J. M. CANFIELD.

Wabash, Sept. 28.—I recently closed a two weeks' meeting with the church at Jamestown, Ohio, which resulted in adding 19 to the church. Bro. John C. Irvin has been called to the pastorate of the church.—L. L. CARPENTER.

KANSAS.

Chanute, Sept. 25.—We had one confession here yesterday. Audiences are growing and work moving along nicely. We papered the church last week and will make other improvements soon.—W. T. ADAMS.

Olathe, Sept. 25.—Closed a meeting last night at Stanley with 13 additions to the church. Bro. Eddy is the pastor at Stanley, and built up the work from its foundation. Work at Olathe prospers.—C. H. HILTON.

Stafford, Sept. 21.—Our meeting, which began Sept. 12, continues with increasing interest; nine added to date, seven confessions. The church has been awakened and we look for still grander results. My brother, C. D. Purlee, of Irving, Ill., is with me, doing the preaching; also Bro. Sutherland, of Orleans, Indiana, is visiting here for his health, and is helping in the meeting. We continue indefinitely.—ELLIS PURLEE, pastor.

ILLINOIS.

Walmut, Sept. 25.—J. E. Parker closed here with two confessions last night; 19 in all, one by letter.—WILL F. SHAW.

Blue Mound, Sept. 29.—Just clossed a meeting at Morgansville with 19 additions. Henry Laton, of Blue Mound, led the singing. Mrs. Crank is in a meeting at Blue Mound with brave forces.—CRANK AND LATON.

Ingraham.—Fifty six accessions in one week. I go next to Maxinkuckee, Ind Dedicate a church at Battle Ground, Ind., Oct. 8th. Until Oct. 7th address me Culver, Ind.

Ridge Farm, Sept. 27.—I closed my first meeting of the year last night at Maple Grove, Edgar County, with 20 additions. A baptistery was placed in the church at a cost of $25. Never has there been as good a meeting at Maple Grove in the history of the church as the one just closed.—C. H. BERRY, state evangelist.

Toluca.—Our meeting is 10 days old with 16 accessions; 13 baptisms.—S. S. LAPPIN, state evangelist.

SOME of the worst diseases scarcely give a sign until they strike their victim down. The terrible Bright's Disease may be growing for years and only show now and then by a backache or change of urine, by sallow face and failing appetite.

Dr. J. H. Mc Lean's Liver & Kidney Balm

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QUAKER VALLEY MFG. CO., 327 W. Harrison St., CHICAGO.

MISSOURI.

St. Louis.—First Christian Church, 13 additions.—F. O. FANNON.

St. Louis.—Fifth Church, four additions.—W. F. HAMANN.

Riggs, Sept. 26.—Our meeting here continues. Sixteen added to date.—T. L. NOBLITT.

Tuxedo, Sept. 25.—Three more accessions here yesterday.—D. N. GILLETT.

Kahoka, Sept. 25.—Two baptisms at Neeper, where I speak occasionally.—A. J. CARRICK.

Peaksville, Sept. 25.—Six additions in a 17 days' meeeing here; two baptisms.—A. J. CARRICK.

Tarkio, Sept. 25.—One addition here yesterday. I will preach each night this week for H. W. Cries in his big meeting at Linden.—A. R. HUNT.

St. Louis, Sept. 25.—Fourth Church. Four accessions yesterday; two by confession and two by statement.—E. T. MCFARLAND.

Rosendale, Sept. 26.—Began at James schoolhouse, Elbert, Col., Sept. 9, closed Sept. 21. Thirteen baptized, two reclaimed, organized congregation of 27 members.—W. A. CHAPMAN.

Barnard, Sept. 24.—Two additions at Palestine at regular appointment. We are now in a meeting at Salem, Nodway County, with 11 additions to date; nine confessions and two from other religious bodies. Also two by letter since last report.—T. E. BLANCHARD.

California, Sept. 25 —I filled my first regular appointment at Eldon, Miller County, yesterday. There were three additions at the morning service; one by confession, and one by confession at the evening service, making four in all. Will begin a meeting here soon.—C. C. HILL.

Columbia, Sept. 25.—I closed a 12 days' meeting last Friday with Oakland Church, Boone County. We had five additions, one of which was by letter, and we left the church in better condition, I preach for them one fourth time. I received a call to the Glasgow work for part time and began there on Sept. 24. The Glasgow Church has been without preaching for sometime, yet they manifest a willingness to work, and we are hopeful of success in due time.—K. W. WHITE.

Joplin, Sept. 26.—The writer assisted J. T. McGarvey, of Emerson, Marion County, in a two weeks' meeting ending Sept. 19. There were 17 additions. Nine were by conversion, four from other religious bodies, one by statement and three by restoration. During September we have received into the church here nine new members; one by restoration, two by confession and six by letter and statement. Six of these were received last Sunday.—W. F. TURNER.

Family Circle.

The Unbeliever.

He said there wasn't a God on high, he laughed
at the Christian's hope;
He looked at the stars in the dotted sky, at
the rock on the mountain slope—
The ponderous rock that jutted out, high over
the murmuring sea—
And he said that they were among the things
which merely happened to be:
It was "only a matter of cooling off and con-
densing that had brought
The systems, with their suns and worlds, to
perfection out of naught."

He spoke of the sun-kissed pagan's creed and
the god unto which he bowed;
He spoke of the drooping flower's need of the
mist from the passing cloud;
He spoke of the dumb brute's fear of death, of
the wild hind's mother love,
And he smiled at the claim that man draws
breath through the favor of One above;
He heard the bell as its echo spread on the
peace of the Sabbath morn;
He listened to what the preacher said, and he
turned away in scorn.

He stood by the bay as the tide came in; he
watched the billows that broke;
He saw the volcano across the plain, with its
summit wreathed in smoke:
"They were things that had come out of empty
space;" he could tell you how and why.
But a pallor spread over his baby's face, and
they said that the child would die!
Then the man who had scoffed fell down on his
knees; he still had a prayer to make:
"O God," he pleaded, "spare him, please!
God, spare him for Christ's sake!"

—*Chicago Times-Herald.*

The Parson's Story.

S. S. LAPPIN.

It was Saturday noon, and the preacher was tired. The week had been a busy one; two funerals and a wedding, besides numerous sick to visit. Friday morning had found him without sermons for the Lord's day, but by diligent effort they were prepared at last, and the preacher gave a great yawn of relief as he stretched his cramped limbs full length. What should he do for relaxation? Go fishing! Happy thought! Why, of course he would go fishing. In two minutes he was on the top of a step-ladder in the dark pantry feeling over the shelves for an empty baking-powder can. In the midst of his hopeful search the telephone bell gave an alarming ring; down he came and took his stand before the instrument, receiver to ear.

"Hello!"

"Yes, I'm the man you want."

"Well, let's see; I'm all tuckered out—been so busy"—and so on.

"Well, of course, if you can't get any one else I'll help you out the best I can."

"All right, count on me; good-bye."

"Got to address the Y. M. C. A. to-morrow," said the parson to his wife, resuming his search for a bait can. "But they'll have to put up with an off hand talk," he added, coming down, can in hand, "for I'm going a fishing now;" and he did.

Fifteen minutes with a spade in the back yard, resulting in a dozen delicious angle worms, five minutes more collecting tackle and tying it to bicycle, and the parson was rolling off up the river road to a rockbar two miles above, ransacking his fagged-out brain for a topic for the Y. M. C. A. talk. The matter bothered him no little, and when he pushed the hook through the wriggling worms, his mind was more on the talk than the sport in hand. Hooks all baited, line neatly coiled on the sand and the parson stepped back to make a throw, for he fished with a throw-line, fifty feet long; once, twice, thrice, the heavy slug of lead swung through the air and then went flying far out over the water.

"Ah, a fine throw, that!" thought this fisher of men at first, but his heart fell as he saw the whole tackle go whirling out after the weight, the nearest end stopping fifteen feet from the shore. There was nothing to say—nothing fitting for a preacher to say—and so he folded his arms and watched the new tackle float around downstream and dissappear with the current. Then he disconsolately mounted his wheel for the ride home; he had no fish, his bait was gone; worse than that, he had even lost his new tackle and missed a half day's sport, but he had a subject for the men's meeting next day. When the parson was introduced to the audience on the morrow he related the above experience to the evident amusement of all and went on to say:

"The trouble about the whole matter was that I was so busy with the future that I forgot to tie fast to anything on the shore. That little precaution would have saved me the disappointment, the fishing tackle and, may be, a nice string of fish. As I have studied it over since, in cooler moments, it has occurred to me that most of the mistakes I ever made were of about the same kind. Plans and schemes nearly always look plausible at first, but when unraveled by actual experiment they are often found to be loose at the inside end. Most of the failures men make result from just such small items of neglect. It isn't always foresight we lack; we often have too much of that, as in my case; it's in-thought we need, to figure out probable results from given beginnings. It is a seeming small matter to push the anchor overboard, but it is that, and that alone, that saves the vessel from being driven to destruction or drifting into unknown waters. We pride ourselves on independence, boys, but after all it's a good thing to be tied to something. There is a courage that is foolish and disastrous. This thing of casting forth life's most promising venture without first having made fast the moorings, is a mistake to be made once, and vainely repented of in bitterness and tears ever afterward.

"For instance, honesty is a good thing to tie to. It's a rare article these days, the genuine old standard variety. There are a good many imitations almost as good as the real article, but they are all shaky and uncertain. The unthinking may be easily duped into adopting an uncertain standard, but no man can be relied upon whose integrity may not be labeled 'Simon Pure.' The philosophy of the old saw,

'It is a sin to steal a pin,
It is a greater to steal a tater,'

has become so popular that a good many people are satisfied as long as they keep out of the 'tater' pile. It is urged that success demands trickery. In the first place, that's an *inconsistent lie*, for whatever demands trickery is not true success. In the second place, if worldly success *does* require dishonesty, it is still an easy matter for a sensible man to choose, for the most successful man in the world is the one who runs the gauntlet of sin on this old earth and keeps his honor untarnished.

"The church and its services is another mighty good hitchingpost for a fractious young fellow. Of course, it's easy to argue that a man can be honest without joining church, and that religion doesn't consist in church-going, but after all there are few, very few, who stay away from church and stick to God and righteousness. We need the ballast we take on at regular Sunday services. There are places where we can find better entertainment, or keener amusement, but there is no place under heaven where we can find spiritual food and drink for the inner man. You can easily test the value of church attendance and membership by taking a look at society. Note how few of the criminal, the wicked and the worldly are, or ever have been, regular attendants at divine worship. Then note how few of the good and true and useful do not draw their inspiration and strength from their communion with God, kept up through the church. As at present constituted, the church has weaknesses; division in the ranks and a sprinkling of the unregenerate in the membership are not to be denied, but it would be hard to find any other institution among men that you could as safely tie to.

"The aforementioned things make excellent and trustworthy moorings, but there is another that is most essential, and that combines the strength of all. It is the old-fashioned idea of God. We used to be told of the 'good man' and the 'bad man' when our childish minds could not grasp the meaning of the more dignified terms, and simple as it was, I notice that somehow the further we get away from that plain theology the more liable we are to become crooked and uncertain in conduct. Some people of our day have outgrown the biblical idea that there is a good God and that man is responsible to him. Now I shall not argue the matter at all; every man must argue it for himself before the tribunal of his own reason. What I want to emphasize is that it's a dangerous thing to cut loose from God—dangerous even for the life that now is. Take a look at those who have discarded the doctrine. Are they good? Are they benevolent? Are they sympathetic? Did they not first of all get worldly or mean and then deny God to bolster up their inconsistent lives? Modern belief is a good example of evolution. The theory of a godless universe is usually evolved out of a godless life; the belief that there is no hell arises from a soul that shuts its eyes as it stands on the seething brink; the denial that there is a heaven finds root in a character that is hopelessly shut out if there should be a land of joy beyond. The old plan was to shape the life to suit God, but the new one shapes the idea of God to accommodate the life, and the old one is the best. Young man, tie to God. Sail out, then, fearlessly on the bounding waves, for you are anchored to the immovable; but try it alone at your peril. Without him you'll drift and drift till even your compass will get frisky and point all sorts of ways; every gale will strike you broadside and drive you helpless before it, till at last, provisions exhausted, decks storm-swept and cargo washed overboard, you will bring up at the wrong port, without a log-book to tell of your voyage.

"Young men, tie to these things. But

you want to be free. All right, the only way to be free is to be tied to something solid; you're free then—free from danger and disaster of every kind. The veriest slave on earth is one who is so fearlessly free as to sever his connection with these eternal stays, and drift out before the deceptive breeze of worldly ambition, and down the merciless current of public opinion, helpless and alone!"

The boys were all well pleased with the parson's talk.

Friendship.

What makes this life worth living but the friend
Who sees as we see, knows our hearts, and speaks
In words the heart can understand? A friend
Is God's best gift to us on earth; a type
Of his own love for us. A landscape dark
On life's horizon is a background toned
To add a beauty to the face that smiles
In sypathy. The brightest gleams ahead
Of coveted success can never dim
The joy that shines from out a true friend's eyes.
What makes this life worth living but the friend
Who feels our wishes as his own, who dares
To fight for us and never tells how long
The struggle was, or hard, but is content
In our success. How friendship makes the heart
Of lonely sorrow warm, and lifts the sad,
Forgetting eyelids till glance meets with glance,
And love is born again! 'Tis night, and yet
My friend is not asleep. He thinks of me.
'Tis dawn, and love's new day begins untired.
The sultry noon oppresses not the heart,
And with the dusk love rests with us in peace.

—*Prof. Henry Nelson Bullard, in the Herald and Presbyter.*

Riverside Musings.

METTIE CRANE NEWTON.

"We should worship God only through the Word."

It would seem that the author of the above sentiment had never beheld the works of the great divine Artist in nature, or was capable of comprehending and worshiping him only in his humanity.

When Jesus went away he sent the Comforter, which is the divine Spirit or heavenly Essence pervading the universe.

"What but *God*
Pervades, adjusts and agitates the whole?"

If we are not spiritually deaf and blind and devoid of sensibility, we may see him, hear him, feel his presence and life everywhere. When we read the grand epics of Milton, the stirring dramas of Shakespeare, the songs of Israel's psalmist, we are drawn in spirit toward the makers of these monumental works. Deeper and higher are the emotions inspired by the works of the Master Hand! Is this "romantic sentiment," as it has been termed? Nay, it is the glad, solemn, reverent worship of the soul that recognizes its Master and goes forth to meet him. It is the union of the infinite and the finite.

As I look upon the scene before me, this ideal autumnal morning, I murmur softly John Milton's exquiste lines:

"My heart which, by a secret harmony,
Still moves with thine, joined in
Connection sweet."

So does my heart move in silent, sweet accord with the great Spirit of Nature, that speaks in the whispering winds and murmuring streams; pulsates in every leaf and flower, and crowns the mountains and hills with majesty and glory.

So, too, may we see God in his greatest work—man. There is a spark of divinity in every human soul. In proportion as this is developed does man become like his Maker. It was said of Saint Ignatius that he carried God in his heart.

John, transfigured by the love of God, became the "beloved disciple." His writings, animated by the spirit of love, appeal to every reader and inspire one with something of the reverence given to Divinity.

Do not "our hearts burn within us" when we are in the presence of saintly people, as though we were in the immediate presence of God.

I have listened to sermons by ministers, whose hearts Deity was enthroned, that so elevating to the soul that I have involuntarily exclaimed, as "rapt to the highest heaven." I passed slowly from the church: "I have seen God?"

Thus I think it not sacrilege, neither is it polytheism nor pantheism nor any other heterodox "ism" to revere and worship the God in nature and in human life. He is the "God of the quiet hour in the upper room." He is the God of Gethsemane and Calvary, and the God of the "Word." This realization of the Universal Presence brings one into intimate communion with God and is the breath of heaven to the soul. It gives gladness to the heart, buoyance to the spirit, serenity amid trials, heroism amid dangers and is the very "rest of God."

Moreover, it is the vital virtue of real, practical religion, inciting to work as well as worship; *doing* as well as *being*, and helping us onward and upward to a higher Christian life.

Oh, I clasp my Bible reverently and look upward in thankfulness for the revelation therein of the infinite God who manifests himself in manifold ways for our happiness, our spiritual good and enlightenment, and these lines of the poet come to my mind and into my soul with the brightness of the rising day:

"Tune your ears
To all the wordless music of the stars
And to the voice of nature, and your hearts
Shall turn to truth and goodness as the plant
Turns to the sun. A thousand unseen hands
Reach down to help you to their peace-crowned heights,
And all the forces of the earth and sky
Shall fortify your strength."

Riverside Park, N. Y. City, Sept. 1899.

GOLD DUST
The Best
Washing Powder.
Cleans Everything from Cellar to Garret.

That Missing Link.

JAMES SMALL.

I have read somewhere, I cannot now tell where, that Charles Darwin wrote to a friend who had asked him concerning an immortal life, saying that he had not time to study that question, he was too busy with this world to trouble himself about the evidences there are for another. But so far as he could see it had never been revealed, and it was still an open question as to whether man survived physical death or not. In this day and age many are like Darwin, looking down so constantly that they fail to look up, and forget what manner of men they are. Since my boyhood I have read about the great scientists looking for the missing link. For many years I did not know what the missing link was. At last I found that it was a supposed organism that linked us to the underworld, a link that linked us with the worm or the brute. Scientists may find this link. I do not say they will not, it is really their business to find it if they can. But in the meantime let us look at the link at the other end, that is not missing. I would rather lift my eyes to the top link than pain them looking for the bottom one.

THE MISSING LINK? Blessed be God, the link at the other end is not missing, the glorified Jesus, the blessed Christ, that golden link that links us to the upper universe, the spiritual, the celestial, the divine and the eternal.

This world is poor from shore to shore,
And like a baseless vision,
Its lofty towers and golden ore,
Its crowns and gems are vain and poor;
There's nothing rich but heaven.

Columbus, Ind.

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He Careth For Us.

A. R. ADAMS.

The God who marks the sparrow's fall,
And clothes the lily of the field,
Will care for those who trust in him
And to his tender pleadings yield.
He feels our sorrows and our cares,
He knows our needs and will supply
Our every want with lavis hand,
If in his promise we rely.

Blandinsville, Ill.

Moral Progress.

W. J. BURNER.

The moral progress of humanity is the discovery of new sins. A forward step means that something which the average piety and morality of the age considers innocent shall be proven to be guilty. The average man hates the unusually good as much as he does the unusually evil, and the attitude of an ecclesiastical institution is usually, perhaps always, that of the average man.

Progress depends upon those heroic souls who do not allow the majority to think for them. These are few. The continuity of social institutions requires that they should be. A world of reformers or prophets would not prosper. The conversatism of society mercilessly discriminates between the true and the false prophet, and the pain caused to the former is more than compensated for by the destruction of the latter. The moral world in which we live is contented with itself. Most Christians believe that a large measure of material comfort is the chief object of existence and are opposed to any and all teaching that cannot be harmonized with their practical creed.

Theoretically we acknowledge that we are sinners; practically we resist attempts to show us our sins. We are no better than we are because we do not want to be any better.

The state of feeling, the mental outfit, the aggregate of sentiments, desires and fears, proper to the time when men were formed in small groups and fiercely battled with other groups for a chance to live, was not adapted to the later stage when kinship included and bound together a larger number of people. The law of the Hebrews commanded them to love their Hebrew neighbors as themselves. The learning of this lesson was but a preliminary to the larger duty of regarding all men as our neighbors. We assent to this duty, because Jesus said so. The feeling of brotherhood comes but slowly. We are theologically correct and mentally apathetic.

It is safe to denounce the sin of liquor-selling, because the average Christian does not run a saloon. It is unsafe to impress upon him the duty of saving the heathen, because his standard of material comfort is of more importance to him than the salvation of an African tribe. The ordinary Christian does not desire very greatly the salvation of anybody. He does not have a decided, positive feeling of the sinfulness of sin, though he has of the sinfulness of certain sins. He is not sanctified to the most pressing needs of the present age.

The world of to-morrow will require a Christian who not only believes, but feels with something like Pauline or Lutheran or Christlike intensity that whatever diminishes the sum of the vital powers in the individual without a compensating benefit to society is immoral; that one of the first duties of a man or a woman is to be a good animal; that the expenditure of mental ability in the luxury of culture and the expenditure of money in the luxury of taste are not Christlike; that he is brother to the lowest. Before mankind can become a universal brotherhood man must become a universal brother.

Irvington, Ind.

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Have You Bladder or Uric Acid Trouble?

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People are apt to believe that kidney disease is a rather rare disease, but statistics have proven that it is a most common trouble.

And the proof of this is that most diseases, perhaps 85 per cent., are caused in the beginning by disorders of the kidneys.

BECAUSE they fail to filter your blood.

Your other organs may need care—but your kidneys most, because they do most.

If you are sick, begin doctoring your kidneys, because as soon as they are well they will help all the other organs to health.

When your kidneys are not doing their work some of the symptoms which prove it to you are pain or dull ache in the back, rhumatic pains, sciatica, sediment in the urine, scanty supply, scalding irritation in passing it, obliged to go often during the day and to get up many times during the night; uric acid, sleeplessness, nervous irritability, sallow, unhealthy complexion, puffy or dark circles under the eyes loss of energy and ambition.

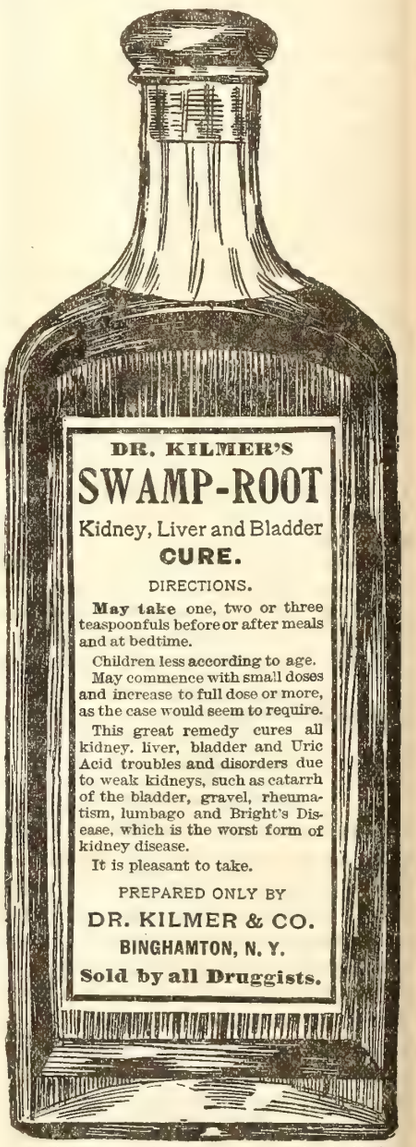
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The great discovery, Swamp-Root, is so remarkably successful that our readers are advised to write for a free sample bottle, and to be sure and mention reading this generous offer in the St. Louis CHRISTIAN-EVANGELIST when sending their addresses to Dr. Killmer & Co., Binghamton, N. Y.



One-half the 50 ct. size—one-quarter the $1 00 size.

If you are already convinced that Swamp-Root is what you need, you can purchase the regular fifty-cent and one dollar size bottles at drugstores. Don't make any mistake, but remember the name, Swamp-Root, Dr. Kilmer's Swamp-Root.

To Dr. Johnson belongs "A good hater," and to MacIntosh, in 1801, the phrase, often attributed to John Randolph, "Wise and masterly inactivity."

"First in war, first in peace and first in the hearts of his fellowcitizens" (not his countrymen) appeared in the resolutions presented to the House of Representatives in December, 1899, by General Henry Lee.

With The Children.

CONDUCTED BY
J. BRECKENRIDGE ELLIS, PLATTSBURG, MO.

The Red Box Clew—II.

One cold winter night in St. Louis, when the snow lay fair and pure upon the city, the doorbell of a certain house on Washington Avenue was rung again and again. It was about 11 o'clock, and the family, which consisted of a widower, his maiden sister and a housekeeper, who had long been in the family, had all retired to rest. As the bell rang more urgently, Mr. West was awakened. Hurriedly dressing he descended to the hall, lit the gas and opened the door. The street was very bright in its white cover, upon which the moonlight sparkled. Yet, as the old gentleman strained his eyes he could see no one in all the street. As he stared in wonder, a faint cry arose from the step. He started back with an exclamation. And that was the first time he ever saw Frank Douglas. And she was not Frank Douglas then, but just a baby, without a name, without a home and, as far he knew, without parents. She lay rolled up in some thin material, and when this was removed by the gentle hands of Miss West, the waif appeared in a long white gown, with no name nor mark upon it. She was about a year old with large blue eyes and golden hair that curled all over the little head. Such a pretty child—and so helpless and appealing, clinging to the old maiden sister as if she recognized in her a sister soul! And there was never a doubt expressed as to whether it would be best to keep the child which had fallen upon their doorstep, as pure and white and almost as cold as the other snowflakes. Miss West pressed the brown curles to her white hair—this was a few days later—and said, "Let us call her Frank Douglas." Now, many years ago, when war was being waged between the North and South, and when Miss West had brown curls of her own, and sweet, fair thoughts that go with brown curls, she was engaged to be married. And his name was Frank Douglas. And she saw him march away one bright morning while the band was playing and flags were flying—such pretty flags, and not at all like flags you see anywhere in these days. It was good to live in those times and hear "Dixie," and know that it meant something more than superfluous breath blown away through musical instruments. And it was good to die in the front rank, feeling that no man could give more for his country while the band still played Dixie and brought to the memory of the dying soldier a sweetheart's proud smile. Many fell with him and his regiment was routed. And at night trenches were dug and men who did not wear grey reverently buried the fallen souldiers who had ceased to be "the enemy." So the maiden in Kentucky learned the truth from one who had seen Frank killed, and she recovered from her long and dangerous illness and lived to be a gentle, sympathetic friend to those who sorrowed. So, when she said, "Let us call her Frank Douglas," her brother kissed her and the baby was named.

Mr. West had no children of his own and he lost his heart to the little stranger. She grew up with laughter and song, bringing life to the darkest corners of the splendid house. And when she wished to please Miss West she would climb into her lap and stroke her white hair and ask to be told about Frank Douglas, for whom she had been named—the man who was the bravest man and the handsomest and the kindest that had ever lived. One night the prayer of the brave Kentucky maiden was answered. When they called her in the morning she did not reply. She had gone to the glorious reunion of the soldiers of the cross. The little child found the house lonely after that till school days came. The housekeeper had gone away and her place had been taken by a man who could cook and who did not like children. There was no more playing at housekeeping in the kitchen for Frank. When she came home from school Mr. West would greet her kindly, then continue his literary work, which consisted in the preparation of a new Latin grammar. She was very proud when she could help him, and in sorting his pages and classifying his work a knowledge of Latin words began to come to her. It never occurred to Mr. West that the girl would get lonely without companions of her own age. She scarcely knew if she was lonely or not, for the school absorbed nearly all her time, and her day dreams were devoted to another subject.

Perhaps a day did not pass after she became ten or eleven years old without some thoughts given to her parents. Was her mother living? Had she a father somewhere in the world? And if both were dead, what kind of people had they been? Was it cruelty that had led them to expose her upon the doorstep in the dead of winter? And why had they selected the home of Mr. West? If they were living, did they know of her? Perhaps she met them in the street; perhaps they sprang behind corners as she approached. Sometimes she fancied a woman was dogging her footsteps, that she had seen a white face vanish in the throng as she suddenly turned. Sometimes she built up a romance of an abduction; she had been stolen from a magnificent home by a wicked nurse, and her rich parents were traveling all over the world searching for their little darling. Again she would picture to herself a mother, driven by dire poverty, to trust her to strangers till she could make enough for her support. And then she would whisper, "Oh, mother, mother! come to me *now*," and her eyes would be wet with tears. Of course, she loved Mr. West, who was educating her and dressing her so well, but she never felt completely at home with him any more than she did with his Latin grammar. She was a little afraid of both; and she could not think of them apart. When the old gentleman was visited by an exceptional mood of tenderness, he would take her on his knee and say, "Now, Frank, have you forgotten how to conjugate *Amo?*" Or, "Well, my dear, give us *bonus, bona, bonum.*" And he would pat her head and set her down, saying, "That's good! You'll reach the fourth conjugation in a short time." Whenever he wished to be especially complimentary he would hold out hopes of soon reaching the fourth conjugation.

The only visitor at this mansion was another old gentleman, who had been a schoolmate of Mr. West. It was a minister, whom all called "Brother Wilton," except Mr. West. Mr. West called him "Jack," which sounded strange. Brother Wilton was an old bachelor, who lived in a lodging house and preached in four small towns not far from the city. Once he took Frank with him to one of his appointments. That was a wonderful trip on the train, with a big dinner at a farm house and a walk through the woods in the afternoon. And Brother Wilton seated himself on an old stone wall—nobody knew how it got lost among the oaks and hazel bushes—and, drawing Frank to his side, talked and talked about something the girl had never heard much about. And he gave her a book to read, in which he had marked many verses. Not many weeks after that journey, Frank said suddenly to her patron, "Mr. West, I would like to be a Christian?"

"A what?" demanded Mr. West, who had not heard her last word, and who looked as if he was wondering what declension it was in. Frank repeated her wish. "Oh," said the old gentleman, laying down his manuscript; "yes—well—my sister was. I think it a good plan, my dear."

"Mr. West, are you a Christian?"

"I? No; not yet. Jack is always after me. But who knows some day what I shall be? Yes, I shall be glad for you to be a—to be one, my dear. Come here and let's have something in adjectives of the third declension—anything will do." And when she had finished he said gravely, "What a little woman you are growing to be, Frank! I shall soon have a young lady in the house. I am very glad for you to be a—a Christian. My dear, in a very short time you will be at the fourth conjugation!"

When the grammar was finished—Frank was then thirteen—Mr. West insisted on sharing his honor with her, because, he declared, she had helped him so materially. The title page bore the inscription: "New Latin Grammar. By T. S. West and Frank Douglas." He sent it forth to a Boston publisher, full of confidence. He did not live to receive the letter of rejection. He died as unexpectedly as his sister had died. Brother Wilton took Frank to his lodging house. As soon as she recovered from the shock of her patron's death, she learned that all of Mr. West's property went to a brother in California, who had been estranged from his brother and sister many years. Frank did not own anything, for the grammarian had neglected to make a will, and Frank had not been formally adopted. The California brother came on to St. Louis, but was perfectly unmoved by Brother Wilton's appeal. He allowed to the child her personal property, which consisted of an extensive wardrobe and a few keepsakes. To this the new heir added (not without a sarcastic smile) the manuscript of the new Latin grammar, which came back in due time from Boston. And now the child wondered if her parents would not come forward and claim her. She knew Brother Wilton was a poor man, who was obliged to deny himself in paying her board. But had the minister been wealthy, her spirit of independence would have prevented her from remaining contentedly at his charge. About two months after the death of Mr. West Brother Wilton, in answer to her earnest entreaties, promised to look about and try to find some place for her where she could earn her own support.

Sunday School.

HERBERT L. WILLETT.

THE JEWS SAVED BY ESTHER'S PLEA.*

There is perhaps no story in the world's literature that is more full of the dramatic element than the Book of Esther. The rapid succession of events, each happening just at the proper time, resulting in a series of surprises and vindications such as are rarely found, even in fiction, make the book one of surprising interest to the reader. There is a poetic justice in the outcome of events which cannot fail to please the type of mind that desires to see things set right in the end. The rapidity with which the downfall of Haman was accomplished by events which he could not possibly foresee and into which his pride led him to walk with the confident expectation that he was the master of his own fortunes, is perhaps almost without parallel in the stories even of Oriental courts. Mordecai, the quiet and despised Jew, is raised to the same eminence as that formerly occupied by Haman, only with the assurance left on the mind of the reader that he will be able to hold it with a firmer grasp than that enjoyed by his predecessor. The picture of a Jew rising to the highest place in the councils of a great monarch is not solitary in the Book of Esther. Similar had been the fortunes of Joseph at the court of the Pharaohs, and of Moses in a later day, as well as of Daniel in Babylon, and instances of a similar character in modern history have been conspicuous. The Jew, though he has been frequently hated and persecuted, has at the same time, by his qualities of perseverance and sagacity, won the admiration of unprejudiced humanity and displayed those qualities of executive ability which have given him a right to a foremost place, not only in the commercial world, but in the sphere of literature and statesmanship as well.

This lesson illustrates forcibly the thought that "the evil that men do lives after them." Here was a situation which called for the greatest anxiety on the part of Mordecai and Esther, the two persons who alone possessed the ability to safeguard the interests of their race. Haman was dead, hanged on the same gallows which he had prepared for Mordecai. There was nothing, therefore, left to fear from him; and still his hand seemed stretched from the grave in menace of the lives and fortunes of that whole race which he had doomed to extinction as the satisfaction of his vengeance against one of its representatives. How often is this the case in life! It is not alone that which a man does in the circle of his own acquaintance and in his own lifetime which works for evil, but frequently a line of unrighteous conduct sets in motion influences which are far-reaching, both in territorial extent and in point of time. No man can measure the outgo of his own life, either for good or for evil. No man lives to himself; no man dies to himself. We are part of a composite organism called society, and it is impossible for any one of us to live a strictly individual life. Even the man who shuts himself away from his fellows has by that very action sent out influences of an unbrotherly and unsocial character which contribute in their measure to the unhappiness of the world. That power which he might have used for good he has withheld, even if he has not done positive injury. Even our thoughts of others are freighted with good or ill to them. One does not need actively to injure his fellowmen. He can produce almost as great results by constant evil thoughts that go out in lines which neither he nor others understand, and yet which tear away from the life fabric of the men and women about him of whom he thinks evil. There is no life that is without its influence upon all other lives; and this our science and psychology are teaching us daily.

It is, therefore, necessary for Esther and Mordecai to mend the evil which Haman had wrought by his vindictive decree. They went accordingly to the king with their petition that he would reverse the edict which Haman had promulgated by his authority. Modecai's presence is not mentioned in the first instance, but it is apparent from the words later on that he was with Esther at the time. They were received favorably, as Esther had been when she went first to her royal master with her petition for her own life. But the king assured them that he was unable to do anything in the way of reversing the royal edict, since that was contrary to the customs of the kingdom. He had no suggestions to make further than to give them permission to do what they could in his name, and he left it to them to devise what methods they might for the safety of their people. This seems to have been all that Mordecai desired. He was a man of resources and instantly set to work to counteract the effect of Haman's policy. It was already the third month and no time was to be lost, though it was not until the close of the year that the decree was to take effect. Word was instantly sent to all the provinces giving the Jews the privilege of assembling, arming themselves and resisting the exeution of the former edict. Those swift steeds which constituted the means for transporting the royal messages along the highways, which were the wonder of the world even in that early age, were the means by which Mordecai achieved the early reversal of feeling on the part of his people. Full permission was given them to use their power in self-defence. It appeaes that the Jewish people had made a favorable impression upon their fellow-countrymen and probably nothing but the hatred of Haman could have stirred up any feeling of antagonism to them. This friendliness appears in the favor with which Mordecai was received as he went forth from the palace clothed in the gorgeous insignia of his office. There was probably an air of romantic glamour about him, owing to the course of recent events. It was enough that any man should be the favorite of the king to insure him popularity with the multitude, but when that favorite had come to his power by a series of dramatic events which seemed to select him from comparative obscurity and lift him to the highest pinnacle of power, the public interest was raised to a high pitch. The former decree had been received with silence and apprehension in the city. This one was hailed with rejoicing everywhere. The Jews themselves used the occasion for feasting and merry-making throughout the kingdom, and upon the facts of this memorable occasion it was said the feast of Purim was fonnded. The effect of these events was further seen in the adoption of Judaism by many of the people of the kingdom. They felt that the poetic justice which had been done a scattered and disesteemed people was proof of a divine force in their lives, a kindly providence watching over their interests which made it worth while to be identified with them.

The book closes with the execution of the second decree and the defence which the Jewish people made of their lives and their property. If there appears to be an unnecessary element of satisfaction on the part of the writer in his description of the number slain by the Jewish people or his statements regarding Esther's desire to see justice done even to a greater extent than was at first planned, it must be set down to the Jewish feeling of resentment which was the result of centuries of oppression at the hands of other nations, and which unfortunately has been perpetuated to too great an extent in the centurtes and among nations in which Christianity was supposed to be the dominant element. We are evidently not yet out of the circle of that narrowness and race prejudice which condemns the Jew to social ostracism and judicial injustice. But we may believe that when the Christian spirit has had opportunity to manifest itself more fully, there will be the recognition of his true place in history and an appreciation of the immeasurable contributions which he has made to the world's life and thought, the greatest of which on the side of the flesh was the gift through a long line of ancestry of that supreme life which is the expression of God in terms of humanity and the realization of the highest ideal of the children of men.

The University of Chicago.

*Sunday-school Lesson for October 15, 1899—Esther Pleading for Her People (Esther 8:3-8 and 15-17). Golden Text—Commit thy way unto the Lord; trust also in him, and he shall bring it to pass (Psalms 37:5). Lesson Outline—1. Esther's Plea (3-6); 2. The King's Commission (7,8); 3. The Great Rejoicing (15-17).

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Christian Endeavor.

By Burris A. Jenkins.

TOPIC FOR OCTOBER 15.

LOST OPPORTUNITIES.

(Jer. 8:20; Matt. 23:31-39; Heb. 12:17.)

Those are sad words, "It might have been!" When the summer of harvesting is over, when the hay lies blackening in the rain, when the grain is blasted by the frost, it must be sad to think of what that harvest might have been. "The harvest is past, the summer is ended, and we are not saved!" Sermons have been preached from that text which are like the wail of a lost soul. Do they speak the feeling of any of us, Endeavorers? For most of us the harvest is still yellowing in the sunshine. Let no years go by, no days, without doing our best.

"Count that day lost whose low descending sun
Views from thy hand no worthy action done."

Jesus stood one day on the mountain overlooking Jerusalem and lamented the refusal of that beautiful city to follow him. He would have gathered them tenderly as a hen her chickens, to enfold and warm them to new life. They refused, and desolate was left their house. In the old days they had embraced the opportunity of maintaining the faith in the one true God; but in these latter years they lost the opportunity of exalting the manifestation of that God, the Son, who should win the world. Jesus stands before us to-day to choose or to reject. Yes, we who have nominally chosen him — it is ours to choose again. The choice is progressive, successive, continuous. A single choice, once and for all, will not do. Do we choose him daily? If not, we are losing our opportunity; our candlestick shall be removed.

Esau was fainting and hungry. Short-sighted, he thought his life depended on the immediate supply of food. He sold a great opportunity, the elder brother's place and possibilities, for the moment's gratification. When the momet had gone his heart sank. He sought restoration, but the chance was gone. An error of judgment, you say? Yes, but a foolish error of judgment, backed up by a fleshly appetite, sometimes destroys a life of responsibility, honor and worth. Then comes repentance; but it is too late. The faces of mankind are averted; the opportunity for great usefulness is gone. The five virgins were merely foolish—an error of judgment was theirs—but the chance was lost. We may pity them, and want to help them. Perhaps we can help them, and certainly God will; but no one can restore their lost opportunity.

O, what a responsibility is an opportunity! How quickly it must be siezed, for it depends upon time and tide, both of which do not wait. The successful man, the successful Christian, is the one who sees opportunities and *never lets them slip*. It is said that the only thing worth while that you can give a young person is a chance. You can't give him an education. You can give him a chance to get one. It depends on him alone to embrace the opportunity.

After all, it is not ours to sit down helplessly, as Esau, when once we have lost our opportunity. Weep? Yes, cry over spilt milk. It's a good thing, and may help not to spill any more. But while weeping, do not allow tears to blind you to other opportunities which are constantly appearing. Peep through the tears. Grasp the next occasion. Two or three lessons are enough for a wise person; and a few mistakes need not ruin a life.

University of Indianapolis.

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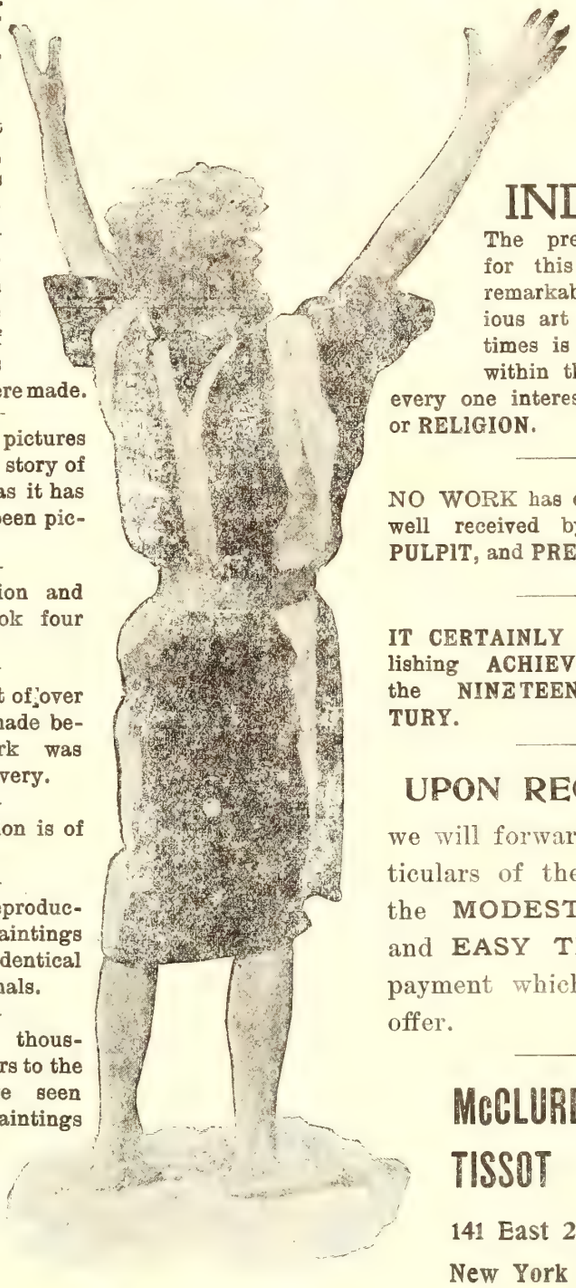
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Literature.

OCTOBER MAGAZINES.

If the Ladies' Home Journal for October does not prove to be one of the most popular editions in its history it will certainly not be the fault of its contents and make-up. The articles are about as popular as can well be found in range of a popular home journal, and the illustrations are profuse and fine. It is difficult to see how a person could find more good literature in good taste and form for the money than is contained in the Ladies' Home Journal.

The Saturday Evening Post of Philadelphia has been enlarged from a sixteen to twenty-four-page weekly magazine with a double number every fourth week. The fall fiction number, now out, is in handsome cover with thirty-two pages of short stories and entertaining articles by well-known and popular writers, and all, too, at the old price. There are few more entertaining and readable papers published, if any, than the Saturday Evening Post.

The October number of Pall Mall contains several articles of exceptional interest to American readers. That of "The American Language," by William Archer, and of "The Peace Society," by Dr. Darby, are of the articles of exceptional interest to American readers. In addition to these and other leading articles this number of Pall Mall contains its usual selection of interesting stories, illustrated poems, etc.

Of the very interesting articles in the Atlantic for October that by Henry D. Sedgwick, Jr., will be of unusual interest to the religious world. In this article Mr. Sedgwick discusses the future relations of the United States and Rome, pointing out that all religious denominations now appear to be gravitating together, and that Rome as a church universal, the church of the poor and the multitude, may yet exercise a controlling influence over our people and our destiny.

The October number of Self Culture presents a fine spread for the hungry intellect. The themes treated are of both general and special interest, according to the taste of the reader, and the illustrations are fine. The plates have a clearness unsurpassed by any other magazine. Among the leading topics discussed we mention "Liquid Air," "The Truth About the Philippines," "The Omaha Congress," "Shall Franchises be Taxed?" "Johns Hopkins University" and others of equal prominence and importance.

The complete novel in the New Lippincott is called "Love Across the Lines," by Harry Stillwell Edwards. It is a story of the war in Virginia, in the vein of Captain King, but with a difference. A unique marriage ceremony in a dark room between a man and woman who meet then for the first time opens the story, and the original and ingenious plot develops a climax so convincingly related that the reader spontaneously laughs and weeps with the heroine in her joy and misery. It is a strong story from a pen which has already won applause in short fiction.

The arrival of Admiral Dewey in New York almost simultaneously with the appearance of the Century for October gives to Rear-Admiral Sampson's hearty tribute, therein, to the hero of Manila special significance. This number of the Century closed its 58th volume, and with it ends also a number of its serial articles, but not all. Captain Slocum's interesting account of his circumnavigation of the globe in a forty-foot sloop, of which the second installment appears in this number, happily links the old and the new volume. The entire contents of this number are up to the Century's record for timeliness, variety, and interest.

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Among the many interesting articles in Frank Leslie's Popular Magazine for October is one on "Liquified Air and its Uses," by Geo. H. Johnson, that cannot fail to be of deep interest to the inquiring mind. More light is thrown upon the present and probable uses of liquid air in this article than has yet appeared in print. Like all new inventions, vain things are imagined about it, but this article helps the reader to a reasonably practical basis for the future of liquid air. This number of Frank Leslie's is an unusually good one in the class and variety of its subjects.

Good short stories abound in the October number of Scribner's magazine. There are two of Joel Chandler Harris's amusing "Minervy Ann" stories; there is another O'Connor tale by W. H. Browne; a new writer, Judson Knox, tells a story of the humanizing of a bank-teller (illustrated); Brander Matthews contributes "In the Small Hours," and Quiller-Couch's serial rapidly approaches its dramatic climax. The frontispiece is especially noteworthy as a beautiful specimen of delicate printing. The wonders of "Telephotography," a new development in photography, by Dwight L. Elmendorf, will not fail to excite the admiration of all lovers of this art.

"Arabia: The Cradle of Islam," is the title of a unique article in the October number of the Missionary Review of the World. The author is Samuel M. Zwemer, F. R. G. S, the well-known missionary pioneer in that peninsula of the false prophet, and he writes fully and graphically of the country, the people and their religion, and the missionary work. A good map and several fine illustrations contribute much toward making this description of especial value. Other articles on Islam deal with "The Future of Turkey," "Pratestant Churches in Constantinople" and "A Mohammedan View of the Mohammedan World." "Medical Missions" has also a large place in the Review this month.

The Chautauquan, heretofore published at Meadville, Pa., is now published by the Chautauqua Press, the bureau of publication of the Chautauquan Assembly, whose offices have been concentrated at Cleveland, O. The October issue, beginning Vol. XXX, bears a new sub title, "A Magazine for Self Education," which indicates the broadened scope of this long established and successful publication. The new editor is Frank Chapin Bray, formerly of the Literary Digest, of New York City. The new cover is designed by the art editor, Lewis Buddy, Jr. Some original type-faces, a dress of "Century" type, innovations in make-up, and increased illustration mark the change of administration.



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Marriages.

ELWELL—NUSS.—Married, at the Christian parsonage in Owosso, Mich., Sept 7th, 1899, Stanley J. Elwell to Miss Elizabeth K. Nuss; S. A. Strawn officiating.

GANSLEY—NUSS.—Married, at the Christian parsonage in Owosso, Mich., Carl F Gansley to Eva B. Nuss, Sept. 7th, 1899; S. A. Strawn officiating.

LAMPKIN—BUCKNER.—Sept. 20, 1899, at the residence of Hon. E. D Antuony, Mr. Ethelbert Porter Lampkin, of 5862 Etzel Ave., St. Louis, to Mrs. Lillie A. Buckner, of Fredericktown, Mo.; Rev. Nelson B. Henry officiating.

MERRITT—MUEHL.—Married, at Hermann, Mo., Aug. 28, 1899, J. J. Merritt to Paula Muehl, both of Montgomery County; C. C. Hill officiating.

MOWRER—STEWART.—Married, Sept. 17, in Ralt, Kan., by R. L. Lotz, Charles F. Mowrer and Miss Maude E. Stewart.

PERU—TERRY.—Married, Sept. 18, 1899, at the Christian parsonage in Owosso, Mich., Newton C. Peru to Miss Lillian M. Terry; S. A. Strawn officiating.

QUINN—TOON.—Married, at the residence of the bride, Sept. 20, 1899, Charles Quinn to Miss Elizabeth Toon; Elder E. L. Powell officiating.

RAINS—ALLEN.—Married, near Eldon, Mo., Sept. 24, 1899, Samuel Dutcher Rains to Bertha D. Allen; C. C. Hill officiating.

WAUGH—CLYCE.—Married, at Montgomery City, Mo., Sept. 6, 1899, J. L. Waugh, of Sioux City, Ia., to Blanche Clyce, Montgomery City; C. C. Hill officiating.

Obituaries.

[One hundred words will be inserted free. Above one hundred words, one cent a word. Please send amount with each notice.]

BONDURANT.

A. C. Bondurant, of Bondurant, Iowa, was born in Sangamon County, Ill., Sept. 1, 1829; died at his home Sept. 16, 1899. The cause of his death was heart disease, which gave, as usual, little warning of its fatal work. Since 1857 Bro. Bondurant lived in the same vicinity. His homestead was purchased from the government and was increased to about two thousand acres at the time of his decease. In 1861 Miss Martha M. Brooks became his wife, who has shared the confidence and good fortune of her devoted husband. Their household was blessed by three sons and five daughters, two of whom preceded the father into the silent land. Bro. Bondurant was a man of deep concern for the welfare of others and he gave liberally to charities, temperance, the church and education. For many years he has been untiring as a Christian, working with his great heart and strong will to make life safe from temptation in his community. No liquor could be sold in the town bearing his name. He was a donor to Drake University, an ardent friend and honored trustee of that institution. The funeral services were held at the church, attended by throngs of people bowed under personal bereavement. By request the writer conducted the services, assisted by Bro. Vail and Chancellor Craig. "He served his generation by the will of God." A great man has gone to his reward. God bless his memory.

I. N. McCash.

COLDASURE.

Mrs. Isabel Jones Coldasure, wife of Arthur Coldasure, was born near Xenia, Ill., Aug. 1, 1872; died Dec. 12, 1898. She leaves husband, two children, parents, sister and numerous other relatives and friends to mourn her loss. She united with the Cumberland Presbyterian Church when quite young, but became a charter member of Oak Mound congregation nine years ago and lived a consecrated, consistent Christian life. She was one of the enthusiastic leaders of the congregation and will be greatly missed, but our loss is her gain, as the consolation of the Apostle Paul was hers also: "I have fought a good fight; . . . . . therefore there is laid up for me a crown of righteousness." We have one more treasure above. Funeral services were conducted by C. A Burton, Benton, Ill. W. J. Battenfield.

COLDASURE.

Chester William, son of Arthur and Isabel Caldasure, was born near Xenia, Ill., March 9th, 1895 and died Sept. 20th, 1899. He was bereft of mother last winter and leaves father, brother, grandparents and great-grandparents besides numerous other relatives to mourn their loss. Sad indeed that one so young should be taken, but his friends have the Christian's hope of a grand reunion beyond this vale of tears. Funeral services were conducted by the writer at Oak Mound Church.

W. J. Battenfield.

FINTON.

Nellie Elizabeth, only child of Mr and Mrs. T. J. Finton, was born Aug. 28th and died Sept. 16th, 1899. A. R. Hunt.

Tarkio, Mo.

GILCREST.

Father Thomas C. Gilcrest departed this life Sept. 4, 1899, having passed the threshold of his 88th year. At the time of his death he was sojourning at the home of his daughter in Blue Springs, Nebraska. He was baptized into Christ by Alexander Campbell in the spring of 1831, and had lived a Christian constantly and consistently for nearly 70 years. He had kept the faith, and for a long time was anxious, the Lord willing, to lay down the burden of years. He was "always confident and willing rather to be absent from the body and to be present with the Lord." An extended and appropriate memorial will be prepared in due time for family and friends.

R. A. Gilcrest.

Eureka, Ill.

HAYDEN.

Miss Jane S Thompson was born in Trigg County, Ky., Dec. 23rd, 1810. In about the year 1834 she united with the Christian Church. She was united in marriage to Turner R. Hayden, Feb. 28, 1837. In 1838 she and her husband came to Illinois and settled in Macoupin County, where she lived, with the exception of a few years, up to the time of her death, which occurred at the home of her daughter, Mrs. Isaacs, near New Douglass, on the 23rd of the present month. Grandma was a very devoted Christian, loved and honored by all who knew her. It was my privilege to know her more than 20 years, and in all that time I never heard an unkind word spoken by her nor of her. She leaves to mourn their loss two daughters—Mrs. Jas. E. Masters and Mrs. Henry Isaacs—10 grandchildren, 10 great grandchildren and a large circle of friends. Funeral services were conducted by the writer, after which she was buried by the side of her husband near Dorchester. W. H. Groner.

Litchfield, Ill.

MORGAN.

On August 8th little May Morgan departed this life at the early age of six years. She has gone to be a lamb of the upper fold, and our loss is her gain. The writer preached the funeral sermon. S. A. Strawn.

Owosso, Mich.

MURNER.

Little Earl Almond Murner, after a battle for life, died Sept. 18th. He was five weeks old and the first born. May the good Lord speak peace to the sorrowing hearts of the parents, who so tenderly and lovingly tried to save the little one from the touch of the cold, icy hand. And may they realize that while they cannot call him back, they can go to him.

S. A. Strawn.

Owosso, Mich.

NEELY.

The Reverend George W. Neely, one of the pioneers of the religious denomination known as the Christians, has just passed away at his home in Bower, N. C., at the ripe age of 72 years. His wife survives him and he leaves three children, Mrs. Walter R. Houghton, of Connersville, Ind., A. C. Neely, of Chicago, and F. Tennyson Neeley, the publisher, of New York. Like other pioneers in religious organizations he was a man remarkable for energy and endurance. To work every day far into the night on his farm and then walk a score of miles on Sunday, preaching and visiting the sick and needy was to him no task worthy of comment or notice. It is claimed by those who knew of his ceaseless energy that he organized on his own responsibility more independent churches than any other home missionary in America. His work extends over the entire Southwest, and covers a period of 50 years. The sternness of the stuff he was made of is illustrated by his uncompromising enmity to slavery. Although he was of a slaveholding family, he braved the social ostracism and personal danger through until the slave was free. Notwithstanding this course on the vital question of slavery, he continued to live in the land of his birth, and by his unimpeachable character won back the love and respect of his countrymen. The telegram announcing his death found Mr. A. C. Neeley seriously ill at the Auditorium Hotel, Chicago, but Mr. F. Tennyson Neeley, of New York, was able to respond promptly to the call for his presence at the last rites of his father. The deceased had been suffering several years from a stroke of paralysis, but the end came suddenly from apoplexy. F. Tennyson Neely.

Chicago, Ill.

SHIRE.

On Aug. 18th the little six days-old infant of Sister Julia Shire, of this city, passed away. He who said, "Suffer little children to come unto me," took the little one unto himself to spend eternity in the summerland of bliss, where pain and sorrow never comes.

S. A. Strawn.

Owosso, Mich.

TOWNSEND.

On Aug. 18th, 1899, the writer was called upon to preach the funeral discourse of one of the charter members of the Christian Church of this city, Sister Mary Townsend. Sister Townsend had been a member of the church for 60 years. She was a good neighbor, a devoted mother, a loving wife and a faithful Christian. "Blessed be the dead who die in the Lord." S. A. Strawn.

Owosso, Mich.

WINTERS.

Mrs. J. M. Winters was born in Henry County, Ky., and died at Hannibal, Mo., Sept. 20, 1899, aged 42 years. She leaves husband and five children who will miss her counsel, cheer and wise direction of a well-ordered home in which Christian love in a mother's heart was the special binding tie. She was a patient sufferer for many months, but she endured the storm of pain and trials until her disciplined soul passed into the haven of rest. A very large attendance at the funeral services showed the esteem in which she was held. She was a faithful member of the Christian Church. Levi Marshall.

Hannibal, Mo.

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New England Echoes.

The work of the Lord accomplished by the Disciples of Christ in New England is progressing. Allow me to present a "bird's-eye view" for your excellent paper. At Danbury, Conn., the growth of the church is constant under the efficient leadership of Bro. E. Jay Teagarden. Confessions and additions are regular. The church in Boston is increasing in spiritual power and numbers under the leadership of Bro. J. H. Mohorter. Occasional conversions, baptisms and accessions are had, and wandering sheep of the Lord are gathered into the fold.

Bro. T. G. Picton assumed charge of church interests at Everett, Mass., only recently, as successor to Eld. R. H. Bolton. The church is struggling to complete a chapel. When once it is ready for occupancy we look for a reformation and special increase.

At Haverhill, Mass., Bro. E. M. Flinn, pastor, is laboring acceptably with a band of most excellent Disciples. The pastor is off on a vacation, and Eld. R. H. Bolton is supplying his pulpit during his absence. The church is in a good working condition.

Bro. E. F. Randall is minister at Swampscott, Mass. Work is moving forward steadily with fair prospects of growth.

Bro. G. A. Reinl is holding the fort at Brockton, Mass., and enjoys regular increase to the church. Outlook encouraging.

Worcerter Church, with Bro. R. A. Nichols, pastor, recently closed a tent meeting with encouraging success. Besides conversions and additions, the brother enjoyed the blessed privilege of speaking to the hundreds of people on the plea of the churches of Christ, with satisfactory results. The erection of a second house of worship is under consideration, where the tent meeting was held. The work here is aggressive.

The church at Springfield, Mass., under the pastorate of Bro. E. C. Davis, is in a beautiful, growing condition. Initial steps are being taken for the erection of a house of worship. Accessions to the church are occasional. Our vivacious Bro. S. M. Hunt is a good helper in this church.

Bro. Wilmer Monro, pastor at Bridgeport, Conn., reports encouragingly of the work in said city.

Bro. R. H. Bolton publishes the New England Messenger, semi-monthly, at Chelsea, Mass., where he has located. He preaches here in missions occasionally and, as such has baptized eight believers in Christ. Aside from this he does pulpit supply work.

Bro. R. E. Jope reports good interest in the work at South Gardiner, Me. They look forward for a reformation and special ingathering.

The church at Gardiner, Me., is pastorless; but few of the faithful ones left there.

The church at Albion, Me., has for its pastor Bro. Chas. Drake, who we learn is afflicted. Good brethren live here.

At East Holden, Me., Bro. H. Mills has been preaching the gospel with good results. People heard, believed and were baptized. Recently, while the elder was from home holding meetings, his house was burned to ashes, wherein he lost nearly everything he possessed. Hence, financially he is in straitened circumstances.

At Lubec, Me., for many years Bro. Harry Minnick held the fort, laboring at Lubec, and South and North Lubec, with most encouraging results. But we regret to learn that the good brother has tendered his resignation. He cannot be spared from our ranks without great lo ss. Hope he may reconsider and canc his resignation.

Bro. Winfield Thornton accomplished a good work at Princeton, Me., but recently tendered his resignation. This is unfortunate, as he is a good and useful brother.

East Machias at present without a regular pastor.

Bro. Houston held meetings of late in Bangor, Me., resulting in confessions and bap tisms.

Manton, R. I., is without a pastor, but the church is holding worship and are praying and hoping for better and more prosperous times.

We need a good and strong worker in the state of Maine, as good openings prevail for successful work, and especially among the people of God known as Free Christians and Churches of God. There is no good reason why we should not all be one body in Christ Jesus. A desire for unity on Bible principles prevails there.

The following young brethren have gone to Hiram College, Ohio, to prepare themselves for the work of the gospel ministry, all of whom are of good promise, to wit: Charles Brumingham and Elijah Rainor, of Worcester; George Woodbury, of Haverhill, and H. W. C. Ainsley, of Boston, Mass.

The Boston Evangelical Alliance was recently held in Boston. There were several hundred ministers present. Dr. Corimer presided, who gave us an interesting address, with reference to his recent visit and labors in England. Besides, a Hawaiian, a Boer and an Englishman each delivered an address. The happy union manifested between the Englishman and Boer was clearly manifest. One in Christ, their desires and prayers were for love and unity. The Englishman, Rev. J. Hirst Hollowell, of Rochdale, England, delivered a fine address on "Church Federation in England and America."

While we write these lines the International Congregational Council is in session at Tremont Temple, Boston. It comprises a very large gathering of distinguished Congregationalists from America, England, Japan, Australia and many others parts of the world. As it is a delegate convention it of course includes the most cultured minds of the Congregational Churches. It is a grand mental feast to listen to those cultured minds and towering intellects, of which a number are present. It is, in a degree, to the Congregationalists what the Jubilee Convention will be to the Disciples of Christ. Tremont Temple accommodates about 3,000. The temple is filled at each session, and at times overflow meetings are held.

Next, the Biennial Convention of the Universalist Church will be held in Boston. It will assemble October 20-25. Universalists are numerous in New England, hence the assemblage will be a large one.

Quite a stir prevailed among the people when a Brigham Young Mormon elder preached on "Boston Common." The mayor of the city granted a permit, later revoked it, then later granted it again. The feeling against polygamous Mormons is rising, and protests against Mormon teaching here has arisen to fever heat, and special opposition is awakened to the seating of Mr. Roberts in the United States Congress. Will our congressmen have backbone enough to expell this polygamous congressman?

A good delegation will go from New England to the Jubilee Convention.

Glad to learn that ye editor, Bro. Garrison, has recuperated, and is invigorated and strengthened for his editorial duties. May he long live to bless the church and humanity.

R. H. BOLTON.

Chelsea, Mass., Sept. 25, 1899.

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A great deal depends upon the care of crocks or pans in which milk is kept. They should be washed as soon as possible after being used. Rinse first with cold water, then wash thoroughly inside and out with hot water, in which enough of Gold Dust Washing Powder has been dissolved to make a good suds. Finish by rinsing with scalding water; wipe dry and set out, with right side up, in the fresh air and sunshine, and they will be clean and sweet.

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THE CHRISTIAN-EVANGELIST.

A WEEKLY FAMILY AND RELIGIOUS JOURNAL.

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THE

CHRISTIAN - EVANGELIST

J. H. GARRISON, EDITOR.

What We Plead For

The Christian-Evangelist pleads for:

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CHRISTIAN PUBLISHING CO., St. Louis, Mo.

THE CHRISTIAN-EVANGELIST

"In faith, Unity; in opinion and methods, Liberty; in all things, Charity."

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CURRENT EVENTS.

Military operations in the Philippine Islands, which for some time have been held back on account of the rainy season, are again becoming active. During the past week there have been several skirmishes with the Filipinos, resulting, as usual, favorable to the American forces. During the rainy season, which has not yet ended, the Filipinos have been pressing back into some of the towns and country from which they had been driven, but from these they are easily dislodged and their cities recaptured. Their leader, Aguinaldo, has recently been making several overtures to General Otis looking toward a cessation of hostilities, but inasmuch as General Otis will hearken to nothing short of an unconditional surrender, these overtures have come to naught. Another thing that Aguinaldo has been trying for some time, but with no better success, is to obtain the recognition of belligerency in the islands on the part of some nation, but he has yet to find the nation willing to assume the responsibility of the attitude that such a declaration would involve. In the meantime the new enlistments of American soldiers are beginning to arrive at Manila, so that by the time the rainy season is ended the United States will have a strong force in the islands, and the purpose of the administration is to crush the insurgent army as quickly as possible. To this end, under the advice of Admiral Dewey, it is announced that the navy at Manila will be strengthened by additional warships, so that the insurgents may be wholly deprived of aid from without the islands. The new Secretary of War is fully in accord with the administration in these aggressive measures by sea and by land, and we may expect to hear of rapid results before the close of the year in our Asiatic domain.

The President and his Cabinet left Washington City on Wednesday, October 4, for a tour into the Northwest as far as the Dakotas. The itinerary of the presidental party, as given in the Chicago Record, is as follows: From Washington to Canton, O., where he met and shook hands with W. J. Bryan, his competitor for the presidential chair in 1896. From Canton he went by way of Akron, Fostoria, Fort Wayne, Logansport, Decatur, Springfield, Quincy, Peoria and Galesburg to Chicago, where he spent Sunday. At Quincy he visited the Soldiers' Home, participating in some of the exercises. At Peoria he attended the dedication of the soldiers' monument, and on Saturday morning delivered an address incident to the anniversary of the Lincoln-Douglas debate. From Chicago on Tuesday he goes to Evansville, Ind., to attend a reunion of the blue and the gray. Returning to Chicago, he then goes to Minneapolis and St. Paul, in time for the welcome to be extended to the Thirteenth Minnesota Volunteers. From St. Paul the party will proceed to West Superior, Wis.; Duluth, Minn.; Fargo, N. D., on the afternoon of the 13th, where the North Dakota Volunteers will be reviewed, to Aberdeen, S. D., where, on the 14th, the volunteers of that state will be welcomed by the President. Then the trip will extend to Sioux Falls and Yankton, S. D.; Sioux City and Dubuque, Ia.; Galena, Ill., and Madison and Waukesha, Wis. On the 16th Milwaukee will be reached, and on the morning of the 17th a start will be made for Racine and Kenosha, Wis., Waukegan, Ill., Kalamazoo, Mich., and Cleveland, O. On the 18th the party will leave Cleveland in the afternoon, and proceed to Warren, Niles and Youngstown, where at the latter place the President will attend the wedding of his nephew. The President will return to Washington October 19 or 20. His Sunday in Chicago was a busy day. He attended church three times. The President has made but few addresses as yet in his tour, but at all the points named he was greeted with enthusiastic crowds of people.

The gravest feature of the situation in South Africa is the calling out of the army reserves on the part of Great Britain and the summoning of Parliament. These orders have set all the wheels of the government machinery in motion in preparation for war. Meanwhile, the Boers, who have assembled in large numbers near the border, have some of them retired for lack of proper support. It is said that the Boers have orders from their commanders not to fire upon the British until they are attacked. It is probable that the British soldiers have received the same instructions, and hence no hostilities have occurred as yet. Since, however, it is a strip of only eight miles that separates six thousand Boers from the British troops, it is not improbable that hostilities may be opened any day. In spite of these warlike preparations on both sides there is a manifest disposition to avoid war if any honorable way can be found by which it can be done. If there were some opportunity by which a better understanding could be reached, war might be averted, even yet. A correspondent of the London Times telegraphs from South Africa, after traveling incognito among the Boers, that "if they could be persuaded that England does not desire to undermine their independence, peace might be possible, but they call you a fool if you make such a statement." President Steyn, of the Free State, is exerting his efforts in behalf of peace and has requested British authorities to stay the increase and movements of troops until there is further opportunity to test what can be done by diplomacy, but he claims that this request has not been heeded and that he is deeply impressed with the danger of delay. Petitions have been circulated urging the President to extend the good offices of this government in behalf of peace, but the President will, perhaps, feel indisposed to take any action of this kind unless he has some assurance that it will be acceptable to both parties. There is still room for hope that war may be averted, but the probabilities seem to be, at present, that the issues will have to be decided upon the battlefield.

One of the knotty problems to be settled in the Philippines is the disposition to be made of the large amount of church property held by the Roman Catholic Church and various Catholic orders. It is reported that Archbishop Chapelle is going to the Philippines for the purpose of acting as trustee for this church property which, it is estimated, amounts to twenty million dollars. Before the American occupation of the islands, this property was vested in the crown of Spain and passed with the archipelago into the possession of the United States. It is said to be the purpose of the administration to turn this property over to the Catholic Church through Archbishop Chapelle, who will act as trustee for its administration according to the custom of the Catholic Church of this country. It is further stated, however, that the government will take into consideration the just needs of the monasteries and will see to it that their holdings are reduced to proper proportions. There is, we judge, room here for the exercise of great caution and wisdom lest we perpetuate in the Philippines a part of that oppression against which the Filipinos rebelled against Spain. The scaling down of the amount of property to be held by these Catholic institutions should hardly be left to the Catholic authorities in this country if this government would avoid cause of just complaint from the people of those islands.

The recent rise in the price of cotton has turned the tide of prosperity toward the South which, on account of the low price at which its staple crop has been held for the past few years, has not been able to rejoice with the remainder of the country. It is estimated by the Baltimore Manufacturers' Record, which is said to be very reliable statistical authority, that fully one hundred million dollars will be added to the South's income from this increase in the price of cotton. All parts of the country will rejoice in this prosperity of the Southern region. It is to be hoped, however, that this advance in the price of cotton will not prevent the movement which has already begun in that region in the direction of a greater variety of crops. The

wisest friends of the South have for many years advised the people of that section not to "put all their eggs in one basket;" or, in other words, not to rely wholly on cotton as the source of their prosperity. The South has a soil and a climate capable of producing a variety of products, and by diversifying its crops it can avoid that general depression which results from a failure in the one crop.

The two events of note during the President's stay in Chicago was the laying of the corner stone, of the new Federal Building in the presence of an immense throng of people, and the banquet in the Auditorium, at which among the distinguished guests present were Vice-President Don Ignacio Marical, of Mexico, and Premier Willford Laurier, of Canada. President McKinley's speech upon this occasion was devoted chiefly to the growth, wealth and stability of the nation. But the greater interest seemed to center in Premier Laurier's address because of the dispute between Canada and the United States over a section of the Alaskan boundary and his personal part therein. The Premier spoke with great freedom and was frequently and warmly applauded. He lamented the dispute but thinks an Anglo-American war an impossibility. He says that the word is not even to be pronounced. "The very idea is abhorrent to us." He emphasized the ties of blood between the two nations and plead for a closer unity of action in all matters of common interest. The following paragraph near the close of his speech elicited great applause: "Can we not hope that if ever the banners of England and the banners of the United States are again to meet on the battlefield, they shall meet entwined together in the defense of some holy cause, in the defense of holy justice, for the defense of the oppressed, for the enfranchisement of the down trodden and for the advancement of liberty, progress and civilization." The speech of Mexico's vice-president was also in a happy vein, abounding in assurances of good will toward the United States and of unity in common interests. "Providence," he said, "made us neighbors and our common interests require that we be intimate friends."

W. J. Bryan, whose physical endurance, at public speaking during the campaign of 1896, was a matter of astonishment to the world, and who has been in constant demand for speeches for the past two months, has at last succumbed to the wear and tear of the labor upon his throat and lungs, for a season at least. While at Webster City, Iowa, last Saturday, his throat and lungs became severely affected and he had to recall his announcements for further addresses until he recovers. He had been making two and three speeches a day frequently for some weeks and was scheduled for as many speeches daily for a tour throughout Iowa, Kentucky and Ohio, this month, but may not now be able to fill these engagements, as the physician who attended him in Webster City, Iowa, has recommended a long rest for his distinguished patient. The probabilities, however, are that he will soon recuperate and be in the field again. A man of such energy and power of endurance as Col. Bryan has shown usually recovers rapidly from such attacks.

AN OPEN LETTER.

TO THE AMERICAN CHRISTIAN MISSIONARY SOCIETY, IN JUBILEE CONVENTION ASSEMBLED:

Dear Mother of all our Missionary Organizations and Activities: We send you hearty greetings and congratulations upon this our fiftieth anniversary of your birth. While your children are gathered by the thousands in Jubilee Convention at the place of your birth, the CHRISTIAN-EVANGELIST takes occasion to express its high appreciation of your past service and to offer a few words of encouragement and suggestion. You are yet a young matron, having by no means attained maturity, and with fine promise of a long and useful life yet before you. It is for this reason that we feel so deeply interested in you. We are grateful, not only for what you have done in the past, but for what you give promise of doing in the years to come. Suffer, therefore, these words of affectionate cnngratulation and suggestion.

You have come up through great tribulation. Even your birth was not hailed with universal acclamations of joy. There were those then, as there are those now, who doubted your right to exist. But in fullness of time you came. Your coming was a necessity. The times demanded it. The leading men of the times among us required it. There was a yearning for closer fellowship and co-operation in the work of evangelization than had hitherto been realized. There was an inappeasible desire among the advocates of the new Reformation to join hearts and hands in the great co-operative work for carrying out the mandate of the risen Lord in publishing the glad tidings among all nations. And so you were born. And sages and patriarchs among us rejoiced that they had lived to see your day and to give you welcome.

But yours, dear Mother, has been a checkered career! As already indicated, your advent was not welcomed by all, and many others were indifferent to your claims. You have been compelled, for many years, to stand open-eyed and heart-burdened before the magnitude of the world's need with empty hands, unable to minister to the spiritual hunger of the millions in our own and other lands. But you did not despise the day of small things. You did what you could. You accepted such offerings as were entrusted to your care, and with them you have made a record of good deeds of which you need not be ashamed. You have been faithful in a few things, and it is but proper that you should be made ruler over many things. You have not been found wanting in the days of doubt and discouragement, and we expect you to prove equally faithful in administering the larger trusts that henceforth are to be committed to your care.

We congratulate you that you have lived to see better days. On this, your fiftieth anniversary, your sons and your daughters have come from afar to rejoice with you and to bid you Godspeed in your future work. You have outlived most of your enemies. Few there be now to deny you the right of a place to live and an opportunity to work for the world's redemption. The door of opportunity never opened so widely before you as it does to-day. The churches salute you! Their ministers salute you! The Sunday-schools and Endeavor Societies salute you! All state and district organizations for missionary work salute you! They recognize in you their cherishing mother. As you have given life to them they feel it their obligation and privilege to impart increased life to you for your great and growing work.

These are intended to be words of encouragement. Now, dear old Mother Society, will you permit us, humbly and respectfully, to add a few words of admonition and advice? You are not under any obligations to accept them except as they may commend themselves to your sober wisdom. At one time in your history, when you were much weaker than you are now, having fewer friends and more enemies, you hesitated about taking up the work of Foreign Missions; so much so that godly men. who desired to carry out the full commission of their Master and "go into all the world and preach the gospel to every creature," formed an independent society for the foreign work. But this was a part of the work for which you were brought into existence. But, at the period mentioned, you did not receive sufficient encouragement from your children and from you friends to undertake this larger work. We do not blame you for this now. Whatever blame is due to any one attaches to those who had no eyes to see, no ears to hear and no hearts to respond to the Macedonian calls that were coming to us from foreign shores. But time has changed all this. Your children now believe, not only in missions at home, but in missions abroad. They are all engaged in this work. It is one work. Would it not be well, therefore, for you to ask once more to be entrusted with the work of carrying out the whole commission in preaching the gospel to all lands? The suggestion is thrown out for what it is worth.

Pardon another suggestion. Get as close to the churches as possible. The Christian congregations all over this land are your natural supporters. Your reliance in the future must be in close alliance with them. Their spiritual growth and edification means your prosperity. The larger representation you can have from these churches

n your great conventions the better will it will be for both you and them. The sooner, n our judgment, you can feel able to dispense with annual and life memberships and directorships and rely directly upon the churches for their free-will offerings, intelligently and conscientiously made, the better we believe it will be for all concerned. This expedient may have been necessary at one time in your history, but it is at least worth while to raise the question whether it is any longer necessary or even advisable. There is a widespread disposition among your most generous supporters to make individual offerings through the congregations to which they respectfully belong. This we believe to be right. This will have a tendency to encourage the churches and enlist a larger proportion of the membership in the offerings. Foster the idea that the churches are carrying on this missionary work and that a missionary society is only a method by which they do the work.

Once more and finally: Make your appeal to the conscience! Rely upon the education of the churches. Let your methods be educational and inspirational. Do not make too many appeals. Do not discourage the people. Rely upon the ministry and the religious press, with the co-operation of your secretaries, to lay the burden of this great work on the conscience of the brotherhood and to train the churches in the grace of giving. It is only as this work takes root in the spiritual nature, in the religious convictions of the people, that it has the promise of a future, healthful growth.

Finally, the CHRISTIAN-EVANGELIST once more offers you its congratulations, its best wishes and its loyal co-operation in fulfilling your great mission. Make yourself the handmaiden of Jesus Christ to carry on His work, to exalt Him among the nations; to carry glad tidings to those who sit in darkness; to strengthen the feeble knees and the hands that hang down; to carry the bread of life to earth's perishing millions, and generations yet unborn will rise up and call you blessed!

ROMANISM AND CRIME.

If the tree is known by its fruit, the Catholic tree cannot be pronounced an unqualified success. A controversy is raging in England over the question of the relative criminality of the Roman Catholic population as compared with Protestants and pagans. The statement of Robert F. Horton, in the Times, that Catolics form an undue proportion of the criminal population, has upset a Catholic advocate, who demands his authority. This is a dangerous demand for a Romanist to make, for the facts are all against him, Catholics themselves being the judges. Monsignor Nugent, at Darlington, on October 18, 1886, said:

> His daily duty during the twenty-two years had been within Her Majesty's prison at Liverpool, and it had afforded him daily opportunities of studying mankind. Last year there were 21,324 prisoners committed to that prison. Of these, 13,676 fell to his charge as Roman Catholic chaplain.—*Catholic Times*, October 22.

And referring to immorality he said, at the Liverpool League Hall, on the 11th of the month following, that nine out of ten of the girls to be seen at night along London Road or Lime Street, were Catholics; there was no use hiding it. In the Month, a Jesuit paper, for July, 1897, Mr. A. J. Wall, writing on "Aid for Catholic Prisoners on Discharge from Prison," said:

> As regards the number of prisoners to be dealt with, it is difficult to make any accurate estimate, as the religions of the prisoners are not shown in the various Bluebooks; but it appears from the judicial statistics that in 1894, 877 males and 677 females of Irish birth were received on conviction into the London prisons. On the other hand there are many Catholics who are not of Irish birth. Perhaps the majority of the Catholics in London prisons are "London Irish." From Wandsworth Prison nearly a thousand Catholics are discharged yearly.

These are facts regarding England, amply confirmed by more recent statistics and all the testimony ever given on the subject. It is no better in Australia. The government statistics of Victoria, Mr. Hayter in the Victorian Year-book of 1885-'6 gives a table of birthplaces of persons arrested and committed for trial in the previous year. There were 7,714 Irish to 6,994 English and Welsh, and 2,378 Scotch. Says Mr. Hayter: "In proportion to their numbers in the community the Roman Catholics supplied nearly two and a half times as many arrested persons as the Protestants, nearly twice as many as the Jews and more than three times as many as the pagans. . . . The Roman Catholics committed for trial were nearly twice as numerous as the Protestants." As to America here is the testimony of Father Walter Elliot, of New York, in the Catholic World of September, 1890:

> Now comes the horrible truth. In many cities we (Catholics) have something like a monopoly of the liquor traffic, and a monopoly also of getting drunk. There is scarcely a Roman Catholic family but one of its members is a victim of intemperance. I hate to acknowledge it, but three-fourths of the public paupers, and more than half the criminals carried to prison are, by baptism and training, members of our church. For twenty years the clergy of St. Paul's parish, New York, have had a hard fight to keep saloons from the very church door, because the neighborhood of a Catholic Church is a good stand for the saloon business, and this is equally so in nearly every city in America. The saloons line all the way to the Roman Catholic cemetery. The Roman Catholic chaplain asserts that of six or seven thousand women brought every year to prison, more than 80 per cent. are Catholic.

No Protestant could put it stronger than this. An English Roman Catholic, who signs himself Verax, deeply laments, in the London Times, the evidence of the demoralization of Catholic France. As an old scholar at a French Jesuit school he denounced the systematic tampering with conscience in such schools as at the root of the shameless conduct of the generals who were trained in them, and he expresses infinite disgust at the conduct of the French priesthood in hounding on the people against Dreyfus. Another English Catholic speaks of the "deplorable inefficiency of the French Catholic clergy in staying this devil's work," as a source of deep regret and resentment. But why did not the English Catholic clergy make their voice felt in stern denunciation of the crime that bespatters their whole church with stains like those on Lady Macbeth's hand? Why did the Pope remain silent? He shows great readiness in issuing bulls against heresy; why did he fail to condemn this leprous moral heresy of the French nation? The absolute silence of the Pope concerning the infamous tactics of the Catholic press and priesthood in France is one of the most shameful facts in modern history, and gives small hope that the Catholic Church is likely to recover from her fateful disproportion of crime.

Word has been sent from Rome that there was a general feeling of strong indignation when the result of the Dreyfus trial was made known, followed by the remark, "The only party which did not condemn the verdict was the clerical faction." The Holy Mother Church and the degenerate French nation the only partners in the tragic infamy at Rennes! Mercier and Boisdeffre were both under the spiritual direction of the same Jesuit priest, and every member of the general staff who had taken any part in the lying, forgery and attempted assassination of Colonel Picquart, is the pupil of a Jesuit college. After all this a Cardinal Archbishop, in a recent speech on the decay of the Latin races, which he refused to admit, after cursing Freemasonry, Liberalism and freedom of conscience as first-class abominations, indulged in a piece of rhodomontade like this: "Compare Bacon with Levoissier, Leibnitz and Kant with St. Thomas Aquinas, Bismarck with Napoleon the Great, Cook with Columbus, Gladstone with Leo XIII., and then tell me which is the race which gave to humanity the great men that made its ornament and glory. Triumph will be in the future as in the past, with that Roman Catholic civilization over that other civilization of machinery and battleships which carries in its bosom a certain religious Americanism, whose triumph would be that of free thought over divine revelation, of anarchy over order, of matter over spirit. Spain was great while she was Catholic. . . . Now what a contrast! Poor, anaemic, sick and weak.' Certainly. When did old Spain become Protestant?

MISSOURI CHRISTIAN CONVENTION.

The Missouri Christian Co-operation held its sixty-second annual convention at Jefferson City last week. This was the first convention we ever held in the capital of the state, and its entertainment was a severe test of the hospitality of the mission church there, but under the leadership of its pastor, J. P. Pinkerton, the people rallied to its assistance and all were comfortably provided for.

The convention met in the Hall of Representatives of the Capitol, which was kindly put at the disposal of the convention for all its sessions, together with such other parts of the stately building as were required for its use. This is a form of union of church and state to which we can see no objection. The convention sermon was preached by D. R. Dungan, on "The Fellowship," to a large and appreciative audience. The attendance on this convention was considerably larger than at

the one held at Nevada, a year ago, and more representative; but it lacked much, in both respect of being what a Missouri convention ought to be.

On Tuesday morning Pastor Pinkerton welcomed the delegates in a happy speech, to which Chairman W. H. McClain made an appropriate response. This, however, after an impressive "Quiet Hour" service, conducted by Andrew Scott, of Higginsville. The reports of the Sunday-school Board, Corresponding Secretary and Treasurer were presented.

The amount of money coming into the hands of the board was disappointingly small, amounting to less than $4,000. This is co-operation only to a very limited extent. It is quite evident that something must be done to induce a larger number of churches to co-operate in evangelizing the state. The remedy recommended by the Committee on Ways and Means was a change in the constitution, providing for an assistant corresponding secretary in the state to assist in stirring up the churches in their respective counties to make the offerings and otherwise promoting the interest of the co-operation. This recommendation was adopted and the assistant secretaries will be appointed.

In other respects the work in the state seems to be prospering. There is more money raised for general missionary purposes in the state than ever before. General Home Missions, Foreign Missions, Church Extension and benevolence have all, we believe, received additional support. The total amount given for all purposes during the year past is over $700,000. In 1837, when this state co-operation began, we had sixty churches and 3,000 members. After 62 years, we have 1,575 churches and 161,013 members in the state. During the last ten years 424 new churches have been organized and 41,523 members added. This is indeed a wonderful growth, but it involves certain responsibilities in the way of supervision, organization and education which we fear are not sufficiently understood.

Sermons were delivered by E. B. Redd, Platte City; H. A. Denton, Warrensburg; M. M. Goode, St. Joseph; W. N. Briney, Paris, and D. W. Moore, Springfield, and brief addresses were made by J. T. Ogle, on Church Extension, W. F. Richardson, on American Missions, and B. T. Wharton, on Foreign Missions. All of these sermons and addresses showed careful preparation, and some of them had a special fitness for the occasion.

STANDING COMMITTEES.

Many of these committees had no report ready. Several of the chairmen were not present, and sent no reports. Our programs have been formed for a number of years on the basis of these standing committees, and the theory has not worked satisfactorily, though as a theory it is all right. Pres. McClain gave us a good list of committees, evidently selected with care. Now if they can be made to study their subjects and bring in something mature for the action of the next convention, the practicability of the theory will have been demonstrated. Otherwise, let some other method of securing adequate treatment of important and practical questions be adopted.

EDUCATION.

As usual, there was no time to consider this question. Because of the absence of the chairman of the committee on schools and education, the report was not made until most of the delegates had departed. There was a called meeting of the educational conference, which adopted a recommendation for some constitutional changes relating to our educational work, which may have important results if adopted. But nothing is likely to be done in that line until a new interest is kindled on the subject. This interest is bound to come, and that soon, or retrogression is inevitable. No religious body can neglect its schools very long without dropping to the rear.

C. W. B. M.

Another hand will report its proceedings more in detail. The ladies had a good meeting. We are frank to admit that their addresses reached a high eraverage in literary merit and up-to-dateness, than those of their brethren. They laid a little more emphasis upon the spiritual side of their work. In spite of the ill health of the state president, Mrs. Williams, the corresponding secretary, Mrs. Hedges, and the treasurer, Mrs. Johnson, the work seems to have gone forward. This was because Mrs. B. F. Clay filled the vacancy occasioned by the resignation of Mrs. Hedges, for the last half of the year, and has proved herself so efficient. The sisters of Missouri regret her early departure from the state. It is due also to the very successful work performed by Mrs. Gilliam, as organizer. New officers were elected, all around. The nominating committee explained that the state president, Mrs. Williams, had positively declined to serve them another year on account of the condition of her health, and expressed their appreciation of her faithful service, their sympathy with her in her illness and their continued esteem and confidence; also for the other outgoing officers. Mrs. F. M. Lowe, of Kansas City, was nominated for state president; Mrs. M. M. Goode, St. Joseph, vice-president; Mrs. L. G. Bantz, of St. Louis, corresponding secretary, and Miss Burgess, of St. Joseph, treasurer.

A RECEPTION.

On Tuesday eveing, after the evening session of the convention, the governor's mansion was thrown open, and Governor and Mrs. Stephens tendered a reception to the delegates who visited the mansion in a body and were introduced, individually, by T. P. Haley, who was a guest at the mansion during the convention. The delegates were permitted to pass through the spacious rooms and hallways, all beautifully illuminated, and were favored with both instrumental and vocal music. Light refreshments were also served. It was a gracious act of courtesy to the delegates on the part of his excellency and his good wife, and the occasion was greatly enjoyed by all.

The next convention was voted to Moberly, Mo., and W. A. Oldham, of Carthage, was chosen chairman. The consecration sermon on Thursday evening was by D. W. Moore, and is spoken of by those who heard it as an able effort. If all the delegates could have remained to hear it, and to have engaged in a consecration service following it, it would have been a fitting close, indeed, for our annual convention.

CONVENTION NOTES.

W. H. McClain made a model chairman, and his rotund figure filled the speaker's chair in the Hall of Representatives to perfection.

W. E. M. Hackleman and wife, of Indianapolis, led the music of the convention, aided by several solos from Bro. Millard.

Among the older veterans present at Jefferson City were T. P. Haley, George Plattenburg, J. A. Berry, F. J. Lampton, Dr. McComb, Wm. Featherstone and W. T. Moore. Special mention was made of some absent ones, including Alexander Procter, J. C. Reynolds and B. H. Smith; to whom fraternal letters were sent.

Judge W. W. Wood, an elder of the church at Warrensburg, and, by the way, a candidate for the Democratic nomination for the Judgeship of the Kansas City Court of Appeals, was present at the convention, among other prominent laymen.

It was a layman, white-haired and venerable, who made this criticism on the convention to the writer: "Somehow, there is not enough *soul* in the convention of the brethren. They do not lay the emphasis on prayer and on divine help, as the sisters do." The preachers might think of this.

The man who "hollered" was not heard in the Hall of Representatives. His voice went to echo, and his ideas to vacuity. The lady speakers were heard better than some of the men.

Miss Burgess, returned missionary from India, was received with the Chautauqua salute—the waving of handkerchiefs—as she came on the platform to speak. She told the story of her work in India very modestly and interestingly.

The address of Mrs. Kelly, national organizer, on "The White Woman's Burden," was the literary gem of the convention. A number of our Missouri sisters—Mrs. Goode, Mrs. Longan, Mrs. Gilliam and others—did nobly, and we are proud of them.

A large number of delegates visited the State Penitentary one afternoon, in response to an invitation, interfering more or less with the attendance on one of the sessions of the C. W. B. M. This led to a resolution, introduced by Mrs. Bantz, of St. Louis, that hereafter invitations of this character should be made for some hour when the brethren were in session, that they might learn to sympathize with their sisters! Unanimously approved!

Hour of Prayer.

MY DUTY TO THE CHURCH.

(Heb. 10:19-25; 1 Cor. 12:14-26.)

(Uniform Midweek Prayer-meeting Topic, Oct. 18.)

CENTRAL TRUTH: *The church, considered locally or in its universal aspect, in the Scriptures is one. Its members have different abilities and functions, but are under mutual obligations to serve each other under their common Lord.*

Among the duties mentioned in the above passage from the Hebrew letter are the following: (1) Drawing near to God with a true heart in fullness of faith; (2) holding fast the confession of our hope that it waver not; (3) considering one another to provoke unto love and to good works; (4) faithfulness in attending the assemblies of the saints, and in exhorting one another. Consider these.

1. We live too far from God. We do not walk with Him in close fellowship. Why not? He is our Father. His love for us is infinite, surpassing knowledge. Why should we not draw near to Him? We must do this by faith—a faith that submits to all His requirements—and a true heart—a sincere purpose.

2. There are too many wavering Christians. They hope to-day, and are in despair to-morrow. They trust to their *feelings*, many of them. They are not content to walk by faith. To waver in our hope is to doubt God's Word of promise. Let us not do that, no matter how hard the storm beats upon us, or how dark seems the way. "Hope thou in God."

3. Consider each other. Let us not think of ourselves all the time, and give no consideration to our brother's welfare. What effect will my action have upon other members in provoking them to love and to good works? Often one good, liberal-hearted brother in a church will shame the stinginess out of all his brethren. Your devotion may kindle the altar fires in many other hearts.

4. Do not forsake the assembly of the saints. Attend the regular services of the church. You need the spiritual food you can get there, and your minister and your other brethren will be encouraged by your presence. Go not simply to receive, but to impart as well. "Exhort one another." The prayer-meeting is a specially suitable meeting for this. Do not neglect it.

This passage, from 1 Corinthians, emphasizes the unity of the body through the specialization of function of the several members. Many members, one body. The eye, the ear, the foot have each its own special function, and they go to make the unity of the body. So it is in the body of Christ. Each of us has a special talent, and it is in the use of this talent for the benefit of the church that its true unity is conserved. It is far better that we are not all alike in taste, talent and temperament. This would breed monotony and stagnation. Only let us respect each other's function in the body, and each do what he can for the general good.

PRAYER.

Our Father in heaven, we are all the children of thy Thy love. We are members one of another. We owe each other mutual service. Help us, we pray Thee having been redeemed by one Lord, to recognize our unity in Him, and so discharge our obligations to the one body and to each other severally as to secure Thy divine approval at last, through Jesus Christ our Lord. Amen!

Editor's Easy Chair.

There is a great deal in a name. A rose by any other name would not smell as sweet—to some people. A reader writes thus: "I am in favor of the most thorough investigation of the Bible, but I am opposed to criticism." This reminds us of the story of the minister who bought a violin for his son. Some of the maiden sisters heard that the parson had actually got a fiddle for his boy, and they were greatly scandalized by it. They went to him and reported what they had heard, and expressed their opinion that it was a false rumor. The preacher replied that the only ground he could think of for this scandal was that he had purchased a violin for his son, and, to show them the truth of this, he would have his son come in and play for them. He came in and, at the quiet suggestion of his father, played "Old Hundred," in a very solemn and unctious manner. When he had finished the preacher said, "There, you see what it is for yourselves." The maiden sisters remarked on the depravity of certain persons in circulating false reports, and said that they had not believed it possible, and they were fully satisfied now of its falsehood, and went away in a perfectly contented state of mind! It is not difficult to imagine the scene in the parsonage after the visitors had departed. All right, then; let us bury "criticism" out of sight, but go on with the *investigation* of the Bible until we find out all about it there is to be known.

No doubt many a church has been broken up on some issue that had in it about the same substance as the difference between a fiddle and a violin. It is strange to what extent even fairly intelligent people are governed by names. The discussions among us on the subject of church government and organization has generally turned upon a difference of *names*. All agree that there are certain things to be done in order to the life of the church, and that some persons must be chosen to do them; but what shall we *call* them?—that is the burning issue! The same is true concerning the discussion of our missionary societies. The brother who was opposed to electing a president and secretary of a meeting held in the interest of missionary work, but was willing to have a man selected to sit at the front and put the questions to vote, and another brother to write down an account of what was done, supposed, of course, he was standing for *principle*, but, as a matter of fact, it was only names that frightened him. It is curious to note how largely this tweedle dee and tweedle-dum has entered into the theological and ecclesiastical discussions of the past. It is the old question of the fiddle and the violin. A violin is a fiddle put to nobler uses. We need to take a number of old words we have been using flippantly, and put new and larger contents in them.

We read, yesterday, Horace Bushnell's sermon on "Spiritual Dislodgments," and we feel like commending it to the entire ministry irrespective of religious affiliation. There is a vast amount of comfort in it for those who are tossed about from pillar to post, here and there, with no certain abiding-place. We lay our plans and say, "Here, now, we are settled for life; we will send down our roots into the soil, and send up our branches above it, and grow, and bear fruit;" but straightway we are displaced and transplanted, as it were, into new soil and new surroundings. It seems very hard to us, and doubtless the transplanting process is often carried to extreme among us; but after all, Dr. Bushnell thought these dislodgments were for our good. They keep us humble, and cause us to put our trust in God rather than in ourselves and in our friends. We tend naturally to run in grooves and to become mechanical in our thoughts and in our methods of work. These dislodgments serve to break the crust of our dried-up conservatism, and to give us fresh thought, new experiences and a larger and better life.

If the preacher be right in this, the compensation for our disappointments, disarrangements and dislodgments is ample. Whatever enriches the life, deepens our religious experience, widens our horizon and puts us into closer and more vital relationship with God is worth all it costs in the way of sacrifice of earthly gain, personal ease and self-complacency. If it be necessary that we be buffeted, beaten back and thwarted in our plans and disloged from our places, in order to the development of the highest type of Christian character, and to bear the largest amount of fruit in our lives for the glory of God and the good of men, then we should welcome all these experiences, no matter how undesirable they may seem to us, as blessings of God in disguise. Many a man has been infinitely blessed by being disloged from his material prosperity, while more still have been brought into a new and grander life by being dislodged from their old stereotyped religious "views." In all these experiences God dealeth with us as His children, whose everlasting good He is seeking to promote.

Questions and Answers.

DEAR BRO. GARRISON:—In your last Macatawa Musings for this year I find the following:

"We can no more tell now whence the wind cometh and whither it goeth than on that eventful night in the long ago when Jesus talked with the Jewish Rabbi and explained the mysteries of the kingdom of God." Now it is about thirty years since I ceased to believe that Jesus ever said anything to Nicodemus about the wind blowing where it listeth, etc. About that time I heard Bro. Randall Faurot preach on John 3:8, and he gave the following translation: "The Spirit speaketh the mind (or will) of God and you hear its voice through (or in) the gospel; and so is every one begotten, that is born of the Spirit." Now it has always seemed to me that his translation is a correct, lucid and perfect answer to the question of Nicodemus, such as Jesus would be likely to give, and that it takes all the wind and nonsense out of the passage, and fills it full of light and life. What does our scholarly editor think of Bro. Faurot's translation?

M. W. CRAMER.

Holland, Mich., Sept. 28th.

Our remarks in the Musings referred to were based on both the Common and Revised Versions, and on the common understanding of the passage—a sort of "accommodation" to existing ideas as it were. Scholars are divided in opinion as to whether *pneuma*, in this passage, should be rendered by "wind" or "spirit," the greater number preferring the term *wind*, in spite of the fact that *spirit* is the almost universal meaning of the original. Either rendering, however, makes sense. If *wind* be the proper rendering, the idea would then seem to be: "You may not understand all the processes by which the Spirit accomplishes His work; but neither do you understand all about the wind—its coming and going; but you witness its palpable *effects* and do not doubt its reality. So is every one that is born of the Spirit." This is certainly true, whatever the passage may mean. There are movements of the Spirit that elude our senses and our understanding. We see a life quietly revolutionized in its tone, temper and aim. The effect is apparent; but who pretends to know all the subtle influences brought to bear by the Spirit on the soul to effect its conversion? The translation concerning which our brother asks our opinion is not a translation of the original at all. It is a paraphrase or exegesis, like that we have given above.

Reformation of the Nineteenth Century

NINE DECADES OF HISTORY

THE FOREIGN CHRISTIAN MISSIONARY SOCIETY.

ITS ORGANIZATION.

A. M'LEAN.

Two main reasons led to the organization of the Foreign Christian Missionary Society. The first was a desire to be loyal to Christ. He charged his disciples to go into all the world and preach the gospel to the whole creation. Those who have the truth are required to carry it far and near. As we took the Bible to be our only rule of faith and practice we could not fail to be a missionary people. As we drank more deeply into the Spirit of Christ we felt irresistibly impelled to help him bear the gospel of his grace to every kindred and tribe and tongue and people on the globe. The founders of the society felt as did Peter and John when they said, "We cannot but speak what we saw and heard."

It is well known that this was not the first attempt of our people to carry on Foreign Missions. More than a quarter of a century before, the American Christian Missionary Society was organized to promote the preaching of the gospel in this and other lands. The world was its field. While looking after the work at home, missions were opened in Asia, Africa and the West Indies. These were sustained for a time and then abandoned. At the twenty-fifth anniversary of that society the historian said, with a feeling of sadness, that in all the wide foreign field, destitute of the gospel, we do not have a single herald of the cross. Jerusalem and Jamaica were deserted; Liberia was forgotten.

The abandonment of the work in the foreign field was the result of a marked decline of the missionary spirit, and not of impaired ability. About the time the American Society was organized Mr. Campbell said that we have abundant means if we had willing minds and liberal hearts. A little later Isaac Errett spoke of our people as being "alarmingly rich." The Civil War reduced some of the friends of the society to poverty, but there were many thousands whose wealth was greatly increased by the war. From the very first there were those who opposed the society. They assailed it in season and out of season. They opposed one plan because it was not a co-operation of the churches and another plan because it was. They refused to be conciliated by any concessions. Because opposition abounded the love of many grew cold. Benjamin Franklin, while serving as secretary, tried hard to abate prejudice and opposition, and thought he had succeeded. He gave it as his conviction that we were destined to become a great missionary people at no distant period. His views were far too optimistic. The opposition was much stronger than he thought. President Pendleton told the convention in 1866 that instead of a steadily swelling treasury our contributions have been less and less liberal; instead of establishing new missions we have allowed some that were started with enthusiastic zeal to perish in our hands; instead of anticipating the new and expanding fields that have been opening upon us, and providing the means properly to enter them, we have slept upon our post till the opportunity has offered, and we are not ready to improve the providence that calls us to rise up and possess the land. "Advocates that were once eloquent have withdrawn their plea, friends that were liberal have ceased to contribute, members that came up to counsel have stayed away to chide, enthusiasm has been chilled, generosity has been discouraged and wisdom made despondent of her hopes." Ten years later the case was no better. The same careful writer used the following words: "A large number of people utterly ignore the idea of propagating the gospel. It is scarcely correct to say that they do not believe in the conversion of the world, for they have no thought or concern about it of any kind. Among the elders are many Gallios, who care for none of these things. The world may for them take care of itself. They are not its keeper. The congregation is a close corporation, if not offensive, practically defensive, with prohibitive tariffs upon all foreign agencies of the kingdom, that they may keep the gospel at home and save the expense of a preacher." David S. Burnet was one of the most active of the managers and knew the facts as well as any one else. He said that there was much difference of sentiment in regard to the foreign missionary enterprise. Some seemed to forget the aggressive character of our holy religion. They forget the word *go* in the commission; their mind is riveted upon *tarry ye*.

The year the Foreign Society was organized the Christian Standard said that many regarded the American Society as dead, and were eagerly and rejoicingly anticipating the funeral services. Their hopes were doomed to remain unrealized. There were those who did not cease to plead with all earnestness for a great enlargement of the work at home and for a renewal of the efforts in foreign lands. They felt that the work in the regions beyond had been only temporarily suspended and not closed forever. Among the men of this class was the saintly Joseph King. At the convention of 1874 he referred in an address to the humiliating fact that we were the only people who were not obeying the commission, *and not even trying to obey it.* His words provoked some angry discussion, but they were not spoken in vain. Another man to whom all our organized missionary work owes very much was Thomas Munnell. By tongue and pen he sought to prevail upon the brethren to do something to send the gospel to all the ends of the earth. The two men who were most influential at that juncture were Isaac Errett and W. T. Moore. Through the Christian Standard and the Christian Quarterly they pressed the claims of Foreign Missions home to the hearts and consciences of multitudes. Their advocacy led to decisive action.

The second reason was a desire to help the work at home. The annual report of the American Society for 1875 specially recommended to the brethren the work of Foreign Missions in some way, as a means of awakening the missionary spirit for the home as well as for the foreign field. "Our efforts at Home Missions, spending so large a percentage of all our money on the fields near where it was raised, has tended to contract the views of the churches as to the world-wide commission given to us by Jesus Christ himself. We are satisfied that a thriving foreign work will prove the best practical educator of our people in the missionary spirit, both at home and abroad. Let our hearts leap over frontiers of district and neighborhood selfishness; let us put our hearts and our treasures in other lands, from which we may often hear of the horrors and hardships of heathen life, and of their great need of salvation through Christ, and we will more fully realize the spirit of the great Missionary, sent out from heaven to earth." The next report has the same sentiment: "Our past history, as well as the history of other religious bodies, proves that home work alone fails and is likely to fail in developing the true missionary spirit. One reason is that the spirit of the great commission is against it. The flow of true religious life is outward bound into all the world and to every creature. The report tells of a demand that our means be spent in our own country, in our own respective states, then the counties, until not a few are unwilling to let a dollar go out of their own vicinities—not scarcely out of their sight. In the deep and well grounded conviction that Foreign Missions will not only meet this last will and testament in Jesus Christ in other lands, but will be the directest route also to success in our home work, we suggest that this convention urge the brethren generally to do, not less for home, but more abroad."

After thirty years of study Isaac Errett said that he had a profound and unfaltering conviction that we, as a people, will never reach the culture in faith, in self-denial and in godliness that we need and are capable of, and will never occupy the position before the religious world which, so far as our principles are concerned, we are entitled to occupy, until we give ourselves heartily and permanently to missionary work in the broadest sense of that phrase, until our hearts and homes and pulpits and presses are all aflame with zeal for the spread of the gospel in all the earth, until the ancient order of things is reproduced in that supreme consecration to God which not only spends money freely, but offers life freely and welcomes toil, privations, persecutions, imprisonment, aye and martyrdom, if only Christ be preached and the gates of salvation be thrown open to all the world. "We never did so much to plant the gospel in destitute home regions as during the years that we sustained those Foreign Missions. The records show that these years were years of unparalleled success in raising money and of unparalleled prosperity in Home Mission work. In an evil hour, under the pressure of adversities to which our faith was not equal, we abandoned our Foreign Missions, and from that day to this we have been smitten with

confusion and cursed with barrenness in our home work. All our painstaking, laborious efforts to unite our brethren in any scheme for the evangelization of our home fields have been confounded." He states that some of the strongest states that complained most loudly over the folly of wasting money in Foreign Missions that is so much needed at home, reported less than one thousand dollars for missionary work within their own borders. He had no reason to believe that God would ever lift the curse away from us that has brought blight and desolation everywhere to our missionary enterprises until we repented of our folly and began anew to act a part worthy of us under the great commission. He maintained that it was not true that if we do nothing abroad we shall do more at home; for, in refusing to do anything abroad we paralyze our faith, we dwarf our sympathies, we blunt our consciences, we enervate our impulses, we gratify our selfishness and we have less faith, less sympathy, less conscience, less heroism, less benevolence to draw upon for the home work. We bring to it a weakened moral nature and a strengthened selfishness, and the work in the home field is lessened. Forever and forever is it true that there is that scattereth and yet increaseth, and there is that withholdeth more than is meet and it tendeth to poverty. Mr. Errett was a friend of Foreign Missions because he was a friend of Home Missions. Among the friends of missions it seemed as self-evident as a primary truth, that no people have ever been blessed in their home enterprises without a foreign missionary spirit and work.

A minor consideration, but one that was not without weight, was that of self-respect. When religious friends asked where our foreign missionaries were located, it was not easy to give a satisfactory answer. When they inquired what we did more than others since we claimed to have the truth and to be guided solely by it, we could make no effective reply. Our self-respect compelled us to do something worthy of the great plea which we make towards the evangelization of the whole wide world.

The birth of the Foreign Society was on this wise: During the convention of 1874 several meetings were held in the interest of Foreign Missions. Owing to the lack of time the discussions did not reach any satisfactory conclusion. A special committee was appointed to take the whole matter into consideration. Of that committee W. T. Moore was chairman. At a meeting of that committee the following summer in Indianapolis the subject was further canvassed and a constitution was drafted. The committee reported at the Louisville convention in October, 1875. The friends of the enterprise met in the basement of the First Church. There were present on that occasion: Isaac Errett, B. B. Tyler, Thomas Munnell, W. T. Moore, F. M. Green, J. B. Bowman, J. C. Reynolds, Robert Moffett, A. I. Hobbs, J. S. Lamar, R. M. Bishop, W. S. Dickinson, C. S. Blackwell, Leander Lane, John Shackleford, J. H. Garrison, J. T. Toof, W. F. Black and David Walk. W. T. Moore presided and B. B. Tyler acted as clerk. Isaac Errett stated the object of the meeting and gave some reasons why an earnest and persistent effort should be made in behalf of Foreign Missions. He said it was a time for prayer rather than for talk. If the undertaking was to succeed it must be born in the spirit of prayer and consecration to God. J. H. Garrison relates that as he talked in his own tender way about the dying love of Jesus, his heart became too full for articulation and many eyes swam in tears. There was a consciousness of God's presence, a conviction that what was being done was in line with the divine purpose. It was decided with unanimity that a society be organized to preach the gospel in foreign lands. The constitution which had been prepared in Indianapolis was adopted. At an adjourned meeting officers were elected as follows: President, Isaac Errett; vice-presidents, W. T. Moore, Jacob Burnet, J. S. Lamar; corresponding secretary, Robert Moffett; recording secretary, B. B. Tyler; treasurer, W. S. Dickinson. The first address was delivered the same evening by W. T. Moore. In it he referred to what had been attempted in earlier years: "You say we have tried Foreign Missions and failed. I beg pardon, but I really do not think we tried very much. True, we sent a faithful missionary to Jerusalem and also one to Jamaica, but did we sustain them there? While we were discussing the propriety of having a missionary society with a moneyed basis our missionaries were starved out and had to leave their work, which had only been fairly started, and come home. This is precisely the way we have tried the foreign missionary work." In this noble and inspiring address the speaker outlined what he conceived to be the work of the society and the principles by which it should be characterized.

The Foreign Society was organized because the American Society could not do foreign missionary work. From the first the two societies have worked together in perfect harmony. The new society was on a somewhat different basis from the old. In it the people who furnished the money directed how the money should be used. The managers were determined not to waste any time or strength in controversy as to plans and methods. They were not wedded to any special plan, nor had they any quarrel with those who preferred some other ways of working. What they wanted was work done, and they were not disposed to stand on the order of doing it, provided the order was not incompatible with the will of God. If better plans should be proposed they held themselves in readiness to adopt them promptly and gratefully. But they and the brethren generally were thoroughly weary of vain jangling about plans, while nothing was being done and while no better plans were even proposed. There is no use in arguing against success. To all objections urged the Foreign Society has pointed to its work, and then without argument has endeavored to do the next thing that needed doing.

The society began its work in a modest way. It was born, as has been shown, in a basement. Other great movements began in an upper room, or in a stable, or behind a haystack. The managers did not expect to appeal to any large constituency. The society was ten years old before it had a secretary giving his whole time to its interests. W. T. Moore served for two years without any compensation. A nominal sum was paid a competent bookkeeper. W. B. Ebbert served for four years as corresponding secretary. He had other sources of income and received pay for the portion of time given to the society. When he resigned the first act of executive committee was to resolve that his successor be paid only five hundred dollars a year. It was not till 1885 that the society had an office of its own. Up till that time the committee met in the storeroom of the Standard Publishing Company. Boxes and windows served as chairs. The recording secretary used his knee as a desk. The corresponding secretary did his work at his own home. No rent was paid. Circulars were printed on a hectograph. The policy was conservative. The committee did not care to venture beyond "the cash on hand and in the bank." The income for the first year was $1,706.35. It was according to the faith and enterprise of the managers of the society.

NOTE.—Should any reader discover any misstatements in these articles, or that any important facts have been omitted, he will confer a favor by suggesting the corrections that should be made. The early records are not as complete as the historian could wish. A. McLEAN.

EVOLUTION OF THE DIVINE CHARACTER IN MAN.

(LUKE 10:25-37.)

PROF. FRANCIS E. NIPHER.

Perhaps the most important advance made during our time, in its bearing on human character, is the changed method of training children. The result of this change is destined to profoundly affect the next generation. The results already attained will be transmitted, and they will become more pronounced in character.

In former times people seem to have thought that when little children were brought to the Master he beat them with a birch stick and told them that if they did not change and behave more like grown people they should never see the kingdom of heaven! How else are we to explain the way in which good people treated children? They seemed to have thought that when children were enjoined to obey their parents it was implied that the parents should compel such obedience; which is a very different matter and nowhere recommended in the Scriptures.

No one ever believed that the limb of a tree could be made to grow into some desired position by beating it occasionally with a club; but a method of training children which somewhat resembled this has been in very general use among the best of people.

The growing tendency of late has been toward a policy which never allows an issue of parental authority to arise. Children cannot be wicked. It is a very conservative statement, that before they are spoiled they compare favorably with their parents. They are little animals, who will gradually learn to restrain themselves if they are shown by example how to do so. The wise parent now abolishes all of the commandments. Then there cannot be any disobedience. The child never learns that there is such a thing as disobedience. The child is taught to do right, but it is never compelled to obey. The father does not wish his son to be run over by a street car, but he never commands him not to play on the tracks. He simply tells him of the danger.

He tells him from time to time of the accidents that happen, and how the accidents might have been avoided. The pressure is there continually, and can be made as effective as the case seems to demand, but there is no command. And when the boy is found playing on the car tracks, as in any case he will be, it merely serves for an occasion for the expression of a fear that he may sometime make a mistake or a misstep, or that he may forget, and to point out how dreadful the result might be. In this way the child is guided without ever being repressed. The child always decides upon his own action. He is from the first a law unto himself. Even in infancy, when its acts are leading it into danger or into "mischief" it is simply allured into something more attractive, and it does not suspect that its desires and designs have been thwarted by superior skill and wisdom. Whether we will or not, the one great and dominating influence which molds the forming character is parental example. There is no teaching by precept that it is wrong to quarrel. The sabject is not mentioned at all. The child is simply not taught to quarrel. It never hears harsh or angry words until it hears them on the street. The boy is shown how to be gentle with animals, and he learns how to value their mute responses to such treatment. Without any oral instruction he learns to be considerate of the rights and feelings of others, and he becomes a little gentleman always and everywhere. And there can be no sham about such training, if it is to succeed. Children are keen to detect shams. When children grow up in this way it is found to be unnecessary to compel obedience. It needs no moral law with threats of punishment and promises of reward to keep men so trained in paths of righteousness. They can never feel the temptations which on every hand beset men who have grown up as companions of the vicious and who then seek to lead lives of righteousness. They never can feel the temptations of a depraved appetite. They never can know the power of evil habits. But they do know the feeling of personal responsibility. It has been bred into their very bones. It is easy for them to forget self and give themselves to the work of helping others. They become an efficient type of moral machinery. Just in proportion as their training has been what it should be does their personal credit for right-doing diminish and their effectiveness as moral agents increase.

And there is plenty of work for such men to do. The good leaven has not reached all. The uplifting of humanity into God-likeness is not the work of a day. It is a growth, which in the individual and in nations continues as long as growth of any kind is possible. In the individual it continues through life. In society it lasts through the ages.

We hear doleful tales of corruption and fraud in business, in politics and in business-politics, or political business. Even if all are true there is little to indicate that this generation is worse than those which have preceded it. Certainly the political boss of the present day is entitled to his share of the contempt that honest men feel for scoundrels, but he has not invented any new forms of rascality. Our revolutionary ancestors knew the meaning of the word scoundrel, and it would be safe to assert that we have probably made less advance in various forms of official corruption than in any other field of human activity. Such evils can never be cured by political revolutions, or by replacing the rule of one party by that of another. It can only be done by means of an education which begins in the family. It can only be done gradually by replacing men who do right from fear of punishment, or from hope of some personal advantage by men who do right as the meadow lark sings its own song, and is never tempted to croak like the raven. The man who must be bribed or hired to do right is in danger of being bribed or hired to do wrong. With him it is already a question of price.

But in the meantime, society has been driven to defend itself. It has invented criminal laws. Crude as they are, ineffective as they are, we know not what else to do. We must patiently continue as now until better influences shall have had time to act.

Society has arbitrarily assumed the right and it necessarily possesses the power to punish those whose moral sense has not been quickened into dominating self-control.

The laws of the state lay no hand on the murderers who have not found their opportunity, or upon the thieves who have not stolen. They make no distinction between those who refrain from crime from fear of punishment, those who are deterred by the hope of some kind of reward and those who are not criminals.

And here we sometimes lose sight of one phase of home and general instruction. Whatever we may think of the wisdom or propriety of a city ordinance or a state law, it is a very serious matter for a father to show his children that he is a lawbreaker. The man who does not promptly remove the snow from his walks, as the ordinances direct, is neglecting a duty to his fellow-citizens; he is neglecting an opportunity to teach his own or his neighbor's children to respect the law. He who drives his horses at an unlawful speed on the river bridge is giving some innocent child his first lessons in an education which may end in utter ruin. And, to put the matter on a much lower ethical plane, there are many people who take note of the mental and moral dimensions of a man who puts himself on exhibition in this manner.

And the influence of such acts on the public is an unmixed evil. It breeds contempt of all law. One cannot do society a greater service than to be most careful in the observance of all public ordinances, and every public duty. Certainly, the effective way to instruct children to observe and obey public ordinances is by example.

It is most demoralizing to society that the idea has become current, and is given general credence, that while possession of stolen property is under some circumstances evidence of guilt, it is not always so; that when the property is very valuable, and the thieves very influential, possession of such property is nine points in the law of defense for permanent ownership under judicial decree.

It is to day a public danger that the idea is becoming prevalent that corporations never for a moment think of submitting to laws intended for their regulation in the interests of the public, as they demand at the point of Federal bayonets that citizens shall do; but that they simply proceed to have such laws declared unconstitutional. The educational side of such proceedings is by far the most important element in the matter to every citizen. It far outweighs any mere matter of dollars and cents that may be involved.

The law of the state, so far as it touches the question of good and evil, demands simply that the citizen shall do no wrong to his brother. It does not touch the question of righteousness on their affirmative side.

The divine law, which covers this ground, seems to be also very indulgent of motives. Men are reached by appeals which they can understand. The teaching of Christ was adapted to all grades of mental and moral development. The reward is offered to the righteous. And if we go further back in history we find a still lower standard, because men were on a lower plane. Certainly, one could hardly conceive a more businesslike proposition than is contained in the vow of the patriarch Jacob. When he was seeking a wife and had the dream of the ladder which reached to heaven, he made a vow in which he said: "If God will be with me and will help me in this way that I go, and will give me bread to eat and raiment to put on, so that I come again to my father's house in peace, then shall the Lord be my God. And this stone, which I have set up for a pillar, shall be God's house: and of all that thou shalt give me I will surely give a tenth unto thee."

Here we have one who seeks to secure divine favor in return for specific service. It may be that even such service will not be rejected; but what a fathomless gulf there is between such a spirit and that to which the Son of Man appealed when he said, "Be ye therefore perfect, even as your Father which is in heaven is perfect," with no thought of reward, but as a result of having partaken of the divine nature. For moral grandeur what is there on earth to compare with this? It appeals to the noblest instincts of mankind. It contains within itself the germs of all that is best and greatest in individual life and in national character. It is a promise of endless growth through generations and nations yet to be.

The law of the state, with its threats of punishment, seeks to force us upward and away from the lowest depths. It is like the pushing locomotive at the rear of a train of cars. The divine law also has its threats of punishment, but by its promises of reward men are drawn to higher moral levels. In this respect it is like the pulling locomotive at the head of a train. There is no mechanical distinction between a push from below and a pull from above. There is the same ethical and moral identity in the threat of punishment and the promise of a reward. Both are artificial incentives imposed upon the individual from without and tending to lift him to higher moral and ethical planes.

To be perfect as God is perfect is to be an intellectual and moral prime mover, equipped with one's own machinery, vitalized, energized and made active by the fires of eternal truth.

Washington University, St. Louis.

Friendship has the skill and observation of the best physician, the diligence and vigilance of the best nurse, and the tenderness and patience of the best mother.

AN AGE OF UNREST.

RUSSELL F. THRAPP.

The favorite passage of President Garfield is fouud in the 17th Psalm, the 15th verse: "As for me I shall behold thy face in righteousness: I shall be satisfied when I awake with thy likeness." This favorite verse of one of earth's greatest and heaven's immortals, points forward to a life wherein all is rest and complete satisfaction; it further implies that in the present state we may not hope to be entirely rid of discontent or dissatisfaction.

In looking out over our age we behold a restless, heaving sea, but we must not conclude that our times are peculiar. Unrest has always been the sad heritage of humanity ever since there presentatives of the race chose to walk in the seductive pathway of disobedience.

Johnson's Rassalas is a type of humanity in general. It was written many years ago, but is yet worthy of a place in the library. It purports to be the history of an Abyssinian prince, who dwelt near the headwaters of the mighty Nile, whose waters make fertile a territory that would otherwise be a desert. This prince lived in a beautiful palace, surrounded by everything that this earth could provide for his happiness. Yet Rassalas was dissatisfied. He is represented as saying, as he looked upon the birds and flocks about him, "What makes the difference between man and all the rest of the animal creation? Every beast that strays beside me has the same corporeal necessities with myself; he is hungry, and crops the grass; he is thirsty, and drinks the stream; his thirst and hunger are appeased; he is satisfied and sleeps; he rises again, and is hungry; he is again fed, and is at rest. I am hungry and thirsty, like him, but when thirst and hunger ceases, I am not at rest; I am, like him, pained with want, but am not, like him, satisfied with fullness. The birds peck the berries and the corn, and fly away to the groves, where they sit in seeming happiness on the branches and waste their lives in tuning one unvaried series of sounds. I likewise can call the lutanist and the singer, but the sounds that pleased me yesterday weary me to-day, and will yet grow more wearisom to-morrow. I can discover within me no power of perception which is not glutted with its proper pleasure, yet I do not feel myself delighted. Man surely has some latent sense for which this place affords no gratification, or he has some desire distinct from sense, which must be satisfied before he can be happy." Rassalas is a type of all. Earth does not satisfy with its beauties and pleasures. Only as we look higher do we find the source of all true happiness.

Whatever the future historian may say of the closing years of the nineteenth century, whatever glowing description he may give of its wonderful inventive progress, of the surprising triumphs of mechanical genius, of its growth in wealth and spleddor, there is one feature that will force itself upon him as a striking characteristic of the period. He will be compelled to regard it as *an age of discontent.*

He who does not note this feature of our times has yet to open his eyes. It is forced upon us every morning as we read the daily paper, every noon as we tread the busy street, and every evening as we consider the experiences of the closing day.

We hear it in the cries of pain, in the calls for help, in the mingled groans and appeals that are constantly rising from the great ocean of human existence.

But we are not to think that of necessity this foretells disaster. This age is far in advance of the preceding one. Greater woes were those of our forefathers. The best test of the civilization of every age is the condition of the masses of the people. Thus compared, how fortunate our generation!

The laborer one hundred years ago had few of life's comforts. He was compelled to plow his ground with a forked stick, harrow it with the top of a tree, cut his wheat with a sickle and thresh it with a flail and clean it by tossing it in the wind. His house was without paint, his floor without carpets, his walls without pictures and his shelves without books. Should his fire chance to go out in the nighttime oftimes he was compelled to wade through the snow to his neighbor, four miles away, and borrow a pot of coals. He went barefoot all summer, while the suit of linsey-wolsey, spun by his wife, was worn for a year. Should he have the dread misfortune to mangle his arm, without a knowledge of anesthetics he was strapped to a bench and compelled to undergo the harrows of amputation, and after long illness probably die, through ignorance of antiseptics. For want of oil or electricity the boy, eager for knowledge, ruined his eyes trying to read by the blazing logs. Women were flogged through the streets, with naked backs, for disobedience to their husbands. In a week's journey from Oxford to London, Hampden saw threescore corpses rotting on the scaffolds of different towns and cities. A hundred crimes were punishable by death.

Art in statue and painting was for the prince alone, and carpets for the rich. And yet some point to these "bad old times," and complain that the world is going downhill.

In literature the pessimists affirm that the great poets and philosophers have died and left no successors. In politics it is said the leaders of to-day are but pigmies as compared with the giants of yesterday. Tolstoi fears lest civilization is rapidly moving toward the final crash and disaster. But let us not think that pessimism is a new and monstrous growth of our own age; every century has heard its despondent cry. Much of it comes from the headache, dispepsia or nervous prostration. When a child tires of his playthings he usually ends the day by breaking in pieces his tin horn and tearing his picture books. But when this irritable mood reappears in manhood it is elevated to the dignity of philosophy and renamed pessimism.

Not fewer scholars, orators and statesmen to-day; but more. One hundred years ago but few were educated, and hence some Webster towered as a mountain peak above the foothills. For a hundred years the masses, through universal education, have been rising until, instead of a mountain peak here and there, we have a tableland amid the clouds. The general trend of humanity is upward. To this discouraged and turbulent age this word is sent forth falling upon men's hearts like a message from heavenly battlements: "Goodness shall triumph, iniquity shall go down, integrity shall come to the throne; the darkness of the night is blooming into the lilies of the morning cloud, sweet harbingers of the brighter day to come."

1. Fundamentally, the growth of education and the very progress of the world are responsible for much of the existing social unrest.

Man is not satisfied with present comforts. Through education and travel he has caught a vision of better things. The World's Fair was an educator for 100,000 families. Entering those noble buildings and looking upon the conveniences for the workshop and kitchen and beauties for the parlor, and going home they were not at rest until the new had taken the place of the old, and the family had taken one step in higher civilization. When the boy catches sight of a pony, no longer has the rocking-horse charms for him. Next year some citizen will visit the World's Exposition at Paris and be amazed at the number of automobile carriages in use. At once he will sit down and with pencil figure the difference in cost between keeping a horse and surrey and an electric automobile carriage. To his surprise he will discover that with a five-year basis for calculation the latter is about as cheap. He will invest, and coming home will create an unrest in the bosoms of his neighbors which only a better and finer vehicle can satisfy.

When Commodore Perry, seventy-five year ago, sailed into the harbor of Tokio, Japan, he found a nation barbarian, but content. They had no education, but were satisfied; they wore few clothes, but were satisfied; they were oppressed by their rulers, but long slavery had made them content. But when the Commodore and his sailors marched through the streets the people saw comfortable garments and the weapons of warefare of civilization. They found that the American youth was educated. At once a sublime discontent siezed hold of the nation. One hundred and twenty boys were sent to Yale and Harvard for education. The tools of civilization and comforts of life are fast taking the place of the rude implements of savagery, and for many years Japan has been filled with the noise of reconstruction.

Discontent and unrest often means advancement and progress. Adam and Eve were content to walk in the garden in the cool of the day, but now the bicycle has made walking contemptible.

2. False ideas of life breed discontent.

Our cities have much good in them, but also much iniquity. Six thousand saloons in Chicago mean much unrest for a large number of her population. A few years ago, during a labor strike, there marched down the streets of the city a vast procession of men. Upon one of their carried banners was the inscription: "Our Children Cry for Bread." Their destination was one of the parks of the city, where that day they consumed fourteen hundred kegs of beer! The wages of dissipation is unrest. Many young men feel that to have a good time means to squander their earnings in riotous living. Instead of saving they sow to the wind and reap the whirlwind of disappointment and dissatisfaction. Many of them will become the anarchists and extreme socialists of to-morrow, demanding that the rich make division with them.

3. A constant element of disturbance: the inventive faculty crystallized into labor-saving machinery.

Such is the inventive genius of our people that each year witnesses the displacement of large numbers of workingmen through the increasing use of machinery. Recently two machines were put into use which resulted in the throwing out of employment of fifty thousand men and with their famlies influencing two hundred and fifty thousand persons.

When the inventor was testing the machine one of the workmen stood by his side and anxiously awaited the result. When he saw that the test was successful he burst into tears and exclaimed: "This morning I entered that door as a skilled laborer. For twenty years I have received four dollars per day. I have looked forward to the day when my children could receive the advantages of the higher education denied me, but all my hopes are blasted. I go out of that door a common day laborer." Sad the confession of this man! And yet, he is but the spokesman for thousands.

But there is a brighter side. No doubt, while this invention took away from him his skilled profession, it gave ten unskilled men in another community labor. Fifty years ago the ten-talent or skilled workman made shoes sitting at a bench and laboring fourteen hours per day. Shoes were so expensive that but few could afford them. Machinery for making shoes was invented. The price became cheaper. While fifty years ago one ten-talent man received employment, now, as the shoe passes from cowhide to finished product, fifty one-talent men make a comfortable living.

Machinery is not an enemy to happiness. So far from tools degrading men, they represent the uttermost of kindness and divine benefaction. With a wide sweep of view we may truthfully say that through invention five men now have labor where formerly one was employed. The new adjustment causes disturbance for a time, however.

Printing presses make demand for cheap books, carpet looms for floor coverings, sewing machines for more dresses and coats. Steam dredges made possible the Suez Canal, steam drills the railroad over the mountains, electricity comforts and helps innumerable.

4. The great changes now taking place in the industrial world through the growing power of trusts.

This is the greatest cloud upon the country's horizon to-day. In his testimony before the Industrial Commission recently Mr. P. E. Dowe, president of the American Commercial Travelers' League, stated that thousands of traveling men were being thrown out of employment by the combinations of most lines of goods; and instead of salaries being raised for the few who remain, they were being lowered. The dividends must be paid, though the people suffer. This is not a political question to be juggled with by the politicians, but one affecting the life of the whole people. Could the truth be known of the methods employed in the organization of trusts the public would be amazed.

5. Immigration of the weak and incompetent.

As the River Nile by its annual overflow enriches the fields and gives harvests to Egypt, so the flood of immigration has swept over the great West and Northwest, and blessed these states with happiness.

But some who come are unwelcome by all who love America's highest interests. Many come low of forehead, large of backhead, thin and weak of blood, diseased, without nerve, energy or ambition, and a century will be required for the nation to expel this poison from the social system. They settle in the large cities, and among them is found abundant material for the anarchist and hysterical reformer.

6. The follies of the brutal rich in the centers of population.

Display of wealth and extravagance of expenditure tend to embitter the toiling masses. Some men honestly make money and wisely distribute it. Others use their wealth only for show. The Bradley-Martin ball of last winter aggravated the growing discontent among New York's laboring masses.

But are we looking in the right direction for happiness? Paul said that "the things seen are temporal, while the unseen things are eternal." Perhaps we hope to be satisfied by neglecting the higher demands of the soul. The spirit of man thirsts for that which alone the Christian religion can give.

The great Teacher said, "Come unto me . . . . and ye shall find rest." "I am come that they might have life, and have it more abundantly."

We need knowledge of life, forgiveness, fellowship, true riches and a hope of immortality; this God's Word gives.

The world alone cannot satisfy; Christ can. Paul learned the secret that should be sought for by thousands: "I have learned in every state to be content." The gospel he preached can rectify all ills and satisfy all hearts.

Contentment shall yet roll like a glorious flood over our long troubled earth.

Pittsfield, Ill.

Leaves from Mission Fields—IV.

CHAS. E. GARST.

"In all my life I felt
God's presence evermore,
And reverently knelt
To love and to adore.

Such let the record be;
I charge you, friends of mine,
Add but a date to this life-history—
The obituary line."

Any treatment of the character of our missionary hero would be incomplete without some mention of his beautiful home-life and influence. His home was his realm, in which he ruled by the law of love. To this object-lesson the native converts gave heed as to a light that shines in a dark place. The presence and the influence of a Christian home in the lands of idols are of priceless value to the cause of missions. Paganism makes no homes as they are known to our holy religion. A tree is known by its fruit. The gospel can rest its claims to the serious consideration of thoughtful men on what it has done for the human life in every land where it has gone. Mr. Garst was a most tender husband and father. This was his chief chrrm and power. On the eve of his last sickness he wrote a characteristic letter to his three children who were visiting their aunt, Mrs. W. E. Macklin, in Nankin, China. The closing words of the letter were as follows: "Goodnight. Many prayers that you may be fruitful, honest and pure. Blessed are the pure in heart, for they shall see God." Surely, it must be somewhere written that the virtues of such a father shall be visited on the children in every generation till the end of time. These fatherless children are rich in the heritage of a good name, which is better than precious ointment. That which most engaged his thoughts as he entered the valley of shadows was the theme on which he had constantly discoursed to great assemblies. To one who sat by his side he said: "My waking and my sleeping thoughts have been of righteousness." The light of his pathway continued to shine brighter and brighter till it was lost in the dawn of the perfect day. To such a life there is no death as there is no life to him who sees the infinite and the unknown.

"It is but crossing, with abated breath,
And white, set faces, a little strip of sea."

The influence of this sainted missionary will be felt in the coming years in two hemispheres even more than it was in the days when he lived, and wrought, and sacrificed for the salvation of Japan. His sympathies and affections were too great to be confined within narrow channels. He loved all men, and gave his support to every effort that was made to establish the reign of righteousness on earth. The following is an expression of the National Temperance League of Japan: "Mr. Garst was one whose life was devoted to every good work. Every benevolent movement had his support. Every phase of suffering he tried to relieve. The unselfishness and wideness of his sympathy with the common people caused him to give, not only of his time and strength, but his life also to their uplifting. His devotion to the temperance cause and to other efforts to enlighten and bless the people, made him a power in all religious and reform movements that have brought blessings to Japan. His devotion is an example and an inspiration to all, and we believe his influence will long abide." That life is long which answers life's great end. The average time of a missionary's service on the foreign field is only about five years. The public ministry of the Master covered a period of only three years and six months. It seems briefer than a flash—yet, measured by results, it was longer than an age. The Apostle Paul was anxious to magnify his Lord, whether by life or by death. It is good to teach the heathen by example, both how to live and how to die. The sick bed on which Charles E. Garst fought his last battle and gained his last victory was in reality the best pulpit in which he preached. His heroic faith, radiant hope and patient suffering were object-lessons of more value than many sermons. The following quotations are invested with new interest, emphasized as they were by this soldier of the cross as he passed into the valley of the shadow of death: "I know whom I have believed." "I am the resurrection and the life; he that believeth on me shall never die." "My love to all the relatives. Tell them I can only commend them to God who is able to raise them from the dead—I have no confidence in any other." With many other words he also gave evidence of the fact that he had reached the end in peace and was about to lay down the burden at the Master's feet. Like a peaceful river, with green and shaded banks, the current of his life flowed into the waveless sea. On the twenty-eighth day of December, eighteen hundred and ninety-eight, in his mission home, in close touch with those whom he could no longer serve, but would ever love, he turned his face to heaven and was gone! It must be sweet to die in such surroundings. In such an experience the change that comes but once cannot seem so strange to the soul as it enters the isles of the blessed, where the sun is ever shining and where separations never come.

"Noiseless, timeless, all-forgetting,
Shall his sleep Elysian be,
While eternal tides are setting
Inland from that mystic seat."

N. M. RAGLAND.

Fayetteville, Ark.

FINIS.

"Take time by the forelock." If your blood is out of order, begin taking Hood's Sarsaparilla at once and prevent serious illness.

Our Budget.

—This is the Year of Jubilee.

—And this is the week the jubilation begins.

—This issue of the paper will reach many of our readers first at Cincinnati, whither the tribes "go up."

—Even as we write these lines the caravans are moving, steam-drawn, across many distant states and territories towards the place of rendezvous.

—"The receipts of the American Christian Missionary Society for the Jubilee Year," writes B. L. Smith in a note charged with the electric current, "are $100,550.99." No wonder he adds, "We feel like singing the Doxology." Wait till we all get there, Bro. S., and we will help you sing it.

—When it was proposed at Chattanooga to make $100,000 the goal for which to struggle this Jubilee Year, a conservative brother said, "What's the use of naming a sum we know cannot be reached?" B. L. Smith came forward with a ringing speech and said, "We *can* raise it and *ought* to raise it and we should name no smaller sum." It is raised. Faith conquered doubt.

—Let us be very thankful and very grateful for what we have accomplished the past year and during the past Fifty Years, but let us not be *brag*-ful, if we can help it. We have done nothing more than our duty this year, which shows we have been falling a long ways *behind* our duty in previous years. If we humble ourselves before God he will enable us to do even greater things in the years to come.

—Boer and Briton still stand facing each other in South Africa armed, waiting for the signal. Will it be war or peace? That will depend upon whether reason or passion will prevail in the next few days. There is apparent hesitation on both sides about taking the decisive step, and well there may be, for war will not leave political boundaries as they are now.

—The Outlook wants Admiral Dewey to go back to Manila as civil governor of the Philippines and finish his job. The suggestion isn't a bad one. If the Filipinos will believe and trust any American it is Admiral Dewey, and they would be inclined to make terms as early as possible.

—At nine o'clock on Thursday morning of this week the CHRISTIAN-EVANGELIST Special will pull out of Union Station, this city, over the Big Four R. R., with its load of delegates to the Jubilee Convention in Cincinnati. On the same day there will be special cars over the B & O. Railroad filled with delegates bound for the same city. The CHRISTIAN-EVANGELIST Special is to be run through to Cincinnati with but few stops, so that it promises to be a happy occasion for those going by that route. But these two lines are but a foretaste of what will occur on that day and the remaining days of the week. From all parts of the country the great iron steeds of transportation will be drawing delegates by the hundreds and by the thousands to the great convention.

—The assistant editor enjoyed the pleasure of renewing his acquaintance with the church at Mexico, Mo., on last Sunday. The occasion of the visit was the dedication of the new church building in Benton City, for which the pastor of the church in Mexico, S. D. Dutcher, was wanted. This gave the assistant editor the opportunity of supplying the pulpit of the church in Mexico. The dedication of the church in Benton City was a fine success. The audience at each service was large, and the supply in cash and pledges exceeded the immediate demand by over $100. These facts we learned before leaving Mexico. Although a large number of people went from Mexico to Benton City, yet there remained a good audience for the supply preacher, both morning and evening. There was one feature of the dedicatory services, however, that was a cause of regret to the Benton Church and others, and that was the inability of their pastor, J. W. Coggins, to be present. His physician in this city thought it best to have no interruption in his treatment, and so he was not present. We are, however, glad to report improvement in his case.

—Some weeks ago we published a provisional program of the A. M. C. S. for the Jubilee Convention. The program has now been finally arranged in all particulars and appears in this paper as it will be used in the Jubilee Convention.

—A. B. Jones' reply to Bro. Briney's last reply to him on Actual and Formal Remission of Sins came in too late to appear in this paper. Look for it next week.

—Delegates from Central and University Place Churches, Des Moines, Iowa, are going to Cincinnati by way of this city and from here to Cincinnati over the Big Four.

—The terrible tragedy near Montgomery, Mo., recently, by which three lives were extinguished, tells too plainly of the weakness of human nature and the need for its regeneration. There are many times in life when we need a stronger than human arm upon which to lean, lest we fall. Had the slayer of that bride and bridegroom and of himself had the faith in God that is the privilege of all helpless, dependent mortals, he would have found strength to have borne the disappointment to which an inconsiderate woman had subjected him by marriage to another person. There are trials in this life to which any person at some time may be subjected which cannot be endured uninjured without God's strengthening grace; but through Christ they can endure all things.

—Any church wishing to be placed in communication with a minister who, as well as his wife, is highly recommended—he as a pastor and she as a musician—may address T. J. Thompson, pastor First Christian Church, Lincoln, Nebraska.

—The Western Presbyterian is the name of a new religious journal published in Winnipeg, Manitoba, and takes rank with some of the leading journals of that religious family in the United States, both in appearace and in its contents.

—The churches of Moultrie County, Illinois, have formed an organization for cooperative work and mutual edification.

—For a succinct statement of the purposes and methods of the Bethany C. E. Reading Courses procure a copy of the first number of the third volume of the Bethany C. E. Bulletin and carefully peruse its pages. The subscription price for the Bulletin has been reduced to 25 cents per year, single subscription; five subscriptions for $1.00; ten for $1.50, or fifteen for $2.00. This number of the Bulletin announces new publishers, new fields, new edition of all our handbooks, new handbooks and a new Bethany C. E. Reading Circle pin. The handbooks hereafter are to be published by Revell and an effort made to create a demand for them in the regular channels of trade. A list of Bethany C. E. Readers who have sent in examination papers on past courses is also contained in this number of the Bulletin, besides numerous other articles and items of interest and importance.

—The leading editorial in the Missionary Intelligencer for October emphasizes the fact that the year 1900 is the silver anniversary of the organization of the Foreign Christian Missionary Society, and dwells upon the importance of making the year memorable by greatly enlarging the work. With the increased interest in all missionary enterprises and the formation of a missionary conscience there is reason to hope for enlarged activities in this and other missionary societies. That it is the beginning of a century burdened with greater things for the world than any that has yet appeared ought to be another reason for greater things in the mission field, both home and foreign, than ever before.

—The Church Economist, of New York, for October, makes respectful mention of G. W. Moore's account of his combination service of school and church given in the CHRISTIAN-EVANGELIST some weeks ago. The CHRISTIAN-EVANGELIST is abreast of the times in religious news and glad that we are so recognized by leading religious journals of the nation.

—The reported actions of preachers and others at a holiness convention held in this city last week shows the danger of pressing religion into the purely mythical realm where fanaticism, hypnotism and spiritism seem to combine into an indefinable, distinctionless mysticism. The fruits of the Holy Spirit are love, joy, peace, etc., and not sobs, moans, groans, pale-facedness and other evidences of ignorance of the way of life.

—W. H. McClain, of this city, so well known in Christian Endeavor circles throughout the United States as a prominent and successful manager of large delegations to Christian Endeavor and other conventions, has already announced arrangments for a delegation not to exceed one hundred persons to the convention in London next year. Aside from attending the convention in London, the delegates will have the privilege of four tours, one in the British Isles and three on the continent at remarkably low rates. Mr. McClain has issued a book describing these tours, together with information calculated to whet the touring appetite, which we have no doubt he would be glad to send to interested parties or to give any additional information wanted.

—A copy of the Christian Lesson Commentary on the International Bible studies for 1900, by W. W. Dowling, editor of all Bible-school supplies published by the Christian Publishing Company, this city, has just been laid on our table, and a hasty glance at its appearance and contents convinces us that it is in no way inferior to any former volume of the entire series of commentaries. Aside from the careful analysis, so characteristic of the author, each lesson outline abounds in helps, side lights, illustrations, comments and appropriate quotations from noted Bible commentators, authors and preachers. All of the lessons for 1900 are in the four Gospels, and being the first year of the new century, as we now count the centuries, ought to be a year of unusual activity and interest in Bible study and Bible work, in which this lesson commentary should play no inconsiderable part.

—It is reported in the daily press that Helen Gould will use her influence and money to prevent the seating of the Mormon Congressman, Roberts, in the next Congress. The dispatch to the Globe-Democrat shows that she takes a very high moral view of the subject. It says:

It is not wholly a sentiment at crusade that Miss Gould is entering into. Legal measures are to be taken. The majesty of the law is to be appealed to, and courts will be set in motion to stop what educated, refined women consider a crime, an act that would mean the lowering of the standard by which men judge the other sex, and a crying shame to civilization, as well as a stumblingblock in the way of woman's emancipation.

—It is officially announced that on the occasion of Pres. McKinley's visit to this city, he is to be entertained at the home of Mr. Joseph B. Greenhut, the "Boss" distiller and distiller and distinguished ex-president of the wiskey trust. Please tell your readers what you think of "our Christian President"—the "Gawdly man"—the head bartender of the Army Canteen. W. A. BRUBAKER.

If Pres. McKinley selected his host himself, and made the selection on the ground of his being a "Boss Distiller," we would not mind telling our readers what we think about it. In the absence of any evidence of this kind we prefer to tell our readers what we think of the foregoing letter. It is altogether unfair and ungenerous. Its tone is not calculated to help

the temperance reform. A dignified criticism on Mr. McKinley's relation to the Army Canteen is well enough. But referring to him as "the Gawdly man" and "the head bartender of the Army Canteen" is not the sort of warfare that is going to down the saloon. This we say in the interest of the anti-saloon movement, which we heartily approve.

—In response to a message from the Missouri state convention, Jefferson City, Brother B. H. Smith sends to the committee and others the following very tender and loving message:

Dear Brethren Garrison, Monser and Winders, Committee: I thank the Missouri Christian Missionary Convention, recently assembled in Jefferson City, which, through you, sent me a letter of "fraternal greeting and brotherly love." It is a source of great consolation to me to be assured that I am "not forgotten," and that I "hold a warm place in the hearts of the brethren." The fraternal greeting and the prayer draw me nearer to God. I am stronger in the Lord because of this loving remembrance. Words cannot express my gratitude for this manifestation of the fellowship of the saints. Your brother, B. H. SMITH.

Canton, Mo., October 6, 1899

—We are informed that the Western Passenger Association refuses the thirty days extension of time on their tickets to the Jubilee Convention. This unfavorable bit of information may not be pleasing to many of the delegates from the West, but no blame attaches to the secretaries, men or committees who have had these matters in charge. They have worked hard to get the lowest possible rates in the Western Association and also the best terms as to tickets, but with the result stated.

A Leader in our Journalism.

A number of our religious periodicals find their way to my desk every week, representing a wide territory of activity and influence, from the little local church bulletin to the dignified, sweet-spirited and solidly reliable CHRISTIAN-EVANGELIST. We have long since learned to look upon the CHRISTIAN-EVANGELIST as no longer a luxury, but a necessity. Its prompt and courteous recognition of items of news from an extended field, and its timely and well-chosen articles of great importance, is to us a blending of pleasure and profit. Such a paper has a stimulating tendency. In the field of literature every book, sermon, speech or dissertation is the arrangement in a whole of the gathered parts; and when these gathered parts are presented to us in such a manner as to thoroughly convince us of what is high and noble and true they become ours, and by weaving themselves into the marvelous web and woof of the mind we cannot in one sense rid ourselves of them, as they become constitutionally our own. Individually, I owe much to this leader in our journalism in the line of healthy, stimulating thought and action.

T. H. BLENUS.

Adams St. Christian Church, Jacksonville, Fla.

"A Good Name At Home

Is a Tower of Strength Abroad." This truth has been perfectly verified by the history of Hood's Sarsaparilla,

which effected its first cures in Lowell, Mass., where it is made and where it still has a larger sale than all other blood purifiers. Its fame and cures and sales have spread abroad all over the world, and it is universally recognized as the best blood medicine money can buy.

Hood's Sarsaparilla

Never Disappoints

Hood's Pills cure liver ills; the non-irritating and only cathartic to take with Hood's Sarsaparilla.

PERSONAL MENTION.

E. E. Davidson is now engaged in a good meeting in Jonesboro, Arkansas.

Geo. Wetzel writes that the church at Farmer City, Ill., is progressing nicely and will be ready for dedication by December 1st.

S. A. Ennefer has taken work for the church at London Mills and at Harmon, in Illinois, and writes encouragingly of the outlook at these points.

The church at Troy, N. Y., has called Bro. George B. Townsend to be its pastor. He is expected to begin his work on or before the 1st of November.

W. A. Meloan, of Rushville, Ill., has accepted a call from the First Christian Church in East St. Louis to become its pastor and will enter upon his duties in that field the first Sunday in November.

Christian Visitor, Sherman, Texas, says that David Walk and his son, a prominent attorney of Los Angeles, Cal., are to make Sherman their headquarters.

T. H. Kuhn, recent pastor of the church at Greensburg, Indiana, has become state evangelist. A good picture of him, together with a brief sketch of his life, appears on the first page of the Indiana Christian for October.

The Christian Oracle, October 5th, gives an excellent likeness of F. G. Tyrrell, pastor of the First Christian Church, Chicago. The cool breezes of the lake do not seem to have driven the smiles from his face as yet.

J. H. Allen, of Luystown, Mo., is open to engagements for November. Will teach primary classes, church choirs or glee clubs, or hold protracted meetings. He uses Gospel Melodies in choir and revival work.

The Central Christian Collegian, Albany, Mo., for October, tells us that P. O. Powell, formerly of C. C. C., later of Drake University, has been called to the chair of chemistry in the Columbian School of Osteopathy at Kirksville.

The Watch Tower, Washington, N. C., in a recent number quotes from Joseph F. Newton's excellent article on "The Curse of Commercialism," which recently appeared in this paper, strongly emphasizing the truth of the quotation and of the article.

J. M. Vawter, pastor of the church in Liberty, Mo., paid his respects to this office on last Monday. He is on his way to Charleston, Ill, and thence to the Jubilee Convention. He was recently assisted in a protracted meeting at Liberty, by F. O. Fannon, of this city, in which there were 42 additions; 19 baptisms.

E. M. Smith, pastor of the church in Centralia, Mo., was in the city this week. Bro. Smith is quite a familiar man at this office, having been for several years the pastor of the Beulah Christian Church, of this city, and a faithful member of our ministerial association.

T. W. Grafton, of Rock Island, Ill., is in the city this week, looking after business matters. Bro. Grafton is widely known throughout the brotherhood, both as a successful preacher and interesting writer. His recent book on "Men of Yesterday" is a popular contribution to our historic literature.

J. W. Shively, of Paola, Kan., passed through this city on last Tuesday on his way home from Indiana. He has been preaching in Southern Indiana during the summer. He called a few moments at this office and went from here to Missouri state convention at Jefferson City. On his arrival home he expects to meet two soldier sons just returned from the Philippine Islands. Although 70 years of age, Bro. Shively is still quite active and vigorous.

From the Missionary Tidings for October we learn that Dr. Arabella Merrill, who was one of the C. W. B. M.'s first medical missionaries, is now in the Klondike. The Tidings has this to say of her Klondike mission: "With her usual vigor and earnestness she is doing good to all as she has opportunity, not only in caring for the sick and unfortunate, but in working for the best development of those who are far from home and all its wholesome restraints. That the men of the camp at Grand Fork, Yukon Territory, may have a pure and helpful place to spend their leisure hours, she is planning to open a reading-room for them. We will be glad to receive at our headquarters and to forward to her, books friends may donate for this purpose. Send only books of the best character—histories, biographies, travels, fiction, and the best religious books. Many of the miners are college graduates and professional men. Do not delay in this matter. Send the books to us at once, please."

M. M. Davis, publisher Christian Courier, has been assigned to preach at the Richmond Street Church, Cincinnati, Oct. 15th, by the supply committee of the Jubilee Convention.

W. W. Blalock has joined in the journalistic crusade against Mormonism. He is writing a series of interesting articles in the Register-Review on the doctrinal errors and inconsistencies of Mormonism.

D. H. Bays, author of "Doctrines and Dogmas of Mormonism," has closed his work for the church at Englishville, Mich., and can be secured by any church in need of a strong preacher. His address now is 205 Champion St., Battle Creek, Michigan.

Charles E. Taylor, pastor of the Grant St. Christian Church, Omaha, Neb., concluded his labors there Oct. 1st and has removed to Winona, Ohio, where he says he will rest from active pastoral work for a season. In leaving Omaha he addressed a touching souvenir farewell letter to his congregation.

Christian Commonwealth, London, England, says that Dr. Lorimer appears to be the only American preacher who can draw crowded houses in England. We fear that the Commonwealth has not made due allowance for English conservatism.

J. P. Davis, of Decatur, Ill., can be secured for protracted meetings or for regular pastoral work, in which he has had much experience. He can also be secured for a lecture by any church, Endeavor society or Sunday-school, in which he is highly reputed for wisdom, wit, humor and pathos. His residence in Decatur is 1099 Macon St.

The Missionary Intelligencer for October contains the pictures of two new missionaries, Miss Bertha Marshall, daughter of our city evangelist, A. J. Marshall, now on the ocean for India, and Mrs. L. C. McPherson, our missionary to Cuba.

Lathrop Cooley, of Medina, Ohio, has given $5,000 to each of the following missionary societies this year: The Foreign, the Home and the C. W. B. M.; $15,000 in all. Aside from the direct benefits of the money contributed the example of liberality will have a most healthful effect upon the churches and bear fruit for years to come.

Among the numerous cuts of prominent persons in the Christian Standard of last week is that of our friend and co-laborer, W. A. Foster, formerly of this city, but now pastor of Walnut Hills Church, Cincinnati.

F. A. Bright and wife are now pleasantly settled in their new work at Painesville, O., and write that the work is opening hopefully. He is preaching a series of sermons to young people, and has been elected editor of the Visitor, a neat little four-page paper published by the church people.

E. W. Thornton passed through this city last week on his way to Mayfield, Ky., which he has recently accepted as a new field of labor. Bro. Thorton is a staunch friend of the CHRISTIAN-EVANGELIST. Bro. Thornton is an active, studious preacher of the Word, and we are sure that Kentucky will appreciate his sermons and work.

James Small took charge of the church at Bedford, Ind., two weeks ago. This church has a membership of over 800. He writes that this will be a busy pastorate and he trust also a pleasant, helpful and profitable one. Z. T. Sweeney, who filled the pulpit recently, will supply two or three Sundays in November, while Bro. Small helps J. H. McNeill and the Muncie Church in a protracted meeting.

On last Friday we had the pleasure of a call from Prof. W. E. M. Hackleman and his wife as they were returning from the convention at Jefferson City. We were especially glad of the opportunity of a personal acquaintance with Sister Hackleman, but we do not yet know which of the twain is the author of the unique ceremony by which their marriage vows were expressed and solemnized.

W. E. Garrison landed in New York in time to see the latter end of the Dewey celebration. He saw his famous warship in the Bay of Naples and again in New York Harbor. The readers of "Wheeling Through Europe," however, will be glad to know that it will be some weeks yet before the writer authentically lands in New York.

The New England Messenger for October informs us that Bro. Geo. H. Mills, of East Holden, Me., recently lost his home property by fire. Buildings and all therein burned while he was away preaching. The Messenger also says that he is in a strait and asks the brethren to lend a helping hand to the brother. His present address is Bangor, Me. Aid bestowed will be greatly appreciated.

J. H. Collins has recently taken up the work at LeRoy and Madison, Kansas, and is pleased with the success attending his labors.

James Small has recently become the pastor of the church in Bedford, Ind., and writes that conditions are favorable to large results for the church.

The church at Tonawanda, N. Y., has engaged Geo. B. Townsend, of Paulding, Ohio, to fill the pulpit made vacant by the resignation of C. M. Kriedler.

Through the Christian Guide we learn that the Ladies' Aid, of the Broadway Church, will run their excursion by boat to the Jubilee Convention.

The Christian Tribune, October 5th, honors the CHRISTIAN EVANGELIST by a large half-tone likeness of ye editor. It also publishes "Why I am a Disciple," by the editor of the CHRISTIAN-EVANGELIST, in The Coming Age for October.

Joel Brown says that Our Young Folks, edited by W. W. Dowling, is the neatest, clearest, handsomest and best all-round young people's journal published in the United States.

J. P. Rowlison, evangelist Iowa central district, has been appointed editor of a central district department in Christian Worker, Des Moines, Iowa.

J. H. Callahan, who has been preaching for sometime in Southwestern Arkansas, recently returned to his home in Noble, O. While in Arkansas he became unwell from malaria, but reports that he is now recovering his former health.

O. H. Phillips, pastor of the First Christian Church at Braddock, Pa., recently preached the convention sermon of the Western Pennsylvania Christian Missionary Society at East End Christian Church, Pittsburg, Pa.

S. J. Phillips, of Sugar Grove, Wis., has resigned the work in that place and is now ready to do evangelistic work or to locate with any church in want of a protracted meeting or a pastor. His address is now Halls, Buchanan County, Mo.

James H. Brooks, of Corinth, Miss., who has been furnishing our columns some interesting articles on the inspiration of the Bible, is doing active work as a pastor and an evangelist in and about Corinth. And in addition to his activities he is sending in many new names for the CHRISTIAN-EVANGELIST.

IOWA PERSONALS.

C. A. Lockhart, of Waterloo, preached October 8 in his old homes, Anita.

Vernon Harrington, of Minburn, closed a two weeks' meeting at Carson, with 10 added.

L. C. Swan has located at Mt. Ayr. He was a Des Moines visitor this week.

Prof. O. T. Morgan, of Chicago, spent a week in Des Moines, returning to his work September 30.

D. D. Boyle talked to the students of Drake University one day this week. He is in a meeting at Melbourne with good prospects.

C. D. Hougham, of Drake University, officiated on October 4, at the wedding of Mr. Louis Hatcher and Miss Millie Griggs, both of Indianapolis.

E. M. Flinn, of Haverhill, Mass., was a Des Moines caller this week. He is visiting in and near Adel, Ia., and will return to the East via Cincinnati.

Miss Belle Mix, secretary of the Iowa W. C. T. U., in session this week in the city of Des Moines, was a welcome guest of the students of Drake this week. In public speech she has much of the power of Francis Willard.

Our brethren were well represented on the programme of the Creston Convention of the United Society of Christian Endeavor. Pastor H. O. Breeden took for his theme, "I Would See Jesus." Pastor I. N. McCash conducted a conference on "The Pledge." "Breaking the Alabastor Box Over the Living" was the subject of A. E. Cory, of Oskaloosa. "Our Boys" was ably handled by W. A. Moore. Wm. Orr, of Clarinda, was elected President for the coming year. A. E. Cory was appointed manager of the editorial department.

Miss Bertha Marshall, a Drake University student, has been sent by the Foreign Board to India. A. M. H.

CHANGES.

C. W. York, Adel, Ia., to Augusta, Kan.
Carey E. Morgan, Minneapolis, Minn., to 10 N. Laurel St., Richmond, Va.
R. D. McCance, Clark to Castoria, South Dakota.
Geo. Wetzel, Bloomington to Farmer City, Ill.
G. W. Infield, Chicago, Ill., to LaFayette, Ind.
D. R. Bebout, Summit, Station O., to Irvington, Ind.
W. T Hacker, Kingfisher, Okla., to Columbus, Ind.
F. R. Stutzman, Brookfield to Kansas City, Mo.
R. W. E. Swartz, Rock Island, Ill., to Iowa City, Ia.
J. F. M Parker, Putnam to Peoria, Ill.
O. H. Derry, Los Angeles to Nordhoff, Ventura County, Cal.
P. J. Bentz, Des Moines, Ia., to Woonsocket, South Dakota.
T. D. Butler, Oakland to Hanford, Kings County, Cal.
E. W. Thornton, Kansas City, Mo., to Mayfield, Ky.
Henry F. Lutz, Lemoyne to 1339 N. 6th St., Harrisburg, Pa.
A. J. Hanley, Central Point to Phoenix, Oregon.
S. W. Van Dolah, Hennessy to Shawnee, I. T.
C. H. Berry, Metcalfe to Ridge Farm, Ill.
W. W. Wharton, Nora Springs, Ia., to Jacksonville, Ill.
B. O. Aylesworth, Denver to Ft. Collins, Col.
S. A. Ennefer, Niantic to London Mills, Ill.
J. H. Marshall, Marshall to Dallas, Tex.
W. C. Payne, Mt. Healthy, O., to Evanston, Ill.
W. C. Prewitt, Columbus, O., to Winchester, Ky.
Claris Yeuell, Chavies, Ala., to Everton, Ont.
Eli Fisher, Salamis to Petalima, Cal.
W. J. Lathrop, Brewerton to Auburn, N. Y.
F. R. Stutzman, Brookfield to Kansas City, Mo.
M. B. Ingle, Medicine Lodge to Harper, Kan.
Chas. C. Havel, Madison, Kan., to Perry, Okla Ter.
R. F. Carter, Cedar Bayou to Orange, Tex.
A. C. Roach, Mason City to Sparta, Ill.
Chas. A. Lockhart, Waterloo, Ia., to Canton, Mo.
E. S. Rees, Filley to Tecumseh, Neb.
M. M. Lane, Henry to White, Ill.
E. E. Booker, Eminence, Ky., to Scottsville, Ill.
Will A. Smith, Ging to Rushville, Ind.

Doctrines and Dogmas of Mormonism.

THE CHRISTIAN PUB. CO., St. Louis, Mo.:

Gentlemen:—I have just examined Doctrines and Dogmas of Mormonism, and am surprised that the author, with no investigation worth mentioning, should assume to say the Spaulding manuscript theory must be abandoned. His statement shows that he doesn't even know what that theory involved. I call attention to this so that in a second edition he may be led to further investigation.

Yours very truly,
A. T. SCHROEDER.

REPLY.

205 *Champion St., Battle Creek, Mich., Aug.* 9, 1899.

HON. A. T. SCHROEDER, Salt Lake City:

Dear Sir:—Your communication of the 1st inst., forwarded by the Christian Publishing Company, St. Louis, Mo., for my consideration, is at hand and contents noted. Permit me to assure you that I am glad to have discovered a gentleman sufficiently acquainted with the facts to afford me some additional information concerning the "Spaulding manuscript theory" of the origin of the Book of Mormon. I am not loath to confess that I do not know all that may be known upon that question, and I assure you that I shall only be too glad to duly consider any *fact* that may tend to throw any additional light upon this somewhat perplexing question. Although reared in the faith of the Mormon Church and trained in its history and philosophy, and while I had preached its doctrines and defended its theology in twenty-three public discussions, yet there is no doubt much for me to learn respecting the Spaulding romance.

One thing, perhaps, which has helped me to reach this conclusion is your unqualified statement that the author of "Doctrines and Dogmas of Mormonism" "*does not even know what that theory involved.*" Before reading your letter I had really flattered myself that I understood, not only the "theory," but also "what that theory involved." During my forty years of experience with Mormonism, and especially during the period of my public debates in its defense, I had carefully examined every fact, every argument advanced in support of the Spaulding theory, which includes the testimony of Mrs. Davidson, Mr. Spaulding's widow, Mrs. McKinstry, his daughter, the Rev. Dr. Storrs, *et al.*—in fact, everything my opponents could produce—and yet the author has made "no investigation worth mentioning." This reminds me how sadly even authors are sometimes mistaken in themselves.

A critic who is able so to discover the shortcomings of a writer as to justify him in the conclusions you seem to have reached must be in possession of a rich store of information to which the writer did not have access. In view of the fact that you "call attention to this so that in a second edition he may be led to further investigation," the writer respectfully requests that you furnish him such evidence as may be in your possession which will in the least aid in reaching just conclusions.

It was my aim when writing "Doctrines and Dogmas of Mormonism" to present "the truth, the whole truth, *and nothing but the truth,*" and if I have failed in this I have fallen short of my ideal. Will you, therefore, as an attorney with a thorough understanding of the laws of evidence, give me such *facts* as would be admissible under Greenleaf's rules in order to *prove*, not merely assert, that the Spaulding romance is the foundation and *origin* of the Book of Mormon?

As a lawyer you must have what to you are good and valid reasons for being "surprised that the author with no investigation worth mentioning should assume to say that the Spaulding manuscript theory must be abandoned."

Please give me the facts upon which you rely, and state the reasons for your great surprise. I am at the present time engaged in writing upon a subject involving this issue, and shall be delighted to avail myself of any reliable information you may possess which will throw more light upon the questions involved. Hoping to hear from you at once, I am very respectfully

Yours for the whole truth,
D. H. BAYS.

Money for Retired Ministers

School teachers, or others seeking outdoor work. We offer good pay to the best agents, those of experience, and who can be relied upon for faithful work. We want good people, those with tact and energy, good address. A large commission for every subscriber—new or old—you get for

The Ladies' Home Journal
AND
The Saturday Evening Post

—and $18,000, to be distributed among best 764 agents at the end of the season.

The Curtis Publishing Company, Philadelphia

"DEEDS ARE FRUITS, words are but leaves." The many wonderful cures effected by Hood's Sarsaparilla are the fruits by which it should be judged. These prove it to be the great remedy for all blood diseases.

HOOD'S PILLS cure all liver ills. Non-irritating.

Correspondence.

Wheeling Through Europe—X.

FLORENCE AND VENICE.

It is doubly hard to leave Rome. It seems, in the first place, like doing violence to all that is sacred to stop there only three days, but the exigencies of a bicycle trip do not admit of a protracted residence. In the second place, the roads leading out of Rome are as hard to find as those leading into it. But we set about the task heroically at five o'clock one morning, and passing up the Corso and through the Porta del Populo, soon emerged upon the dreary Campagna. It was doubly desolate that morning, for there hung upon it like a pall a rank miasmic fog. It was the kind of fog that could be cut with a knife—if the knife were sharp enough. Old inhabitants said it was worse than usual, but the Campagna has a great reputation for that sort of thing. It is really Roman fever in visible and tangible form, and it is this which makes the Campagna an almost uninhabitable waste. Rome rises on her seven hills in the midst of this shallow sea of liquid death. The hills are mere bumps—Kansas City can show larger—but, assisted by an excellent drainage system, of which the ancient Cloaca Maxima is still the backbone, they are enough to make the difference between populous Rome and the desolate Campagna. Nevertheless, we ate that same liquid fever as it condensed on the blackberries by the roadside that morning and found both it and them very palatable. Italy is a many-sided land. When one thinks of its art, it is a vast gallery and museum. Looked at with reference to its roads, it is an immense "switchback" which the cyclist always has to ride the wrong way. In another aspect I shall always think of it as a blackberry patch, bounded only by the Mediterranean and the Alps.

The road from Rome to Florence is hilly and toilsome at its best, and by the time we had lost ourselves a few times, had climbed a mountain range or two where there was no road and had ridden most of the byways in that part of the peninsula, it developed into quite the most fatiguing section of the whole trip. But there were compensations, for we saw untrodden parts of Italy. There was one little town, Bagnaja by name, which travelers never touch unless they are lost as we were, which paid for several hard hills. The square was full of people when we rode into it. It was not a marketday crowd, for it was composed almost entirely of men and there were none of the paraphernalia of trade in sight. It looked like a political gathering of some sort, perhaps a crowd waiting for election returns which were not due to arrive for an hour or more—but that is only a guess. At any rate, when we halted at the great stone fountain in the middle of the square, all other business was laid aside and the crowd massed about us. Of course, we were accustomed to being stared at in the villages, but such intense and unanimous interest was entirely unexpected. When we put a drop of oil on our wheels, the excitement rose to fever heat, and when one of us began to pump up a tire they fairly fought for places in the front row. It seemed a pity to lose such a large and attentive audience. Damon said he had never a chance to talk to so many people at once and he would do it now at any cost. So after a few preliminary maneuvers he mounted the fountain and gave them a rendition of "Spartacus to the Gladiators," which may perhaps be surpassed, but never equaled. When he came to the thrilling words, "If there be three among you dare meet me on the bloody sands," and paused with outstretched hand for a reply, I trembled for the results, but not a man in all that craven crowd took up the challenge, and Damon, who couldn't remember any more of Spartacus, went on to remark that he had "come to bury Cæsar, not to praise him!"

It was over two hundred miles by our route from Rome to Florence, and I scarcely dared believe that we were approaching the "Lily of the Arno" until passing the crest of a hill the city lay before and below us. There were all the noble landmarks long familiar to the mind's eye but hitherto unseen—the cathedral of Santa Maria del Fiore, crowned with Brunelleschi's great dome and hallowed by the memory of Savonarola's preaching; beside it Giotto's bell tower, the airiest structure ever built of marble; before it the domed Baptistery with Ghiberti's bronze "Gates of Paradise" and the unique tower of the Palazzo Vacchio, in which Savonarola was imprisoned and in front of which he was burned. All these, seen at a glance from that hilltop gave promise of the joys in store.

Florence is not a place to be spoken of lightly. I cannot even take its name upon my lips or pen without a feeling of reverence which needs no further description to those who know and love the Florentine heroes from Dante and Giotto and Petrarch, through the long list of painters, sculptors, cathedral builders, story-tellers, poets and humorists, whose work was the prelude and introduction of modern civilization. It is a beautiful city, lying in the narrow valley of the Arno, girt about with wooden hills, but its beauty of location is not what one goes to see. One wishes to see the Florence of the Renaissance—the Florence of Dante and Giotto, of Galileo, of Fra Angelico and Savonarola—and the charm of it is that this is just what one may see, if the eyes of his soul are keen. Of course, Dante's house has been "done over" till scarcely a stick of it can be confidently accepted as original, and not many of the walls which Giotto covered with his paintings are still standing. But there, well authenticated, is the street in which the divine Beatrice lived and at the corner of which Dante sat and sighed and gradually wrought the vision of her beauty into a vision of heavenly truth. And there is the chapel in the church of Santa Croce, on the wall of which Giotto painted scenes from the life of St. Francis of Assisi. Fortunately, many of the names which one loves to remember here are the names of artists, and the artist leaves behind him a visible and permanent record of his work. Hence it is that in its very walls the Florence of Italy to-day speaks to us of the Florence of the Renaissance.

One Sunday morning, when the sun was bright and the Sunday calm of a New England village brooded over the city, I strolled out to the monastery of San Marco to burn a pinch of incense at the shrine of the uncanonized saint, Savonarola, and to rise on the wings of praise with Fra Angelico's painted angels on the walls. When Cosimo dei Medici gave this building to the Dominicans early in the fifteenth century, Brother Angelico, painter and monk, began to adorn it. Kneeling, and with tears in his eyes as he depicted the sufferings of our Lord, he painted in chapel and refectory and cloister large pictures of the Annunciation and Crucifixion and of adoring angels, and on the wall of each separate cell he painted a little picture, so that each monk might have some portion as his own peculiar possession. Later Savonarola took up his residence here, and it was as Prior of San Marco that he became the leader of political and social revolution in Florence. In that day of crisis when the mob came to the convent to carry its prior away to his death, Fra Bartolommeo, Angelico's successor as convent painter, and like him one of the greatest artists of the century, stood by the prior with a crucifix for a weapon and repelled invaders till he was overpowered. Then when the storm had passed, when the prophet had been burned and his ashes scattered, Bartolommeo returned to San Marco and painted that famous portrait of Savonarola which is still to be seen there. A Sunday morning visit to San Marco, with its pictures and its memories, can be recommended as fully equal to any sermon and better than most.

To go from Florence to Venice one must cross the entire range of the Apennines and then the valley of the Po. The latter is easy enough, but the Apennines are always hard, even when a head wind does not blow rain in your face. But the rain lasted only long enough to drive us for refuge into a cottage where an old woman was spinning flax by the most primitive method imaginable. She was much amused that we should show interest in her every-day doings, but thought that we were well worth looking at and wondering about. It is queer how many queer people we meet who think we are queer.

After sixty miles of continual climbing out of one valley into another—and that is the whole story of riding in the Apennines—we reach the end of the plain. Three charming old cities ie along the route from this point to Venice—Bologna, Ferrara and Padua. The first and last seem to maintain a reasonable measure of their former prosperity, but Ferrara has the appearance of a collapsed boom town of four centuries ago. Its ancient ramparts still mark out the space which it once filled, but much of it is now wilderness, some of it is market garden, and the shrunken population rattles around in the rest like a dry pea in its pod. A wretched statue of Savonarola before the church reminds the passer-by that this was his birthplace and that Ferrara seeks some share of the lustre which the name of her greatest son has shed upon his adopted home, Florence.

After Marriage

They are going to be together just as much as before; going to ride the wheel, take little pleasure jaunts, etc., enjoying everything together. Isn't that what many a young couple promise each other? And yet, how very soon the wife begins to say "No, I don't think I care to go. You go alone, dear." Young women don't reckon on the great physical changes which follow marriage. How can they when they are allowed to grow up in entire ignorance of vital physiological facts? They feel languid, weak and nervous. Sometimes there is headache and backache. The pulse no more leaps in answer to the thought of a spin on the wheel. Women who have used Dr. Pierce's Favorite Prescription, know how promptly the languor, headache, backache, nervousness and weakness are cured by this medicine. Many husbands write in gratitude to Dr. Pierce for the medicine which gives them back the wife's companionship, as it gives her back her health.



"All praise is due to you for your wonderful 'Favorite Prescription,'" writes Mr. John W. Coffman, of Ellisburg, Casey Co., Ky. "My wife suffered with female irregularity; was confined to bed every three weeks. After using two bottles of Dr. Pierce's Favorite Prescription she was cured, and has not suffered any derangement since. Your 'Favorite Prescription' is a boon to delicate women."

There is no alcohol in "Favorite Prescription," and it is entirely free from opium, cocaine and all other narcotics.

These old cities are well enough in their way, but when one comes within easy thinking distance of Venice all other places must be considered merely as stations on the road. One cannot think very hard about even Padua, with its old university, the very type and pattern of a mediæval seat of learning, when he knows that moonlight on the Grand Canal is just ahead.

The beauty about Venice is that with all its richness it has a vast number of sights which must be seen. Even the conscientious and energetic sightseer loses his haste and learns to loiter along the narrow streets or recline contentedly under the awning of a gondola, while it slides quietly through the shady side canals. And that is seeing Venice; for you can't absorb the spirit of the city unless you forget all your anxieties, even the anxiety to see the sights of Venice, and adopt its comfortable pace. You can no more "do" Venice in a hurry than you can make haste to go to sleep. The soothing effect of the Venetian atmosphere is nowhere better illustrated than in the fact that even the gondoliers, who take the place of cabmen of other cities, are mild-mannered and quiet. Their boats lie in rows at the various "stands," and applicants for gondolas always take the one at the end, while the returning boats take their place at the other end. Only the man whose turn it is to have the next passenger ever makes any effort to solicit patronage, and he not much. The others are somewhere in the shade. Speaking after the manner of baseball, it is Antonio at the bat, Giovanni on deck, and the rest on the players' bench. Since the gondolier is a sort of cabman, the traditions of the craft of course require that he shall uniformly demand more than the legal rate of fare, but the environment has produced such a marked variation from the ordinary type of cabman that his extortionate demands are made without spirit and obviously with no hope of success. They are made merely to preserve the honor of the guild, and only the most timorous travelers ever take them seriously. The frugal reader (if there is any such) may be interested to know that the legal fare for a gondola is equivalent to twenty-five cents an hour, and that a gondola accommodates five persons.

There are several churches of exceptional interest in Venice, and there is the Academy of Art, which must be visited if you wish to become acquainted with Giovanni Bellini (for you can't study him to advantage anywhere else, not even in the Uffizi and Pitti galleries at Florence), and no one needs to be told that the Doges' Palace is a piece of architectural perfection which must be enjoyed both inside and out. But the things which constitute Venice for me are the Cathedral of St. Mark and the canals. My prescription for a satisfactory sojourn in Venice is: Between visits to St. Mark's ride about in a gondola, the small canals by day for the shade, and the Grand Canal by night for moonlight and music; and between gondola rides visit St. Mark's.

W. E. GARRISON.

Scraps from the Desk.

I question if there be degrees in miracles so far as the power is concerned. It requires divine power to create an atom—just the same as to launch a world. Between making a leaf and creating a planet I distinguish no grades of power. It is wholly unnecessary, I think, to contend that the body of our Lord was in any way differrent after his resurrection from what it was before his death. His sudden appearance within barred doors or his vanishing from sight required no greater miracle than stilling the tempest or restoring the life of Lazarus. "See my hands and my feet, that I am he; handle me and see, for a spirit hath not flesh and bones as you perceive me to have. And they gave him a part of a broiled fish, and taking it he ate in their presence" (Luke 24:39-43). I once heard Isaac Errett say in a sermon: "Jesus carried to heaven a glorified human body and enthroned it there."



It is painful to hear a preacher raising doubts before a trusting audience in regard to the apostleship of Matthias. The baptism of the Holy Spirit on Pentecost was for a special purpose. The apostles were under divine direction before this, however. It was too serious a time for a blunder. Jesus had his chosen teachers well in hand, no doubt. Matthias was certainly qualified. Peter had been already designated to look after the flock. He appealed to the Holy Scriptures, and the casting of the lot was before the Lord. When the fiery tongues appeared Matthias was not slighted. When Peter stood up to speak for the King, Matthias was in his place as one of the "witnesses." As the Holy Spirit recognized him—and Peter, who had the keys, didn't disturb him—I think we can safely let the record stand. God allowed, to say the least, the first chapter of Acts to go into the record, and it's been there a good while, and he allowed the things to occur there recorded.

***

Over and above all human criticisms, over and above all our theories of inspiration, is Divine Providence. Many will stumble and fall beyond recovery, no doubt, in the distractions of controversy about portions of the Bible, but the great Book itself will, no doubt, without any material change, continue to be the faithful guide and inspirer of all in every age that may devote themselves to saving souls.

There is much of ordinary history in the Bible. Some of the records, dates, names, etc., are such as could be set down as a part of the history of the times by any competent person. A part of the testimony of the apostles could have been given without inspiration. They saw, heard and remembered just as we do. They could even have testified to the resurrection of our Lord without inspiration. But they could not have revealed to us the Word of God without inspiration. God inspired them to tell correctly what they already knew and to reveal still other truth as he imparted it to them. Now God made the shell as well as the kernel. I have an idea that the kernel will always need the shell.

God's revealed will lies between the beginning of Genesis and the close of Revelation. It is enswathed there, no doubt, in the way that seemed wise to him. It will likely continue about that way. Jesus and the apostles paid wonderful respect to the Old Testament. They drew constantly from this great treasury of divine thought, without a single slur or doubt. It is hardly worth while to undertake to mutilate the book that Jesus used so authoritatively. If the Old Testament stands, there can be no question about the New. In this faith the martyrs endured. In this faith stand all the forces to-day that may be expected to do anything toward the evangelization of the waiting nations.

T. T. HOLTON.

Lincoln, Ill.

New York Letter.

We had the pleasure of a recent visit from Bro. Gilbert Harvey, of Waynesburg, Green County, Penn., who was on his way from a summer's outing at Popham Beach, Maine, to his field of labor at Waynesburg. He reports the young church at that place as in a growing, hopeful condition.

Among the honored servants of the Lord whom we were delighted to see at our home recently was Bro. W. Durban, of London, who writes the interesting "English Topics" appearing biweekly in the CHRISTIAN-EVANGELIST. He and Sister Durban have come to America to visit relatives, to see our wonderful country and attend the Jubilee Convention at Cincinnati. Bro. Durban is supplying for a few Lord's days the Sterling Place pulpit in Brooklyn. Besides his pastoral work in London and his staff work on the CHRISTIAN-EVANGELIST, Bro. Durban is associate editor of the Christian Commonwealth, London, and also president of the Christian Association of Great Britain. He came to us some fifteen years ago from the Baptists. He was a warm friend of Spurgeon and helped him in preparing his commentary on the Psalms, "The Treasure House of David." He is a most delightful conversationalist and an interesting talker before a congregtaion. He gave us a most pleasing address at prayer-meeting recently.

Bro. B. Q. Denham began his new pastorate with the church on W. 56th St., last Lord's day, Oct 1st, under favorable auspices. We hear that large and interested congregations waited upon his ministry at the opening services. For many reasons the 56th St. field is a difficult one, but for others it is bright with possibilities and promises. We sincerely hope and pray that Bro. Denham and this historic old church may be richly blessed of God in their labors together. Bro. John Keevil is much encouraged with the work and the outlook in the Second Church field, Brooklyn. Four persons confessed Christ at the service a week ago and others are almost persuaded. This makes some eight or ten good additions to that church recently. The congregation holds the house of worship free of all incumbrance and owes but $1,500 on the lots which are easily worth $3,500.

The young congregation at Kensington, Brookyln, ministered to by Bro. Chilton Dean (a "lay brother" who works at the carpenter's trade to pay expenses, but preaches the gospel on the Lord's day), is doing well. The Sunday-school is growing and the attendance at the services is increasing. May this new congregation soon grow into a strong army of the Lord and turn all South Brooklyn into the way of salvation.

Bro. J. M. Philputt, of the 119th St. church, New York, has returned from his summer's sojourn in England and has taken up his work with renewed vigor. In the midst of his excellent field may he and his church stand for that simple and beautiful religion set forth on the pages of the New Testament. When this letter comes from the press he and his people will be celebrating the tenth anniversary of their church in which we hope to take part and of which we may say something later.

The Sterling Place congregation, Brooklyn, is full of hope at the prospect before them under their new pastor-elect, Bro. M. E. Harlan, of Topeka, Kan., who will begin work with them in the latter part of October.

Our work at 169th St. starts well this autumn. A number have been added to the Lord's people and others will soon "step over

the line to Jesus.'' The congregations were never better, perhaps never so large, before. The evening audiences for the passed few weeks have filled the house. The Sunday-schools both at church and chapel are large, enthusiastic and growing. The chapel building has been finished and paid for and the workers are united and happy in the Lord.

On Tuesday morning, Oct. 3rd, at 6 o'clock, Sister Bertha Marshall sailed via S. S. ''Ettuopia,'' of the Anchor Line, for Glasgow, whence she will go to Hurda, Central Provinces, India, to labor under the auspices of the Foreign Christian Missionary Society. She is a daughter of our Bro. Marshall, city evangelist of St. Louis; she studied for three years in Drake University, was a member of the Student Volunteer Band, and now under the commission of the foreign board is happy in the prospect of mission work. In one sense she goes home, since she was born in India while her father was missionary in that land under the Free Baptist Board. I met her upon her arrival in New York, and owing to the delay of her ship in sailing, we had the pleasure of her company a few days at home and thereby learned to know and esteem her very highly. It is encouraging to meet and know these heroic servants of the Lord who go as our representatives to the heathen world to preach and teach the unsearchable riches of Christ. And we are rejoiced to know our executives at Cincinnati have raised the $150,000 and more for Foreign Missions. Praise the Lord!

The first fall meeting of the Disciples' Club of New York, was held at the 56th St. Church, Tuesday evening, Sept. 26th, and owing to the absence of President Hunt the writer, being vice-president, had to preside. Standing committees for the year were appointed and the topic, ''City Missions,'' was discussed as a local matter. The attandance was not large, but the interest was good, and hopes are entertained of an excellent season's work.

S. T. Willis.

1281 *Union Ave.*

Iowa Letter.

In my last letter I said it was not yet known whether the state board had closed the year free of debt or not. I am glad to say that it begins the present year without debt.

This letter should cover the remaining history of our late convention, from Thursday noon. The report of Chancellor Craig for the board of trustees of Drake University was full of interest. The campus and buildings are worth $150,000. There is $100,000 of productive endowment. The enrollment in all departments for the year just closed was 891, which with the summer school—368—added makes a grand total of 1,259. This is an increase of 20 per cent. over the previous year. The debt of $66,000 called for a year ago lacks but three thousand more to complete it. Oskaloosa College made a short report also.

The sermon of the afternoon was by J. M. Lowe. His text was Matt. 6:33, and his theme, ''First the Kingdom of God.'' It was a credit to the man and the convention. It is published in full in the Christian Index, of Sept 27th. Thursday evening was devoted to the Jubilee Convention and to the interests of Drake University. The speakers of the hour were three. E A. Nye, of the Des Moines Daily News, led off with a really eloquent speech on the heroism and greatness of our pioneer preachers. ''The world has never seen greater men than those who constituted the advance guard of this Current Reformation. We should hold a jubilee because of our present prosperity and because of the great outlook of the future.'' Pastor McCash followed with a fine statement of our position. Some one has said that a masterpiece is an old theme treated in a new light. This address illustrated this saying. Chancellor Craig came next and spoke as follows:

The happiest time for the Jews was the year of jubilee. It seems that I can almost see the jubilee on the mountain top, and to-night I feel that we have started on the journey. You can do nothing great without great ideas. In the matter of schools we have not been greatly successful. Drake University is a great institution, but we must do more in the next ten or fifteen years than we have done before or our future will not be what it ought to be. Let our motto be: ''A million-dollar endowment for Drake University.'' Large plans for Drake University would mean larger gifts to other lines of mission work.

Friday forenoon was largely devoted to the university interests also. The deans of the various departments spoke of the advantages of Drake University. Among the number were H. W. Everest, A. M. Haggard, Hill M. Bell, Bruce E. Shepperd, Ed Amherst Ott and the Chancellor. The good things said would make a valuable educational pamphlet.

The committee on resolutions reported in part as follows:

Resolved, That the Christian Church in annual convention request the coming legislature to creat the office of temperance commissioner, similar to other commissions of the state.

Resolved, That we pledge our hearty sympathy and support to the work now in progress in Iowa under the direction of H. H. Abrams, superintendent of the Anti-saloon League, and Francis Murphy.

Resolved, That we are unalterably opposed to the manufacture, sale and use of intoxicating liquors as a beverage, and heartily express our sympathy with every honorable effort to secure state and national prohibition.

Resolved, That the pastors be requested to report at the various district conventions the condition of temperance in their respective fields and that our state secretary be instructed to furnish blanks for the same.

There was some discussion and an effort to pass a resolution very rugged in its wording. I worked for and helped carry the one above. In the stress of the moment I did one thing for which I am sorry. I could have voted for the other and still helped to carry this in case the first had failed. I did not do so, and now acknowledge my mistake. Some of my good brethren did not vote for the resolution as it stands on the ground that it means nothing. For several years the I. C. C. was silent on the liquor question. The above resolution is a hundred times better than silence. The Friends (Quakers) in annual convention at Oskaloosa passed the following resolution:

We believe that all Christians should do all in their power for the entire suppression of the liquor traffic, and that no Christian can consistently support parties or men that legalize and protect the traffic. Therefore all Christians should unite in supporting a party that stands for prohibition in its platform.

Our resolution means the same thing to me as this does. I do not know how to preach Christ and let the political partnership with the saloon alone. I believe that it is a sin to padlock our mouths for one hour or one day on this question, by the plea that the hour or the day is devoted to the interests of missions. The most sacred hour is made only more sacred by going on record by a mojority, if possible, (at least by agitation) against the greatest evil of the day.

The Y. P. S. C. E. part of the convention was full of good things. The evening address was made by Prof. E. S. Ames, of Butler College. ''Following the Fathers'' was his theme. It was not only good, but very excellent. Wm. Orr in his Bible-school address took a number of scalps. He is probably the best Sunday-school man in Iowa. Some of us think he is more largely God-made than school-made. He blames the schools for not turning out phenomenal workers. If he will tell us what schools and teachers made him, we will send a regiment of young men and women thither at once. Edgar Price, W. A. Moore and A. F. Sanderson made good addresses. J. M. Lucas was put at the head of the Y. P. S. C. E. work for the coming year. This is a wise selection. Prof. A. Hull, of Oskaloosa, was made a member of the educational committee. The Sunday-school interests were put into the hands of a good committee consisting, I think, of W. A. Moore, W. B. Clemmer and N. G. Brown. They will leave nothing undone to make the Iowa Sunday-school work more perfect than that of any other state.

The report of the obituary committee is always a very tender part of the Iowa convention. This year it was, if possible, more touching and spiritual than ever. The sad death, but a few days before, of Fred Williams, prepared a larger number than usual to enter deeply into the spirit of the hour. Time and space fail me or I would give an outline of this service, so tenderly presided over by S. B. Ross, of Oelwein.

Among the new faces in Iowa we noticed Pastor Scott, of Marshalltown, and Sherman Hill, of Hampton. We missed the faces of S. T. Martin, J. M. Rudy, G. W. Burch, Gov. F. M. Drake and others.

On account of an unfortunate misunderstanding the returning delegates did not get reduced railroad fare. The required number were present with certificates of full fare paid. It was not their fault. Next year the matter will be carefully looked after in time and no one need fear that he will lose his reduced rates.

A. M. Haggard.

FREE BLOOD CURE.

An offer proving faith to Sufferers from Blood and Skin Troubles.

Ulcers, Cancers, Eating Sores, Painful Swellings, Persistent Eruptions, that refuse to heal under ordinary treatment are quickly cured by B. B. B. (Botanic Blood Balm), made especially to cure all terrible, obstinate, deep-seated Blood and Skin troubles. Is your blood thin? Are you pale? All run down? Have you Eczema? Pimples? Blotches and Bumps? Skin or Scalp Humors? Boils? Eruptions? Skin Itches and Swollen? Aching Bones? Rheumatism? Scrofula? Catarrh? Then you need B. B. B. (Botanic Blood Balm), because it drains from the blood and entire system all the poisons and humors which cause all these troubles, and the cause being removed a permanent cure follows.

Every one says that B. B. B. is the most wonderful Blood Purifier of the age; and no wonder, for it has cured the most deep-seated, obstinate cases (even the most deadly cancer), after doctors and patent medicines had failed. Thoroughly tested for 30 years and never known to fail. For this reason our faith is so great in B. B. B. that we will send to any sufferer a Trial Bottle Free, so they may test the medicine at our expense. No conditions attached to this offer, as we know what B. B. B. can do, and all we ask is for you to try it. If you are satisfied that B. B. B. (Botanic Blood Balm) is what you need you can buy large bottles from the drug store for $1, or six large bottles (full treatment) $5. For free trial bottle address BLOOD BALM CO., 137 Mitchell St., Atlanta, Ga., and bottle and medical book will be sent, all charges prepaid. Describe your trouble, and we will include free personal medical advice. Write to-day.

Organize A Reading Circle at Once.

Every church should be an educational center. It should have a school of higher grade, wider scope and more definite aim than the average Sunday-school. The Bethany C. E. Reading Courses are admirably designed to meet this need. Concise handbooks are provided for Bible study, the study of missions and the study of the plea and history of the Disciples. Two successful years have demonstrated the wisdom of this plan. Every Christian Endeavor Society, every C. W. B. M. Auxiliary and every church ought to investigate the merits of these courses at once. Full and free information will be sent on application to J. Z. Tyler, 798 Republic Street, Cleveland, Ohio.

Texas Letter.

NINTH ANNIVERSARY.

Sunday morning, Oct. 1st, was our ninth anniversary at the Central Church as people and pastor. The Dallas News made a full report of the service, and from that report I make such selections as may be of general interest.

"At the morning service yesterday Rev. M. M. Davis, of the Central Christian Church, preached his ninth anniversary sermon. The audience was large, the music was inspiring and the whole service was a joy to the people. The sermon in part was as follows:

"Nine years, almost a third and more than a fourth of an average lifetime, have come and gone since the beginning of our work as people and pastor. And these have been years that have tried the souls of men. They began just as our great boom was beginning to explode, when hundreds of good men were crushed to the wall, and such a period of financial depression followed as was never seen before by our generation. This made our work as a church peculiarly difficult, for this elegant and costly property had been inaugurated in boom times, but we had to finish it in the midst of this unprecedented depression. But God has been with us, and after many and great sacrifices it has been completed. His strong arms have ever been about us. His gentle hands have guided us, and to-day, surrounded by his rich blessing, we are here in this ninth anniversary service for his worship."

Then follows an account in detail of the different departments of the church work, with some summaries:

"The work of your pastor, so far as cold figures can represent it, is as follows: Sermons at home, 139; abroad, 14; total 153. Additions at home, 165; abroad, 5; total 170. Funerals, 49; marriages, 36. In addition to the heavy work of this pastorate I am associate editor and business manager of the Christian Courier, a member of the state board of missions and Southern correspondent of the CHRISTIHN-EVANGELIST. And besides all this I have prepared a new book, 'Elijah,' soon to come from the press. This is truly a heavy work, but with God's help and yours it has been the joy of my life to do it.

"The financial report is: Current expenses, $2,702.68; building fund, $1,712.68; miscellaneous, $1,982,80; total, $6,398.16.

"Summary for the nine years: Sermons, 1,245; additions, 1,665; marriages, 216; funerals, 246; money raised, $123,806.06."

Then followed the roll-call of the dead—sixteen in all; after which the News concluded as follows:

"But we must not pause here (by the graves of our dead) too long. The future, with its rich fields and crying wants, is before us, and we must enter it. Now is the time for work. The day of rest—sweet rest—will come by and by. As a motto for the new year let me suggest a threefold one: Devotion, diligence and determination. Let us live nearer the cross, that we may catch its inspiration; let us draw near to the Son of Righteousness that we may bathe in his life-giving beams. Let us empty ourselves of self that we may be filled of God. Let us pray more, love more, forgive more, adore more, praise more; let our lives be hid with Christ in God.

"Let us be more diligent. There is so much to do and so few to do it that it is a crime of the deepest dye to be idle. Our Lord went about doing good; there was not an idle moment in his life. He is our model; let us imitate him in a year of untiring diligence.

"Let us be determined. The life we live is one continuous battle. The foe we fight never goes into winter quarters. At Waterloo, when the Old Guard was making that last noble but helpless fight for their idol, the peerless Napoleon, an English officer, anxious to spare the little remnant, cried out: 'Surrender, brave Frenchmen, fate is against you!' But the answer, quick and defiant, came back: 'The Old Guard can die, but it cannot surrender!' Let this be the spirit of our lives for this year. Come what will, let us be true to our Leader."

M. M. DAVIS.

833 *Live Oak Street, Dallas, Texas.*

GOING INTO CONSUMPTION.

Thousands of Persons are Hastening Towards Their Graves as a Result of Merciless Consumption.

READ HOW TO SAVE YOURSELF.

The danger from consumption is real—too much so.

One-seventh part of the world's death rate is caused by it.

Its terrors cannot be glossed over. Statistics do not lie.

There must be a reason for this state of affairs. It is this: That those who are already infected do not believe they are; and that those who are not take no pains to prevent infection.

A deplorable state of affairs, to say the least.

Remedied only by the prompt and timely action of Dr. Slocum, the greatest bacteriologist living, who offers to send a complete Free Course of Preventive or Curative Treatment to all upon receipt of a simple request.

The Course consists of Four Remedies or Preparations of known curative and remedial properties, as endorsed by leading physicians and scientists the world over.

Combined in the Slocum New System of of Treatment they unite to drive the germ of consumption out of the system, and cure the result of its destructive action.

They make thin, coughing cosumptives strong in body, in mind, and in lung, and bring to a stop those who are hurrying to the grave.

They lengthen life and make it worth the living.

The Slocum System is dispensed by druggists with full directions for use, or a Complete Free Course will be sent, as explained, to any address.

WRITE THE DOCTOR.

Simply write to Dr. T. A. Slocum, 98 Pine Street, New York, giving your name and express and post office address, when the Four Free Preparations will be sent you, with full directions for use in any case.

Write and please say you read this article in the CHRISTIAN-EVANGELIST.

A CIRCUIT OF THE GLOBE, by A. McLean, contains the author's observations and impressions during a trip around the world. He visited all mission fields, and gives a detailed account of his visit to mission points. To the pastor who desires to present the subject of Foreign Missions to his congregation this book is an excellent source to gain needed information on missionary work. Superbly illustrated, and contains 348 pages. Price, bound in cloth, $2.00. Christian Publishing Company.

Forty Years' Preaching.

The writer in passing through St. Louis called at the office of the CHRISTIAN-EVANGELIST to renew his subscription and to greet the familiar faces of its editors, but regretted the absence of Bro. Garrison, as was the case also last year.

Forty is the number of first importance in the Scriptures and in nature; and also seven.

The writer, while attending medical lectures, learned that almost every bird and beast and man that comes into the world comes in a multiple of weeks; as the hen in three, the duck, goose and turkey in four, and many of the animals and man in forty weeks; an argument impressed by the Creator upon creation in confirmation of revelation that no created man can overturn; and either unknown or unnoticed by writers in confirmation of the Mosaic record of creation.

Forty days was the flood. Forty days they spied out the land. Forty years they wandered in the wilderness or desert. Forty years old were both Isaac and Esau when they married and became fathers of nations. Forty days and nights was Moses on the mount, the first and the second time. Forty years was Moses when he slew the Egyptian and fled from Pharoah; forty years in exile; forty years in the desert. Forty years was Joshua when sent to spy out the land. Forty years the land had rest in the days of Othniel judge of Israel; forth years also in the days of Deborah, and forty years in the days of Gideon. Forty years Samuel judged Israel. Forty days Goliah defied Israel. Forty years reigned David and Solomon and Ahaziah. Forty days went Elijah to Horeb. Forty years the land was desolate. Forty days was given to Ninevah. Forty days was the Lord in the wilderness. Forty days was he seen after his resurrection.

And the writer, humbly returning, thanks to him who has said, "Go ye into all the world and preach the gospel to every creature," can say that forty years ago he was climbing the mountains of California and preaching in their growing towns and cities, and ever since has been doing what he could, distributing Bibles in their own languages, supplied freely by the British and Foreign Bible Society, through fifteen out of the eighteen provinces of China, mostly beyond the labors of other men.

And after seven years spent abroad in India, China, Japan, and passing through Egypt, France and England and into Mexico, Central Americoa and Canada, have lectured on the condition of the heathen in churches, courthouses and public halls, and preached the plainest truths of the gospel in the highways and hedges and the lanes and streets of the cities through nearly every state of this Union; and in answer to the question, "Where I sent you without purse or scrip, did ye lack anything? and they answered, Nothing," the writer can say the same for all these forty years, traveling about 10,000 miles a year and preaching three to six times a day.

These things are not written to receive commendation of men, for then would the offence of the cross be ceased; nor in any wise setting up any standard for the guidance of others, who may have other methods of carrying on the work of the Lord; but that the teachings and the example of the Son of God and his apostles and disciples may be honored and glorified in so far as these forty years of labor and travel can attest in me the fulfillment of his promise, "Lo, I am with you alway, even unto the end of the world."

Many railroads have rendered me great assistance in this work for many years among, which the great Louisville and Nashville system, reaching through or into eleven states from Cincinnati and St. Louis to New Orleans and Florida and Norton, Va., a most desirable route to Richmond and the East. The writer has from time to time been over all the principal lines of this system. It is in a most excellent condition as to roadbed equipmen and management, making the run from Cincinnati to Louisville through a country at the rate of about 30 miles an hour, during which time the writer wrote with pen and ink nearly all the way. Their lines reach or connect with all the cities and cheif towns of the South. The road has never had a strike or changed hands, and has not given just cause for the public to complain and is prospering.

The St. Louis, Iron Mountain and Southern Railway is the great system of Missouri, Arkansas and the Southwest. They ran special fast trains twice a week from St. Louis to Los Angeles, Cal., last winter 67 1-2 hours, avoiding all snow blockades, and no doubt will this winter. Arkansas is probably ahead of any state in the union for the last few years in her lumber making and her railroad building, but this railway by reason of its occupation of most of the chief towns and cities of the state and its valuable lands for sale on easy terms is now and must continue to be the great artery of commerce for the Southwest.

PAUL BAGLEY.

St. Louis, Mo., Oct. 4, 1899.

THOUSANDS OF PEOPLE THINK A SALAD IS NOT A SALAD UNTIL DELICIOUSLY SAVORED WITH

SALAD

LEA & PERRINS' SAUCE

THE ORIGINAL & GENUINE WORCESTERSHIRE

WHEN BUYING, NOTE THE SIGNATURE-LEA & PERRINS ACROSS THE WRAPPER.

JOHN DUNCAN'S SONS, AG'TS., NEW YORK.

Kekaha,

"Where the palm tree rises,
Telling of a foreign strand."

"Kekaha? Why, that is hot, sandy and terribly lonely," was the verdict of a friend whom we asked about our new station. It may be lonely, but there are the sea and the sky. True, we cannot see the sea, for the sand dunes shut it out, and we are slightly lower than the shore. But we sometimes see the spars of sailing vessels or the black tops of a steamer's chimneys, for we are in the road of the great China steamers, though only sailors and small local steamers touch here.

Out somewhere in the channel,

"Ever shifting,
White spars lifting,"

floats the hulk of the hoodoo ship, City of Columbia, that put out from Honolulu for Hong Kong four or five weeks ago, and two days out foundered and now lies a menace in the path of other vessels.

We cannot see the sea, but we can hear it, the slow ingathering and rush, then a pause and the thud of the heavy surf on the beach, followed by the hiss of the waters tearing back through the reef, combing themselves into spray upon its teeth. Sometimes the sea moans like a whipped beast from a typhoon scourging in the South Seas. Rarely the storm follows it into these quiet waters. Then the roll of thunder and surf make the air breathless with terror; electric fire-balls run along the ground and a pall of waters drops out of the sky and wraps sea and land. The native fisherman beaches his canoe and crouches, wild-eyed, in his hut, biding the wrath of Pele and all the little gods. The native is fond of riding the surf, of fishing and swimming. If he keeps still in the water the sharks take him for a stone. If the beast turns on its back preparatory to making a meal of him, he is off, out of the way, far off, while the creature clumsily rights himself. A ship picked up a native, miles out at sea, with a pig under his arm. The undertow carried it out and the owner braved the teeth of reef and sharks to save it.

The Kekaha sky is the sky of the desert. Blue by day as seen through the shimmer of heated air, with the stony brilliancy of a jacinth. Looking up through the fretwork of lacy algeroba boughs one sees it as a ceiling of purest blue, ornamented with tracery in pale green. The sunlight is not the white glare of Japan, nor yet the yellow of the home lights, but a medium, still with a glare that makes the eye turn to rest from the sandy stretches and sparkle of the sea to the purple heights of Niihan and the cool greens of algerobas and palms. Yet, the sky is most wonderful at night, when such myriads of stars come down out of the depths, and one sees them as they are—vistas of stars—some near and blazing, some far off, shinning mistily their light kalpas on its way to us. The planets hang low and burn steadily, but the suns flash and sparkle like torches set along God's road. Gazing, one forgets his feet are fast to a clod and almost "knocks his head against the stars." When the moon rides below, her light bathes the earth, but scarcely dims them. Lying on one's back on the sand, still hot from its daily baking, one sees and grows hungrier for more sight and ken for all their blazing mystery. Out of the heights some drop a flashing track among the glory and go out—wandering stars, for whom is reserved the blackness of darkness forever. Later on, toward morning, the Southern Cross in the van of that bright train, that we in northern latitudes never see, wheels above the horizon and slow across until the sun comes back, puts them out and warms the chill air, sweet with lantana and acacia scents. Such a sky makes a worshiper. One cannot kneel humbly enough in that shining presence and his heart's cry is, "Lord, what is man that *thou* are mindful of him?"

Many of these beautiful worlds must be perfect, even from their girdle of silver moons to the tinest insect's wing. They doubtless are the abode of happy, faultless lives, while our "planet of suffering" hangs upon its cross and cries, "My God, my God, why hast thou forsaken *me?*" There was that other people, who knew the desert of old, whose feet were calloused with its burnings, whose hearts were sore with its hunger and thirst, its fiery serpents, its losses, whose realms were far between, yet they came at last to the land of cool mountain tops, to the fertile slopes of Lebanon. Our God loves contrasts. He brings life out of death, joy out of bitterness. So faith lifts with strong hands her cross, binds heart and shoulder to its burden and follows on to know her God.

CALLA J. HARRISON.

Kekaha, Kanai, H. Is.

The Old English Family Medicine
OVER 70 YEARS' REPUTATION.
MORISON'S "UNIVERSAL" PURELY VEGETABLE COMPOSITION PILLS
Unsurpassed for all LIVER and BILIOUS complaints; quickest remedy for FEVER and Rheumatism; ensures SLEEP; absolutely no DANGER of COLD so common with Mercury and other drugs; SAFE and EFFICIENT in all climates.
THE BRITISH COLLEGE OF HEALTH,
33 Euston Road, King's Cross, LONDON.
E. FOUGERA & CO., Agents,
NEW YORK. And Druggists Everywhere.

Wisconsin News.

The State Convention at Richland Center was a success in every particular. The number of delegates in attendance was fifty-five, the local attendance was good, the entertainment could not have been better, the reports were well received, the addresses and papers were of a high order, the music was good and the spirit was one of brotherly love. Harmony prevailed throughout the sessions. The pulpits of the various churches were filled most acceptably on Sunday by our visiting ministers. The business of the convention was transacted expeditiously, and plans for future work were adopted without a dissenting vote. It would be hard to say of any convention that it was better than the one a year ago at Pardeeville, but I did hear of the Richland Center convention, as compared with Pardeeville, "It was just as good and more of it."

One interesting feature which is unusual in a convention was the laying of the corner-stone of the new church, in which ceremony G. W. Muckley, J. H. Berkley, F. N. Calvin, myself and the local building committee participated.

During the convention addresses were delivered by G. L. Wharton, J. H. Berkey, C. C. Smith, Mrs. E. M. Pease, Mrs. Helen E. Moses, F. T. Galpin, F. N. Calvin, Claris Yeuel, G. W. Muckley, J. H. Hardin and C. G. McNeill. Papers prepared by P. S. Olson and Mrs. Wm. Harper were read.

The C. W. B. M. sessions were business-like and most interesting, the reports showing three new auxiliaries this year, as well as other growth.

The year's work did not leave the State Board in debt, though the surplus was small—less than it was last year.

The report of the board's work can be summarized as follows: There were nine men employed by the board, or working under its direction, during the year; three others, local pastors, also worked under our direction. The number of days' work was 662; number of sermons, 376; baptisms 73; other additions, 14; total additions, 87. There were eight protracted meetings held, one church dedicated, two corner-stones laid, one convention held, one other church now building, one dead church resurrected, 1,674 letters and postal cards written, 1,382 other parcels mailed, a number of churches induced by our secretary to give for home and foreign missions which did not give last year, so that every church in the state gave for foreign missions. Financial problems were handled involving $6,217.05, including one debt of $3,112.05, and one building fund of $1,805. Two auxiliaries were organized, 13 subscriptions taken for the Missionary Tidings, one pastor located, two Sunday-schools organized, one aid society, one Y. P. S. C. E. and one prayer-meeting.

The outlook for the coming year is more hopeful than ever before. Nothing is reported in the preceding except what was directly the board's work and for which the board was at least in part financially responsible.

None of this work could have been done but for the help given us by the American Christian Missionary Society and the C. W. B. M. and our own state apportionment.

Two new churches are now being built in the state—Richland Center and Pardeeville.

Claris Yeuell held two meetings, one at Footville for Pastor Mutchler and one at Bloom City. There were seven additions at Footville. He has gone now to Everton, Ontario, Canada.

Bro. Land's meetings at Lynxville resulted in 34 additions. I organized a Y. P. S. C. E. there during my last visit. Bro. J. A. Hawkins, of Marble Rock, Ia., spent his vacation there during the early part of this month.

The churches at Footville and Center, where F. W. Mutchler labors, gave $293 for missions this year, besides donating their pastor's time to our board for three weeks.

Our convention voted to continue the apportionment plan, attempting to raise $600 for state missions this year, and also to ask churches having pastors to donate one month of the pastor's time to do evangelistic work under the direction of the State Board.

The next State Convention will be held at Monroe, Sept. 19th to 23rd, 1900.

I regret to make record of the loss of two of our good workers in this state. Mrs. Julius Stone and Miss Edith M. Tourtelatte have fallen asleep.

Sister Stone, the wife of our faithful pastor at Chippewa Falls, was born in Norway; came to America about ten years ago and died at her home Sept. 20th, leaving her husband and eight children in deep sorrow. She was a woman of cheerful disposition and "given to hospitality." She was a charter member of the auxiliary in that church.

Sister Tourtelatte was born at Amanda, Wis., June 2nd, 1875; died there Sept. 16th. She was a faithful member of the church at Hickory, and though she had not been a member a long while, she will be missed. She had become an active worker and was a charter member of the auxiliary there.

There are many friends to mourn the loss of these two sisters. May our good Father comfort them.

C. G. McNEILL,
State Missionary.

Missouri Bible-school Notes.

The Randolph Bible-school, under the superintendency of Miss Nora Kiernan, are set for a banner each, all of them to be just such as you saw at the State Missionary Convention, and which it is said so many commended and complimented so highly. But now, are you going to see that your school has one? Why not?

J. W. Hawkins, and Fair View, Monroe, send word they intend having a banner or know the reason why, and such are sure to have it, and we are glad of it. Next!

Shelbyville, F. L. Schofield, superintendent, J. H. Wood, pastor, is going to secure a banner, and I am always glad to see them go to such worthy efforts, and they may take the state prize banner from Clarksville, for ought we know.

Fair View, Shelby, is a new school, congregation and house, and while the membership is small, they are set for the success of the kingdom of God, and under the leadership of Bro. Wood will succeed. He is teaching them the fundamentals pertaining to the Church of Christ, and we have promised them help in this line.

Ridgley, where my friend and brother, J. C. Creel, is doing such good work, sends in their apportionment for 1899, and before next June will remit for 1900. The Ridgley school is not large, but their work is good and their liberality always manifests itself in our work, never failing in their apportionments.

Beulah's rally was in the form of a "birthday party," the church being a child of the school. The school celebrated its sixth anniversary "with a good program and a hearty welcome," two fine drawing cards, and the people turned out in mass and were not one whit disappointed. The souvenir cards of invitation were right in it; so was J. B. Dunkerly, the efficient superintendent, as were all the assistants.



Are you preparing for next year's lessons on the Life of Our Lord, and have you ordered the Normal Instructor on the Christ of the Book? Do so immediately.

New Florence is one of the newly organized old schools that has joined us in the work of God's Son, sending their apportionment with good words. Thank you all.

Pleasant View, Ray, has some faithful friends, and just as faithful are they to our cause, sending us the apportionment in full for 1899, though they had in an error long since remitted it to another good cause. They will remember us again.

Pleasant Union, Jackson, sends us greeting, with an offering for this work, and other Jackson schools will do likewise, for Mrs. Lou Hargis is the county superintendent and her earnestness quickens others in a like direction. These are helpers of much service in the behalf of the kingdom of God.

Some would not tell it, but Mrs. Birdie Shelton is developing into one of the best superintendents of the state, and is now planning that Troy shall have one of our banners, and possibly the prize banner, now held by Clarksville.

Mt. Cabanne, St. Louis, had a great day during their rally, having proffered a beautiful souvenir to every member of the school and inviting all officers and teachers; all pupils now enrolled, or that have been enrolled; all parents, all willing to co-operate in such work, and every well-wisher of the Lord's cause; and some one said they were all there and had all their friends with them. W. W. Dowling was right in his element, and D. R. Dungan as pleased as a boy with red top boots. Great day! Glad workers! Happy children! Have you tried it? Why not?

D. E. R. Woods, an all-round friend to all works for good, brought us an offering from Versailles, a little band with a heavy debt, working hard for the glory of God and the good of men. Thanks to him and them. Bro. Woods has membership with a little band at Bowling Green, Florida, that never fails in its Bible-school or Lord's day meeting, and it will be sad news to many of his friends to know that he is hindered in his journeyings toward his Southern home by sickness in this city. But we are glad that he is getting better and yet remains with us. "He has built us" several synagogues in his time, such is his love.

H. F. DAVIS.

TARRANT'S SELTZER APERIENT. TRADE MARK. REGISTERED.
At druggists, 50c. and $1.00.

You Can Always Rely On

Tarrant's **Effervescent** Seltzer Aperient for curing *sick headache, biliousness, constipation* and *derangements* of *digestion.* It meets more wants as a family medicine than any other one remedy. *Pamphlets on application.*

TARRANT & CO., CHEMISTS, NEW YORK.

Notes and News.



E. W. BRICKERT,
Pastor of the Church in Sullivan, Ill.

Fairfield, Iowa.

The new church at Fairfield, Iowa, is expected to be ready for dedication by December 1st. It will cost in the neighborhood of $4,000. The congregation will dispose of their old pews, which are substantial and in good shape, at reasonable figures. They cannot be used very satisfactorily in the new quarters. They will seat comfortably about 300 people. We hope for good developments when we are again in our own house. At present we holding our services Sunday afternoons in the Congregational Church. LEANDER LANE.

October 7th.



MRS. E. W. BRICKERT.

Denver, 1901.

In this week's CHRISTIAN-EVANGELIST Bro. A. M. Harvuot asks: "What city bids against Minneapolis for 1901?" The answer is, Denver. Colorado delegates are coming instructed by the state board in behalf of the state to secure the convention in 1901. The National has been farther in every direction than West. It has been North to Des Moines, but never farther West than Kansas City. Des Moines is nearer to Minneapolis than Kansas City to Denver. It is time to come to the Rocky Mountains. Denver is the ideal convention city.

LEONARD G. THOMPSON,
State Evangelist.

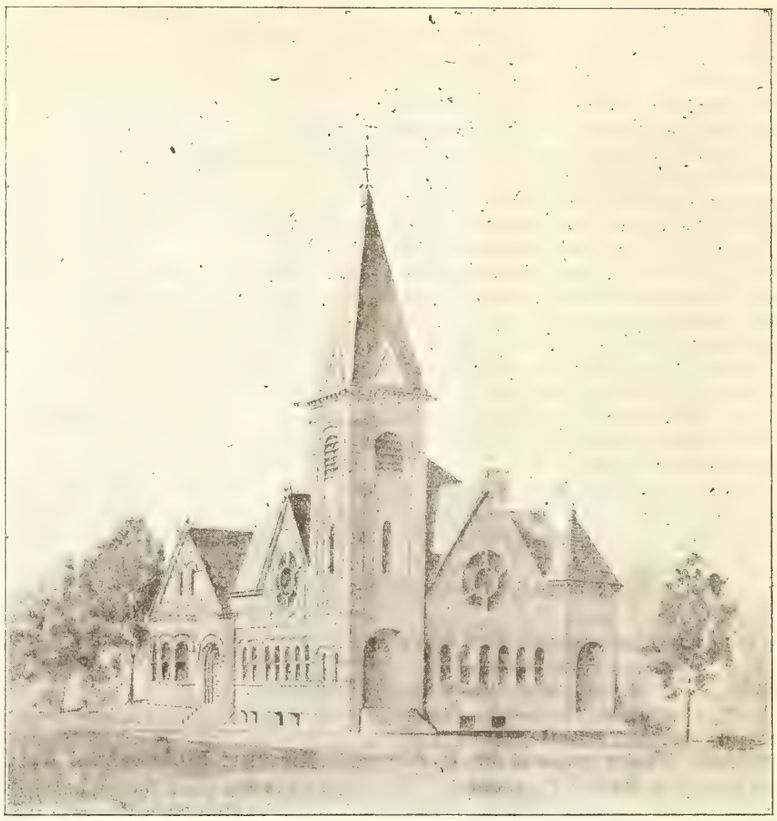
Denver, Oct. 7, 1896.

A Special Request.

All German-American Disciples of Christ are requested to meet at the Palace Hotel during the Jubilee Convention in order to have a conference in regard to missionary work in Germany. Since a few of us are planning to conduct evangelistic services in some of the leading cities in Germany during the coming year, a meeting in order to suggest methods of working would be a great encouragement to those who are interested in that kind of evangelistic work. When we talk about the world for Christ, do we think of Germany? Let us think over it, pray over it. Do the best we can to adopt ways and means to save 50,000 souls for Christ during 1900.

JOHN G. M. LUTTENBERGER.

Dorchester, Ill., Oct. 9, 1899.



New Church House now being built in Sullivan, Ill. The corner stone of this beautifully designed edifice was laid Sept. 16th.

Church Extension Still Gaining!

Report for first week in October, 1899:

1899, receipts from individuals	$781.25
1898, " " "	455.78
Gain	$325.47
1899, receipts from churches	$843.80
1898, " " "	588.13
Gain	$255.87

Total receipts for first week of October, 1899, $1,525.05—a gain of $581.14 over the same time last year.

Remittances shuld be sent to

G. W. MUCKLEY, Cor. Sec.,
600 *Waterworks Bldg., Kansas City, Mo.*

Northern Notes.

Joseph Keevil, who came to the Christian Colony from Kentucky and entered a claim, is pastor of the church at Rat Portage. The Church of Christ in Burriss township took collection for Church Extension. Bro. Crist writes: "Our apportionment is $5; we are going to try and raise it." This church has taken collection for missions from the time she was twelve hours old. The writer will visit again and preach for this faithful band on the second Lord's day in October. Preached in the Presbyterian Church at Port Arthur last Lord's day. Will preach for the Baptists next Lord's day. R. A. BURRISS.

Port Arthur, Ont., Sept. 26, 1899.

Ministerial Relief.

The suggestion of A. M. Atkinson, that $5,000 be raised for Ministerial Relief before the close of the current missionary year, is one that should be carried out promptly and joyfully. This will be, as he has well said, "a crown of glory to the year." The men who need aid in their declining years are the men who have helped to make the marvelous success over which we are all rejoicing possible. Winter is approaching; these men need clothing and food and fuel. The need is urgent. By raising this amount we will do much to gladden the hearts of the heroic workers of the earlier days, and at the same time do much to make our own hearts better. There will be cause for regret if we fall behind in our care for the men and women who in other times bore the heat and burden of the day. I have made one offering in the year; I shall make another in order that the effort to raise $5,000 more may not fail. A. MCLEAN.

A CERTAIN CURE FOR PILES.

Safe and Effective in Every Form of This Common and Annoying Disease.

Many people suffer from piles, because after trying the many lotions, salves and ointments without relief or cure, have come to the conclusion that a surgical operation is the only thing left to try, and rather than submit to the shock and risk to life of an operation, prefer to suffer on. Fortunately this is no longer necessary; the Pyramid Pile Cure, a new preparation, cures every form of piles, without pain, inconvenience, or detention from business.

It is in the form of suppositories, easily applied absolutely free from opium, cocaine, or any injurious substance whatever, and no matter how severe the pain, gives instant relief, not by deadening the nerves of the parts, but rather by its healing, soothing effect upon the congested membranes.

The Pyramid Pile Cure is the most effective, the safest and most extensively sold of any pile cure that has ever been placed before the public, and this reputation has been secured by reason of its extraordinary merit and the reasonable price at which it is sold, all druggists selling it at 50 cents per pack, age, and in many cases a single package has been sufficient.

A person takes serious chances in neglecting a simple case of piles, as the trouble soon becomes deep-seated and chronic, and very frequently develops into fatal, incurable rectal diseases, like fistula and rectal ulcers.

Any druggist will tell you the Pyramid is the safest, most satisfactory pile cure made.

The Pyramid Co., Marshall, Mich., will send free to any address a treatise on cause and cure of piles, also book of testimonials.

Alone With God.

A manual of devotions, and contains forms of prayer suitable for private devotions, family worship and special occasions. It is adapted to the wants of Christian Endeavorers. 244 pages. Cloth, 75 cents; morocco, $1.25.

CHRISTIAN PUBLISHING COMPANY

Evangelistic.

ARKANSAS.

Arkadelphia, October 5.—There were two added by letter here last Lord's day.—E. S. ALLHANDS.

COLORADO.

Loveland, Sept. 22 —By invitation of the church I visited Ft. Collins and preached there Lord's day, 17. One was baptized and one added by letter. The members there seem to work in beautiful harmony. They are like unto Jerusalem of old, "of one heart and one soul." Bro. S. R. Wilson did a good work there.—GEO. LOBINGIER.

INDIANA.

Greencastle, Oct. 2.—One baptism at Staunton yesterday.—L. V. BARBEE.

Worthington, Oct. 2.—Work moves well here. Six baptisms not yet reported. I remain until September, 1900.—L. H. GRAHAM.

Franklin.—Six added at Hartsville since last report; four by commendation and two were buried with Christ in baptism.—WILLIL M. CUNNINGHAM.

IOWA.

Leon.—One baptism here Sept. 24.—H. T. CLARK, pastor.

Defiance.—Had three confessions last night in our meeting here; all adults.—MILO G. CUMMINGS.

Seymour, Oct. 2.—I just closed a ten days' meeting at Bethel, Cass county, with four additions; three by baptism and one by statement. I can hold meetings this fall and winter. Write me if wanted.—W. E. JONES.

ILLINOIS.

Colfax, Oct. 2 —I am in a meeting here with P. Baker; five added to date and good prospect —A. MARTIN.

Jacksonvill, Oct. 2.—Twelve added yesterday; 50 in all in the Scoville and Huston meeting here. Indications are favorable for a great ingathering.—GEO. L. SNIVELY, pastor.

Jacksonville, Oct. 9.—One hundred and three additions to date in the Scoville-Huston meeting here; 26 yesterday and more than $500 raised for new heaters, etc.—WALLACE BROCKMAN.

Belle Plain, Oct. 5.—Evangelist E. E. Evans, of Eureka, just closed us a 22 days' meeting, resulting in 17 additions, all by baptism, and a general awakening of the community.—JAMES N. LESTER.

OREGON.

The Dalles, Sept. 26.—Your excellent paper is a welcome visitor in my home. I closed my work in La Grande May 19, and after a few days' visit with friends at Athena began work here. There have been five added to the congregation here under my labors. We have a pleasant work here. Our members are a spiritual people. We have a Young People's Society of Christian Endeavor that is second to none in the state. We also have an up-to-date Aid Society and a splendid Sunday-school. We observed Children's Day and Church Extension Day, and are going to specially observe Ministerial Relief Day, and Home Missions will receive our attention also next March.—GENTRY RUSHING.

KANSAS.

Elk City, Oct. 5.—Seven additions since last report. Work advancing nicely.—S. W. NAY.

Preached four times at Leavenworth, Sept. 20-22. Result, eight additions and communion service resumed after a vacation of two years. Prayer-meeting is still held every Thursday evening.—R A. THOMPSON.

Blue Rapids, Oct. 2.—We have just closed a very successful meeting with Sister C. H. Hazelrigg, evangelist. We have organized a church here with 49 members; 21 former members of the Christian Church and 15 by confession. We have also organized a Bible-school and Endeavor Society. All lines of work are moving well. We have chosen L. W. Myers as our pastor, and we hope soon to build a place of worship. Sister Hazelrigg is a consecrated Christian worker for Christ and has done a grand work for the Master here. Sister Hazelrigg held a meeting at Waterville before coming here with some 40 additions. Large audiences at each place.—MRS. H. SAVILLE, church clerk.

MISSOURI.

Tuxedo, Oct. 2.—One more confession yesterday.—D. N. GILLETT.

Holden, Oct. 2.—Another baptism here and things moving in good spirit. — DAVID C. PETERS.

Riggs, Oct. 2.—Meeting continues with unabated interest; 23 added to date.—T. L. NOBLITT.

Pleasant Green, Oct. 6.—Confessions every day this week, eight converts being baptized Wednesday, the 4th; one this morning and one restoration, making 13 additions in the last five days, 12 being by baptism.—G. F. ASSISTER.

Denver, Oct. 2.—Meeting one week old. Two additions, both heads of families. Am at liberty to engage with any congregation as evangelist or pastor. Have had 253 additions since Oct. 1, 1898, toward the 100,000.—HARRY WALSTON.

Knobnoster, Oct. 9.—Bro. M. Ingles, of Coffeyville, Kan., began revival services here Oct. 3, and will continue indefinitely. Bro. Ingles is doing some excellent preaching and much interest is being aroused. We are hoping that much good will result.—A. M. CRAIG.

Briston.—Bro. De Jarnett, of Sheldon, closed a meeting last night for the Liberty congregation near Nevada, of not quite two weeks' duration, with 35 additions; 29 by baptism, 11 were young men between the ages of 15 and 22 years, five were men with families, two were from the Methodists. The Church of Christ at this place is strengthened and encouraged.—J. E. FOWLER.

Glasgow, Oct. 3.—Three baptisms on Sunday afternoon, four conversions Monday, a morning 10 a'clock meeting with an attendance of 60, and this in a country church where the nearest residence is half a mile away. Every indication points to a meeting of unusual interest and blessing.—G. F. ASSISTER, pastor New Franklin Church.

Burlington Junction, Oct. 3.—On Sept. 24 I closed a three weeks' meeting at Dawson with 17 added to the church; the most of them new to us. Their number was about doubled by the meeting. I only preach there two Sunday afternoons in the month. There were two more added last Lord's day afternoon. The work here moves along pretty well. Some seven or eight added here since last report.—N. ROLLA DAVIS.

Balm, Cedar county, Sept. 30.—A very interesting meeting of four weeks at the church here, conducted by Bro. John Giddens and the writer, closed last Lord's day with eight added by baptism and six by relation. This church has encountered much opposition from Latter-day Saints, whose stronghold is at Lebeck, two miles away, and during our meeting we were presented many queries which were thoroughly answered by Bro. Giddens. In the meantime we were challenged to debate origin, history and merits of their church along with our own, the Bible to be the standard of authority. The debate is to be in Balm (Cedar Springs), Cedar county, between Eld. Walters, of the Latter-day Saints, and Eld. Wetherford, of the Christian Church, beginning Oct. 17, in daily sessions of four hours each, to an indefinite close. Success to the truth.—J. N. MURPHY, pastor in charge.

THE JUBILEE SPECIAL

The Committee in charge of the arrangements for the "JUBILEE CONVENTION" have selected the B. & O. S-W. R. R. as the Official Route.

W. H. McCLAIN, Chairman.

National Jubilee Convention of the Christian Church, Cincinnati, Ohio, October 13th to 20th. ONE FARE for the round trip from all points on the line.

Delegates from MISSOURI and the WEST should see that their tickets read over the Baltimore & Ohio Southwestern Ry., St. Louis to Cincinnati.

The Christian-Evangelist

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To Every New Subscriber Sending us

$1.50

FOR THE YEAR 1900

All the news of the great Jubilee Convention will appear in the October, November and December numbers.

SUBSCRIBERS' WANTS.

Miscellaneous wants and notices will be inserted in this department at the rate of two cents a word, each insertion, all words, large and small, to be counted, and two initials stand for one word. Please accompany notice with corresponding remittance, to save bookkeeping.

ANY church wanting a Protracted Meeting may write me. Terms easy. Can furnish good references. J. B. Graves, Jacksonville, Illinois.

MOFFETT'S SERMONS.—In press, will be out Nov. 15th. Advance subscribers up to Nov. 1st, $1.00 prepaid. Regular price, $1.35 prepaid. Address R. Moffett, 715 Logan Ave., Cleveland, Ohio.

$125.00 AND a good buggy or horse will buy a fine new Piano, same piano dealers sell for $300. Will send Piano direct from factory to your home on trial without cost to you. Address Manufacturer, care of Christian-Evangelist, St. Louis, Mo.

WANTED.—Address of Elder R. B. Knox or any member of his family. Address R. J. Deem, Jameson, Mo.

FOR SALE.—Orange, Lemon, Apricot, Olive and Prune orchards. Correspondence solicited. S. J. MILLER, Glendora Cal., Los Angeles Co.

WANTED.—An up-to-date shoemaker, for a city of 3,000, free rent, no opposition, a member of the Christian Church preferred. Write to box 113 Bethany, Mo. F. J. Stinson, pastor Christian Church.

$525 Agents' profit per month. New articles. Fast sellers, most profitable employment. A $1.50 sample and terms free. Try us. CHIDESTER & SON, 28 Bond St., N.Y.

BUCKEYE BELL FOUNDRY
E. W. VANDUZEN CO., Cincinnati, O., U. S.
Only High Class, Best Grade Copper and Tin
Full, Sweet Tone
Cheapest for Price
Fully Guaranteed
CHURCH BELLS
and Chimes. No Common Grades. The Best Only.

CUTLER'S CARBOLATE OF IODINE

A guaranteed Cure for Catarrh, Consumption and Hay Fever. All druggists, $1.00.
W. H. SMITH & Co., Buffalo, N. Y., Prop's.

GET READY TO WELCOME DEWEY.
Everybody should be singing
BRAVE DEWEY IS KING OF THE SEA.
It is the greatest song of the day Price, 40 cts., will be mailed for 20cts. Stamps taken.
FILLMORE BROS., Cincinnati, O., or
40 Bible House, N. Y.

Family Circle.

"The Man with the Hoe."

[Those who have read Edwin Markham's famous poem, "The Man with the Hoe," will be interested in the following opposing view. But do not forget to judge each poem from the standpoint of the writer.—EDITOR.]

Lo, here I stand, the independent man,
The first of men, who won, when Time was young,
By strength of arm, from Nature's niggard grasp,
All needful things for those who looked to me.
And down the lagging ages subtle brains
Have multiplied inventions numberless,
Evil and good, but none to supersede
My trusty hoe. While thrones have risen and gone
To darkness, it shines brighter than of yore
When forged by Tubal-cain.

Ye bookworms pale,
Why point at my slant brow and rugged hands,
Why wonder at my shoulders bent and wry,
When on me rests the burden of the world,
With your own feeble selves? Great Atlas I.
Kings, nobles, millionaires, all hang on me;
I, self-sufficient, have no need of them.
They, should I leave them, soon would starve and die.

Ye pinched and pent-in cities, look at me;
I breathe the dewy freshness of the earth
In open fields resounding with the song
And jubilance of bird and beast—while ye
Jostle each other in the smoke and grime
For leave to labor at the beck of gold.
Ye herding fools, come out where there is room,
Come out and fill the earth's waste places up;
Make howling deserts laugh with running brooks,
Turn pathless woods to green rejoicing fields;
Dot the vast lonesome plains with cheerful homes,
Work for yourselves—live healthily, content
On your own land's productions. Doing thus,
The last curst Anarchist will pass from earth!

—Eric Duncan, in the Montreal Witness.

Betsy Ross and the American Flag.

[In Self Culture for August is an interesting article by Fred Cozzens on "The True Story of Betsy Ross," in which he relates her history as told by Mr. Geo. Canby, a grandson of Mrs. Ross, who yet lives in Philadelphia in the enjoyment of good health, although 70 years of age. By the courtesy of Self Culture publishers we publish below the story as told by Mr. Canby in Mr. Cozzen's article.—EDITOR.]

"The personal history of Betsy Ross has been so fearfully distorted by those who in in recent years have attempted her biography that I am quite grateful for an opportunity to give you the actual facts, as far as I am able, from the story as told me by my mother, with whom Betsy Ross Claypoole lived for some time prior to her death, and at whose house she died on the 30th of January, 1836, aged 84 years.

"Betsy Ross was born in Philadelphia on the 1st of January, 1752, and was the seventh daughter of Samuel and Rebecca Griscom, who were consistent members of the Society of Friends. Under the sober influence of her Quaker parents she passed her childhood days, and when maturity was reached had grown to be an exceptionally bright and beautiful young woman. Among her many admirers was one John Ross, the son of an Episcopal clergyman, and to those familiar with the distinctiveness with which religious lines were drawn in those days it requires no great stretch of the imagination to understand that his attentions were far from pleasing to Betsy's severe Quaker parents. But in spite of parental opposition the two young people became excellent 'friends' of quite another character, and in time were married, although to accomplish this a runaway match was necessary. This took place in December, 1773, and Betsy was punished therefor by being disowned by the Friends. With her husband she afterward attended Christ Church, where General Washington worshiped when in Philadelphia.

"Betsy's skill as a needlewoman was a natural gift, but had been cultivated by an apprenticeship to one Webster, a leading upholsterer of the day. It came about in this wise: One day John Ross, who himself was an upholsterer, noticed some of the young women in Mr. Webster's establishment puzzling over a simple question of drapery; he remarked that he knew of a young woman who could arrange it for them, and succeeded in inducing Betsy Griscom to come to their assistance. Mr. Webster, noticing her supperior skill, persuaded her to come to his establishment and learn the business. Thus it was that she became an upholsterer.

"In founding a home of their own, these young people started in business on Chestnut Street, near the Webster establishment, but soon moved to 239 Arch Street, now known as 'The Old Flag House.' Here, in the latter part of January, 1776, John Ross died from the effects of injuries received while guarding military stores on the wharf, and from here he was carried to his last resting-place in Christ Church burrying-ground, at the corner of Fifth and Arch Streets, on the 20th day of January, 1776.

"Thrown upon her own resources, the young widow, then but twenty-four years of age, courageously determined to continue the business established by her husband. Shortly after this, on the 23d of May, Washington came to Philadelphia, at the request of the Continental Congress, to confer regarding important military matters. The need of a general flag for the colonies had long been recognized—in fact, on the 1st of January, 1776, such a flag, consisting of seven red and white stripes alternating as at present, but with the field filled with the English cross, had been made and was first unfurled by Washington just outside Boston on that day. The delivery at this time by General Howe, under a flag of truce, of the arrogant proclamation of George the Third, rendered impossible of use the flag which had just been adopted; for whereas up to this time the struggle had been for Americans' rights as colonists, the tone of this document demonstrated conclusively to Washington that hereafter the fight must be for independence.

"A flag which bore the emblem of England must, therefore, be replaced by something distinctively American, and when Washington reached Philadelphia this question, with others, was taken up and discussed by the revolutionary leaders. As an outcome, a committee consisting of Washington, Robert Morris and George Ross was given authority to select and submit a design for a new flag. The meeting of this committee was undoubtedly held at General Hancock's house, just a block from Betsy Ross's home, and as circumstances required that the matter be done as secretly as possible, and the services of a skilful needlewoman were needed, it was perfectly natural that George Ross should suggest his niece, so near at hand, and in whom he was so much interested. To her house, therefore, they repaired, and upon being asked by her uncle whether or not she thought she could make the flag, she replied with true American spirit, 'I do not know, but I will try.'

"General Washington, having a fairly clear idea of what was wanted, made a pencil sketch of the flag with the now familiar thirteen stripes, but with a blue field and thirteen stars in the place of the cross of St. George. Mrs. Ross, being of a very practical turn of mind, noticed that Washington's stars were six-pointed, and suggested a five-pointed star as being easier to make. Washington replied that he had supposed a six-pointed one could be more easily formed, but Betsy promptly settled the question by folding a piece of paper and with one clip of her scissors producing a perfect five-pointed star. Thus it was that the stars in our flag are five-poited in place of the customary six-pointed star of heraldry, and Betsy Ross did it with her little scissors. The matter was then left for Betsy's skilful fingers to complete, and in due time the finished flag was ready for inspection. The committee again visited the house, were shown into the little back parlor, and after some discussion the design was accepted. It was not, however, formally adopted by Congress until the 14th of June, 1777.

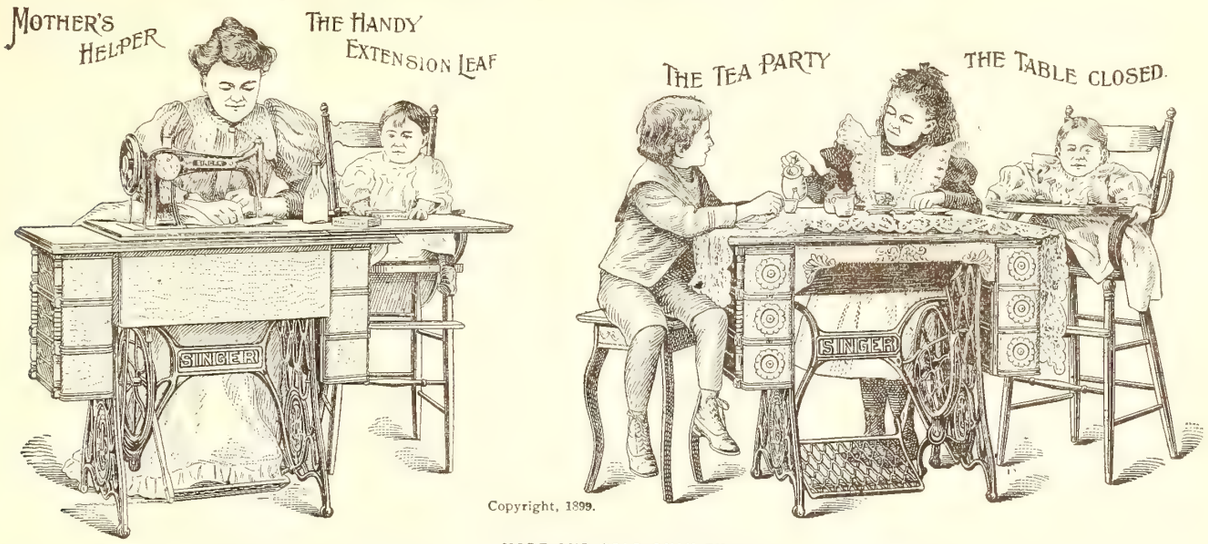
"Betsy Ross afterward made many flags for the government, and her daughter, Mrs. Clarissa Wilson, continued the business in Philadelphia until 1857. In May, 1777, the naval board of Pennsylvania, as shown by the official records, paid Betsy Ross £14 12*s.* 2*d.* for flags made for the fleet in the Delaware River. So the business of flag-making was unquestionably the source of an income much more profitable, no doubt, than upholstering.

"Some time after this, on the 15th of June, 1777, Betsy Ross married Captain Joseph Ashburn, who died at Mill Prison, Plymouth, England, being under sentence for high treason against the crown—in other words, for being a loyal American. He died in the arms of his friend, John Claypoole, himself a prisoner for the same offence, but who, being released soon afterward, bore loving messages to Ashburn's widow. Claypoole was apparently a successful comforter, for not long after this he married the twice-widowed Betsy, only to die, not many years later, as a result of wounds received in the service of his country, combined with the effects of his prison life in England. Thus it was that all three of Betsy's husbands sacrificed their lives for the young republic for which Betsy made the first flag.

"No children were born to John and Betsy Ross, but one descendant of her marriage with Ashburn is still living. John and Betsy Claypoole, however, had four daughters, many of whose descendants now live in the vicinity of Philadelphia."

Such is the simple story of Betsy Ross and her connection with the flag as it exists to-day.

THE SINGER CABINET TABLE.



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Brotherhood.

The crest and crowning of all good,
Life's final star, is Brotherhood;
For it will bring again to Earth
Her long-lost Poesy and Mirth;
Will send new light on every face,
A kingly power upon the race.
And till it come, we men are slaves,
And travel downward to the dust of graves.

Come! clear the way, then, clear the way!
Blind creeds and kings have had their day.
Break the dead branches from the path;
Our hopes are in the aftermath—
Our hope is in heroic men,
Star-led to build the world again.
To this Event the ages ran:
Make way for Brotherhood—make way for Man!

—*Edwin Markham.*

Caste in the Churches.

J. C. DICKSON.

Caste is by no means new in the churches, for it existed among those instituted as far back as the apostolic times. They recognized that such a state had made itself manifest, and in the spirit of Christ they condemned it. It is not to be wondered at when we remember that the early Christians came from the ranks of pagans (and the heathen world during all ages has been given to it) who were accustomed to caste in their pre-Christian days. Perhaps no nation was ever more bound by caste distinction than the Romans, and wherever their power extended. The same was true of the Greeks, not, perhaps, in the same way. You cannot wonder, therefore, that some of the old spirit should still be seen after they have embraced the new faith. The apostles noticed that there was an evident distinction made for the man with the gold ring and good clothes, who received the good place in their meetings, while the man in poor clothes was made to feel his inferior standing, and take a meaner place. James has to point out that such things can not exist in the church without the condemnation of God. And here, perhaps, we may see a partial solution of the absorbing question of to-day, how to reach the workingman and get him interested in spiritual things. A man, because he has hands soiled and black with honest labor, does not feel inclined to be patronized in church any more than elsewhere. This is a growing feeling in these days of labor unions, when politicians are working hard to get the support of the workingman. Scotland's poet can say "a man's a man for a' that," but do the churches quite believe Burns in his saying? We would not for a moment think that all men are equal in or out of the churches, for such is not the fact. Differences in ability and spirituality are evident in every church among Christians, for some are better thinkers than others, and some are more capable of doing efficient service than others. There never can become that socialistic leveling, so much advocated in certain quarters, by which all shall be considered equal in every respect. Some men can run an engine better than others, and some can be conductors and not have any wish to be engineers, while others again feel that they have no qualifications for either, but can make successful merchants or professional men. All cannot sing in choirs, and delight the ear of visitors, and so increase audiences. But while recognizing the evident diversity of fitness for special work no one need be therefore looked down upon and made to feel his inferiority. "Shall the foot say to the hand, I have no need of thee?" is a familiar expression to every Bible reader. It is a serious question whether a man pleading at the bar is doing the will of God more than the engineer, or merchants in our cities. And yet, often he would be respected more and a caste distinction made. If the church would deliberately set itself to frown down all the patronizing airs sometimes noticed, I believe we would see more men in the churches in our day. A horny-handed son of toil may be vastly more precious in God's eyes than some *sweet-voiced* but empty-headed and light-hearted one who is greatly sought after because of great range of voice, and hence a splendid draw to the services. Of course, no one would say a word against consecrated vocal talent of the highest order. Let us have all we can get of that kind, and the more the better. But let us not overlook latent talent in another direction, and so make castes. Is what we have drawn an imaginary picture? No. Fortunately, it is not common, but it does exist. The church which is doing its best to bring about that brotherly spirit where *worth* and not *money* is the gauge, is fulfilling the end for which it was formed. Jesus had to impress upon the Twelve that "all ye are brethren," and "be not called rabbi." There is also another kind of caste distinction sometimes shown in the carefulness to fence off clergy from the laity. This is fought against by our plea, for where the preacher is the right kind of man, and the church has the true spirit, the undershepherd will work always for the good of the Lord's people, with a consuming zeal which will not give him time or inclination to think on the questions of clergy and laity. Our experience is that it is only small-souled preachers and congregations that need such care to keep up distinctions. The preacher who is worthy of it will always obtain the respect of the members.

Clifton Forge, Va.

Arab Superstitions.

The "Nachrichten" of the German Palestine Association (1899—II) has an article on "Arab Superstitions," from which we learn that a man who points at the stars in counting them will get warts on his hand; that if the palm of his hand itches he will receive money the same day; that if the fire begins to sing while the housewife sits beside it, somebody is talking about her family and she must say: "If you are talking good, may it be so for you and for us; but if bad, may it fall upon your own head." To see a camel in a dream means death is near; to dream of death means long life; a snake in a dream means an enemy; a child that does not cry when baptized will soon die; and if two children be baptized together, the second will not live long. To step over a baby or its clothes will stunt or cripple it. It is bad luck for a mother to box her child's ears on the threshhold. A newly married couple must not go home from the church by the way they come, or the bridegroom will die. If at a marriage, while the clergyman utters the words of consecration some one ties a knot in a string, the couple will have no children; girls must not chew gum after dark, otherwise they chew the flesh of their ancestors. A sick child is smoked with incense to drive away the devil.—*Interior.*

October Pictures.

The pensive day
Is dull and gray,
  Whose banks of haze
Drift, swirl and fray;
  Where acorns fall,
  And squirrels call,
The sumachs blaze
  Beside the wall;
And in the streams
  The trees are stoled
In fairy dreams
  Of fairy gold.

The bee has fled,
The rose is dead,
  The apple's green
And brown and red,
  And up the steep,
  Through shadows deep,
I see serene
  The bonfire creep;
The cricket shrills
  Beneath the bars,
And nightfall spills
  Her urn of stars.

The air is still
From hill to hill,
  No lily beams
Upon the rill;
  And in the wold,
  All chill and cold,
The pumpkin dreams—
  A lamp of gold;
Rich russet glows
  The tented corn,
And Plenty blows
  Her mellow horn.

O'er meadows brown
The thistledown
  In pennons floats
From Fairytown,
  And through the mist
  Of amethyst
The bobwhite's notes
  Fall zephyr-kist;
And at my hearth
  I hear Her sing
Who makes with mirth
  My autumn spring.

—*R. K. Munkittrick, in the October Woman's Home Companion.*

A Baby Drunkard.

The youngest alcholic patient ever received into the Gouverneur Hospital, New York, was recently admitted. She is ten years old. Two policemen picked her up on the street, dead drunk, and sent her there in an ambulance.

When found, she had a nearly empty brandy flask in her hand. He mother had given her twenty-five cents to spend, and the child had run out among her companions of the street and called gleefully:

"We'll all go on a spree! Let's all get drunk!"

They suggested candy, but she said:

"No candy for me! I want whisky?"

She persuaded a thirteen-year-old boy to purchase the whisky for her, and the bartender who sold it has been arrested. The children did not share Mary's potations, but formed a line and followed her most unsteady steps until she fell senseless, crying:

"Mary's drunk! Mary's drunk!"

Her parents, worthy working people, are heart-broken. "We cannot account for Mary's action," they say. "She had never tasted liquor to our knowledge." Proximity to barrooms, the sight of older people going in and out, suggested this evil thing to the child. The accursed system which licenses barrooms and permits the sale of poison to children is to blame.

God speed the day when children may tread our streets in safety! A more powerful argument against the liquor traffic was never penned.—*Christian Herald.*

Bookkeeping in Babylonia.

Paper and ink are perishable things, like certain other "modern improvements," but some of the clay tablets used by earlier civilizations still survive. In the buried city of Nippur American explorers have recently found in one room more than seven hundred of them—the business records of a rich firm of merchants, Ulurashu Sons, who flourished twenty-five hundred years ago.

Among them is this guarantee for twenty years that an emerald is so well set that it will not fall out:

"Bel-ahillina and Bel-shumu, sons of Bel, and Hatin, son of Bazuzu, spoke unto Bel-nadinshumu, son of Morashu, as follows: 'As concerns the gold ring set with an emerald, we guarantee that for twenty years the emerald will not fall out of the ring. If it should fall out before the expiration of twenty years, Bel-ahiddina (and the two others) shall pay to Bel-nadinshumu an indemnity of ten mant of silver.

There are also leases of various kinds, and contracts for the sale of sun-dried bricks and other merchandise, and for the loan of seed-corn and oxen for plowing.—*Youth's Companion.*

Love's Spelling-book.

Harry found an old spelling-book about the house, which his grandmother had once use in school, and which had a very curious way of spelling many words. He was laughing over some of the funny spelling when his mother called him to her.

"How many ways of spelling love have you found, Harry?" she asked.

"Only one," he replied. It is just the same in this book as it is in my spelling-book at school."

"Why," said his mother, "I know of more than one way. I think there must be at least a dozen ways, possibly a hundred or more."

Harry opened his eyes wide in surprise.

"Just now," said his mother, "you gave up a part of your dinner that the poor Jackson boy might have a good meal. You didn't send a word in the basket, because you didn't want to let your right hand know what your left did, but, nevertheless, there was one word the basket spelled out in very large letters. Can you guess what that was?"

"Was it love?" asked Harry.

"Yes," answered his mother. "And last week when you put your dime into the missionary bank, you didn't say anything, but as it rattled down among the other coins I heard it speak very distinctly a word which you did not catch. Do you know what it was?"

"It must have been love," again answered Harry.

"Yes," said his mother, "that was another way of spelling love. And a little while ago, as I was watching you play your games out in the yard I saw you step out to make room for James Marshall. Why was that?"

"Why," replied Harry, "that was because he thought it was his turn, although I was sure it was mine, and so were all the rest of the boys; but I gave up to him just because I wanted him to have a good time."

"And you spelled our word in another way," said his mother.

"Well, I declare," said Harry, "it is such a wonderful word that it ought to have a spelling-book all to itself."

"It has," answered his mother. "Our whole lives were intended to be primers of love in which we should be constantly spelling out the word by kind, thoughtful actions, so as to make the world a beautiful, happy place in which to live."—*Unidentified.*

A boy was passing a saloon, and seeing a drunken man lying in the gutter in front of it, he opened the door and said: "Mister, your sign's fell down."

The saloonkeeper chased him half around the square.—*Current Anecdotes.*

KIDNEY TROUBLE.

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Soreness or uncomfortabe feeling in the back indicates kidney trouble of no small importance.

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Is Jonah in Your Bible?

"Father, are you sure that Jonah is in all modern editions of the Bible? Is it in yours?" asked a college boy.

"Is it in mine? I assure you that no vestige of the sin of Jehoiakim could ever appear in my home. I want a whole Bible, or none at all."

"But, father, let me see the Book of Jonah. Your earnest words have aroused my interest."

The Bible was produced—the old copy the father had been reading for many years, every page in the Psalms, the Gospels, and the Epistles soiled with frequent handling. But in vain they searched for Jonah. After turning the leaves of the Old Testament a number of times, the old gentleman repeated in order the names of the prophetical books, but still Jonah could not be found.

"Father," said the young man, "do not get angry, but come here."

As he spoke he held the book under the light, and it was evident that the two leaves containing Jonah had been cut out with a sharp knife.

"Father, pardon me, but I cut out those leaves three years ago, and yet you did not miss them. Now, father, was Jonah in your Bible?"

The father's face revealed a peculiar mental struggle; but he answered:

"I see it, my son; I am as bad as the the higher critics. There has been no Jonah in my Bible for three years."

Friend, how is it with you? A Bible neglected is a Bible mutilated.—*Herald of Mercy.*

The Millionaire's True Wealth.

Few sadder events are chronicled than the death of a man whose "worth" in dollars and cents has made his name a synonym for wealth. The news often is only a reminder of great opportunities worse than wasted and of a fortune won and held at the cost of the true life. It is pleasant when a man worth millions can be remembered for his worth in ways that cannot be estimated in money. Cornelius Vanderbilt's name will be associated with the Railway Christian Association, with noon evangelistic meetings for Wall Street, and with many matters that count more in the other world than railroads and stocks.

This was doubtless in large measure due to his early training. One of the best legacies that his rich grandfather left was that of making his children depend on their own efforts. When Cornelius at sixteen sought a place in a bank, he had to seek it like any other boy of his age. His name raised a question that brought out his relationship to the "Commodore." The boy showed the spirit that deserved seccess when in answer to the questien why he did not bring a recommendation from his grandfather he said, "Because I don't want to ask him for anything." By diligence and thoroughness he held his place and advanced. Such qualities, when combined with training that lead to trust in God, form the best safeguard against perils that wealth brings and an important foundation for a character more precious than a fortune.—*Christian Endeavor World.*

ARMSTRONG & McKELVY Pittsburgh.
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FAHNESTOCK Pittsburgh.
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ATLANTIC, BRADLEY, BROOKLYN, JEWETT, ULSTER, UNION } New York.
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FREE By using National Lead Co.'s Pure White Lead Tinting Colors, any desired shade is readily obtained. Pamphlet giving valuable information and card showing samples of colors free; also folder showing picture of house painted in different designs or various styles or combinations of shades forwarded upon application to those intending to paint.

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How Patti Identified Herself.

On her recent marriage to Baron de Cederstrom, Patti left orders at her home that her mail should be forwarded to the Cannes post office. On her arrival there she went to the post office and asked if there were any letters for the Baroness Adelina de Cederstrom Patti.

"Lots of them."

"Then give them to me."

"Have you any old letters by which I can identify you?"

"No, I have nothing but my visiting card. Here it is.

"O, that's not enough, madam; any one can yet visiting cards of other people. If you want your mail you will have to give me a better proof of your identity than that."

A brilliant idea then struck Madame Patti. She began to sing. A touching song she chose; the one beginning, "A voice loving and tender," and never did she put more heart into the melody. And marvelous was the change as the brilliant music broke through the intense silence. In a few minutes the quiet post office was filled with people, and hardly had the singer concluded the first few lines of the ballad when an old clerk came forward and said, trembling with excitement: "It's Patti, Patti! There's no one but Adelina Patti who could sing like that."

"Well, are you satisfied now?" asked the singer of the official who had doubted her identity. The only reply which he made was to go to the drawer and hand her the pile of letters.—*Christian Endeavor World*

IF we know an order is of God and is clear and distinct, obey immediately. Do not wait an hour or a day. Do not try to fathom the consequences. Said a young man to us some years ago, "I would go into the ministry if I thought I would not have to go to the foreign field." Ah, how many of us in surrendering our life to the Master's guidance are attempting to reserve too much for our own gratification or pleasure! We want to see the end from the beginning, and because we cannot, then we hesitate in our immediate compliance with the revealed will of God. The opportunity is gone, and we are left weakened in faith and Christian experience because of our faltering and hesitating.

OUR SPICE-BOX.

"I'm surprised, John," said the old lady when she found the butler helping himself to some of her best port.

"So am I, ma'am," was the calm reply; "I thought you had gone out."

* * *

Shopman. Want a situation as errand boy, do you? Well, can you tell me how far the moon is from the earth, eh?

Boy. Well, guv'nor, I don't know, but I reckon it ain't near enough to interfere with me running errands.

* * *

Grimes (to Spencer, who has told one of his best stories). Ha, ha! Do you know, Spencer, I always did like that story.

Spencer. I thought you must have heard it several times. You wouldn't be likely to tumble to the joke the first time you heard it.

* * *

"What makes you naughty so much of the time, Willie?" asked the indulgent father.

"Why, you see, mamma gives me a penny every time I promise to be good," replied the youngster, "and she never asks me to promise to be good until I have been naughty."

* * *

"Well," said the uncertain citizen, "I failed in that 'ere examination to git in the government service—turned me down on 'rithmetic an' spellin' and g'ography; an' now I dunno whether to go to teachin' school, or practicin' law, or editin' of a newspaper; I can't just decide which one of the three to tackle."

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With The Children.

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The Red Box Clew—III.

One evening in early August, Brother Wilton returned to St. Louis from a visit to a distant town, which had occupied three days. Frank Douglas knew when to expect him, and there she stood on the piazza of the lodging house with a welcoming smile and a little bunch of flowers in her hand. That was to be pinned upon his coat, of course. As the old gentleman bent down so she reach the place easily, something shone in his eye. And that was a tear. "Let us go to our corner, Frank," he said, gravely. Now the piazza passed around the front of the house and brought up abruptly under the bedroom window. It was an obscure little nook, just big enough for two chairs, and the homeless girl and the old bachelor often sat there and had sweet, serious talks about life and duties, while the sound of clinking dishes and the odor of frying beefsteak reminded them that there was also fun in the world.

After they were seated, a long silence followed, broken at last by the minister: "Well, Frank, how do I look this evening —gay?"

"I saw a tear," said Frank timidly.

"And you let it go without a question?"

"I thought it might be caused by something in which I had no concern, Brother Wilton."

"It was caused by you, I can tell you that!" said the old gentleman. "I was thinking how lonely I would be when I come back from my appointments and you are not on the porch to greet me with smiles and flowers. That shows how spoiled I am. For what right have I to have a bright, young creature like you, giving me welcomes? It serves me right for you to go away and leave me, I ought to have married in my day, and had a family of my own. Only—" He stopped abruptly, while Frank felt her breath coming faster. Had he found a situation for her? She waited in painful suspense.

"Ah, Frank Douglas," said Brother Wilton, with a tender smile, "do you know what that name means to me? It was the name of my rival. She loved the brave young soldier, the Frank Douglas of many years ago, and she never knew the young Bible student had a thought or her, unless a brotherly thought. Yes, that was your Miss West. After she died, I told Bob."

"Bob," was Frank's late patron, Mr. West. The child looked at him with large, serious eyes, trying to understand some of the things that the other had not spoken. Suddenly the minister said abruptly, "And Frank, I have found you a place."

"A place? Oh, I am so glad, *so* glad!"

"So glad to get away from a gloomy old man?"

"Not that; oh, Brother Wilton, you know I would like to live with you forever! But—and we have talked that all over so many times. And you know you said, God only depends on those who depend only on him."

"That is true, I think, Frank. If I had saved up a little money, all would be different. But being a bachelor and a preacher, ah, well! I must let you go forth to seek your fortune."

"I'll tell you what I will do," cried the girl. "I will work so hard and be so useful that people will feel like they *have* to keep me. And so I will save and save, till I have lots of money; and then I will buy a little home somewhere, and you and I will live together all the rest of our lives. Just you and I, the two faithful friends. But tell me about my new work."

"It is in Creekville, about two hundred miles from here," replied Brother Wilton. "There is a very rich family there, in a house that would be considered handsome even here in St. Louis; Mr. Clarmont and his wife, leaders in society; rather a worldly family, all around. I wish they were Christians, but if they do not change you, little one, perhaps you can change them. Don't let them change you, Frank. Well, there is one daughter, about ten years old, three years younger than you, who had a terrible disease last year; and for eleven months she has been stone deaf. She will never hear again. The roar of a cannon would not frighten her, for the organ of hearing is completely destroyed. They want a companion for this unfortunate child; some one to amuse her, and help her bear her affliction, and the long hours. Her name is Vega Clarmont. I am afraid she has been greatly spoiled since her illness, but that is little wonder. And I am afraid it is a hard position for you to fill, and rather sad, too. But at the end of a week you are to come back if you are not suited, or if they are not pleased. There are other children; a young lady who is to graduate this coming year, and a boy a little older than you, I think. They are proud people, and scornful of others who are not as prosperous."

"How they will scorn me!" cried Frank, laughing. "But I am glad it is a place where I shall feel brave to go. I know I shall be afraid of a fine house and of proud people; it makes me shudder just to think of it, but you can't be brave if you are not afraid, *can* you, Brother Wilton?"

"It will be a blessing to you, my child," said the old man, drawing from his pocket a book he always carried with him. "You know we are told to let our light shine, but sometimes it is hard for us to see just the right way. But listen to this; it seems meant expressly for you: 'And if thou draw out thy soul to the hungry, and satisfy the afflicted soul, then shall thy light rise in obscurity and thy darkness be as the noonday?' "

"Oh, what a sweet verse!" cried Frank; "and I *know* it is meant for me. I will get my Bible and mark the place." So she ran away and returned with swift feet, bringing the very Bible Brother Wilton had given her that day when first she began to think about the true life. And there was an oak leaf pressed between the leaves that had come from the very tree under which those two were sitting when the preacher said, "Do you ever think of the happiness you deny yourself by not being a Christian?" Certainly, she had never thought of it, for she had never been told. And now how long ago that seemed! Since then, she had often wondered to find Christians no happier than other people, and often they were very cross and unpromising. Instead of loving their fellowmen they seemed to regard their species as developed or potential rascals. But Frank loved everybody; to be sure she knew nothing about people and their peculiar ways, except she knew *she* was a person and tried to do right. And were not other people persons, just as she?

Brother Wilton could not go with Frank to Creekville. He wrote to Mr. Clarmont when to expect her, then put her under the care of the conductor. She rode on the train all day. There was something in her face that attracted the conductor, for he brought her popcorn and figs and a book and presented them without price. There was a red-faced, cross-looking man across the aisle, who, however, was not cross at all, for he made her change seats with him when the sun began to glare through her window. And a little girl of three took a fancy to her and insisted on eating some bread and molasses in Frank's lap—such an ugly little girl, with drab-colored stockings that were never up, and sticky hair, but the funniest laugh you ever heard! It did you good to hear it; and all the time the train was saying "Chug-a-chug, chug-a-chug," sometimes fast and sometimes slow. When she thought it noon she ate her lunch, and when it really was noon (about two hours later), a man brought her a hot cup of coffee. Late in the afternoon she saw a newsboy leap upon the platform of a small station house and contract for a buttonhole bouquet from a flower vender. The newsboy looked eight or nine, only he had such a keen, experienced face, as if rubbing against the world had cut some wise lines in his brow, and Frank was pleased to see him buy the flowers. "He is taking them to his mother," she thought, and she sighed—it was almost a sob—as she thought of her own loneliness. But the newsboy's mother never saw those flowers. For what was Frank's amazement when his voice said at her ear, "Say, want 'um?" And they were thrown, rather than placed, in her hand; after which she saw the newsboy no more.

"Crevat!"

Which was the brakeman's manner of announcing their approach to Creekville. Frank tingled all over as the train slowed up, fearing to meet her employer, dreading the fine house and the proud, rich family. And when the train stopped, the tingling reached the pins-and-needles state. But she arose and went out, while all along the aisle she encountered friendly smiles. She was the only one to leave the train, so there could be no mistake about her. The hackdriver said, "I reckon you're the one Mr. Clarmont said to bring up to his house. Git in and I'll see to your trunk." As she sat waiting in the hack she was startled by the silence. She missed the song of the train and the noise of St. Louis. But when the hack started, its bumping and rattling made up for other sounds. And so she reached the Clarmont home, and the memory of how hands had waved to her from the departing train only made her feel the lonelier; as if the snorting, iron-hearted engine had spirited away from all her friends, and she would never find any more.

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Sunday School.

HERBERT L. WILLETT.

THE ZEAL OF THE REFORMER.*

The period at which Ezra organized his expedition to Jerusalem is somewhat uncertain, owing to the fact that Artaxerxes, who is mentioned in Ezra 7:1, may be either Artaxerxes I., who reigned from 464 to 436 B. C., or Artaxerxes II., who reigned from 404 to 358 B. C. It has been usually supposed that Ezra's work lay in the reign of the former king, but there are many indications in the narrative which led biblical scholars to reconsider the question and to regard the year 397 or thereabouts in the reign of the second king named as more probably the true date. In the latter case the work of Ezra follows rather than precedes the work of Nehemiah, and a careful comparison of the different narratives contained in the Books of Ezra and Nehemiah lends color to this supposition. The question is one of minor importance, and is interesting perhaps, rather to the student of the history of Judaism than to the one who studies the religious aspect of the case; for under either supposition the work of Ezra, like that of Nehemiah, stands in clear outline.

It is evident that Ezra was one of that somewhat numerous class of men among the Jews in Babylon who had not felt it their duty or perhaps within the the reach of possibility to return to Jerusalem, and yet who were deeply interested in the welfare of the community which was slowly regaining strength at the site of Israel's former glory. The practices of the people in Judah, made up as they were so largely of those who had remained at the time of the destruction of Jerusalem by Nebuchadrezzar, and the few who had come at different times from Babylon, even though the temple service was carried on and other elements of religious character were apparent, did not satisfy the more zealous adherents of the law who lived in the east. They felt that Judah could never prosper until it rose to the ideal of a community separated entirely from ceremonial impurities by the imposition of much more strict rules of life than had been yet applied. Within this group of priests, Levites and scribes in Babylon, whose attention since the beginning of the Exile had been directed more than ever to the demands or the law and to such interpretations of it as were fitted to meet the needs of the Jews since the destruction of the kingdom, it was felt that the only safeguard and promise of prosperity for Jerusalem lay in a new impulse toward holiness to be secured alone by the diligent teaching of the law. It has already been noticed that the earlier movements in Judah following the edict of Cyrus had partaken in no small measure of a political character and that it was the hope of the prophets Haggai and Zechariah, and no doubt the ambition of the entire community, that the house of David should be restored to an earthly throne with Zerubbabel the prince as its occupant. This hope had long since faded at the period of which we are studying, probably because any incipient movement toward an independent kingship in Judah was speedily detected by the Persian officials and impossible by the quiet removal of Zerubbabel from even the semblance of his princely power. At all events, Zerubbabel, and with him the entire royal line, disappears from political significance.

It is to another hope, therefore, that appeal is made by the expedition of Ezra, and the efforts which he made in this direction are worthy of all praise. Ezra has been too frequently considered the type of the narrow-minded and iconoclastic reformer whose intolerance produced many of the unfavorable features of later Judaism; but one may be permitted to question whether if Ezra had not come with the new regulations for the life of the community and set on foot that movement which strictly separated the Jews from all other nations, the whole impulse of the chosen people would not have been lost in the dark days of the Greek period. Judaism owed whatever of life it possessed in the period preceding the coming of Jesus to the intense zeal and earnestness of those men who had received their impulse toward even ceremonial righteousness at the hands of Ezra. Nor must it be forgotten that even Phariseeism, which was the natural outgrowth of this movement, was the highest type of religion which the world knew before Christianity appeared. Such devotion to the ideals of religion, even if they tended to become ceremonial and external, was a supremely interesting object-lesson to the world, and it is not strange that many of the best minds of other nations were turning their attention to Judaism as the refuge of those who sought freedom from heathen vanities and foolish speculations. Even that Judaism which in contrast with the teachings of Jesus seems pedantic and mechanical, produced within its circle many notable examples of intense earnestness and devotion to the highest ideals of truth and righteousness.

All this lay in germ in Ezra's mission to Jerusalem. Fired with such a purpose he gathered a company of men who were devoted to the law and were willing to become teachers in the homeland and thus equipped, prepared to undertake the long journey. His and theirs was the zeal of missionaries who bear the truth to the far regions of the earth. Ezra was an older Carey or Judson, going with the Word of God in his hand. He discovered, however, after the company was assembled at their first rendezvous, at the river Ahava, that there were no Levites among them, and as the law which he was taking in his hand and which is thus twice referred to in the royal decree of permission given him by Artanerxes (Ezra 7:14-25), required Levites for its services, he waited until a sufficient number could be secured to satisfy the necessities of the case. Then they paused for another brief period at the encampment in order to invoke the divine protection for the journey, in which they would incur the danger of robbery from the roving bands of marauders which always infest the desert, especially since the caravan was known to have in charge costly vessels of gold and silver for the temple service. Ezra in his request for permission to make the journey had said so much concerning the power of Jehovah, his God, that he was ashamed to ask for a military guard, which would no doubt have been cheerfully granted him; but, as it turned out, this was unnecessary. He committed the offerings which had been made by the wealthier Jews to the hands of chosen priests and Levites with the injunction that they should keep them in charge until they arrived in Jerusalem at the temple. The journey was then begun on the twelfth day of the first month, which was in the spring, and they arrived in Jerusalem in the fifth month of the same year (Ezra 7:8), where after a short rest of three days they presented their gifts at the temple to the proper authorities and celebrated their arrival by sacrifices. At the same time they delivered the commission they had received from the king into the hands of his representatives in the province and began their work of reorganizing the community upon the lines of the legal regulations which they brought with them from Babylon, and which they believed to be essential to the true prosperity of the community.

The University of Chicago.

*Sunday-school Lesson for Oct. 22, 1899—Ezra's Journey to Jerusalem (Ezra 8:21-32). Golden Text—The hand of our God is upon all them for good that seek him (Ezra 8:22). Lesson Outline—1. The Fast (21-23); 2. The Commission (24-30); 3. The Journey (31, 32).

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Christian Endeavor

By Burris A. Jenkins.

TOPIC FOR OCTOBER 22.

"AN OLD-TIME MISSIONARY."

(A Missionary Meeting.)

It has sometimes been said that Jonah was the earliest missionary that was ever sent out. Whether this is true or not, he was one of the most human of missionaries. Jonah did as most of us would have done in his place. He was hesitating and fearful about beginning his work; and when, at last, he began it, and the Lord showed himself merciful, Jonah was angry because his own personal dignity seemed to have suffered. It is an encouragement to many of us who feel our weaknesses to find that God uses an imperfect instrument so gloriously. Jonah's life as a missionary has helped many another.

It is doubtful which was more overpowering to Jonah's mind, the darkness of his burial alive, in which it seemed to him that surely he was in the depths of hades, discouraged, conscience-smitten, afraid; or the greatness of the wealthy and powerful city that he was commanded to enter and preach to. A whole day he journeyed into it, with all its teeming thousands about him. How small he must have seemed to himself! So, is it not true that we also, coming up out of the depths of despondency, sometimes, are confronted with a herculean task that immediately seems to plunge us again into hopeless discouragement. Well for us, then, if we come out of our dark trial no weaker, but only stronger, as Jonah did, for the great work before us!

It must have seemed to Jonah very hopeless to preach to all these godless people, but the results were immediate and amazing. The people in hovels and palaces, and the king himself, upon his throne, were melted into penitence. How quick and powerful is the Word of the Lord, and sharper than a two edged sword! If only, then, we are absolutely sure we are right, and use our utmost endeavors, we need have no fears for the result. Undoubtedly God guards the right.

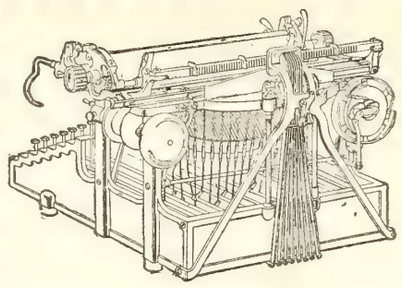
A precious lesson comes to us in the experience of those Ninevites, and that is the infinite mercy and forgiveness of God. They were wicked to the verge of destruction, but they repented, then God repented of his resolve. It seems to us sometimes that surely our sin is the blackest ever known, and God can have no leniency toward it; but if God forgave Nineveh, he will forgive us. "If we are faithful to confess our sins, he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness."

But it is not without suffering that we pass into this cleansing. No thought is clearer in the life of Jonah than that "the way of the transgressor is hard." Is there any one of us that has sinned? Does he not realize—O with what intensity!—that the way of the transgressor is hard? There is no rest while the sin is there, any more than when a thorn is in the hand. It is only when the sin—the foreign substance—is out that peace comes. It was only when rebellion disappeared from the heart of Jonah that he again saw the light of life and the peace of God.

All these lessons are missionary lessons, are they not?

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Literature.

THE BIBLE HISTORY OF ANSWERED PRAYER. By William Campbell Scofield. Published by Fleming H. Revell Co., Chicago, New York and Toronto. Cloth binding, 236 pages. Price, $1.00.

The contents of this book are indicated in its title, and it ought to be a convenient as well as an educational book.

JUNIOR RECITATIONS. By Amos R. Wells. Published by the United Society of Christian Endeavor, Boston and Chicago. Cloth binding, 124 pages. Price not stated.

This book is a collection of exercises, dialogues and single pieces, suitable for Junior meetings and public entertainments.

THE BIBLE IN LESSON AND STORY. By Ruth Mowry Brown. Published by the United Society of Christian Endeavor, Boston and Chicago. Cloth binding, 254 pages. Price not stated.

This book is prepared for use in Sunday-schools, Junior and Young People's Societies and in the home.

OCTOBER MAGAZINES.

The North American Review for October is the largest issue of that periodical which has been published since it became a monthly magazine, the editor's broad and generous plan having necessitated a material increase in the number of pages. It is a number, moreover, of extraordinary excellence, bearing upon its title-page an array of names famous throughout the world, and a list of subjects of surprising diversity and timeliness.

The Review of Reviews for October contains the first complete account of the remarkable Hearst architectural competition for the University of California, which came to an end September 7 with a reward of a first prize of $10,000 to the eminent French architect, E. Benard, and of four other prizes amounting to an equal sum to American competitors. The article in the Review, which was written by Mr. H. S. Allen, of San Francisco, is illustrated with perspective views of the prize plans, a portrait of Mrs. Phebe Hearst, whose munificence made the competition possible, and portraits of the distinguished architects who served on the jury of award.

QUEEN ESTHER, by M. M. Davis, is a timely contribution to our Old Testament Historical Literature just now when a new interest is being awakened in the extension of Sunday-school and Endeavor Societies. The sketch is written in a charming style, and gives information that can be relied on. Price, 75 cents. Christian Pub. Co., St. Louis.

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Marriages.

ADAMS — McCALEB. — At the Christian Church, Mankato, Minn., Orien A. Adams, of Cotner University, Bethany, Neb., and Kate McCaleb, of Marion, Minn.; Prof. Wm. M. Reeves, of Cotner University, officiating.

BASS—BROWN.—Mr. Clyde Bass, of St. Joseph, Mo., and Miss Florence Brown, of Clearmont, Nodaway county, Mo., on Oct. 1, 1899; N. Rolla Davis officiating.

BOYER—BENIGHT.—At the residence of Mr. and Mrs. C. W. Benight, Easton, Mo., John M. Boyer, of Jewell county, Kan., and Miss Mabel Benight, of Easton, Mo.; J. W. Perkins officiating.

GRAHAM—RAGSDALE.—In Paris, Mo., Oct. 4, 1899, C. H. Strawn officiating, Mr. Charles C. Graham to Miss Allie Ragsdale, both of Holliday, Mo.

HIGLEY—PEPPARD.—Married at Oskaloosa, Kan., Sept. 28, 1899, Mr. Herbert Higley and Miss Capitola Peppard, both of Oskaloosa, Elder R. A. Thompson officiating.

SHAFFNER—PHILLIPS.—At Plattsburg, Mo., Sept. 27, 1899, by J. W Perkins, Stoner J. Shaffaer and Miss Clidia Phillips, both of Lathrop, Mo.

TURNER—STACY.—At the home of Rev. and Mrs. Hunt, Tarkio, Mo., Tuesday, Oct. 3, Mr. Charles O. Turner, of Fairfax, Mo., and Miss Laura A. Stacy, of Hamburg, Ia., were united in marriage; A. R. Hunt officiating.

Obituaries.

[One hundred words will be inserted free. Above one hundred words, one cent a word. Please send amount with each notice.]

KERNAN.

Died at the home of her parents, Mr. and Mrs. Robert Kernan, in Mexico, Mo., on the night of October 3rd, Miss Lida H. Kernan. Wafted away, as on angels' wings, her sweet Christian spirit took its flight to the tearless realm where the redeemed millions receive the Father's welcome. Her life was one of intelligent Christian influence, highly educated and refined; it was a blessing to the world, and especially to the young, to whom she devoted ten years of her life. She was a teacher in the true sense of the term, in both example and precept, graduating with honor. The schoolroom, church and home was where her useful life was spent. Hundreds of little children today, as the autumn leaves are falling, have their happy hearts saddened with the sorrow of her departure. At the age of 15 years she united with the Mexico Christian Church under the pastorage of the lamented John A. Brooks, and for fifteen years lived a sweet Christian life. This was death's first entrance into the happy home of three sisters and doting parents. Long and patiently she waited with her lingering disease, and finally, with one hand in her father's and the other seemingly in her Savior's, she left us with a sweet smile upon her fair face as she saw the last of earth and the first of heaven's happiness. Beautiful flowers, the tribute of many loving hearts, covered her casket, and a very long procession of devoted friends followed her to the city of the dead. Her life leaves sweet memories of purity and love and her death lasting evidence of faith and consecration. A FRIEND.

WELCH.

Gilbert Welch was born in Rush County, Indiana, December 22, 1823. Moved with his parents to Louisa County, Iowa, in 1845. Married Miss Sarah E Hicklin in June, 1847. Came to Clay Center, Kansas, in 1874, and has resided here ever since. He died August 16, 1899, aged 75 years, and has been a member of the Christian Church for over 50 years. A wife, two daughters and two sons survive him. The funeral services were conducted by the writer. J. C. IRVIN.

Clay Center, Kan.

WILEY.

Maria Metteer Wiley was born in Broom Co., New York, Dec 30, 1822 and died at her home near Mitchellville, Ia., Oct. 2, 1899, being over 76 years of age. Her mother is living, over 95 years of age. Five sisters, her husband and seven children survive her. Mrs. Wiley united with the Church of Christ in 1876 and lived like her Master. For years she has been a great sufferer. Death was a welcome visitor. The writer conducted funeral services at the home near Mitchellville, Ia.

J. M. LOWE.

Des Moines, Ia.

SANDERS.

Another father in Israel has fallen. At the ripe age of 72 years, at his home in Worthington, Ind., Sept. 23, Bro. Preston G. Sanders entered into rest. He united with the Church of Christ before the war, and was a helper in building the first house of worship for Disciples here. He served his Master faithfully and well, and leaves to the world the record of a glorious life with Christ. He leaves a wife and son to mourn their loss. The funeral services were conducted by the writer, Sept. 24th.

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Program of the American Christian Missionary Society.

JUBILEE CONVENTION, CINCINNATI, OHIO, OCT. 13TH TO 20TH, 1899.

SATURDAY, OCT. 14.

2:00. General Board Meeting. Sinton Hall, Y. M. C. A. Building.

The General Board of Managers consists of the Life Directors of the American Christian Missionary Society, the members of the Acting Board of Managers, and the members of the State Boards of Missions.

EVENING.

Joint Christian Endeavor Program. Music Hall.
7:30. Address: "Childhood—The Perennial Opportunity," E. S. Ames.
8:10. Address by Francis E. Clark.
8:00. Business Men's Conference. Grand Hotel. F. M. Drake, presiding.
Address of Welcome by Gov. Bushnell, of Ohio.
Short Addresses by L. N. Sniff, Indiana, J. H. Allen, Missouri, R. S. Latimer, Pennsylvania, A. M. Atkinson and others.

LORD'S DAY, OCT. 15.

10:30. Preaching in all offered pulpits.
3:00. Communion Service. Music Hall. A. M. Harvuot, Leader, assisted by T. E. Cramblet, Mark Collis, T. D. Garvin, M. B. Ryan.
3:00. Communion Service. Odeon Hall. J. S. Lamar, Leader, assisted by E. S. Earl.
7:30. Preaching in all offered pulpits.

TUESDAY, OCT. 17.

Jubilee Service. Music Hall.
2:00. Opening Exercises. Mrs. Princess Long, Leader of Song.
2:15. Address: "1849-1899," J. A. Lord.
3:00. Jubilee Poem. Jessie Brown Pounds.
3:15. Address: "Lessons of Fifty Years," J. H. Garrison.

EVENING.

7:00. Organ Recital.
7:15. Song Service and Devotional Exercises.
8:00. Address: "The Reasons for Missionary Organization," T. P. Haley.
8:10. Address: "Our First Convention," C. L. Loos.
8:20. Address: "Our Beginning in Missions," B. B. Tyler.
8:30. Jubilee Poem. B. J. Redford.
8:45. Address: "What Has Been Done," Carey E. Morgan.
8:55. Address: "Our Missionary Outlook," H. O. Breeden.

WEDNESDAY, OCT. 18.

Music Hall.

8:30. Quiet Hour. Dr. G. Thomas. C. E. Millard, Leader of Song.
9:10. President's Address: "Our Jubilee and Our Plea," W. F. Richardson.
9:40. Statement of Annual Report. Corresponding Secretary.
10:00. Conference: "Our Cities for Christ," F. D. Power.
10:45. Conference: "State Missions to the Front," A. M. Haggard.
11:30. Hour of Thanksgiving for Reaching the Hundred Thousand Dollars.
Business Session in Odeon Hall. W. F. Richardson presiding.

The Constitution says: "Article III. Its Membership shall consist of Life Directors, Life Members, Annual Members, Delegates from Churches of Christ, and Delegates from States, as follows, viz.: Any member of the Church of Christ may become a Life Director of this Society and a member of the General Board by the payment of one hundred dollars in five annual installments; a Life Member by the payment of fifty dollars in five annual installments; or an Annual Member by the payment of five dollars. Any congregation contributing ten dollars or more shall be entitled to one delegate in the annual meeting of this Society for that year; and any State Missionary Board or Society contributing a dividend from its State Treasury for the objects of this Society shall be entitled to two delegates in the annual meeting of the General Society, and to one additional Delegate for every five thousand Disciples in the State; any Church, Sunday-school, or any other local Christian Association shall be permitted one Delegate annually for ten years for each Life Membership or Life Directorship taken by the Association as such; or such Association may elect to bestow a membership or directorship upon a person to be named by them; provided that no person shall be entitled to a seat in the General Board or General Society who is not at the same time a member of the Church of Christ."

All business of the Convention is to be transacted in the Business Meetings.

10:00. Report of Committees. New Business.

AFTERNOON.

2:00. Service of Song. W. E. M. Hackleman, Leader.
2:15. Address: "A Plea for the Homeless," Geo. Darsie.
2:45. Report: "Statistics for 1900," G. A. Hoffmann, Secretary.
3:00. Address: "Negro Evangelization," B. A. Jenkins. C. C. Smith, Secretary.
3:45. Report on Christian Endeavor. John E. Pounds, Superintendent.
3:55. Report of Board of Education by the Secretary.
4:05. Report on Porto Rico. S. D. Dutcher.

EVENING.

Music Hall.

7:00. Organ.
7:15. Service of Song. Choir.
8:00. Address: "The Gospel of Christ in Our National Life," W. F. Cowden.
8:30. Address: "America for Americans or America for the World," E. W. Darst.

THURSDAY, OCT. 19.

Music Hall.

8:30. Quiet Hour. Miss Rebel Withers. Leader of Song, W. H. Hanna.
9:10. Address: "Expansion: Greater America for Christ." Homer T. Wilson.
9:40. Missionaries of the American Christian Missionary Society.
10:40. Address: "A Supreme Question," I. J. Spencer. Report on Ministerial Relief.
11:30. Address: "Boys' and Girls' Rally Day for America," F. M. Dowling.
Business Session. Odeon Hall.
10:00. Closing Business Hour.

AFTERNOON.

Convention meets in Sections.

SECTION I. Presided over by W. F. Richardson. Educational Section. Music Hall.
2:00. Devotional Services. E. A. Cole, Leader of Song.
2:05. Address: "The Work of the Board of Education," Hiram Van Kirk.
2:30. Introduction of Veteran Educators and Patrons of Colleges.
3:20. Address: "Our Debt to Our Colleges," R. Lin Cave.
4:20. Adjournment.

SECTION II. Presided over by Vice-President Carey E. Morgan.
Christian Endeavor. John E. Pounds, Leader. Central Church.
2:00. Devotional Services.
2:15. Address: "The Tenth Legion," C. R. Hudson.
2:28. Address: "The Quiet Hour," M. J. Grable.
2:40. Address: "The Bethany Reading Courses," W. M. Forrest.
2:55. Address: "The Progress and Promise of Christian Endeavor." Herbert L. Willett.
3:55. Open Parliament. J. Z. Tyler.
4:05. Adjournment.

SECTION III. Presided over by Vice-President, D. O. Smart. Odeon Hall.
Pastors' and Evangelists' Conference. J. H. O. Smith, Leader.
2:00. Praise Service. Charles Reign Scoville, Leader.
2:10. Address: "Apostolic and Modern Evangelism."
2:30. Address: "Specialization in the Gospel Ministry," J. V. Coombs.
2:50. Address: "The Place of an Evangelist in Building a Church," I. N. McCash.
3:10. "What to Preach and How to Preach It," J. V. Updike.
3:30. Address: "The Protracted Meeting as a Means of Establishing a New Church."
3:50. Address: "The Pastor-Evangelist," Geo. F. Hall.
4:10. "Quality and Quantity." Five-minute speeches at call of the chair.

SECTION IV. Presided over by Vice-President R. M. Giddens.
Sunday-school Section. H. C. Rash, Leader. Lutheran Church (Race St., above 12th).
2:00. Song Service. C. E. Millard, Leader of Song.
2:15. Address: "Primary Work," Mrs. A. A. Buxton.
2:40. Address: "Grading and Management," Marion Lawrence, General Secretary International Sunday-school Association, Toledo, Ohio.
3:10. Address: "Bringing the Pupils Into the Church: Decision Day," P. Y. Pendleton.
3:30. Address: "The Past Fifty Years of Sunday-school Work Among the Disciples," J. H. Hardin.
4:00. Address: "The Next Fifty Years of Sunday-school Work Among the Disciples," F. G. Tyrrell.

SECTION V. B. B. Tyler, Chairman. Richmond Street Church.
Orphan Homes and Kindred Benevolences.
2:00. Devotional Exercises. Mrs. Helen E. Moses.
2:10. Reports: Kentucky's Widows' and Orphans' Home, Chas. Allen Thomas. National Christian Orphans' Home, Mrs. Rowena Mason. The Babies' Home, Mrs. O. C. Shedd.
2:45. Address: "The Benevolent Association of the Christian Church," Mrs. H. M. Meier.
3:15. Discussion. Led by H. L. Willett.
3:35. Address: "The Relation of a Benevolent Association to the Missionary Enterprises of a Church," B. A. Jenkins.
3:55. Discussion. By A. D. Karmon and Mrs. Persis L. Christian.
4:15. Address: "How Best to Maintain a Benevolent Association," F. G Tyrrell.
4:35. Discussion. By W. J. Lhamon and Mrs. J. H. Garrison.

THURSDAY EVENING.

Closing Consecration Services. Music Hall. C. P. Williamson, Leader. Allen Wilson, Leader of Song.

COLLEGE BANQUETS.

Bethany: Music Hall, Tuesday, Oct. 16, 9 to 12 P. M.
Eureka: Emery Hotel, Tuesday, Oct. 18, 5 to 8 P. M.
Butler: Grand Hotel, Wednesday, Oct. 19, 5 to 8 P. M.
Drake: Emery Hotel, Wednesday, Oct. 19, 5 to 8 P. M.
Kentucky University and College of the Bible: Emery Hotel, Wednesday, Oct. 19, 9:30 to 11 P. M.
Hiram: Emery Hotel, Tuesday, Oct. 18, 9:30 to 12 P. M.

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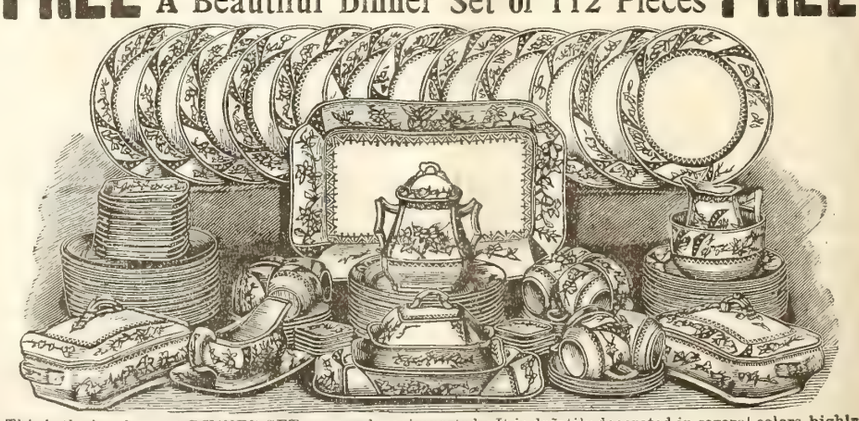
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A WEEKLY FAMILY AND RELIGIOUS JOURNAL.

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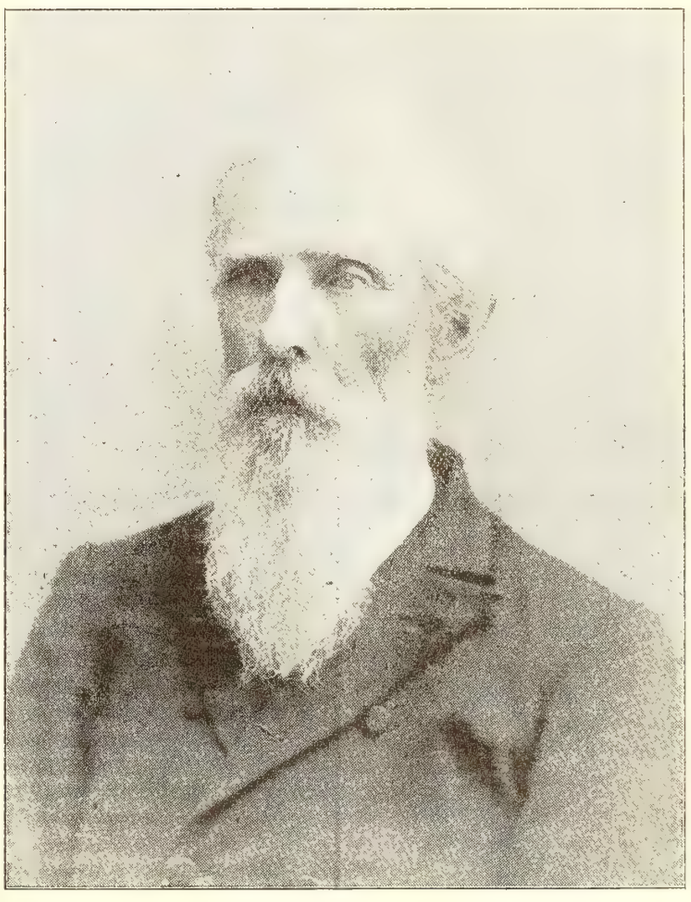
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J. H. GARRISON, EDITOR.

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THE CHRISTIAN-EVANGELIST

"In faith, Unity; in opinion and methods, Liberty; in all things, Charity."

Vol. xxxvi. St. Louis, Mo., Thursday, October 19, 1899. No. 42

CURRENT EVENTS.

The long-threatened war between the Transvaal Republic and Great Britain has at last broken loose in spite of all efforts to avert the same. On the 13th inst. an armored train from Mefeking was wrecked and fired upon by the Boers, killing fifteen British soldiers and capturing almost the entire crew. The ultimatum of the diplomatic state came from President Kruger, giving England forty-eight hours in which to reply favorably to the four following demands:

"1. That all poinis of mutual difference be regulated by friendly recourse to arbitration or by whatever amicable way may be agreed upon by this government and her majesty's government.

"2. That all troops on the border of this republic shall be instantly withdrawn.

"3. That all re-enforcements of troops which have arrived in South Africa since June 1, 1899, shall be removed from South Africa within a reasonable time, to be agreed upon with this government, and with the mutual assurance and guaranty on the part of this government that no attack upon or hostilities against any portion of the possessions of the British Government shall be made by this republic during the further negotiations within a period of time to be subsequently agreed upon between the governments, and this government will, on compliance therewith, be prepared to withdraw the armed burghers of this republic from the borders.

"4. That her majesty's troops which are now on the high seas shall not be landed in any part of South Africa."

Within the allotted time President Kruger through the usual diplomatic channels received the following reply:

LONDON, October 11.—The Right Honorable William St. John Broderick, Under Secretary of State for Foreign Affairs, announced in a speech at Guildford to-night that the government had made the only possible reply to the Transvaal, namely, that "We are not prepared to discuss such terms."

Thus ended the efforts at peace and a state of war followed. The formal declaration of war by the Transvaal Government was made at ten o'clock, October 12, and aggressive movements began at once upon the British strongholds. The first conflict of forces was at Mafeking, with result stated. The Cape Colony Railroad is now also in possession of the Boers at Vryburg, and they seem to be preparing for a simultaneous invasion of British territory at five different points. The Transvaal strength now in the field is estimated to be 21,000 men, and that of the Orange Free State 10,000. The British as yet have but 8,000 soldiers in the field, but are rapidly re-enforcing their army in South Africa. Where and how this war will end depends largely upon the position of other nations. Without interference it seems to mean the supremacy of British authority in Southern Africa at no distant day.

Latest word from the Transvaal war indicates that the Boers are preparing to strike a heavy blow at British supremacy in South Africa at an early date. Kimberley, the seat of the famous diamond mines, has been besieged and completely isolated by the cutting of all railroad and telegraphic communication with other points. The isolation of Mafeking last week has also been confirmed. It is now subject to an attack at any time of 8,000 Boers, with only 600 British soldiers to defend the city. An attack on Dundee by the Boers is also daily expected, and the British are preparing for a retreat to Ladysmith, where they expect to make a firm stand against the Boers. President Steyn, of the Free State, is said to be in telephonic communication with President Kruger, and it is thought that their armies will form a junction at Ladysmith. It is expected that martial law will be proclaimed in Ladysmith to-day. The capture of Cecil Rhodes is said to be one of the special objects of the attack upon Kimberley. Great fears are felt upon the part of the British that the success of the Boers likely to be achieved before the arrival of British re-enforcements will cause a general uprising of the Dutch in the British colonies now in sympathy with the Free State. Refugees by the hundred are still pouring into the Cape, and are being cared for by the government in sheds. The English fund for their relief has reached almost $300,000. Food supplies are reported scarce in the Transvaal, although a large quantity is stored at Pretoria, while the British troops are said to be supplied with 10,000 head of cattle. Dundee and Ladysmith, points about which the Boers are concentrating, are defended with 9,000 troops at the latter and 4,000 at the former-named place. As the hope of the Boers for success depends largely upon rapid aggressive work, we may expect to hear of severe fighting and bloody battles within a few days.

In the President's tour of last and the present week a number of important events were programed. At Peoria, Ill., Oct. 6th, the beautiful bronze and granite monument erected by the Ladies' Memorial Day Association at a cost of $35,000 was dedicated by the President. To accomplish this tribute to the heroes of the Civil War, a number of Peoria's prominent women have worked incessantly for six years and now see the work of their hands and the purpose of their hearts established. The monument stands in the courthouse square. At Evansville, Ind., on Tuesday, October 10th, the President and his party attended the reunion of the blue and the gray which, it is said, was the greatest public entertainment ever given in Southern Indiana. The presence of the President at this meeting and his address as well as the entertainment itself had the tendency, if possible, of strengthening the bonds of peace between the states once divided by war. The breach has long since been healed, but the continual application of the ointment of loving words to the old scars cannot fail of heathful results. The festive season in Chicago with its crowded streets and the noted guests of the city from Canada and Mexico marked another noted period of the tour. Then came the enthusiastic welcome to extended to the 13th Minnesota volunteers at Minneapolis on their return from the Philippine Islands in which President McKinley participated. If the nation were in need of events to awaken its patriotism more potent events than these for such a purpose could scarcely be named, and yet, without these the national barometer stands at high pressure on this score so that we need only remark that these were occasions of great outpourings of the people and of unbounded enthusiasm.

From the statistics of cities of over 30,000, recently issued by the Department of Labor, Washington, D. C., we present in part those given of Missouri's four cities which come in that class. In the figures given there is food for reflection. "Estimated population January 1, 1899: St. Louis, 623,000; Kansas City, 200,000; St. Joseph, 75,000; Springfield, 30,000. Area in acres: St. Louis, 40,000; Kansas City, 16,640; St. Joseph, 4,503; Springfield, 3,680. Policemen: St. Louis, 976; Kansas City, 175; St. Joseph, 52; Springfield, 11. Licensed retail liquor saloons: St. Louis, 2,032; Kansas City, 430; St. Joseph, 122; Springfield, 20. Drunkenness: St. Louis, 3,649 arrests; Kansas City, 1,114 arrests; St. Joseph, 731 arrests; Springfield, 490 arrests. Disturbing the peace: St. Louis, 6,999 arrests; Kansas City, 2,436 arrests; St. Joseph, 428 arrests; Springfield, 7 arrests. Assault and battery: St. Louis, 523 arrests; Kansas City, 196 arrests; St. Joseph, 20 arrests; Springfield, 10 arrests. Homicide: St. Lous, 36 arrests; Kansas City, 18; St. Joseph, 2; Springfield, 2. Total number of arrests for all causes: St. Louis, 26,314; Kansas City, 13,336; St. Joseph, 2,979; Springfield, 1,086. The number of fires in the four cities and the property loss during the past year was as follows: St. Louis, 1797 fires, with a property loss of $907,090; Kansas City, 950 fires, with a property loss of $530,888.17; St. Joseph, 225 fires with a property loss of $38,947; Springfield, 130 fires, with a property loss of $17,605. The death rate in St. Louis was 14.13 per 1,000 of population; Kansas City, 10.73; St. Joseph, 8.83.

IN JUBILEE CONVENTION ASSEMBLED.

The greatest convention in the history of the Disciples of Christ is now in progress. The "Queen City" is thronged with such a religious convocation as never before pressed through her streets and crowded her halls and churches. The far East and the more distant West, the states by the gulf, and those by the Northern lakes, Canada and England, are all represented in this Jubilee Convention. The aged veterans are here, the representatives of a former generation. A mighty host of younger men and women are here, drinking in inspiration for their future work. Already the delegates here are numbered by thousands.

C. W. B. M.

The Christian Woman's Board of Missions convened in the splendid edifice of the Central Christian Church on Friday morning, Mrs. O. A. Burgess in the chair. The church building has proved too small to accommodate the crowds. The report of the board was more than satisfactory; it was inspiring. It showed the total results of the year to be $101,343.54. The increase in membership, however, was not equal to the increase in receipts. They started out a year ago with the motto for their silver anniversary, "Ninety thousand dollars and ninety thousand members in ninety-nine." They more than realized the desired amount of money, but strange to say, fell short in membership; strange, because it ought to be considered a privilege and an honor to belong to such a great and successful organization of Christian women.

The society sends out two lady missionaries to India soon—Miss Rawson and Miss Dr. Longdon, who were introduced to the convention. Besides, two of our well-known preachers, N. M. Ragland and W. M. Forrest, are under appointment to go to Calcutta soon to take charge of Bible instruction in the university in that Indian metropolis. This is practically an extension of the Bible Chair work into India. Miss Lois White, who has rendered eight years of faithful service as corresponding secretary of the board, resigned her work and Mrs. Helen E. Moses was appoinied to succeed her.

A TRAGIC EVENT.

On Saturday evening at 8 o'clock there was a business men's meeting in one of the large rooms of the Grand Hotel, where a number of the delegates are stopping. Ex-Gov. Drake, of Iowa, presided. He had called out four or five speakers who had made brief speeches on the general topic of the relation of business men to the kingdom of God. The last of these speakers was A. M. Atkinson, of Wabash, Ind., a man who is known throughout the brotherhood for his liberality to the cause, and in recent years for his efforts in behalf of the Ministerial Relief Fund, of which he was the founder. He made a brief but beautiful and most effective appeal for a deeper interest in the things of the kingdom on the part of business men. He had begun his life work as a preacher, but soon, he said, he discovered that he could serve God more effectively by doing business for Him and consecrating his money to religious uses. Making money honestly, he said, was as holy a calling as preaching the gospel, if the money was used to advance the kingdom of God. He told the business men how much joy and blessedness they deprived themselves of by not attending these conventions more regularly and devoting themselves more fully to the great enterprises of the church. Suddenly he dropped his voice, put one hand to his heart and said, "I must stop, as my heart is going pit-a-pat. I shall not speak to you many times more. Be warned. Quit you like men." With this he sat down in his chair. He raised his hand and beckoned towards the chairman. Seeing this, we hastened to him and, as we reached him, we saw his head falling backward and supported it with our arm. A physician in the room administered the usual restoratives, but in a few minutes, without a struggle and with a few deep breathings, life had departed and his spirit had gone to God. It is impossible to describe the sensation. The men in the room were standing and watching with painful suspense the outcome, when the physicians, two or three of whom had come into the room, pronounced life extinct. The body was straightened out on the table in front of the chairman's seat on the platform. Gen. Drake pronounced the meeting adjourned and called on one of the brethren to close with prayer. It was a tremendously solemn moment. We seemed to be standing on the borders of the invisible world. It was a prayer of consecration, and that room full of business men with bowed heads and with suppressed sobs, pledged themselves to henceforth heed the admonition of our departed brother and live for things that are eternal. Never in our experience did we ever witness such a scene, and we probably shall never witness another like it. That it will be productive of far-reaching results can scarcely be doubted.

SUNDAY SERVICES.

There was a great outpouring of the people on Lord's day at all the churches, nearly all of which were supplied by our ministers, both morning and evening. At three in the afternoon the communion service was observed in Music Hall, Odeon Hall and the Central Christian Church, all of which were filled to overflowing. The Music Hall contained between five and six thousand people, and the service, presided over by A. M. Harvuot, was not only orderly, but exceedingly impressive. The great choir on the platform of several hundred voices rendered many of the sweet old hymns during the forty minutes consumed in waiting on the vast concourse of people. After reading of the Scriptures and prayer, the editor of this paper made an announcement of Bro. Atkinson's departure, gave his dying message to his brethren, which the speaker interpreted to be God's message to this Jubilee Convention, and suggested an "Atkinson Memorial Ministerial Relief Fund" as the best way to honor and perpetuate his memory. Bro. Mark Collis spoke most appropriately and impressively ont he meaning of the Lord's Supper, and the brethren who prayed lifted all hearts to God. No one present at the communion service will ever forget it. Francis E. Clark, of Christian Endeavor fame, who was present, having addressed the great gathering in connection with Prof. Edward S. Ames in the same hall on Saturday evening, pronounced it the greatest and most impressive communion service he had ever attended. So said hundreds of others.

The weather is lovely, only rather warm for comfort. Great meetings are yet ahead of us, not the least important of which will be the Jubilee Session, on next Tuesday afternoon. The daily parpers are giving quite full reports. The local committees have performed their duty with great wisdom and perfection of detail, and we are having the most memorable convention in our history so far.

A PLEA FOR MORE RELIGIOUS THINKING.

It is no doubt true that there is a widespread revival of interest in Bible study. Never has that much-abused, oft-neglected and sometimes derided Book had a deeper hold on the human mind than it has to-day. This is true because no other book deals so satisfactorily with the great problems which so deeply affect our present and future well-being. The new and better translations, the better form in which the sacred Scriptures are being printed to-day, the "introductions," setting forth the character and places of the various books in the sacred Canon, the new light that is being thrown upon ancient history by discoveries in archæology, the general advance of knowledge along all lines of study—all this has tended to bring the study of the sacred Scriptures into new prominence. There remains, however, much to be done, yet, in this direction, to enlist the membership of our various churches in the systematic study of God's Word.

It will be impossible, however, to make much headway in Bible study unless we inculcate and foster the duty of each individual, thinking for himself in a free and unhampered way, on all the questions that come before him in Bible study. We are persuaded that there is a great lack here,

and a great hindrance to individual growth, both in grace and in the knowledge of the truth. Every one who has given any attention to this subject knows the vast difference between thinking out a question for one's self and accepting a ready-made view, second-hand, no matter how correct the latter may be. It is the process of thinking that imparts strength to the mind and enthusiasm for research. Of course, the inevitable result of this individual thinking will be difference of opinions, and we are aware that this alarms some people. There is, however, much greater reason for alarm at the state of intellectual stagnation that prevails among many professing Christians. We never could quite understand why some people are so troubled over differences of judgment among brethren on some subject that does not involve any matter of vital importance.

A writer in The Outlook of October 7th, in an article on "Christian Liberty," says:

"Nor is it a menace to the church if its members hold different opinions. The apostles themselves did this. Even on so vital a question as the resurrection of Christ they were not agreed at first. . . . . Thomas openly declared his unbelief on the subject and said, 'Except I shall see in his hand the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe.' And yet no harm was done the church—perhaps because he was not expelled from among their number, nor abused by the rest, but was still their brother in Christ and fellow-apostle. Let, then, the members differ as widely as need be. So long as one and the self-same spirit worketh in all, it will not hurt the church. On the contrary, it would be death to it if there were no difference—death from stagnation. Surely, no one would maintain that it already possesses all truth, and that there are no deeper, larger views to be obtained. There must be. But how is it to be done unless we are free to confess that—

'Our little systems have their day,
They have their day and cease to be;
They are but broken lights of Thee,
And Thou, O Lord, art more than they.'"

So long as the idea prevails that it is dangerous for brethren to differ from each other in opinion, there is no encouragement to individual thinking, for the exercise of our individual judgments, in an honest effort to know the truth for ourselves on every subject that comes before us, is certain to result in differences of opinion. It soon comes to be, therefore, that thinking for one's self is regarded as a dangerous experiment, and we begin to look around for the most commonly accepetd view, and we take that second-hand. There is, of course, many things that most of us are compelled to accept second-hand, because only a few specialists have entered these fields of investigation and are competent to express an opinion upon them. But as soon as the facts they furnish us come within our possession we are to exercise our individual judgment as to the bearing upon the particular question in hand, and he who does not do this is doing grave injustice to his own moral and intellectual nature. In the Roman Catholic Church all questions are settled by the *hierarchy*, and the people are saved the trouble of thinking for themselves, but the result of it we all know. The chief distinction between Roman Catholicism and Protestantism has been and is the greater freedom of thought which the latter inculcates; but all Protestants do not act consistently with this distinction.

We have long been of the opinion that there is more intellectual than physical laziness. There is a constitutional indisposition to mental exertion as well as an inherent reluctance in expending physical energy, and it, perhaps, is more widespread than the latter.

In the same article referred to above the writer asks, and we think with great reason, "Is not perchance this the very reason why so much coldness and indifference exist in the church to-day, because so many of us pretend to believe a great deal more than we really do? We pretend to believe every particle of every Protestant creed and every proposition of every orthodox work on theology. We are not willfully nor consciously hypocrites in doing this. We ourselves believe that we believe them all, simply because we imagine that not to disbelieve is the same as to believe. After all, is not this all that the complacent orthodoxy of the multitude amounts to? They do not disbelieve! But neither do they believe with anything like positive faith, a real personal conviction, even some of the simplest and most vital truths of the religion they profess. If they did, they could not be the self-satisfied creatures they are, the cold, disinterested men and women we find in our churches by thousands. No wonder their professions have so little relation to their lives and their Christianity to their characters. What we do not disbelieve does not affect us, but what we believe does. I had rather have them disbelieve a great deal they profess if they would also honestly believe a very little."

That these sentences strike at a widespread evil among professed Christians, we cannot for a moment doubt. There is a lack of *reality* in our religious profession, that is the chief hindrance to the spread of the gospel. Let us have more thinking—real, personal, hand-to-hand intellectual encounters with the problems that confront us, and we will probably profess less, believe more and live a great deal better.

Hour of Prayer.

NOTHING BUT LEAVES.

(Matt. 21:17-22; John 15:5-8.)

(Uniform Midweek Prayer-meeting Topic, Oct. 25th.)

CENTRAL TRUTH: *Christ expects His disciples to bear fruit, and the law of fruitfulness is union with Himself.*

It was after a night spent in Bethany when Jesus was returning to the city without having even tarried, as it seems, for the morning meal, that He approached a fig tree by the wayside, being hungry and desiring something to eat. The fig tree, it seems, had signs of life, being clothed with leaves, but it was fruitless, and Jesus said unto it: "Let there be no frnit from thee henceforth forever," and the tree immediately whithered. This was a parable in action—in a deed.

It was not simply to manifest His power before His disciples that He caused the barren fig tree to wither, but His purpose on doubt was to teach a deep spiritual lesson—that the end of a barren or fruitless life was condemnation. At this season, appropriately termed "the fall of the year," when the whithered leaves are falling to the earth and we are treading upon them, it is a good time to reflect upon the meaning of this parable. Leaves may well stand for outward profession of religion. A tree that bears leaves, even, is not dead, but its life is not directed to the highest purpose. The tree which is intended for fruit, but bears only leaves, is a failure. The writer has a beautiful, vigorous, rapidly-growing pear tree in his yard, which bears a rich crop of leaves each year and its branches are graceful and full of sap, but it has one fatal defect—it produces no pears. "Nothing but leaves" is the record which it makes every year. There are professed Christians who are orthodox in their beliefs, correct in their theories, faultless in their outward morality, but, nevertheless, fail in the one essential quality of fruitfulness, but this is a fatal defect.

What a glorious revolution it would bring about in the church if all of its members who have confessed the name of Christ should manifest the fruit of the Spirit in their lives! This is what God wishes to bring about. "In this is my Father glorified, that ye bear much fruit." It is not enough that we bear *some* fruit. We should bear all the fruit that we are capable of bearing. We should not be contented with doing good in the world, but should strive to do all the good within our power. It is for this reason that the Father, who is the husbandman, pruneth us, that we bear more fruit.

We need hardly say that the fruit which Christ expects His disciples to bear is the fruit of pure lives, good deeds, kind words. It is the fruit of the Spirit—love, joy, peace, temperence, meekness and patience. It is easy, therefore, for us to test our own lives and know whether there is anything in them but leaves or not.

The passage cited from John teaches us how this fruitfulness is to be secured. "He that abideth in me and I in him, the same beareth much fruit; for apart from me ye can do nothing." Here is the secret of a fruitful life—union with Christ. A branch can not bear fruit of itself except it be united with the vine. Jesus Christ is the "true vine" and all the branches that bear fruit must be united with Him. But to be united with Christ means that we are not only to believe in Him, but to walk in Him and maintain close fellowship with Him.

Let us see to it, then, that our lives possess something more than mere profession, if we would escape the condemnation of Christ. Let us ask ourselves what fruit we are bearing that will glorify God in the eyes of our fellowmen; so shall we be Disciples of Christ indeed.

PRAYER.

O Lord, Thou art the true vine and we trust we are branches in Thee, and bearing some fruit to the praise of Thy name and the good of our fellowmen. And yet we confess, as we review our lives, that we have not borne as much fruit as we should have done in view of all Thou has done for us. Forgive our barrenness, we pray Thee, and draw us into closer union with Thyself, that our lives may be more fruitful. Forbid that the verdict upon our lives should be, "Nothing but leaves!" But may we abound in good works, growing out of a renewed life, and so glorify our Father here and enjoy Him forever. For Thy name's sake. Amen!

IT is so much easier to raise your hand at a revival meeting to signify that you are a Christian, than it is to lift the same hand to do a good deed after the meeting is over.

Reformation of the Nineteenth Century

NINE DECADES OF HISTORY

THE FOREIGN CHRISTIAN MISSIONARY SOCIETY.

THE FIRST MISSIONS.

A. MCLEAN.

The Foreign Society was organized to preach the gospel where Christ was not already named, that it might not build upon other men's foundations. Nevertheless, the first work was done in Europe. For seven years no worker was sent to any heathen field. This was owing in part to the fact that there was no volunteers for service in the regions beyond. Within a month after the society was organized Enos Campbell was asked to go to Japan. Calvin S. Blackwell, who had offered himself for any field where his services might be needed, was told to hold himself in readiness to accompany Mr. Campbell to Japan. Neither was willing to go. J. H. Hardin offered to go to India. His family physician informed him that the health of his children required him to remain in America. At that time there was little zeal for missions in the churches, and none at all in the colleges. The Student Volunteer Movement had not been born. Young men of culture and ability gave their lives to work in other fields. Good men offered to labor in Europe; the society had to accept their services or none.

It was owing in part to this fact that Timothy Coop, a wealthy and philanthropic Englishman, appeared on the scene and promised to contribute handsomely to the support of work in his own country. He offered to give $10,000 provided the churches in the United States gave an equal amount. A little later he promised $5,000 if three new men were sent over. It was felt at the time that his offer contemplated a departure or a deflection from the original purpose of the society. It was no part of the plan of the society to do missionary work in England. Still, as the greater portion of the expense was borne by Mr. Coop, it was decided to accept his offer.

The first work done by a representative of the society was done in Southampton, England. Henry S. Earl was going to that city at his own charges in any event. It was thought by him and by others that it would be well for him to go in connection with the society. He was promised no definite support. For a time he received only a nominal sum. The society gradually increased its grant to him till it paid him a full salary. In three years he spent $5,000 of his own funds in establishing a church in Southampton. His preaching captured the city. He reported that many captains, ship officers and crews of ships from India, China, Japan, Africa, the West Indies, France, Italy, Spain, Norway and America, when in port, attended the services, and thus the truth was spread abroad and, no doubt, in many cases bore fruit after many days. Mr. Earl's services began in February, 1876. M. D. Todd began a work in Chester in 1878. The same year W. T. Moore went to Southport. Henry Exley went to Tranmere in 1879. His expenses were borne by a brother living in Mollington. The annual report for 1879 stated that the English mission had been planted to focalize, not to monopolize our energies. It was believed that having been sustained by the society from one to four years, that mission should and soon would be self-sustaining. "While we appreciate highly the advantages of the fields now occupied and favor a most tenacious hold on them, we deem it just and proper to urge upon our evangelists in England to give attention, as they have not yet done, to providing a support for their labors at home, so that being rapidly relieved of our obligations toward them, we may the more promptly and extensively devote our means, according to our original purpose, to the needy fields of Africa and Asia." The officers of the society felt that the time had come when we ought to have missionaries along the course of the Nile and in the crowded cities and villages of China and Japan.

While this was the feeling of the society the force in England was steadily increased. Thus, when W. T. Moore left Southport for Liverpool, J. L. Richardson was sent to fill the vacancy. M. D. Todd took the work in Liverpool, W. T. Moore having gone to London. J. M. Van Horn was sent to Chester to take the place left vacant by the transfer of Mr. Todd to Liverpool. The following have been employed since: A. Martin, to work in Birkenhead; W. H. C. Newington, to labor in Liverpool; B. H. Hayden, for Ingleton and Bishopsfield; A. J. L. Glidden, for Cheltenham; W. Durban, for Fulham; George Brooks, for Brixton; Samuel McBride, as general evangelist; T. R. Hodkinson, for Rotherhithe; J. E. Powell, for Southampton, H. S. Earl having gone from that point first to Cheltenham and afterward to Liverpool; F. W. Troy, first for Cheltenham and then Gloucester, and last for Liverpool, H. S. Earl having returned home; J. J. Haley, for Birkenhead, J. M. Van Horn having resigned to come to America; T. S. Buckingham, for Cheltenham. On the resignation of Mr. Buckingham, E. H. Spring and W. E. Hogg were employed to take the work at Cheltenham and Gloucester. In the year 1892 George T. Walden, of Melbourne, Australia, succeeded W. T. Moore at the West London Tabernacle, Mr. Moore having resigned to give his entire time to the Christian Commonwealth. The next year J. E. Powell left Southampton for America. Later on, Eli Brearley succeeded W. E. Hogg at Cheltenham, and afterwards took charge at Birkenhead when J. J. Haley resigned. The increase in the force in England was owing chiefly to the appeals and to the generosity of Timothy Coop and his two sons. They contributed largely to the society directly, and still more largely indirectly. It was their desire that the society should select the men and direct their labors. In a conference with Mr. Coop in 1884 he stated that the property owned by the society in England was worth $83,000, and that that was more than the society had spent in England up to that time. The work having been begun it could not be abandoned. It had to be vigorously prosecuted. At the present time work is carried on at fifteen different points. The workers are now as follows: W. Durban, Hornsey; H. A. McKenzie, Tasso; E. M. Todd, West London Tabernacle; Eli Brearley, Birkenhead; M. A. Collins, Chester; J. H. Bicknell, Liverpool; Alfred Johnson, Southport; T. H. Bates, Cheltenham; E. H. Spring, Gloucester; J. H. Versey, Lancaster, and George Rapkin, Margate. The membership is 2,412. The men sent to England and the men employed there have labored faithfully. They did what they could. The expectation that the churches planted would be self-supporting in four years has not been realized. Of those sent to England, J. L. Richardson and M. D. Todd and Mary Bishop Moore have gone to their long home. Since 1893 the work in England has been managed by an English committee. The society makes an annual grant and the English committee distributes it.

The Danish mission was opened in June, 1876. Dr. Holck, the pioneer, was born and educated in Jutland. He came to America and practiced medicine in Cincinnati. After uniting with the Central Christian Church, he asked to be sent to Denmark as a missionary. The committee recognized in him a man of great faith, earnest piety and one endowed with superior intellectual attainments, and appointed him. He gave up a growing and lucrative practice and went. He found many difficulties in the way. The chief among these was the want of faith on the part of the people in the Word of God. He found that the plea for "the Bible and the Bible alone" was about the most difficult that could be made, since the people seemed to be willing to accept almost any other kind of religion rather than that taught in the Scriptures. Dr. Holck has done a good work in Copenhagen. The congregation numbers nearly two hundred. The building there cost $22,000 and is worth more than it cost. It is the best Dissenting house of worship in the city. It is well located and arranged. Dr. Holck has also done a fine work in Norway. There are in Norway twenty congregations. Ten of these have their own houses. These are neither large nor splendid, but they are comfortable and convenient. A little over a year ago a church was organized at Malmo, Sweden. In 1885 O. C. Mikkelsen was sent from this country to aid in the mission. Mr. Mikkelsen is a Dane. He attended Oskaloosa College for two terms, and the College of the Bible for two years. He has charge of the Second Church in Copenhagen. Julius Cramer preaches in Malmo. He was born in Schleswig. He took the English Bible course in Drake University and returned to preach the gospel to his kindred and countrymen. For two years R. P. Andersen has been the minister in charge of the First Church in Copenhagen. In Scandinavia there are about 1,200 church members in all. Their great need is that of competent men to preach to them. They have five evangelists; they need men of culture and consecration, who can serve them acceptably as settled ministers. For ten years Dr. Holck has received no salary.

Not only so, but he gives no less than $1,000 a year to assist the mission. He is of the opinion that with $10,000 a year he could take all Scandinavia for New Testament Christianity.

A mission was opened in Paris, France, in February, 1878. Jules De Launay and wife were the founders. Monsieur De Launay was a Parisian by birth. He was educated for the priesthood of the Roman Catholic Church. He spent several years in study in Rome, giving particular attention to the catacombs. Renouncing Catholicism, he came to America. He was baptized by a Baptist minister near Providence, R. I. Subsequently he moved to Cincinnati. While there he united with the Central Christian Church. Madame De Launay was an English woman and belonged at one time to the Church of England. She united with the Central Christian Church at the same time as her husband. They volunteered for a mission to France. The society did not ask them to go. They said, "Send us, and by the grace of God we will carry the primitive gospel to the perishing millions of France." The committee became deeply interested in the proposed mission; they thought they saw in their offer a providential opening for a grand work. They knew that France was just then passing through a transition state, both politically and religiously, and they knew, furthermore, that such a time was highly propitious for the introduction of our plea. Monsieur and Madame De Launay made a tour through several states in the interests of the new mission. In some churches they were received with enthusiasm, in others with indifference, and in others still with extreme coldness. The most the society could promise them was $300 in cash and whatever might be sent to the treasury especially for the French mission. It was not believed that these terms would be accepted. They were promptly and gladly accepted, and the missionaries were soon on their way to Paris. A hall was rented and public preaching began. In 1880 Miss Annie C. Crease was engaged to teach a school. The Woman's Christian Board of Missions paid her salary. E. Roque was employed for a season, but his services not being satisfactory he was dismissed. In 1886 the society resolved to discontinue the French mission on the ground that it could not be made a success, because of existing obstacles, without incurring more expense than the society could meet. Jules De Launay was a good man, but a poor financier. No matter how much was paid him he was always in debt. The committee searched for years for a suitable man to be associated with him; the search was in vain. The society decided to abandon the field.

In November, 1878, J W. McGarvey called attention to the Turkish field and to a man who would faithfully and willingly occupy it. In company with several leading men in Kentucky Professor McGarvey issued a call to those who desired the promotion of the gospel, and who honored the name of the Lord Jesus Christ, especially those of his own state, to send money and pledges to the treasurer of the Foreign Society to insure the support of G. N. Shishmanian for a term of five years. Subsequently Mr. Shishmanian made a brief tour through portions of Kentucky, Illinois, Indiana, Ohio, Pennsylvania and New York, and spoke of the providential openings in Constantinople, and excited deep interest in his struggling, worthy and beloved kinsmen. Mr. Shishmanian was born in Asia Minor of Armenian parents. He took a course of study in Dr. Hamlin's Academy on the Bosporus. After spending some time in Egypt as an interpreter he came to America. He united with the Disciples of Christ in Dallas, Texas. Soon after he entered the College of the Bible to prepare for the ministry. Mrs. Shishmanian was born in Lexington, Kentucky. Because of the growing interest in the proposed Turkish mission and because of the funds that reached the treasury in answer to the appeals made on its behalf, Mr. and Mrs. Shishmanian were appointed missionaries to Constantinople. They reached that city in the year 1879. The gospel was preached publicly and from house to house. Schools were opened and children taught. Tracts were written and carried far and near. The converts are scattered throughout the empire. Work is carried on under Mr. Shishmanian's supervision at the following places: Constantinople, Bardezag, Giol Dahl, Sevas, Zara, Antioch, Biridjek and Aleppo. Four unordained men are engaged as evangelists. There are two male and three female teachers. In the seventeen organized churches there are 434 members. In the day schools there are 567 boys and 79 girls. Mr. Shishmanian has evangelized as far east as Bitlis on the Lake of Van. He has traveled extensively throughout the empire.

In the year 1884 Dr. Garabed Kevorkian was sent to Tocat. In addition to his work at that point he superintends the stations at Haji Keni, Capou Kara, Marsivan, Checharshambeh and Aza Bajhee. In his evangelistic tours he has been in perils from robbers more than once. His labors have been seriously hindered by the civil authorities. One governor has been his steadfast friend from the first, and has done much to encourage and assist him. Later on Hohannes Karagiozian was sent to Marash, in Cilicia. He labored at that and some other points in that part of Turkey in Asia. He has not been connected with the society for several years. The Isaac Errett Memorial Chapel was erected in Smyrna. Mr. and Mrs. John Johnson have been at work there for two years. The last year Mr. and Mrs. A. L. Chapman were sent to Constantinople to be associated with Mr. and Mrs. Shishmanian. Thus far they have been giving most of their time to the study of the language. Mr. Chapman has conducted one service in English each week. He has preached and taught a Bible class through an interpreter. Mrs. Chapman teaches in the school. She is preparing to start a kindergarten.

The conversions in Turkey from the beginning number over 1,000. Of the missionaries in this field General Wallace said, "They are men who live and die in their work; it is a work of the kind that is productive of the greatest good."

The year the society was organized J. S. Lamar was invited to go to Italy, but declined. An unknown friend offered five thousand dollars for a German mission in case the society would raise four thousand. Charles Louis Loos was invited to go to Germany; for sufficient reasons he could not accept the invitation. Urgent calls came from England, Scotland, Wales and Ireland. The following were urged to go to England: B B. Tyler, Alanson Wilcox, O. A. Burgess, Thomas Munnell and Enos Campbell. W. H. Hopson was invited to go to Scotland. Francisco de Capdevilla was appointed to labor in Mexico. All he asked was for sufficient funds to pay his passage to the city of Acapulco, on the Pacific Coast. He believed that he could by teaching not only lay a broad and firm foundation for his future progress, but also immediately provide for himself the necessaries of life and sustain the preaching of the gospel. Unfortunately, it soon appeared that he had not adequately measured the extent and violence of the opposition to the preaching of the gospel in Acapulco or the difficulty of a stranger to obtain a self-supporting school there. Notwithstanding, seven baptisms soon followed and he obtained for awhile a tolerant attitude by teaching the English language and some other branches not elsewhere taught there, but being greatly disappointed in his purpose, and assured of the society's inability to furnish him even a partial support, he resigned his labors.

Through these years there was much dissatisfaction that no work was begun on heathen soil. It was felt by many that Timothy Coop and W. T. Moore had sidetracked the society, so to speak. Their appeals for the work in England were numerous and importunate. On this account the committee on new missions, in the convention of 1881, thought it necessary to set forth the true aim and work of the society. The substance of their report is as follows: We think it very important that correct and right ideas as to the true nature, character and limitations of foreign missionary work be stated, entertained and adhered to in the prosecution of the work. What is that idea? With what end in view, and for what purpose, should foreign missionary societies be established and sustained? Not to change one believer from one Protestant faith to another, but to Christianize the heathen; to make known the Christ in his saving power to those who have never heard of him, and to whom he has not been preached. It is to plant congregations of Christian believers in lands distinctively and admittedly pagan, idolatrous and heathen, and our work is foreign in the true sense only in so far as we keep this prominently in view and labor for its realization. Our great King says, "Go ye and disciple all nations." The "nations" meant then, as the word means now, the great unevangelized heathen world; the pagan races, one and all. The church's mission is the proclamation of the gospel "to every creature," preach the gospel in the regions beyond; make known the Son of God as the only Redeemer of the world, and in the greatness of his salvation to those who sit in darkness and in the region and shadow of death. It is someting, indeed, and it is well to lead to a clearer knowledge of the truth as it is in Jesus, those already instructed to some extent, and evangelized and committed to the Christ; but it is not strictly foreign missionary work, and should not be so termed.

The committee continued: "The work we are doing, most of it, at least, is not strictly foreign missionary work; it is not done for the Christianization of the heathen; its

end is not the salvation of men and women from idolatry, with all its abominations. It is largely changing one people from one Protestant faith to another; not attacking the strongholds of Satan in heathen and idolatrous countries, which is the one object for which foreign missionary societies should exist. We seem not to have had hitherto the true idea of foreign work, or, if we had, to have departed from it largely in practice. England gives more money every year for the support of Foreign Missions than any other country on the globe. Millions of money go out of the pockets of wealthy Englishmen annually into the treasuries for the propagation of the gospel in foreign lands. To her credit be this spoken. Yet we, with but a few thousand dollars for the maintenance each year of foreign missionary work, give the greater part of that to support men in England. How absurd! Sending men to England to preach the gospel is no more foreign missionary work than would be the sending of men to Boston, or Providence, or San Francisco."

The day so long and so eagerly looked for was at hand.

ACTUAL AND FORMAL REMISSION OF SINS.

A. B. JONES.

Religion has its divine and human side. God created man, created him in his own image, placed upon him the stamp of royalty in his intellectual, moral and spiritual nature. God loves his creature man, so loved him that he gave his only begotten Son to die for him; so loved him that he sent his Son to seek and save him. God was in Christ, in his mediation and atonement, seeking to reconcile the world unto himself. God makes overtures, seeks, invites, calls, pleads, begs that man may be saved. Man on his side has sinned—all have sinned. Fallen and bankrupted, he is from a moral and spiritual point of view dependent and helpless. Hence, he can only receive, appropriate and enjoy what God offers him.

Christianity has its personal and its governmental phase. God is a person and man is a person, and they are personally related. Each has his own personal thoughts, affections and volitions. God feels personally wounded and offended over the waywardness of man, and man, when convicted, feels humiliated and abandoned, conscience-stricken and grieved; while God, by the inherent force of his moral nature, "will not despise the broken and contrite heart;" while, in his personal feeling, the penitent believer "is not condemned," "shall not be ashamed," *because he is forgiven*, yet God desires to guide and govern man as well as forgive him. Had there been but one man I suppose there would be no established church, with appointments and ordinances for his government. Men in the aggregate must be governed by an organized effort, hence the church and its ordinances. Hence, while on the personal side of Christianity God actually forgives on the ground of faith, yet, on the governmental side, he formally forgives on the ground of baptism. Submission to this act of obedience was not intended to have and in the nature of the case cannot have any influence on God, but was designed to be helpful to the man receiving it, and to those witnessing it, and in a general way to influence and benefit the world at large.

The Word of God presents to us also a moral and a legal view of our religious life. There are matters pertaining to the inner life and the heart, and matters pertaining to the outer life and conduct. Faith and repentance are moral forces, and co-ordinate factors working together in the human understanding and affections. They involve each other. Where there is gospel repentance there is gospel faith, and where there is gospel faith there is gospel repentance. But neither one, nor both together, involve baptism. Baptism belongs to a different category. It is an outward act, performed by one man on another. It is a matter of law, a legal appointment, a formal thing.

The faith of the gospel puts a man in his normal *moral* relations with God, while baptism puts him in proper *legal* relations with him. This faith secures the actual, personal forgiveness of God, while baptism secures the legal, formal forgiveness.

The New Testament opens to us likewise a parental and a filial aspect of our holy religion. God is represented to us as a tender, loving, sympathizing, forbearing and forgiving Father. We are represented as erring, wandering, willful children, whom he seeks to win back to filial affection. Our Father loves us in spite of our sins, and when his "goodness leads us to repentance" our Father forgives us. Whether it be our earthly or our heavenly father, this is true.

I have said these things at the expense of some repetition.

Alexander Campbell wrote very extensively. In his day a condition of things obtained in religious society that he felt needed rebuke and reformation. His excoriations of existing evils have confused some people and disabled them to distinguish between his condemnation of the abuse of a thing and the thing itself. Consequently, Mr. Campbell has been quoted *pro* and *con* on almost every religious subject that he discussed. Different schools of religious thought have sprung up in our ranks from time to time, all confidently quoting Mr. Campbell as advocating their views. He has been quoted against missionary societies because he criticised the methods of the societies of his day. He has been quoted as against a supported ministry of the church because he criticised men that were seeking the fleece rather than the flock. He has been quoted as a "Word-alone" man because he sought to honor the Word of God by putting it in its proper place in the administration of religion. He has been quoted as a legalist because he condemned the neglect of the positive institutions of the church, and sought to restore the ordinances of religion to their scriptural position in the kingdom of heaven. Nor can it be denied that he uttered things all along these lines which, taken apart from the general body of his writings and considered without reference to the circumstances that called forth his utterances, will bear the interpretations placed on them. But Mr. Campbell was no anti-missionary man, nor anti-society man; nor was he opposed to a pure ministry properly appreciated and properly supported by the church. He was no "Word-alone" man, nor was he a legalist. The breadth and compass of his mind and nature and culture and spiritual insight were too great and too grand for crotchets like these. But more of these matters as we proceed.

REPLY TO BRO. BRINEY.

In answering Bro. Briney's article in CHRISTIAN-EVANGELIST of Sept. 21 I will say:

1. That while I "attempted to muster Mr. Campbell's influence," he attempted to "muster" Alexander Campbell, John Smith, D. W. Pritchett, J. T. Johnson, S. E. Jones, D. R. Lucas, J. S. Sweeney—seven to one!

2. He says that in Mr. Campbell's debate with Rice in 1847 "there is no hint" that he held to the distinction between actual and formal remission, which he advocated in his debate with McCalla in 1823. Let us see about this. On page 439 in speaking of Paul's sins being "washed away" in baptism he says, "Neither Paul's faith nor his repentance had washed away his sins, *in the sense* of the precept of the Messiah." Now I claim that here is the "hint" that Bro. B. denies. In his debate with McCalla Mr. Campbell says, "When Paul was baptized, he must have believed that his sins were washed away *in some sense* that they were not before. For, if his sins had been already, *in every sense* washed away, Ananias' address would have led him into a mistaken view," etc. In his debates on the subject did Bro. B. ever take the precaution to say we receive remission of sins in baptism "*in a sense?*" I venture to say *no*. He swallows the baptismal remission "worm" whole, without batting his eye. And herein lies a difference between Bro. B. and Mr. Campbell, and a difference between Bro. B. and Christ and the apostles as well.

Another "hint" in his debate with Mr. Rice on this subject is found in the fact that Mr. Campbell throughout claimed that he stood side by side, in regard to this matter, with the great leaders and fathers and creeds of Christendom, and that the American churches had, through undue influences, retrograded and degenerated in the direction of the non-essentiality of baptism. Hear him. Page 471 he says:

"Let it be remembered, then, that in addition to the arguments offered from the Scriptures we have all the Greek and Latin fathers, without an exception, the two great founders of Protestantism, the Westminster divines and the Scotch Confession of Faith, down to the present century. The present century is really retrograding in the understanding and veneration of the ordinances, both of the communion and of the right of initiation. America is behind the age, behind Christendom, on this subject."

Now here Mr. Campbell claims to stand with those who hold to this distinction between actual and formal remission, and this is certainly a "hint" that he stands there himself.

But some men can't "take a hint" unless it punches them right between the eyes. So I will now give one of this sort. Page 473 Mr. Campbell says:

"Some twenty years ago, when preparing for a debate with Mr. McCalla, I put myself under special instruction of four evangelists, and one Paul, of distinguished apostolic rank and dignity. I had for some time before that discussion been often impressed with such passages as Acts 2:38; and that providential call to discuss the subject with Mr. McCalla compelled me *to decide the matter to my entire satisfaction*. . . . I came to a *conclusion*,

alleged in that debate, and proved only by the Bible,'' etc.

Here Mr. Campbell reaffirms his position in the McCalla debate.

And then, on page 505, he announces boldly that he has not changed his mind on the subject. He says:

''The gentleman has sought to entangle this subject by making out inconsistencies between my present views and my former writings. . . . One thing I can say, in all conscience, that I feel myself prepared to sustain every prominent view that I ever published on the subject of the Christian religion.''

Other "hints" will be forthcoming when needed.

3. Bro. B. gives several quotations from Mr. Campbell's writings on this subject, as Mr. Rice did, with a view, as Mr. Campbell alleged, to "entangle the subject."

I will examine the two strongest of these as samples. Speaking of the eunuch's baptism he says, "*His sins had been actually forgiven in the act of immersion.*" Well, I say the same thing now—*actually forgiven in the act of immersion*, by which I mean that God actually granted to the eunuch in his baptism, the formal remission of his sins. Mr. Campbell was showing that the Scriptures teach that baptism is for the remission of sins, as he was in his debate with Rice, and didn't choose at that time to make the distinction between what he called "real and formal remission."

Again, Bro. B. quotes Mr. Campbell as saying that Peter "made repentance or reformation and immersion *equally necessary to forgiveness.*" And I say the same thing. Repentance brings a man into satisfactory moral relations with God and secures actual remission, and baptism brings him into satisfactory legal relations and secures formal remission in its full and complete scriptural sense. The other quotations given by Bro. B. from Mr. Campbell are more easily disposed of than these.

4. Bro. B. says, "In the McCalla debate Mr. Campbell was merely in the twilight of the knowledge of the plan of salvation, . . . a rudimentary condition, out of which some brethren seem not to have been led yet."

Bro. B.'s views on remission of sins are very familiar to me. I held to them in the earlier years of my ministry; but with increasing years, and, as I think with increasing wisdom from the study of divine truth, I grew away from that "rudimentary condition" out of which "some brethren seem not to have" vitality enough to grow. I showed in my former article by quotations from Mr. Campbell's writings up to within a few years of his death that he still held to baptism for the *formal* remission of sins. And I show in this article that he declares not to have changed his views.

5. Bro. B. says again, "I do object to establishing a system of philosophy upon one's idea of the fitness of things, and then bending the Scriptures and drawing out fine-spun distinctions to suit such philosophy." So do I. But suppose a man builds an argument jointly on philosophy and Scripture an—argument imbedded in human nature as revealed in the Word of God, an argument interlaced and supported by scriptural proofs sanctioned "by the consensus of Christian scholarship"—what then? This is what I claim to have done; and I claim furthermore that Bro. B. has not even attempted a reply to the argument. And I claim still further that neither he nor any other man will ever answer the argument in my first article on "Actual and Formal Remission of Sins."

6. Bro. B.'s effort to extricate himself from the "entanglement" of his unphilosophical reasoning on cause and effect only draws the cord tighter around him. I stated in my first article that repentance in the sinner is a "moral cause" that produces compassion and forgiveness in the Father's heart. Bro. B. says this robs God of all "choice" in the matter, and puts him under an "inexorable law of necessity." Now had I said without qualification that repentance is a cause that produces the effect of forgiveness I would still be sustained by the best usage and authorities on the subject. Cause and effect have a meaning in physics and other meanings in metaphysics. And the average man knows from the nature of the subject you are discussing in what sense you use the terms, and in which case the "law of necestity" applies. But in this case Bro. B. is without excuse. I was careful to say "*moral* cause." Everybody knows there can be no *moral* element in anything without "choice" and freedom. And this knocks all that he has said of cause and effect into "smithereens." Will some of Bro. B.'s friends please wake him up? "Homer sometimes nods."

7. Bro. B. inquires, "If the remission of sins is an act of the mind of God, how can it be a psychological fact, involving psychological experience in the mind of man." Remission of sins implies and involves repentance as a necessary condition, and repentance is an experience in the mind of man. I have never said that remission of sins is a "psychological experience in the mind of man." The "scrap doctor" practice here is unwarranted and might be appropriately suspended.

8. The declaration of Peter to Cornelius is again referred to by Bro. B. Here it is: "To him give all the prophets witness that through his name whosoever believeth in him shall receive remission of sins." Bro. B. insists that the phrase "through his name" here includes baptism, or it is "superfluous" and "meaningless." Well, suppose it is superfluous and gives no additional meaning to the statement of Peter. There are many superfluities in the Bible and out of it, many in Bro. B.'s writings and in mine. Every person has his own style of saying things. When the Savior says, "Verily, verily I say unto you"—that is superfluous, and adds no meaning to what follows. But the critical scholarship of the world repudiates Bro. B.'s "chimerical" notion that this phrase is either "superfluous" or a vest pocket in Peter's speech for baptism.

"Through his name whosoever believeth in him shall receive remission of sins"—through Christ, through his atoning love and sacrificial death, through his name, Jesus, Savior, whosoever believeth in him, trusteth in him (which implies repentance as a cognate moral experience, but does not thus imply baptism), shall receive from the Father forgiveness of sins.

Bro. B. says, "Acts 10:43 simply teaches that remission of sins depends wholly upon the gospel, and not upon any part of the law of Moses." But Peter was here preaching to the *Gentiles* and there was no point in his talking to them about the "law of Moses." Talk about "bending the Scriptures" to support your theories!

A similar declaration to the above of Peter is made by Paul in Acts 13:38: "Through this *man* is preached unto you the forgiveness of sins, and by him all that believe are justified from all things from which ye could not be justified by the law of Moses." Here we have the phrase "*through this man*" instead of "through his name" as Peter puts it. Is that a "meaningless appendage," too, or is it "superfluous?"

Then hear the words of Christ: "He that believeth not is condemned already because he hath nor believed *in the name* of the only begotten Son of God"—because he hath not trusted in his *name* as Christ Jesus, the anointed Savior, believed in him, in his official capacity as Redeemer. But the same passage (John 3:18) says, "He that believeth on him is not condemned." If he is not condemned, then he is justified, forgiven. "Whosoever believeth on him shall not be ashamed." Why not ashamed? Because he is forgiven. Why forgiven? Because he believeth on the name of Jesus. Thus the subject is presented to us both from a negative and positive view, and both views teach that God grants actual remission on the ground of faith in his Son.

The principle of "inductive reasoning" is wise and right, if wisely and rightly applied; otherwise it is otherwise. You must apply it to the same category of things. If you apply it to belief or faith and then group all the passages together in which the subject is mentioned you will become confused.

"Many *believed* on him, yet they would not confess him for fear of the Pharisees, for they loved the praise of men more than the praise of God." This is not the same kind of faith of which Paul speaks when he says, "I *know whom I have believed.*" So we must distinguish between actual and formal remission. Then make our induction of passages relating to actual and another induction of those referring to formal remission, and we will find the former to require the internal, moral conditions of faith and repentance; and, when only one of these moral conditions are given as necessary to the moral result of actual remission, the other is "implied." When we make our induction of the passages referring to formal remission, we will find the outward, legal act of baptism to appear. Now we can only establish these categories by the use of a "sound philosophy." In conclusion on this point I reaffirm that B. W. Johnson's notes on Acts 10:43 and the highest critical authorities of the world are with me on this subject and against Bro. B.

9. In the next place we have a gun fired at long range from Morro Castle (Acts 2:38): "Repent and be baptized for the remission of sins." Yes, they are both to the "same end," remission of sins. As Peter commanded them to "repent," evidently they had not received actual remission; and as he commanded them to be baptized, they had not received formal remission. Hence he commanded them to repent and be baptized that they might receive both, that they might be forgiven in a full and complete sense. The "rules of grammar and the principles of exegesis" remain intact, and nothing is "broken into smithereens" but Bro. B.'s mechanical ideas of religion.

Bro. B. asks, "If the people addressed received actual remission before baptism, why was the gift of the Holy Spirit deferred till after baptism?"

In reply I will ask, If Cornelius did not receive actual remission before baptism, why was the Holy Spirit given to him before his baptism? My ideas of rpligion are not mechanical. I think God enters into sympathy and fellowship, through the Holy Spirit, with every soul when he is in the proper *moral* condition to receive and enjoy that fellowship without regard to baptism.

10. We dispose of John 3:5 in the same way. "Except a man be born of water and the Spirit he cannot enter into the kingdom of God." This is substantially the same thing as "repent and be baptized for the remission of sins." The man born of water and the Spirit enters normally and fully, actually and formally, "into the kingdom of God," "into Christ," into the church, "into remission of sins." When truly converted he is actually in the kingdom, and the kingdom is actually in him. "The kingdom of God is within you." He is where all the godly people are who have not been immersed. When he is born of water—baptized—he is fully and formally in the kingdom. Bro. B.'s suggestion about an "actual and formal kingdom" is not a bad one. And all this is "sound philosophy."

11. Now listen to Bro. B.'s conclusion:

"If this philosophy is to be accepted we should make a polite bow to the sectarian world, offer a profound apology for our former conduct, take it all back and be good! Then, when another modern philosophy concerning the work of the Holy Spirit is accepted there will not be much left of the Reformation but the dry bones of a lifeless skeleton."

What an idea some men have of the "Reformation"—baptism for the actual remission of sins and the Word alone; no Holy Spirit in the church since the apostolic age! Without these legalistic dogmas, "we have been simply beating the air," and "there will not be much left of the Reformation but the dry bones of a lifeless skeleton!!" With these two items for cardinal principles, and their logical allies, no divine providence and no efficacy in prayer, we would have nothing more than "the dry bones of a lifeless skeleton"—a theological system with religion left out!

Liberty, Mo.

A TRUE DISCIPLESHIP.

J. M. LOWE.

A Christian life rests upon a heart condition, and must be interpreted in terms of motive. This may be termed the subjective side of a spiritual life—the inner side. So far as the outward life reflects the inner motive, so far is religion genuine. If motive is not related to deed as cause to effect, that is, if motive leads one way and action moves in the opposite direction the man is a hypocrite. True life flows outward from within.

As the material universe is the expression of the thought of God, and the world of art, science, literature and mechanics are expressions of the thought of man, so is religion the outflow, the upward striving of the human heart. Religion and Christianity complement and supplement each other; religion looks upward from the earth Christianity looks down from heaven. Religion is the universal prayer of humanity, Christianity is the answer to that prayer. All people are religious, for religion is purely human. Religion consists of aspirations, reflections and meditations concerning the divine. When Christianity fills these longings and supplies food for these meditations, religion becomes Christian.

Religion and Christianity are united in this text: "Then said Jesus to those Jews which had believed him, If ye abide in my word, then are ye truly my disciples" (Jno. 8:31, R. V.). This suggests the fixed relation between Jesus and his disciples. The branch is assured of its life only by abiding in the vine. The word abide is happily used in this connection. It suggests a natural, willing and fruitful relation. It is also noteworthy that the vine is fruitful only through the branches. Jesus cannot save the world without the assistance of his disciples. "Jesus alone can save the world, but Jesus cannot save the world alone." The branch my be physically joined to the vine and not partake of its life. It is cast forth and burned. It is as natural for the dead branch to fall away from the vine as for the living branch to cling to it. Nothing but life can unite vine and branch, disciple and Lord. Say what you please about forms and ceremonies and ordinances, if they express not this life they are nothing. Would that this text were written across the sky in letters of flaming fire: "If any man have not the Spirit of Christ, he is none of his."

As the abiding branch possesses the vine life, so he that abides in Christ is a disciple indeed. This must be so, for there is but one life, and that is the Christ-life. He who is not in Christ does not live; he exists merely. If he does nothing but eat, sleep and keep himself comfortable, he has purely and only an animal existence. Animals do these things, and do them well—better than some men, comparing animal things with animal. This is not meant to compliment sub-human creation nor to insult man, the prince of animals. It is the statement of a simple fact. Man is identified, as to his body, with the animal kingdom. If he lives to satisfy his body only, therefore, what is he but an animal? He may use his mind to gratify his bodily wants; so does the animal. He may dwell in a palace, dine upon luxurious diet, and clothe himself elegantly, yet he has but a magnificent animal existence. He may parade about the world, see all that is to be seen, and revel in every pleasure that flesh is heir to; he is still but a well-fed, well-satisfied animal. Bear in mind that he who has to roam about the world, seek the table of feasting and linger in scenes of meaningless mirth to enjoy himself has never drank at the fountain of life. How fleeting are the pleasures of the body! Eat and drink, and soon you must eat and drink again. Listen to a strain of music, and you long to hear a sweeter. Drink deep of the cup of pleasure, and soon you are thirsty again. "But whoso drinketh of the water that I shall give him shall never thirst, but it shall be in him a well of water springing up in everlasting life." In the Christian's life a fountain of living water is playing. With the Christian, life is a blissful, blessed consciousness which never dies. With the non-Christian, life is a succession of pleasures, between which he is in the desert of discontent.

One stays, the other abides. One exists, the other lives. One remains the same, the other grows into a more wonderful life. One goes from pleasure to pleasure, and dies in satiety and disgust, the other increases from victory to victory, and blooms into immortal beauty. I think it is clear that the Christ-life is the only life, and that life and existence are two vastly different things. Life is internal; existence is external. Life draws its being from within; existence depends upon outward things. One grows, the other decays. One lives, the other dies.

Is it, therefore, not the supreme end of our being to strive after this higher life? Is it not a charming thought, and is not the outlook delightful? Looking out from this view-point life is resplendent with a beauty "fairer than morning and lovelier than daylight." The clouds depart, the mists lift, and there rises upon the vision a prospect almost too good to be true; and yet too glorious to be false. As we travel on into this paradise of promise, we hear the last echoe of the last wail of woe. The graves are left behind, empty now, for they who slept therein have heard his voice and are with us in the way. The sighs and moans and tears and groans of earth are gone with its griefs and sorrows. Doubt and despair, with all their train, are behind us. Before us there is nothing but beauty and wonder and glory and God.

Des Moines, Ia.

Montaigue used to say: "As for me, if my neighbor did something remarkable, I would cite him as willingly as I would one of the Seven Wise Men of Greece. It is only the little geniuses who need great names in order to admire the virtue. If an action is not fine of itself, neither the name of Epaminondas or of Alexander or of Cæsar will make it pass for fine; if a thought is false, the name of Seneca or Plato will not render it just." We miss a great deal of the charm and pleasure of life by not recognizing this. Those who think everything valuable or authoritative was in the past do not understand how God is in the world to-day, and they mistake the shell for the substance.

The rush for an empty pulpit that pays well is a disgrace. In some cases it is worse than men scuffling for a political job. It has been said for a long time that no longer in politics does the place seek the man, and it is getting to be the same thing in the church. A secular paper says: "The pulpit of the First Baptist Church, of Phœnixville, Pa., became vacant about three months ago, and since the last pastor resigned *eighty preachers* from all parts of the United States have made application for the vacant pastorate. The church pays a salary of $1,000 a year, with a house." This is an alarming condition and fearful in its consequences. Until the ministry is characterized by self denial and a large sacrifice there is little hope of advancing the religion of Jesus, which was laid in poverty and sacrifice. Jesus looked for the hard places. We have had but little of this pulpit-seeking among our own brethren, and may God always keep us free from it. We have the best ministry in the world to-day, and may it always be such.—*Christian Tribune.*

Our Budget.

—God is with his people.

—The emotional power of the Jubilee Convention is inexpressible.

—The returning delegates from the Jubilee Convention will be as firebrands scattered throughout the country.

—New impulses, new life and larger outpourings of wealth for Christian uses wil be some of the results of the Jubilee Convention.

—The assistant editor of this paper preached to an intelligent, attentive audience at West End Christian Church, this city, on last Sunday morning.

—Twenty-four Mormon missionaries have established headquarters in this city for a religious campaign in the interest of Mormonism. They will preach, scatter literature and do house-to-house work. They are at their own expense and intend to remain all winter or a year if necessary. The press reports them non-committal on polygamy.

—If criticism upon co-operative efforts to extend Christ's kingdom in the world in press or pulpit were even occasionally accompanied by a suggestion whereby the work might otherwise be accomplished and an exhortation to see that it was otherwise accomplished, there would be much less margin left for suspecting the spirit and purpose of the critic.

—The Chicago Israelite, in commenting upon the railroad already in existence from Joppa to Jerusalem, terminating in or near the valley of Gehenna, and the newly proposed railroad through the Euphrates Valley to the Persian Gulf, running through the reputed site of the Garden of Eden, facetiously says: "So we now have heaven and hell on earth, all accessible by the same locomotive." We are somewhat surprised that a city editor, especially of Chicago, should think a railroad to hell either a new or strange thing.

—The statistical report of G. A. Hoffmann for the year ending Oct. 1, 1899, afford food for reflection. The report presents our present status thus: Value of church property, $18,256,761; given for missions for the year ending Oct. 1, $555,401; educational and benevolences, $126,050; total for all purposee for the year, $5,456,451; present membership, 1,118,398. The total amount of money raised by the national societies for the year 1898 was $431,386.67. Gain this year over last on the whole amount, $124,014.33. The gain in the value of church property is placed at $1,059,264. The total membership in the United States last year was given as 1,078,558, or a gain of 39,840. We do not know whether the above number includes the colored churches; if not, then the gain this year has been 111,838. More light, however, is needed before we shall know that we have had the desired 100,000 souls for Christ this year.

—Probably at no time in the world's history has the kaleidoscope of time thrown up sensational events in more rapid succession than during the past few years. If we begin at the destruction of the Maine in Havana Harbor, we may mention the victory of Dewey in Manila Bay, the battle of San Juan in Cuba, the destruction of Cervera's fleet off Santiago, Cuba, the Aguinaldo insurrection, the peace commission in Paris, the return of Captain Dreyfus to France and his second trial in Rennes, the riots of Paris, the Fashoda incident in Africa, the return of Marchand and Kitchener, the heroes of France and England, to their respective national capitals, and now the Transvaal war with British troops in South Africa. These events have been a continual feast for the sensational papers, and a constant agitation of the public mind. Hardly has one event disappeared until another happened, so that the world to-day is in a state of intellectual unrest. Everybody is wondering what is to happen next.

—President McKinley has shown a particular interest in children in his presidential tours and on frequent occasions he has addressed them. There is something beautiful and significant in the sight of the chief magistrate of a nation talking to children.

—A Roman Catholic bishop lecturing in a Protestant university is an unusual thing, at least in Protestant America; and yet such an event recently occurred in this country. On the occasion of the 30th quarterly convocation of the University of Chicago Bishop Spauiding, of Peoria, Ill., by invitation, delivered the address. This is the first event of this kind in the history of the Chicago University and will have the influence to at least add to President Harper's reputation for catholicity and liberality in the religious affairs of the university. Bishop Spauldlng's topic was "The University and the Teacher," and it is said to have been an eloquent address, and yet such an address from a man who is part and parcel of a system that opposes popular education delivered from the platform of a Protestant university is something of an anomaly, from which neither President Harper nor Bishop Spaulding will hardly escape criticism from their respective theological guardians.

—Dr. De Costa, a prominent clergyman of the Protestant Episcopal Church, under the diocese of Bishop Potter, of New York, seems to have become offended at the acceptance of Dr. Briggs into the fellowship of the church and has resigned and Bishop Potter has met the resignation with a prompt acceptance. There is a hint in the public reports to the effect that Dr. De Costa contemplates a home in the Roman Catholic faith, and that he is already under the instruction of Jesuit fathers. If so it is more probable that the cause of his resignation lies in this latter statement, that he is more of a Roman Catholic than a Protestant in his religious convictions.

—The Sunday question occupied the attention of the Protestant Episcopal Congress in St. Paul last week on its second day's sessions, in which the opinion was expressed that "so-called Sunday legislation should not be enacted or enforced on religious grounds any more than legislation concerning theft or murder. We give up our strength when we strive to make men religious by force." This seems ta be the attitude that all religious bodies must take on this question. Sunday legislation must rest upon moral rather than religious grounds—especially sectarian grounds. But that is no reason why we should not have both a legal and a truly religious Sunday in America. The morals of the country and the spirituality of the churches demand it.

—Mrs. M. H. Younkin, of this city, departed this life on last Friday. This news will bring sadness to many hearts, not of this city only, but in many states. Sister Younkin was known by almost the entire brotherhood because of her long and faithful work in behalf of the Christian Orphans' Home in this city. She was with the small company of women of this city upon whose hearts God moved in the conception and founding of this Christly home for the orphan. Sister Younkin was a woman who ever sympathized deeply with the unfortunate in this world, and spent years of anxious toil in her effort to bring relief to as many as possible. For several years she traveled as the representative of the Orphans' Home, pressing its claims upon the hearts of individuals, of families, of churches and of our conventions. But her health failed under the heavy burden she was carrying, and for years she has been a patient, hopeful sufferer. But rest, sweet rest, has come at last, and on few graves will sweeter tributes of memory dwell than upon that of our beloved Sister Younkin. To Dr. Younkin and the bereaved family and friends we extend our deepest sympathy. A suitable tribute to her memory will appear later.

—The contents of Christian Quarterly, new series, No. 12, out this month, are "A New Vocation," Dr. H. L. Willett; "Education and Missions," W. P. Aylsworth; "Ethical Significance of the New Commandment," W. T. Moore; "Theory or Evidence—Which?" F. M. Bruner; "Ministerial Associations of the Disciples of Christ," F. M. Green; "The Strength and Weakness of Protestantism," J. M. Lowe; William Kimbrough Pendleton," W. T. Moore; "Introductory—The Proverbs of Solomon," W. T. Moore; "Childhood and Manhood: or, The Law of Physical and Spiritual Development," W. T. Moore. Also Exegetical, Literary Reviews and Table Talks. This is a good number of the Quarterly. The articles embrace a wide range of stimulating thought.

—Business and Christianity for July-August is devoted largely to the testimonials of the good accomplished through Church Extension. With sufficient funds the same relief could be extended to every houseless church in the United States.

—The Ann Arbor Bible Chair offers to nonresidents a course of twelve studies in the life of Christ, based on the four gospels and Farrar's Life of Christ. The course may begin on the first of any month and costs but one dollar, including a copy of Farrar's Life of Christ, which alone would be an ornament to any library. For full particulars address H. D. Williams, secretary extension department.

—The funeral of Sister Younkin, of this city, was from the Central Christian Church, Sunday, at 2:30 P. M. The services were conducted by the pastor, Baxter Waters, F. O. Fannon and Dr. Dungan. The beautiful tribute to her memory was delivered by Dr. Dungan. The music was rendered by the choir of the Central Church. A special song was sung by the children of the Orphans' Home. There was a large attendance of friends, all of whom greatly esteemed Sister Younkin for her work's sake.

—J. L. Morin, Montreal, Canada, announces that he is having published a book which Dr. Chiniquy had in mind prior to his death and for which he had collected much material. The book is to be called "Forty Years in the Church of Christ." It will be a history of Dr. Chiniquy's remarkable life, bear the impress of its authority, and the thrilling events of his life. Mr. Morin is a son-in-law of Dr. Chiniquy and in a position to complete the book in a way that will be most gratifying to the hosts who have seen and heard the Doctor in his lectures.

—A wave of suicide and murder seems to have swept over the country last week. Who says that crime is not contagious? If not, there is something terribly wrong in the social and industrial domain. Perhaps both statements are true. There is certainly need for more preaching on the need of regeneration.

—We are glad to report that our police commissioners are making a successful crusade against the winerooms, poolrooms and other places of dangerous and immoral influence in this city. A morally clean city is not an impossibility, and yet it is not one of probably near future events; at least not so hopefully near as the Christian element could wish.

—Bishop Potter, of New York, who is on his way to Honolulu and probably to the Philippine Islands, went by way of St. Paul, Minn., where he attended the 19th Congress of the Protestant Episcopal Church. A unique feature of this congress was a public discussion of the question, "Does National Expansion Involve Imperialism?" in which Dr. Potter led on the affirmative side of the question. He was followed on the negative side by Dr. Clark, of Detroit, Mich. This may not be bringing politics into the pulpit, but it is dangerously near the precipice, much more so than the temperance question, which has never yet had such a hearing in so pronounced a body of ecclesiastics.

—A neatly appearing pamphlet entitled "Illinois Yearbook of the Churches of Christ" has appeared containing the minutes of the Illinois Christian Missionary, Y. P. S. C. E. and Bible-school conventions, list of Illinois churches and list of Illinois preachers. The book is prepared by J. Fred Jones, secretary, Stanford, Ill., and will be a great convenience to many persons.

—The following bit of sensible advice in the editorial columns of the Gospel Messenger, Elgin, Ill., will bear frequent repetition in this age of the world and state of grace:

A minister in Buckingham County, Va., is said to be driving some people mad by his preaching. He is setting forth a new doctrine cencerning sanctification, and has gone so far as to say that a son was taken away from his fond father because the parent had not embraced the new sanctification doctrine. The father is in jail a raving maniac. Why does not this minister preach the Word? Why does he not point the sinners to Jesus, who came to save them, and can and will cleanse them from all their sins? There is nothing in the gospel to drive people mad, but there is something in the blessed promises of God to fill their hearts with joy. There are too many preachers going around preaching misleading doctrine. They not only "lead captive silly women laden with sin," but they are making some men silly, and lead them captive too. This evil work must be counteracted by a more vigorous preaching of the gospel. We certainly ought to pray the Lord to send us more men who will preach the whole gospel.

—Let us hope that the present convention indicates the high-growth mark rather than the high-water mark of our prosperity. There should be no receding as in the case of a river from its high-water mark, but permanency as in the strength and greatness of the oak from year to year.

—On account of certain criticisms which seem to have come to the editorial ears of the Standard (Baptist) on some of its editorial and contributed articles, it in reply gives utterance to the following declaration which may be of interest to others than editors.

When a man who sets himself up as a judge of other men's orthodoxy and prides himself on stern, uncompromising condemnation of all doubtful doctrines allows himself to be abusive and sarcastic, he unconsciously displays the imperfections of his own creed. A devotion to the Bible which shows itself in attacks upon the motives and intellectual ability and moral character of those who hold differing views is a hollow mockery.

—The Interior, Oct. 5, concludes an interesting editorial on needed reforms in evangelistic methods with the following sensible advice to evangelists and churches:

Evangelism seems likely to break down by its own weight unless some reforms are promptly inaugurated by those interested. The movement needs to be stripped of its spectacular features. There might well be less thought of the Grand Stand and more of the Great White Throne. The conditions demanded before entering upon such a work ought to be much more simple than they are, involving less of machinery and more of devotion. The services of an acceptable evangelist ought to be within the reach of any average church, and not possible only by the formation of a revival syndicate. Such a movement should be marked by simplicity and self-denial throughout, and until the revival is freed from some of its present meretricious accessories its visitations are likely to be far apart and its converts scattered almost before they are numbered.

—The Herald, Columbia, Mo., published the following interesting information in relation to the religious status of the students of the University of Missouri:

Of the first 700 students enrollad church preferences were indicated by 615. The church preferences indicate church membership in most instances. Tho different churches were thus represented: Christian, 157; Methodist, 124; Presbyterian, 114; Baptist, 92; Episcopal, 30; Congregational, 13; Catholic, 12; Lutheran, 9; Jewish, 6; Church of Christ, 3; United Brethren, German Protestant, Christian Scientists, Disciples, Unitarian, Universalist, Evangelical, I. A. H. Circle, 1 each. No church preference, 85. The Herald also prints a census of the church attendance in Columbia. These are seven white churches in the city. At these on Sunday morning were present 1,190 persons. Of these 493 were men and boys and 697 women and girls. Of the university students and college girls 360 attended church Sunday morning.

—The following letter is a sample of the appreciation we are receiving on CHRISTIAN-EVANGELIST editorials from many sources:

DEAR EDITORS:—I wish to say that the more I read the CHRISTIAN-EVANGELIST the more I am interested in it. Of all the good things I have seen in its columns lately one of the best is your editorial in the issue of Oct. 5 entitled, "By the Same Rule." It strikes a keynote in Christian living that should be sounded by our whole brotherhood. Let us have more such as that. It will do much for Christian living and world-wide missions.

Fraternally yours,
HORACE SIBERELL.

Pickering, Mo.

—Christian Worker, which contains a full report of the convention recently held in Lock Haven, Pa., which it claims was the best in their history, in speaking of the experiment of the pro rata division of all missionary funds in that district, says:

The result of the past year's trial of the pro rata division of all missionary offerings was so satisfactory that it was decided to continue it for another year. There is no injustice in this plan to any interest, but it is a decided gain to the work in the district and home field. Furthermore, it is a plan that is being adopted in other states and districts, and it is honorable and just to all alike. The immediate home field needs and is entitled to one-half of the missionary offerings of our churches. We recognize the needs of the American field as of equal importance with any other field, and recommend the appropriation in equal shares of 20 per cent. to each of the general societies having charge of the work in home and foreign fields, and we also recognize the importance of the Church Extension interest by giving 10 per cent. of the whole amount of the offerings of churches to that work.

—One of the things that aroused the suspicion of the people of Chicago concerning John Alexander Dowie was his peculiar financial methods. No public account seems to have ever been rendered as to funds publicly gathered for the institution. And now comes similar complaints against Rev. Dr. Simpson, the controlling factor of the Christian Alliance. On this subject Christian Work says:

By the published statements made by the Alliance, they have actually used $640,000 in mission work. Where? To whom have the payments been made? What other sums have been raised? And how have they been expended? But how have those handling these enormous funds expended them? is the question that should be answered, and answered by thorough investigation. . . . We do deprecate and condemn the utter lack of financial accountability and the secrecy observed in the expending of the enormous sums of money contributed to the Alliance. Nor will it do to invite A or B to make an investigation, although a formal investigation should be made by competent men of financial standing, representing the leading denominations. Until this is done the Alliance will have itself to blame that its financial methods are the subject of wide distrust.

—We frequently receive literature at this office bearing upon the life and character of Mr. Roberts, congressman-elect from Utah, and find that the evidence of his polygamous life is of the most abundant and convincing character. In a recent letter from Rev. Wm. R. Campbell, secretary of the Ministerial Alliance, of Salt Lake City, it is stated Mr. Roberts married all of his wives long after the law against polygamy had gone into effect, and in willful defiance of the same, and that he still defiantly recognizes his plural wives. Mr. Campbell says:

There will be abundant evidence presented to Congress to prove that Mr. Roberts has persistently defied those laws ever since he was imprisoned for this offense in 1889, and that his case has become very much aggravated since his imprisonment, because he has since that time taken an additional "wife," and because of his continued, willful violation of the solemn pledges which were made by him and the other Mormon leaders in order that they might regain what they had lost by their past defiance of the laws of the land.

Active measures should be taken in every community to prevent the seating of this man in the next assembly of our Congress. Here is the situation as told by Mr. Campbell:

If Mr. Roberts is not expelled it will not be the fault of Congress, for Congress stands ready to do the bidding of the American people, if they will only make known their wishes so that Congress may understand what they want done in this grave crisis. If Mr. Roberts is permitted to remain in Congress it will be because the moral sense of the American people has become so dull during the past few years that they no longer resent the insult offered them by the proposition to "force polygamy down the throats of the American Congress," the very body which once in response to the moral sentiment of the nation so nobly stood for the monogamous home, which is the nursery of liberty and the corner stone of our republican institutions. If Mr. Roberts is permitted to remain in Congress, and we fail to get a constitutional amendment prohibiting the practice of polygamy, this anti-American institution will fasten itself upon this intermountain region, whence it will ultimately spread throughout the country, until some day the American people will have to rise in their might and crush it in order to prevent this nation from crumbling into dust. In the meantime, thousands of hearts will be broken and multitudes of souls will be sacrifieed to the demon of deified lust, while the very name of this fair land will come very near becoming a reproach in the eyes of the civilized world. The developments in the Dreyfus case have demonstrated that no nation in this day can afford to run counter to the moral conscience of Christendom.

PERSONAL MENTION.

H. T. Buff has accepted work with the church at Ontario, Cal. He was at Downey in that state.

J. E. Davis, of Valparaiso, will soon begin a meeting at Etna Green, Ind. Seventeen additions in his late meeting at Maxinkuckee.

Mrs. B. W. Johnson and A. M. Haggard passed through this city on Saturday by way of the Big Four R. R. to the Jubilee Convention.

The Bethany Christian Church, Evansville, Ind., W. A. Bellamy pastor, has issued a neatly printed church directory. It is not burdened and blinded with advertisements.

The Christian Messenger, Toronto, Oct. 2, contains in full Mrs. L. A. Hopkins' fine letter on "Missionary Heroism" published recently in the columns of the CHRISTIAN-EVANGELIST.

A sermon recently preached by C. P. Williamson, Atlanta, Georgia, on "Why I Am a Christian" is to be reproduced in the Southern Evangelist in the near future.

The Worker, Pittsburg, Pa., which by the way has conformed to regulation rules in form and is now a newsy church paper of sixteen pages, gives abundant evidence of the prosperity of the churches of its home city and vicinity.

R. B. Neal, of Grayson, Ky., has issued the fifth tract of his anti-Mormon series. It is entitled "The Stick of Ephraim vs. The Bible of the Western Continent; or, The Manuscript Found—Part 2.

A. L. Platt, of Brazil, Ind., has published three tracts, entitled respectively, "Not Yet," "The Preacher's Commission" and "The Power of the Gospel." They are in the evangelistic spirit and line of thought.

The church at Waxahachie, Tex., presented their pastor, E. H. Kellar, with a round trip ticket to the Jubilee Convention, as a mark of their esteem for his services in behalf of the church.

Singing Evangelist A. O. Hunsaker is now with the 30th and Prospect Ave. Church, Kansas City, Mo., preparing music and paving the way for the Coombs meeting which begins Sunday, Oct. 22.

Louis O. Lehman, of Eureka College, won first in the annual inter-collegiate oratorical contest of Illinois, held at Jacksonville, Oct. 6. This is the second year in succession that Eureka has won first.

R. M. Dungan, of Plattsmouth, Neb., son of Dr. D. R. Dungan, of this city, called to visit his father last week on his way to Cincinnati. He joined the CHRISTIAN-EVANGELIST Special crowd at Union Station this city, on Thursday morning, but his father, Dr. Dungan, did not leave for Cincinnati until Sunday night.

Among the delegates to the Jubilee Convention who called at this office on Wednesday of last week were J. W. Watkins, of Buffalo, Mo.; G. A. Hoffmann, Kansas City, Mo.; F. A. Mayhall, Vandalia, Mo.; N. M. Ragland of Fayetteville, Ark., and A. J. Marshall, of this city.

Peter Ainslee, editor Christian Tribune, Baltimore, Md., was present at the recent convention in Lock Haven, Pa. Also Brother Cowden, of Tacoma, Wash., Brother Hayden, of Cleveland, O., and other prominent brethren.

The vigorous address by J. H. Smart, of Centralia, Ill., delivered before the Illinois Christian Missionary Convention at Eureka, July 25th, on "The Support of Illinois Missions," has been published in tract form, eight pages, pamphlet size, for convenient distribution.

On last Friday S. R. Woods, of Versailles, Mo., paid his respects to this office. He will leave Versailles this week for his home in Bowling Green, Florida. He desired to attend the Jubilee Convention this week in Cincinnati, but has been unwell for a couple of weeks and did not feel able for the trip.

H. H. Peters, pastor at Rautoul, Ill., recently delivered a lecture in the interest of the high school of Thomasboro, Ill., on "Begin Right." On the 7th of October he delivered a lecture on "Fraternalism and Christianity," at Mahomet, Ill., and in the evening of the same day he spoke at Beulah, Ill., on "Making Wrong Right."

J. N. Jessup, pastor of the First Christian Church, Little Rock, Ark., reports money raised in that church from Oct. 1st, 1898, to Oct. 1st, 1899, by all departments of church work, for all purposes, as fo lows: Church treasurer, $1,780.90; Sunday-schools, $342.84; Endeavor Societies, $231.18; C. W. B. M., $173 14; special collections, $294.40; grand total, $2,822. Total for missions, $655.50.

A public discussion will begin at 10 A. M., Tuesday, Nov. 7, in Alma, Ill., between Clark Braden, President of Southern Illinois Christian College, and I. N. White, one of the Twelve Apostles of the Reorganized Church of Jesus Christ of Latter-day Saints—the Josephite wing of Mormonism. Issues: "Was Joseph Smith a Prophet of God?" "Are the Churches of Christ Scriptural Churches?"

Homer T. Wilson's lecture on "America's Uncrowned Queen," at the Second Christian Church, this city, on last Wednesday evening is pronounced one of the most entertaining and eloquent lectures heard in this city. It was a grand plea for or in behalf of the noble women of America. The lecture was a model of pathos, wit, eloquence and information. There is no question about Bro. Wilson's ability to entertain any audience in America on this theme, and there can be no mistake on the part of any community securing this lecture.

From the Christian Worker we learn that J. S. Myers, pastor of the First Christian Church, Philadelphia, Pa., after returning home from the Lock Haven convention, met with a serious and painful accident—the fracture of a bone in his right arm and tearing loose of the ligaments. Bro. Myers has our sympathy in this accident, which aside from the pain and disability to work, for a season, may keep him from the Jubilee Convention, to which he was an elected messenger by the Lock Haven convention. He was also elected president of the Eastern Pennsylvania Co-operation in said convention.

H. Jas. Crockett, Mankato, Minn., writes that he will be compelled to seek a milder climate before the rigid weather sets in; consequently, the First Church of Christ of that city will be in need of a pastor soon. They wish to hold a series of meetings, beginning the third week in November, and would like the assistance of a preacher who would remain in the work as the permanent pastor. Mankato is a beautiful city of 12,000 people. Our brethren here number about 150. They are noble and consecrated and well-equipped with a beautiful building centrally located. The city has a state normal school and a popular business college. There is no better opening in the state than is offered in that field. The congregation would like a man who is willing to labor for $600 the first year. He may be sure of an increase the second. A single man is preferred. Those wishing to apply can write to H. Jas. Crockett, the present pastor.

CHANGES.

J. W. Coggins, Benton City to Mexico, Mo.
H. T. Buff, Downey to Ontario, Cal.
David Nation, Seiling to Medicine Lodge, Kan.
James Small, Columbus to Bedford, Ind.
K. W. White, Columbia to Glasgow, Mo.
Garry L. Cook, Hartford, Mich., to St. Louis, Mo.
Wm. E. Phillips, Dorchester, Mass., to Battle Creek, Mich.
E. A. Hastings, Brandon to Oskaloosa, Ia.

"A Good Name At Home

Is a Tower of Strength Abroad." This truth has been perfectly verified by the history of Hood's Sarsaparilla, which effected its first cures in Lowell, Mass., where it is made and where it still has a larger sale than all other blood purifiers. Its fame and cures and sales have spread abroad all over the world, and it is universally recognized as the best blood medicine money can buy.

Hood's Sarsaparilla
Never Disappoints

Hood's Pills cure liver ills; the non-irritating and only cathartic to take with Hood's Sarsaparilla.

C. W. B. M. Convention of Missouri.

The twentieth annaul convention of the C. W. B. M. of Missouri met in Jefferson City the 4th of October in connection with our state convention. There was present quite a representative gathering of our sisters from the different parts of the state, who enjoyed together a pleasant and profitable season. Our state president, Mrs. Alice Williams, who has been ill for several months, was given strength to be with us and to preside at the opening and closing sessions of our convention, but was not able to be out at our evening session.

We were tendered a most cordial and hearty welcome by Sister J. P. Pinkerton, and Miss Ella Lowe, of Kansas City, responded in our behalf. Our president had not been able to prepare an address, nor had she the strength to deliver one, but we enjoyed the few words she was able to speak to us. We all missed more than we can tell the faces of Sisters Johnson and Hedges, our faithful corresponding secretary and treasurer. It scarcely seemed like our Missouri convention without these two sisters, who have been serving us these past years. They were both kept away on accout of ill health, and while they both sent messages, we missed their presence and their words.

Sister Clay, who has so ably taken the work of the corresponding secretary for the past six months, presented her report which shows that we have not gained any in our contributions over last year. Sister Clay was new to our convention, but not new to the C. W. B. M. work. We all regret that she is not to remain a resident of our state that we might further profit by her labors, but she leaves us to go with her husband to another field; she will be a gain to Kentucky while a loss to us. Sister Jones presented the treasurer's report in the absence of Sister Johnson.

Miss Mollie Hughes, who is our faithful superintendent of the juniors and mission bands, gave us her report, and for the benefit of those auxiliaries who were not represented at the convention I will say that she feels that they are not giving the care and attention to the juniors that mothers should to their children. While they are *supposed* to be under the care and direction of the auxiliaries and *we* (the auxiliaries) count their money as ours, we neglect to give them the oversight and assistance that we should. Sisters, let us neglect them no longer. Mrs. Harrison followed this report with a paper on Junior Work.

Wednesday evening Miss Mattie Burgess gave us a report of her work in India. Mrs. Louise Kelley discoursed to us on *The White Woman's Burden*, and Bro. Errett read a paper on The Lack of Interest in Missions and Why. This paper was prepared by Sister Errett, but as she could not be present she sent it by her husband and he presented it for her.

Thursday morning we listened to the report of our state organizer, Mrs. Gilliam, talks from Mrs. M. M. Goode and Mrs. Emma Longan on the topics, The Auxiliary as the Pastor's Helper and the Pastor as a Helper to the Auxiliary. Mrs. Bantz then conducted a Model Auxiliary, showing us how to conduct our meetings, a thing in which I think many of us are quite deficient. This model auxiliary showed us that thorough preparation had been made for the meeting and that every one was ready to respond when called upon, with the part that had been assigned to her. The committees also presented their reports at the close of this session. The nominating committee found their work all the more difficult because, through illness, our president, corresponding secretary and treasurer were all unable to serve us any longer. This was greatly regretted by us all, and as our sisters are not seeking office, we were quite troubled to know just what to do; but of one thing we felt sure: the work must go on, some one would rise up to take the places of those who had served us so long and so well, and in this we were not disappointed. These sisters whom we selected to serve us during the coming year said they would rather not, but if their sisters thought they *ought* to accept and were willing to trust the work in their hands, they would do their best. The officers are as follows: President, Mrs. J. M. Lowe, Kansas City; vice-president, Mrs. M. M. Goode, St. Joseph; corresponding secretary, Mrs. L. G. Bantz, St. Louis; treasurer, Miss Mattie Burgess, St. Joseph; recording secretary, Mrs. Emma Longan, Kansas City.

After these officers were elected our outgoing president, Mrs. Alice Williams, called them to the platform, presented them to the audience and we joined with her in asking our Father's blessing and guidance on them in their work this coming year. Sisters, let us hold up their hands in this work. It is *our* work and we dare not shirk it, for *we* are responsible according to our ability, and they cannot bring our state to the front in this work without the *hearty* co-operation of each one of us.

Let us begin *at once* to plan for increased contributions and new auxiliary members and keep it up all through the year, and go up to Moberly next year with a large increase of both money and membership over the year just closed.

MRS. J. H. GARRISON.

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Correspondence.

Wheeling Through Europe.—XI.

FROM VENICE THROUGH THE TYROL TO MUNICH.

The group of islands upon which Venice is built lies three miles or more from the mainland. There is a long, low railroad bridge across the intervening sound, but travelers who shun the railroad must take a boat. After a sojourn of a few days in Venice, stepping into a boat seems such a natural and expected thing, just like putting on your hat when you go out-of-doors, that I wonder that any one ever cares to leave the city by bridge and rail. The redeeming feature of that method is that this one has to have a gondola to take him to the station. Still, we preferred the boat. When one has crossed over to the mainland by the little steamer, which starts from the Rialto, and looks back from the marshy shore on the city in the sea, it is a strange sight—a hazy-gray morning with a bluish-gray sky and a pearl-gray sea and, lying close to the horizon, a darker gray silhouette of towers and domes. The long, low sky line suggests Holland, but Venetian sea, sky and architecture could never be mistaken for Dutch, even in a fog. The corner of Italy next to Venice is utterly flat and the road runs inland along a sort of dike, which again suggests Holland.

After thirty miles, the plain suddenly ends where the Venetian Alps rise abruptly like a wall, apparently barring further progress toward the north and we are again reminded forcibly of the fact, highly important in the historical geography of Europe, that one cannot pass from Italy to Germany or the reverse without climbing this Alpine wall. But there are gates in the wall, and we found one of them at Bassano, where a stream comes down into the plain. Following this valley as our clue we enter again into the heart of the Alps. It is a narrow, winding valley which threatens at every turn to lose itself among the mountains, but mile after mile it finds its tortuous way. The cliffs and peaks have a certain picturesqueness of outline which reminds one rather remotely of our Colorado Garden of the Gods. This is, I believe, a general characteristic of the Tyrol which we are approaching, but we are still in Italy. It was nearing evening when we passed the Italian customs house, and a little later crossed the boundary line from Italy into the Empire of Austria-Hungary. So here we left fair Italy—land of sunshine and blackberries, of fair women and lazy men, of beautiful and impertinent children, of long-robed priests and sandaled monks, of importunate guides and shameless beggars, of cheap cab fares and dickering tradesmen, of old walled towns and hilly roads, the home of romance, the very cradle of art, and, in short, the best theatre in Central Europe for the exploits of an ambititious wheelman.

Before leaving Italy I have a word or two to say in grateful recognition of the courtesy of the Italian people. It is not the hearty good-fellowship of the Germans, with their cheerful greeting to every passer-by and their ceremonious etiquette whenever strangers are thrown together in a hotel, at a dinner table or in a railway carriage. It is not the deferential gravity with which the Dutchman salutes every traveler. In general, no Italian ever addresses a stranger, either in city or country, except on business, but in all those situations which call for definite dealings between man and man they can conduct themselves with charming suavity and grace. When a man goes into a post office he lifts his hat, bids the postal clerk good morning, prefers his request, receives and pays for the stamp, lifts his hat again, says "thank you" and departs, and the strange part of it is that the man behind the window responds appropriately to all these greetings. At Florence one day I was crossing the Arno by a bridge which I had never used before. It was a toll bridge but, not knowing that fact, I was passing on when the toll taker called after me in a soft and apologetic tone, "Pardon, Signor." It was no less effective and much more pleasant than a gruff "Hi, there, you!"

A few observations on the "tipping system" may also be in place here, for, though found in all parts of Europe, it is especially prevalent in Italy. Stated simply for the benefit of those who have never had experience of it, the tipping system means that you have to pay directly for every service that is rendered to you, by giving "gratuities." This is the system at its best. At its worst it means that your footsteps are dogged by a group of pertinacious hangers-on who get in your way at every turn, who intrude themselves most annoyingly when you most want to be alone, who do those things which they ought not to have done and leave undone those things which they ought to have done, and then expect payment for their imaginary services. But these are abuses which flow less from the system than from the character of the people, the Italian proletariat being composed chiefly of born beggars. Take the system at its best, say at a good hotel. The American, accustomed to paying an inclusive per diem rate for his hotel accommodations, naturally considers it an imposition when he is expected to "remember" the waiter, chambermaid, porter and boots. He thinks the hotel ought to pay its own servants. But the theory is that the hotel bill includes no charge for service, unless specifically stated, and that the relation between the guests and the servants is a private matter with which the landlord has nothing to do. This has the advantage of making the servants directly responsible to the guests. If the latter is not pleased the former is not paid. From the standpoint of the traveler the tipping system seems to me to have more merits than are usually credited to it, but from the standpoint of the servants no arrangement could be worse. It makes their livelihood uncertain and dependent upon the whims and fancies of the guests and, worse yet, it forces the honest toiler into the attitude of a beggar. Honest work, even though it be a servant's work, deserves to be paid in a more honorable and reliable way than by gratuities.

At the boundary between Italy and Austria, the cyclist is forcibly reminded that boundaries are not imaginary lines, but very real. Sometimes they are harder to cross than a line of hills. A barrier across the road proclaims the entrance to the dominions of Francis Joseph, Emperor of Austria-Hungary. Apparently Francis Joseph does not like to have cyclists come to see him. He is afraid they will sell their bicycles in his empire without having paid the import duty on them. So he requires every wheelman on entering the country to deposit a sum equal to about ten dollars in Austrian gold as security that the wheel is not for sale, and this amount is refunded when the machine is taken out of the country. This is something of a nuisance, especially when the wheelman does not happen to have any Austrian gold and has to stop over night to get his Italian money changed, but patriotism forbids us to protest, for foreign cyclists entering our country are subjected to the same inconvenience. So we paid down the money, received another portentous looking document and had leaden seals placed on our wheels. After taking our gold and giving us lead therefor the official applied for a gratuity ("trinkgeld"). He didn't get it.

The ride through the Austrian Tyrol exhibited but few "points of interest" (in the technical tourist sense) and not a great variety of scenery; but the long, deep valleys, which we followed for more than a hundred miles from the Austrian frontier through the old city of Trent, famous for its Catholic Council of four centuries ago, through Brenner Pass, were a constant delight and every hamlet and village was a point of interest. The mountains are genuine Alps, the valleys are nearly level and the roads are good. Altogether the Tyrol is decidedly alluring to the cyclist, and our only regret was that for the present we must treat it merely as a link between Italy and Germany rather than as a touring ground for its own sake.

The Brenner Pass is the lowest road over the principal chain of the Alps and it seemed easy after riding the St. Gotthard, the Furka and the Tete Noir. Still, it is high enough to give an almost unbroken coast for twenty-five miles from the top of it down to Innsbruck, the most important town in Northern Tyrol. Like Innterlaken and Lucerne, Innsbruck is infested with a multitude of tourists gotten up in Alpine costumes and trying their best to look like hardy mountaineers. This sort especially affect the Tyrolean hat, a diminutive affair of green felt about the size and shape of a well-rounded dish of ice cream, with a narrow brim corresponding to the projecting edge of the saucer and a little bunch of feathers in the band. Brawny Englishmen and corpulent Germans and, I fear, some Americans, go about the streets of Innsbruck with this coquettish headgear, and seem to imagine that they look like genuine chamois hunters. The town is really a great center for mountaineering excursions, lying as it does in a beautiful valley surrounded by snow-covered peaks.

One more chain of Alps still lay between us and the comparatively level country of Northern Europe. Several highly picturesque passes cross the mountainous frontier from the Austrian Tyrol to Bavaria, and of these we chose the most direct, which did not happen to be the easiest. The climb out of the valley of the river Inn was perhaps the stiffest hill we found in all Europe. It was only three or four miles long, but the grade was something appalling. A sign warned cyclists under penalty of the law not to ride in either direction, but the sign did not stop us. It was the hill. From the summit of this range there was a rapturous and illegal coast down the other side of this prohibited hill. Night was coming on and there was just time enough, by riding where the law said to walk, to get to the boundary, collect our deposit from the customs office and reach Mittenwald, the nearest town on the Bavarian side. So we rode.

We had been taken for Germans so often in Italy and elsewhere by those densely ignorant of German, that it seemed like getting back home to be once more in Germany. And besides, there is cordiality and warmth about these people which makes the returning traveler glad to be among them again. Again we are hailed with the familiar "All' Heil," and more than once greeted with the pious "Gruss' Gott." That night at Mittenwald the inn at which we first applied was full (having perhaps two other guests) and we lodged at the house of a hospitable dyer, whose sign proclaimed him to the world as a "Farbenmeister," and who asked, as many apparently intelligent people have done, whether we came all the way from America on our bicycles. It rained that night and next morning the clouds hung below the mountain tops and filled the valley. But at ten o'clock we started through the mist and mud for Munich, sixty-five miles away. A "blowout" of one of my tires made some delay, and a five-course dinner served on a hotel veranda overlooking the beautiful little mountain lake, Walchsee, was also the occasion of a slight pause, but at half past five in the afternoon we pulled into Munich, famous the world over for its pictures and its beer.

W. E. GARRISON.

THE EXILED PROPHET, or John on the Island of Patmos, has an introductory chapter on Daniel, by D. R. Dungan, that will be of especial interest to Bible students now while our Lessons are in the Old Testament. $1.00 per copy. Christian Publishing

English Topics.

THE GREAT YACHT CRAZE.

I have come to the conclusion that both the British and American peoples are alike subject to periodical manias. When I was leaving England for this American tour I perceived that my country was plunging into a craze over the prospective performances of the Columbia and the Shamrock. By the time I landed at New York the fever was at its height there. Two continents are now in a condition of almost suspended animation concerning all other topics but this supreme competition between two pretty little ocean butterflies. Some of my congregation in London, with playful irony, made believe that I was choosing to come to New York just at this juncture because I wanted to see Dewey and the yacht race? Had I been a sporting sort of human being I could not have struck a more favorable opportunity for indulging in a survey of New York in gala dress and in a mood of excitability. It is almost impossible to look in any direction in New York or Brooklyn without seeing Dewey great or Dewey small; Dewey somewhere up near the sky or Dewey filling some window; Dewey smiling or Dewey scowling; Dewey on the breasts of his countrymen, and Dewey in clouds of stars or lashed with red and white stripes. The only objects that vary the prospect of Dewey's countless effigies are the almost equally numerous representations of the Columbia and the Shamrock. These two yachts seem to be sailing over every spot on earth and heaven that comes to view. There they are directly I open a New York daily paper, covering the sheet together with the everlasting Dewey. The New York Herald and Journal and World look like literary crazy quilts, with their frenzied headlines in enormous capitals, red, black and blue. To the eyes of an Englishman these papers at this time look as if their editors had been attacked with violent convulsions. But I must frankly say that New York and Brooklyn look gloriously beautiful under decoration, and I shall always be thankful that I happened to arrive when they presented such an aspect of gayety. Having seen many cities in many lands, I am bound to say that these two interest me beyond all. But I perceive that human nature is much the same in the average American and the average Englishman. I am glad that this is so. This delight in honoring a truly great man like Admiral Dewey is creditable to his countrymen. My compatriots similarly treated Lord Kitchener the other day. Real heroes are not plentiful. As for the yacht race, that has also an excellent side. It accentuates the love of Anglo-Saxons for the sea. We Englishmen all want to see America become a great naval power. For this wish we have manifold reasons for our own welfare as well as yours. Into these I may enter another time.

THE DARK SIDE OF THE CRAZE.

I know nothing at all about the owner of the Columbia, but I have something to say about Sir Thomas Lipton. He is an extraordinary man. The son of a penniless laborer, as he is never ashamed to say, he has become a millionaire in England entirely through his genius for business, backed by a combination of qualities in character which ensured success such as only a few men can achieve in one generation. His industry, punctuality, enterprising courage and cosmopolitan comprehensiveness of commercial aim have all helped to make him the emperor of English commerce. He is a bachelor, so that he has had no family distractions or delights to divert his attention from the needed concentration. His character is of high moral and social standard. Such a man must grow wealthy, unless some special decree of Providence is interposed. Providence does very often come in to deny prosperity to men as deserving as Lipton; none can tell why. For a few chosen ones a temporal election seems to apportion the lot of victory. But when we look below the surface we discover some things which surely cannot be approved either by God or man. I happen to live in the same London suburb as Sir Thomas Lipton. A local weekly organ published in that suburb has, in a recent issue, published some simple yet severe strictures on the way in which the vast Lipton stores, ramifying through the country, and even into other countries, are conducted. "Of course," says the editor of the Sentinel, "Lipton's workers have to contribute to the extravagant cost of the Shamrock and the parties of distinguished guests who watch the race from the Erin." Of course they do. How are these unfortunate toilers paid? The Sentinel tells a little about this. The wages of the men employed in the tea department, coopers, porters, mixers, blenders, etc., vary from $5 to $5.50 a week. The wages of the girls average about 7 shillings, or $1.75 a week. In the cocoa and chocolate department the wages of the men vary from $4 to $6 per week. Some weeks since large quantities of fruit ordered by the Lipton firm were seized by the London authorities. This happened on more than one occasion during the recent fruit season. The fruit was all condemned as unfit for use. It was ordered for the purpose of making jam in Sir T. Lipton's factories. At the trial the plea was set up that the fault was with the senders of the article; but at the adjourned trial just settled, during Sir Thomas' absence for the race, it was disclosed that for this immense consignment of strawberries less than half the value of good fruit was the contract price. As these items of intelligence become known in England the reputation of this millionaire will sink down to zero. The British people execrate all sweaters, though they are compelled to remain their victims. I am of opinion that the yacht race will presently be found giving a more powerful impetus to Socialism than anything that has happened during recent years. The jam case has ended in a conviction, with a fine for Sir Thomas Lipton of $250 or two months' imprisonment. Of course, a small fine like that is a contemptible trifle for a mighty firm to pay, and of course, Sir T. Lipton himself would not be actually cognizant of the fruit incident. But his managers were only conducting the affairs of the great company on the traditionary sweating lines. The editor of the Sentinal sarcastically exclaims, "What a pity that Sir Lipton's attention is so much occupied just now with the America Cup and the entertainment of distinguished visitors from Southgate! Because it is just possible that he will not know anything about the jam case. But some of our neighbors who are getting ready to cheer him ought to know that it ended on Saturday in a conviction and a fine with the alternative of imprisonment!"

THE ENGLISH DISCIPLES.

I left England in order to attend the Jubilee Convention, at Cincinnati, immediately after our convention in England. The Conference of the Christian Association of Great Britain was this year held at Gloucester, that beautiful Cathederal City in the West of England, in which F. W. Troy started the work carried on by E. H. Spring. I have written so much and so often about the work in England that on this occasion I only need add that we have during the past year been gaining our greatest encouragements. Only one church failed to show an increase of membership. As a people, known as the English Disciples of Christ, we are slowly but surely growing. Now that I am visiting in America I am impressed with the similarity in certain respects between the conditions of the work in New England and in Old England. It is at once evident to me, even as a fresh and inxperienced observer, that there are reasons for slow growth in this older portion of the United States, analogous to those which affect our new work in Great Britain. I wish that all our American brethren could really apprehend the philosophy of the situation. They cannot all come to see us in England. Even those who can are at a disadvantage through being antecedently impressed with the magnificent facility of the work of the Disciples in the new fallow ground of the Western states. Every time I attend our annual conferences in England I see some fresh proofs of the stability of the work already accomplished. It is a sample for the English people which some day they will earnestly heed. Truth can afford to wait. The outcome of the Gloucester conference was the conclusion all round that our English work was never so promising, and that it never so fully deserved the sympathy of the American churches which founded it, and have not faild to manifest their interest in its development. All established religions in England are tumbling into chaos from which no amount of new creed-mongering will extricate them. The time approaches when many will gladly turn to churches such as these of the Disciples of Christ for light and leading.

W. DURBAN,
Pastor of the Church of Christ,
Hornsey, London, Eng.
891 *Sterling Place, Brooklyn, N. Y.*

A SORRY SIGHT

It is, to see a strong man shaken like a reed by a paroxysm of coughing, which leaves him gasping for breath. People have suffered with bronchial affections for years, with obstinate, stubborn cough, and growing weakness. They have tried doctors and medicines in vain. At last they have been induced to try Dr. Pierce's Golden Medical Discovery, with the general result experienced by all who put this wonderful medicine to the test—help at once, and a speedy cure.



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"I had been troubled with bronchitis and catarrh of the head for eight years; had severe cough, and at times great difficulty in breathing," writes J. W. Howerton, Esq., of Bigfall, Hancock Co., Tenn. "A portion of the time my appetite was poor and part of the time I was unable to do anything. I had been treated by our best country physicians for several years but with little benefit. I had been reading about your medicine for a long time but hadn't much faith in it. Last spring concluded I would try it, and before I had taken one-third of a bottle of Dr. Pierce's Golden Medical Discovery I began to mend. I continued taking it until I had taken several bottles. Took Dr. Pierce's Pleasant Pellets also. Now I feel like a new man, and can do as hard a day's work as any one."

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Care of Lamps.

Many housekeepers think there is nothing to learn about the care of lamps; but if the little details here mentioned are adhered to, there will be a great difference in the light.

First, a lamp must be cleaned and filled every morning; the burners should be cleaned once a week, and the best way is to boil them in water in which Gold Dust Washing Powder has been added. Put a teaspoonful into a quart of water, and boil ten minutes. The flues should be put in a pan of cold water, and heated slowly until they boil, then take off and let them cool gradually—this toughens the glass.

Letter from Walter Scott.

[The followinng letter, written, not by the Scotch novelist, but by the eloquent preacher and co-laborer with Alexander Campbell, to J. O. Carson, of this city, soon after his return home from a visit to Missouri, during which time he had been a guest at Bro. Carson's home, will be read with interest by our readers. Missourians will appreciate its encomium upon the state, and all will admire the unaffected spirit of piety that pervades the letter. It will not be deemed out of place in connection with our Jubilee reminiscences.—EDITOR.]

MAYSLICK, July 15, 1856.

BRO. CARSON—*Dear Sir:* The Lord bless you; the Lord make you a blessing to many people. These few lines go, I trust, to find you and your jewels in good health. As for Sister Scott and myself, the Lord has dealt bountifully with us and restored us to our sweet home in health and perfect safety—thanks be to his holy name for this mercy. Our journey from the time we were constrained to say "adieu"—through Illinois, Indiana and Ohio—was a very pleasant one indeed. We were surprised at the vitalizing nature of the railroad. We passed through villages of all sizes and all ages, from six weeks to twenty years. The neighing of the *iron horse* arouses everything.

My heart, I fear, is in the West—the Great West. Certainly no other country presents to the eye a landscape of more celestial beauty. I felt enraptured when the beautiful scene spread out into absolute sublimity far as the sensible horizon allowed the vision to extend. The country wore the appearance of the highest state of civilization—studded with forests, groves and thickets, and watered by rivers, brooks and springs rising out of the gently sloping lands. Altogether it seemed a world greater and lovelier than I had conceived of before—fitted to be the abode of kings and princes—the dominations of the earth; in fertility equal to any other; in beauty and loveliness excelling all. It is not till one narrowly seeks for farms and family mansions that he discovers that he is in a new country, and that these delightful lands are in a state of nature, waiting in their virgin loveliness for the vast population which their broad and fertile acres are able so amply to sustain. Had I been born on a prairie, I never could have forsaken its own sweet scenes for any other in the republic. And he that has not seen the prairies of Northern Missouri has not yet seen all the world. Till I saw them, although I had taught geography for many years, I had not before dreamt that God had made so great a world. You smile? Very well; smile on, dear brother! Neither had I before conceived of the amplitude and magnificence of those lovely lands over which the God of heaven, according to his promise, is far and wide diffusing the kingdom of his Son, our blessed Redeemer, the Lord Jesus Christ.

I would go this day to the West, could I obtain the consent of one near and dear to me, but although she cannot consent at present, she bids me say she hopes to see you and our dear Sister Carson, with her precious jewels, some time next spring. The Lord bless her and all her sweet children.

Did I leave a note book in your house? If I did, please put it in a piece of paper, a wrapper, and mail it to my address, Mason County, Ky. Now may God our Father, through Jesus Christ, make you perfect.

In Christ Your Brother,
WALTER SCOTT.

A CIRCUIT OF THE GLOBE, by A. McLean, contains the author's observations and impressions during a trip around the world. He visited all mission fields, and gives a detailed account of his visit to mission points. To the pastor who desires to present the subject of Foreign Missions to his congregation this book is an excellent source to gain needed information on missionary work. Superbly illustrated, and contains 348 pages. Price, bound in cloth, $2.00. Christian Publishing Company.

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DORCHESTER, MASS.

New York Letter.

The annual business meeting of the 169th St. congregation, held on Tuesday evening, Oct. 3rd, showed the past year to have been the best in the history of the church. More than $4,700 was raised and used in the Lord's work by this congregation. All lines of the work is prospering perhaps as never before, and the outlook in our field is full of promise; it was never brighter at any previous period. The meeting itself was more largely representative of the church than any previous meeting had been, and was as delightful socially as it was satisfactory from a business point of view. One new feature that helped to make it so was the tea served by the women of the church in connection with the business meeting. This came instead of dinner at home at 7 to 8 o'clock, and all came from business direct to the church, so that the social tea lasted an hour, and pleasantly prepared the way for the various reports and new business that followed. During the year the mission chapel on the Southern Boulevard was built and paid for, all our general missionary causes were generously assisted and the house obligations all met. As this meeting marked the beginning of my eleventh year's service with this church, they very generously and without my previous knowledge of their purpose, increased their pastor's salary $200—the second time they have added this amount within the ten years of our ministry in New York. The matter was kept secret from me each time until the church had arranged it among themselves, when they simply announced their decision. The willingness of this little church to stand by their pastor, morally, substantially and spiritually, even as they have done for ten years, is one of the highest rewards and chiefest joys of a preacher's life. The congregation also took steps at this meeting looking toward the starting of a church building fund. It is our purpose to build a new house of worship as soon as possible, for it is one of our greatest needs.

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Among the recent additions to our 169th St. Church one is especially an interesting case: Eshoo Younan, a native of Oroomih, Persia, 26 years of age and a member of the old Nestorian Church in his native land, declared his faith in Christ and became obedient to him in baptism. This action was the result of several conferences with him on the matter; and now that he has learned somewhat of the simple and beautiful position of the Disciples of Christ, it is his earnest desire to prepare himself for the ministry and return as a missionary to his own people in Persia. Having taken a college course in his own country, he has a fair educational foundation on which to work in the ministry. We hope and pray that a way may be opened for him to attend some one of our Bible colleges to prepare for this blessed work he has upon his heart.

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Something was said in one of our recent letters about the desire to start a mission work in the city of Newark, N. J., which is practically a suburban section of New York and which has a population of more than 225,000 souls. A number of Disciples have been found, and it is believed that twenty-five might be brought into affiliation if the work were undertaken. Several of these have held an informal conference to make a general survey of the situation, and within a few days we are to meet again to further the interests of the Disciples in that city. We have been all but criminal in our neglect of these great centers of population on the Atlantic Seaboard. This little band in Newark is one of the many hopeful nuclei that might easily be formed and cultivated under the supervision of a general evangelist, for which we have been pleading so many years. We should lay broad and deep foundations for the cause of primitive Christianity in this the largest and wealthiest city of New Jersey, and do it now. We still insist on the American Christian Missionary Society helping with a liberal hand in the general evangelization of the Eastern cities.

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Bro. G. T. Picton has begun work in his new field as pastor of the church at Everett, Mass., succeeding our good Bro. R. H. Bolton, who is evangelizing and editing the New England Messenger. Bro. G. A. Reinl reports the work in a prosperous condition at Brockton. The church at Worcester, Mass., is enjoying continued prosperity under the excellent leadership of pastor Roland A. Nichols, 93 having been added to the saved since Jan 1st. E. Jay Teagarden and his host of helpers at Danbury keep the work on the up grade in that great hot town of New Enggland. Bro. B. S. Gowen, a student in Yale University, is anxious to meet for social worship with any Disciple that may be in New Haven. S. M. Hunt, of Springfield, the ever wide-awake secretary of the New England Christian Missionary Society, has worked hard to have a large representation of their forces at the Jubilee Convention.

The gospel tent work at 56th St. and Broadway closed yesterday, the 8th, after holding 100 successful meetings. The superintendent estimated that 100,000 persons had attended in the 16 weeks of the summer season. The whole United States has been represented at these services, as was shown by the addresses on inquirers' cards. The gospel workers have made 1,566 calls in answer to these inquiry cards, and 275 inquiries had been followed up with call after call. Among the noted speakers Myer, Morgan, Moody, Munhall, MacArthur, Chapman, Dixon, Torry, Burrell, Booth, Pierson and others have spoken with splendid results. The spiritual life of many churches has been quickened and even distant cities have sought to undertake similar tent work. Doubtless tent evangelizing will be renewed in New York next summer, and will extend to other communities.

S. T. WILLIS.

1281 *Union Ave.*

Illinois News.

FIFTH DISTRICT NOTES.

We are pleased to note the interest taken in county organization in this district. Bro. J. H. Stark, of Virginia, engineered the forces in Cass County, which resulted in effecting a good organization at Virginia, Sept. 7th.

A call has been issued to the churches of Montgomery County to attend the Macoupin County convention at Carlinville, Nov. 8 and 9, to consider the question of the two counties entering into one co-operation. Most of the churches in Montgomery County are sadly in need of good preaching and plenty of it. They must have help or perish.

J. W. Knight, of Carlinville, and Guy B. Williamson have just closed a good meeting at Waggoner, Montgomery County. It was a meeting of nineteen days, held mainly for the purpose of reviving the brethren, which seems to have fulfilled its purpose. These brethren, who are now in a meeting at Palmyra, will return to Waggoner later, to preach and sing the gospel to the sinners outside of the church.

Although there are several churches in Greene County, there is but one resident preacher, J. S. Smith, of Carrollton. The churches in Greene County are reported as not being in a very flourishing condition. The work there is in great need of county co-operation. Bro. J. S. Smith has been appointed county correspondent for the state and district. It is the duty of these brethren to have the supervision over state and district work in their respective counties and to keep us informed of the condition of the work and the location of preachers.

Brethren, I know, and am glad to know, that our minds are full of the good things of the Jubilee Convention at Cincinnati, but remember that this is the jubilee year of the Illinois Christian Missionary Convention and we must go to our next meeting with large collections and a great harvest of souls for the Master. Do not forget Illinois Day, Nov. 5th. Prepare to raise your apportionment. If you have no preacher, that will be no reason for not raising your apportionment. We are making arrangements for every preacherless church to be visited by some neighboring preacher or the county correspondent in the interest of the state and district collection. Prepare ye the way of his coming. Suffer him to come unto you and forbid him not. PAUL H. CASTLE,
District Secretary.

Virden, Ill.

SANGAMON COUNTY.

The Y. P. S. C. E. Union of Sangamon County held its annual convention here Oct. 7th. Many persons told the writer it was the best convention yet held by the Union. Fifteen societies were represented by over 75 delegates. Other visitors increased the attendance from outside of Buffalo to more than 100. The entertainment afforded by our local society was highly commended.

We overreached our apportionment for church extension, as we have that of every call this year. Every offering this year has been larger than the corresponding one last year, which was the best, all things considered, in the history of the church. Without any large gifts the offerings of those who contribute will exceed $10 on an average per member. I know of no church that more heartily supports our organized work. There will be no work presented at the Jubilee Convention to which the Buffalo church will not be entitled to representation.

Oct. 22d, R. A. Omer will begin a series of revival services here. This will be the second meeting of Bro. Omer with this church and we are looking forward to a grand meeting. We hope to be able to send a splendid report. We hope the brethren from neighboring churches will visit us during the meeting.

R. B. Havener, th e faithful pastor at Mechanicsburg, is holding a meeting at a country schoolhouse near by where a good interest is being manifested. Bro. Havener has received a call from that church to remain another year.
H. H. JENNER.

Buffalo, Ill.

State Mission Notes.

The State Convention has come and gone, and is on record as one of the great conventions of the brotherhood in the state.

1. It was great in attendance. There were fully 600 people there, and at times the audiences ran over a thousand. Then it was a representative body, those in attendance being among the best of our people in the state, and their deliberations and actions resulting must command the respect of all. They are the sentiments and judgment of the best people in the state.

2. It was great in the determination to do the largest possible things for the building up of the church in our beloved state. There was no half-heartedness, no hesitancy; the largest possible thing was the one that must be done. The figures were set for not less than $10,000 for state work this year. Is this too much? It is only about 16 cents per member, and it will be to our shame if we do not bring report that this has been more than done. We must not be content with anything that is *possible*. This *is* possible. Let us do it.

3. It was great in the sermons and addresses. Beginning with the one by D. R. Dungan, Monday night, then came E. B. Redd, H. A. Denton and M. M. Goode, Tuesday. We missed the one F. O. Fannon was to give us Wednesday morning, he being absent, but two of the very strongest came Thursday by W. N. Briney and D. W. Moore. These were the chief speakers, and they were great in their themes and in their thoughts. A letter from there since the convention closed says the strong addresses would do the church at Jefferson City a world of good.

4. It was great in its management. From the time when the gavel of President of the Board T. P. Haley fell on the first night—in the absence of W. H. McClain—till the closing benediction there was that strict attention to business which makes a convention happy and useful. Bro. McClain is a model presiding officer, and has the happy faculty of keeping everybody busy and dispatching a large amount of work in a very short while. There was no hitch, no delay. If there was an emergency he met it promptly and in the very best way. The wisdom of his selection was fully vindicated in his superb management.

The little church at Jefferson City did nobly, only one hundred strong. To entertain a convention of six hundred people was an herculean task, but they did it; did it handsomely and well. Bro. Pinkerton and his assistants deserve unstinted praise for their great efforts to make every one comfortable and happy. There were but few complaints, and these arose on account of the mistakes so natural on such occasions, which were soon rectified and all was well.

The C. W. B. M. part, also, was great from beginning to end. The reports made showed splendid work done. The work of all deserves large praise, but especial mention should be made of that of Mrs. B. F. Clay. Right in the midst of the year every state officer of the society was stricken down with illness, and she was called to the rescue. She was a comparative stranger in the state, but with a devotion that was noteworthy, with a zeal that could only come from a heart full of love for the cause, she wrought so efficiently that the report of the year is in all respects, I believe, better than ever before. This achievement was worthy of a special and most hearty vote of thanks, at least.

One action of the convention calls for special mention, that was the change of time for holding future conventions. The constitution was so amended that we will meet on Monday after the third Sunday in September, 1900, and every other year thereafter. This was well. It has been a hindrance for years that our convention came at the same time as the great St. Louis Fair and the Wild Carnival in Kansas City. This gives us only eleven months in this year. Let us fill them full to the brim with work for our blessed Lord. T. A. ABBOTT.

A Statement Questioned.

EDITOR CHRISTIAN-EVANGELIST:—In looking over the CHRISTIAN-EVANGELIST of July 27, under "Current Events," my attention was called to the paragraph on the death of Robt. G. Ingersoll. Speaking of his death the writer says: "He has gone from the earth, and that, too, in a way that indicates that the kind and loving God whom he blasphemed in his lectures after all, heard and answered the prayer of this professionally prayerless man, and permitted him an unwarned, instantaneous, painless death."

Upon what Scripture can these words be justified? If there is no Scripture to justify them, upon what grounds can they be justified? If God hears and answers such a prayer, if it be a prayer, of such a man, why does he not hear and answer the prayers of his children who pray for such a painless death? Is it possible that our God will grant the wish of a man who has blasphemed him and turn a deaf ear to one who loves him and has long been faithful to him? What could God gain for himself or what would be the gain to Ingersoll or to the world by the answering of such a prayer? If I could believe that my God has done such a thing I would not love him. Such expressions would cause doubt if not infidelity in me. One who would do such a thing could not be my idea of the Father of whom I read in the New Testament. If there be no grounds upon which such statements can be justified, it seems to me it would be better not to make them. Yours fraternally,
W. H. APPLEGATE.

McComb, O., Oct. 9, 1899.

[In answer to the above we reply that our words are justified by both the facts cited and the Scripture which declares God's love for the world. God is answering the prayers of the wicked, rebellious unbelievers every day, but not as to their salvation independent of Christ, and of this we said nothing in the paragraph referred to. To call the prayer and the painless death a coincidence does not remove the writer's trouble. It is not good to be jealous of God's love toward his erring earthly creatures.—EDITOR.]

RHEUMATISM—CATARRH

Are Blood Diseases, and Cured by Botanic Blood Balm (B. B. B.).

BOTTLE SENT FREE TO SUFFERERS — AN OFFER PROVING FAITH.

It is the deep-seated, obstinate cases of Catarrh and Rheumatism that B. B. B. (Botanic Blood Balm) cures. It matters not what other treatments, doctors, sprays, linements, medicated air, blood purifiers, have failed to do, B. B. B. always promptly reaches the real cause and roots out and drains from the bones, joints, mucous membrane, and entire system the specific poison in the blood that causes Rheumatism and Catarrh. B. B. B. is the only remedy strong enough to do this and cure so there can never be a return of the symptoms. Don't give up hope, but try B. B. B.—Botanic Blood Balm, or 3 Bs.—Large bottles $1, six bottles (full treatment) $5. For sale by druggists. B. B. B. is an honest remedy that makes real cures of all Blood Diseases after everything else fails. We have absolute confidence in Botanic Blood Balm; hence, so you may test it, we will send a Trial Bottle Free on request, and prepaid, to CHRISTIAN-EVANGELIST readers. Personal medical advice free. Address BLOOD BALM CO., 137 Mitchell Street, ATLANTA, GA.

SUBSCRIBERS' WANTS.

ANY church wanting a Protracted Meeting may write me. Terms easy. Can furnish good references. J. B. Graves, Jacksonville, Illinois.

MOFFETT'S SERMONS.—In press, will be out Nov. 15th. Advance subscribers up to Nov. 1st, $1.00, prepaid. Regular price, $1.35 prepaid. Address R Moffett, 715 Logan Ave., Cleveland, Ohio.

Elder David P. Henderson.

REMINISCENCES.

The leading purpose of the Reformation inaugurated by the Campbells, B. W. Stone, Walter Scott and others, was the restoration of New Testament Christianity in letter and spirit, in faith and practice.

This must ever be the great plea of the Disciples of Christ. Very much could be here said which must be omitted. This plea, soon after its promulgation, was advocated by many men of distinguished ability.

Among these was David P. Henderson. He was born near Lexington, Ky., in 1810, educated in Cain Run Seminary, Fayette County, Ky., under John Ellis, Pres. Taught school in 1830 in Fayette County, Ky. In 1831 removed to Jacksonville, Ill., was immersed 4th July, 1832, by B. W. Stone, near Georgetown, Ky., and united with the church in Georgetown.

He began to exhort in November, 1832, and soon afterward entered the ministry, which closed with his laborious and eventful life.

January 19, 1837, Bro. Henderson was married to Miss Eliza Smedley, Jacksonville, Ill. Studied law eight years; in clerk's office four years; was probate judge, preaching all the time, never inclined to give up preaching. Took a regular course of medical instruction in Illinois Medical College, 1847-8. About this time he spent the summer with wife and daughter in Missouri, numbers being added to the church through his labors. He founded Christian Female College, Columbia, Mo. He also founded Christian University, Canton, Mo.; raised several hundred thousand dollars' endowment fund. He secured one milion dollars in Southern Pacific, Texas Railroad, and twenty-five thousand dollars in lands in Arkansas. The civil war swept all away.

Providentially he was called to Louisville, Ky., where he labored during twelve years. I think it was in 1855, in company with the valiant evangelist, John T. Sohnson, he began a meeting in the city of Louisville, Ky., proposing to remain only a short time. But it was otherwise ordered. John T. Johnson leaving, Bro. Henderson continued the meeting, from the fact that hundreds came to hear and many hearing, believed and were baptized. Daily and nightly the meeting increased in numbers, in interest, in power for good. Over three hundred became obedient to the faith; among these some of the most intelligent people of the city.

There had never been a meeting in our ranks of such proportions, characteristics or splendid results.

The city was so deeply stirred that not only the members of the various churches crowded to hear, but the ministers themselves could not keep away. Some of these grave ministers failing to secure seats would stand up inside or outside of the meeting house. The meeting closed because our brother's strength failed him. The physical man was not able to bear up longer.

I had the pleasure of hearing Bro. Henderson preach many times in 4th and Walnut Streets Church, and of a truth he was one of the most extraordinary evangelists I have ever been permitted to hear. John T. Johnson, Raccoon John Smith, Lard, Hopson and others I have listened to with profound interest; but there was an attraction, a magnetism, an indefinable something that rivited attention in the preaching of D. P. Henderson.

He was over six feet in height, straight as an Indian, stood erect in the pulpit, moving but little; using his long arms, hands and fingers very much. He had been accustomed to converse with the deaf and dumb, and it seemed could say many things merely with his fingers. Now and then he extended his right or left arm, his hands and fingers trembling as if by magic. His person was fine, his voice full of melody, and that smile I can never forforget, while he preached Jesus and urged sinners to obey. Never loud, never boisterous, no ranting, no attempt at display, no attempt at emphasis, only plain, clear, earnest, yes, deeply earnest—irresistibly so. In his prime he was a mighty power in the pulpit and out of it. He used to say he had only one sermon in all his preaching—the gospel—that and nothing more. He had a good English education. Of books he knew but little; of men and things in general very much; never had time for much continuous thought; was first and all the time a hard worker.

I have seen him meet men of mark, and always thought he disarmed every Sir Knight he encountered. He said to me once that when he approached Alexander Bullett (at one time editor of the New Orleans Picayune) on the subject of religion, Bullett waded into the depths of metaphysics, he following until he got chin deep. Then he turned back, Bullett now following *him*, and when they both stood on shore he used the Lord's power to save—Christ and *him* crucified. When Bullett confessed Christ and was baptized he looked up into the face of Bro. Henderson and remarked, "I have too many friends on the other side—*must* get ready to meet them."

D. P. Henderson, I am sure, gloried in the cross of Christ, the Word of God, the gospel of Christ, the love of the Father in the gift of his only Son to save the world.

As to the philosophy of the gospel, the philosophy of the plan of salvation, the philosophy of conversion, sanctification or redemption, he knew nothing—cared nothing. The world was in darkness, was perishing, thousands were piteously begging to know what to do in order to be saved from their sins. That vital question he felt he must answer and that question he did answer—answered it scripturally, unmixed with human theory or human dogma, and all without the le st apology and in the spirit of the Master.

Learned men in the city of Louisville were amazed and said: "We are unable to see wherein consists the power of this man," and "he is no scholar, no deep thinker, not to be called eloquent, but he is certainly a man of immense power." Many were deceived then, as now, in not recognizing the fact that the gospel is the power of God unto salvation to all who believe and obey.

D. P. Henderson was full of the gospel of Christ; it permeated the whole man; with it his soul was fired, and no wonder his hearers were thrilled with the love of God as this master of assemblies stood behind the cross and exalted the Redeemer of the world.

The following letter from our beloved L. B. Wilkes, Stockton, California, will be read with interest. It is a beautiful and truthful tribute to our departed brother:

STOCKTON, CAL., Sept. 16, 1899.

W. C. Rogers:

DEAR BROTHER—Your letter asking something from me in regard to Bro. D. P. Henderson, deceased, is received. The poor health of myself and the dangerous illness of my brother, Col. P. S. Wilkes, have prevented me from giving you a prompt reply. I have time and the means now of saying only very few words.

I made the acquaintance of Bro. Henderson in 1850, at Fayette state meeting. I thought him then a charming man and a great preacher. He certainly had as great magnetic influence over an audience as any man of those times that I knew. His personal appearance, his voice and his gestures were a magnificent outfit for calling sinful men and women to Jesus Christ. He seldom established his headquarters in a community and laid his plans for aggressive work that he did not report a great victory for the Master.

Bro. H. took me in his buggy from Fayette to Columbia, Mo., in 1850, where I went to enter the university, then presided over by the *beloved*, but now departed President, James Shannon. Bro. Henderson was our preacher at Columbia then and for some time after that. If he had faults I have but dim recollection of them. I loved him then and I love and cherish his memory now as one of the *dearest, sweetest* of all my past life. I have it in my heart to say much more of the subject of these words. But I must leaue the work to your own more gifted pen. Your brother,

L. B. WILKES.

For our brother it seemed there could be no rest. When appointed agent for the Christian Standard he at once hied away to Washington City and began organizing the scattered fragments of the church. He remained six months and was very successful in his efforts in the capital. Spent three years at his own charges as missionary in the city of Chicago, infusing more life into the cause of the Master than it had ever had. Afterward he came back home to Canton, Mo., where he was permitted to remain only a short time. Must now go to St. Louis, where he organized the Central Christian Church in a small hall on 14th and St. Charles Streets, preaching for this church about two years, then turning it over to Enos Campbell, numbering one hundred and twenty members.

The pioneer preachers fifty years ago were of necessity aggressive. They preached the gospel of Christ in its facts, commands and promises; and this was new to the people. The like they had never heard.

While laboring in Louisville, soon after his great meeting, he was called upon to deliver a sermon on the subject, "Action and Design of Baptism." Dr. T. S. Bell, of the Christian Church, furnished books of reference, sitting in the pulpit and handing the books to the preacher as he called for them. The discourse was to be published in pamphlet form. But whose discourse was it—D. P. Henderson's, or Dr. T. S. Bell's? Some things cannot be readily decided.

"The difference 'twixt you and me
Is tweedledum and tweedledee."

Bro. Henderson had delivered the discourse—all of it—first and last. Dr. Bell had furnished the books—all that was quoted from critics, commentators, paraphrasts and historians. After a few sharp words they both parted with high spirits—metal up; Dr. Bell saying to me: "I will have nothing more to do with that discourse or Bro. Henderson." I only looked for trouble. Young and inexperienced I knew not the tact or resources of the preacher. In the afternoon next Lord's day a large audience had assembled for communion service. In this large audience sat Dr. Bell, in bad plight, apparently ill-humored and very surly. To my astonishment Bro. Henderson, in his usual pleasant manner, approached the Doctor and whispering something, induced him to go down into the basement with him and assist in preparing to baptize some one. Peace and good will were now fully and forever restored. He knew men; understood human nature to a marvelous extent; knew when, where, how and what to do. But he had his faults; and who is free? The "best of men are men at best." These let us bury with our brother, and forget.

January 7, 1875, his beloved wife died and was buried in Jacksonville, Ill. The loss was so great he was not the same man afterward. Still, he must labor in the Master's vineyard. We now find him holding meetings in the towns of Columbus and Greensburg, Ind., also in Harristown, Pittsfield, Illiopolis, Petersburg, Farmer City and many other places in Illinois.

There were three themes that occupied his attention and called forth his happiest utterances, namely, the gospel, Christian union and Christian education, or education of both sexes, in academy, college, or university in which Christianity was taught.

The dissensions in the Christian world grieved him at heart, and hence lifelong he plead tenderly and faithfully for the union and communion of all the people of God on the one divine foundation.

In the pulpit, as stated above, he had only one theme—the gospel of Christ. He never turned aside for anything better adapted to the wants and woes of a lost world. This was and is and must ever be the only panacea for all the sinful ills to which poor humanity is heir. In this faith he lived, labored, suffered and died. Lyman Beecher once said, "We

must educate, or we must perish,'' meaning that this great republic must go down unless the people were educated. Bro. Henderson realized that unless we educated both sexes we must perish; that is, we must fail as the great Reformation of the 19th century. In this view he was right. He was first and last in favor of education. Hence he founded Christian University, which was the idol of his heart. He desired that the youth of the West should have an opportunity to become thoroughly educated, physically, morally and intellectually, that they might act their part well in all the walks and ways of life. His aspirations as to what Christian University ought to be and could be, ought to do and could do, were noble and unselfish. It has done much good, is now doing good, and can still do greater good. Many incidents could be offered showing his great kindness to young persons seeking an education.

I know a distinguished preacher in our ranks, aided by our brother in preparing for the ministry. His parents were poor and unable to assist him. He went in rags and wore moccasins for shoes until he was 16 years of age. Bro. Henderson found him in this condition, and seeing great promise in him, at once gave him such assistance that to-day he is a mighty power in the pulpit. Not until the parchment of eternity is unrolled and the destiny of all determined will be told the great good our brother accomplished in his long and eventful life. How much good one consecrated soul can do in this world! Cheer up, my brother preachers, and go forward in your life work. ''There remains yet very much to be done.''

We come now to the closing chapters in our brother's life. A few years before his death he penned the following: ''My membership is in Jacksonville, Ill., where my loved ones sleep in Diamond Grove Cemetery. Blessed be the Lord for all his mercies to me!''—D. P. H.

The following letter from his daughter speaks for itself and will touch many hearts. I give it in full:

CANTON, MO., Aug. 18, 1899.

DEAR BRO. ROGERS:—There are so many things that I would like to tell you about my father that I scarcely know how to commence.

His work in Louisville is worthy of mention, as you well know. That beautiful church on the corner of 4th and Walnut Streets, as well as Christian University, stand as monuments to his memory. I found a scrapbook containing clippings from many of the Southern papers concerning the work he and Pres. Shannon were doing in behalf of Christian University. Never a moment had he for idleness. Even when the days came when he thought himself not at home, he was wanting to be useful in some way. He never failed to read his morning lesson in the Word of God up to the time when he could no longer find glasses to fit his eyes. And in the feebleness of old age, his limbs weak and tottering, he would kneel and I would hear him in prayer every night. The last few years of his life he lived a very spiritual life. He seemed to lose sight of this life and all of its surroundings. His mind wandered back to the past and he loved to dwell in it, and his companions were the friends and associates of his active and public life. Many a sermon has been preached to an imaginary audience. One night in particular, I remember, he preached until three o'clock in the morning. He was holding a union meeting with the Baptists, and I said to my husband, he ought to have an audience, for that was one of his strong points—Christian union. He had in his days of health and strength a dread of death—just the sundering of soul and body—but that all passed away. He said to me one day: ''Mary, the Lord has chased away much of the dread of death that I used to have. Blessed be his great and holy name. Now if it will please him to give me an easy passage into eternity I am ready.'' And I believe the Lord answered his prayer. The 11th of February, 1897, he awoke about five in the morning with a severe pain in the region of the heart. We gave him some medicine and it relieved him. He went to sleep and rested quietly until about seven. Then he would be dressed and ate his breakfast with the family as usual. I fed him as I had done for eight months. He failed to eat with his usual relish. Still, he ate a fair breakfast. When finished he went and sat in his large rocker in front of the stove. I sat down to my breakfast close beside him. He sat, quietly smoking, probably five minutes, when I heard him give a loud exclamation—Oh! I turned quickly and knew the summons had come. In a few moments, without any movement or sound, it was all over, and I realized that my father was no more. The physician came and said, Paralysis of the heart.

Now, Bro. Rogers, I thank you for your kindness and hope you will not be discouraged from lack of material.

Yours sincerely,
MARY HENDERSON.

The life work of our brother is ended. Rest and peace have come at last, and now all is well. I knew him long and well, and loved him much. His memory is very dear to me.

"In the desert a fountain is springing,
In the wide waste there still is a tree,
And a bird in the solitude singing,
Which speaks to my spirit of thee."

And now, dear brother, farewell, until earth and sea give up their dead; then I trust to meet you in that bright and beautiful home, where tears are never shed and farewells are never spoken. W. C. ROGERS.

Cameron, Mo., Sept. 20, 1899.

IN CONSUMPTION'S GRASP.

MRS. JULIA A. DYE TELLS OF HER SON'S MARVELOUS CURE WITH DR. SLOCUM'S TREATMENT.

From Hemorrhage and Rapid Decline the Famous Physician Led Him to Health and Strength. Now Weighs 170 Pounds.

Thousands of Full Course Free Treatments Being Sent to All Sufferers from Lung Weakness and Pulmonary Diseases.

The grand free distribution of thousands of Dr. Slocum's Famous Treatment for consumption, lung weakness and kindred pulmonary diseases is working a revolution throughout the country.

The cures being daily recorded show that the eminent physician has at last discovered an absolute specific for the deadly bacilli, or rather a series of specifics, there being four separate preparations in the full course, which is sent out free of cost to all who apply.

Lung weakness and consumption are so dangerous and rapid that Dr. Slocum realizes the necessity of making as many cures as possible without charge, as an example to others who have long since despaired of relief, let alone a cure.

The case of M. H. Dye, of Gibson, Ky., is one which has astounded everybody in that part of the state, but it is a mere repetition of all the grand work being performed all over the country by the most celebrated lung specialist in the world.

Read the testimony.

Mrs. Julia A. Dye, writing for her son, M. H. Dye, of Gibson, Ky., says:

"My son contracted consumption, which began with a cold in his chest about a year ago. He grew worse rapidly, and finally had hemorrhages, which made him weaker every day. We did not think he could recover, for all treatments we tried had little or no effect. After months of despair I finally read in Pentecostal Herald about Dr. Slocum's far-famed discoveries for curing the most hopeless cases of consumption, and knowing this paper would not publish untruthful news, I sent for one of the Free Treatments, and with little real faith my son began taking it. The effect was wonderful! He began to mend at once; the hemorrhages stopped; then the cough ceased; he began to gain in strength and weight, and is now entirely cured, and weighs 170 pounds. I gladly send you this testimony, and my earnest prayer is that others may know what Dr. Slocum has done for my son. May the blessing of God ever be with you for discovering and introducing this wonderful treatment. Please send this testimony to the Elizabethtown Leader, also the Herald. I shall do all I can to spread the good news of the miracle you have worked."

No matter how utterly hopeless your case may seem, Dr. Slocum's discoveries, which usher in a new era of medical treatment, will cure you as it has thousands of others.

As the candle gave way to oil, and oil to gas and electricity, so also is the old consumptive treatment giving way to Slocum, who is receiving the praises of the greatest medical men of the world.

WRITE THE DOCTOR.

If you have any form of lung trouble, asthma, pulmonary or wasting-away diseases, write to-day, giving express and post office address, for the full course of Free Treatment, and it will be sent promptly. Not a small sample, but four generous size preparations, which will work wonders.

Address Dr. T. A. Slocum, 98 Pine street, New York City, N. Y., stating you saw this in the CHRISTIAN-EVANGELIST.

When in doubt and in need of expert advice, Dr. Slocum will give it together with accurate diagnosis free of all cost.

General Convention Reports

STATISTICAL REPORT.

The past is the judge of the future. This ancient, hoary-headed judge and prophet, when rightly understood, speaks with the voice of God. The evidence is before him. He has heard all the testimony. The verdict is rendered. Judge and jury have ordered that the Word of God be restored and the Christ of the Scriptures be released from the bondage of human creeds. The Son of God has been set at liberty. He is no longer chained to dogma and the doctrines of men. He has truly become the light of men and is bringing warmth to the soul, light to the mind and joy to the heart. He is the way, the truth and the life. It is this truth that liberates men everywhere, and they flock to the standard of our Lord by the thousands. For this reason the army who accept Jesus only as the Captain of their salvation, who will have no other creed but faith in Him and who hear no other voice but the voice of the Master is steadily and constantly growing.

The past year, as its predecessors, has been full of cheer and encouragement. Commendable gains have been reported from all quarters of our great brotherhood. It is a delight to sit upon the towers and behold the clans forming from afar and see them mustered into the army of the Lord. This host we have tried to number as they gathered from far and near and become identified with the Church of Christ. The results of our efforts indicate that we now have in the United States:

		Gain.
No. Churches	10,298	210
" Communicants	1,118,396	42,781
" Bible-schools	7,765	315
" Enrolled in Bible-schools.	732,642	32,597
" Ministers	6,339	317
Expended for all benevolences.	$5,454,787	$184,202
Sittings in churches	1,566,653	50,000
Value of church property	$18,256,761	$1,059,264

These gains indicate that our people are growing twice as fast as the population of the country. If we go back to the beginning of the present decade the reports show that we have gained nearly three times as fast as the population in proportion to our membership. Four per cent. for the last year and nearly six per cent. per annum for the last six years.

Our national missionary societies have made the most rapid perceptible gains of any part of our work. The liberality of our brotherhood has made a leap forward, which is truly commendable. The report for the—

Foreign Christian Missionary Society	$152,737	
American Christian Missionay Society	100,000	
Christian Woman's Board of Missions	90,000	
Board of Church Extension	47,664	
State and district missionary societies	165,000	$555,401
EDUCATIONAL AND OTHER BENEVOLENCES.		
Buildings and endowments of schools	$100,000	
Widows' and Orphans' Homes	21,550	
Ministerial Relief	4,500	126,050
LOCAL CHURCH WORK.		
Ministerial support	$3,050,000	
Incidental church expenses	725,000	
Church buildings	675,000	
Church and Bible-school literature	325,000	4,775,000
Total for all purposes		$5,456,451

These reports are full of promise. The continuous growth from year to year is a promise of great things in the future. A single year may not show great gains, but when we look back over our short history we see the constant growth that has been made. As near as can be ascertained the membership in the past has been about as follows:

1830	12,000
1840	40,000
1850	118,000
1860	225,000
1870	350,000
1880	475,000
1890	641,000
1895	889,019
1899	1,118,396

If this growth is maintained, and there is no reason why it should not be, there will be over two million of members before the close of the first decade of the twentieth century. If we shall always be actuated by the one sublime purpose of restoring the Church of God, the one ideal, the highest degree of spirituality possible to the followers of Christ and the one Christly mission of bringing the whole world to the feet of our Master, the church will increase and multiply. The Lord will be with his people and the children of God will become a mighty nation. They shall be as countless as the stars of the heavens and as numerous as the sands of the seashore.

G. A. HOFFMANN, Statistical Secretary.

JUBILEE REPORT OF THE AMERICAN CHRISTIAN MISSIONARY SOCIETY.

"A Jubilee shall that fiftieth year be unto you!"

The fiftieth report of the American Christian Missionary Society is one full of facts that should make us jubilant. The society succeeded in securing the full one hundred thousand dollars for the Jubilee, an increase of fifty-nine thousand dollars over last year.

The report recites the beginnings of the work under the presidency of Alexander Campbell and the growth of fifty years. There has been raised and expended through the treasury of the society $860,500.00; supplemental funds raised on the mission field, $2,300,000.00. There has come into being under the care and help of the National Board and auxiliary to that board forty-six state and district boards of missions. The missionaries of the General Board have organized 2,361 churches, and baptized 98,360 persons into the churches. The state boards report 295,158 additions to the churches by their missionaries.

The American Christian Missionary Society has given to the church the various other societies: The Christian Woman's Board of Missions, which has raised $770,000.00 since its organication; the Foreign Society, which has raised and expended $1,141,000.00 for Foreign Missions; the Board of Church Extension, which has raised $236,000.00 for that work; the Board of Negro Evangelization, which had raised $68,000.00 before its offering was united with that of the General Home Board, and the Board of Ministerial Relief, which has raised $29,000.00 for the help of aged and needy ministers. This is the briefest statement of our organized missionary work in its Jubilee Year. "By their fruits ye shall know them."

The report for the last year is the record of the most prosperous year in our history. It is already known that the society has increased its income from $41,000.00 to $100,000.00 in one year.

The following is a comparative statement of receipts to the A. C. M. S. from the year ending October 1st, 1899:

	1898	1899	Gain
No. Churches contrib.	1,595	2,095	500
" C. E. S. "	285	593	208
" S. S "	97	273	176
" L. A. S. "	74	108	34
" C. W. B. M. "	3	6	3
" Individuals "	612	4,092	3,480
" othe. Contributions	46	82	36
Am't con. by Churches,	$22,534.72	$33,963.32	$11,428.60
" " " C. E. S.	918.79	1,864.27	945.48
" " " S. S.	1,084.03	1,352.66	268.63
" " " L. A. S.	350.55	454.10	103.55
" " " C.W.B.M.	13.00	20.71	7.71
" " " Individ's,	7,126.13	13,349.02	6,222.89
" of Bequests;	3,600.88	1,856.00	1,744.88x
" " Annuities,	500.00	12,600.00	12,100.00
" " Special Gifts (P F)		29,100.00	29,100.00
" " other Contribut's,	1,421 15	5,990.91	4,569.76
" " B.N.E.E. Nov.'98,	2,329.62		
Total	$39,878.87	$100,550.99	$60,672.12

x Loss

It will be equally interesting to know that through the efforts of the missionaries sixty-three churches have been organized through the year and 6,046 persons brought into the churches. The board is maintaining missions in thirty-six different states, and is trying to do work in forty-six cities.

The record shows that we were the first to enter Porto Rico. J. A. Erwin is in San Juan with a promising work; he lives in his hired house and receives daily those who come to hear of the Word of God. He is preaching every Lord's day in English, and hopes soon to be able to speak in Spanish. It is his intention to open a public reading room for the many English-speaking people, soldiers and others, who have no place to go except to the vile saloons. The board solicits contributions of subscriptions to the various magazines and our religious papers for use in this reading room.

Another interesting work is the mission among the Mexicans at San Antonio; they came to George B. Ranshaw and asked baptism at his hands, having read themselves into this belief from their Bibles. A work was begun among them that will develop into a church.

A new work was begun at Rat Portage, Ontario. J. K. Hester was there some weeks and organized a new church, the first in all that vast and rapidly growing region. J. C. Keevil continues in that field.

THE FIELDS THAT WAIT.

Under this head the acting board calls attention to the waiting fields in the great South, the populous East, the growing Northwest and the cities. Special emphasis is laid upon the Pacific Coast. With our entrance upon Pacific Ocean possessions and the early building of the Nicarauguan Canal the Pacific Coast will grow rapidly, and we should enter this field at an early day in a much larger way than we have ever done. The board is helping all these states, but the increased opportunities call for much larger appropriations. The report contains a number of appeals from people in different parts of the country asking for help. These calls are very urgent and show great opportunities. We give some samples, and are told that they might be duplicated many times:

We call for help in North Dakota. Without the help of the board we cannot succeed in planting the primative gospel in this great country. The needs are great and we are very weak; help us all you can. I will gladly go to Fargo if you will support me in doing so.
H. T. MORRISON.

Home Missions will never get to the front until the board does much more for Minnesota. Here is a great and growing state, and we are not doing a tithe of what we ourght to do to win and hold Minnesota for Christ and his gospel.
E. T. GADD.

DEAR BROTHER:—I am a very old woman, eighty-five years old. For fifty-seven years I have lived away from any church with which I could conscientiously worship; my letter is in my trunk. I have been compelled to see my children join the denominational churches. No Christian preachers come to our country; no evangelist has thought us worth saving. I read our church papers. For our dear Master's sake I beg you to send us an evangelist; listen to an old woman on the verge of eternity who has begged for years for the sound of the primitive gospel. Don't waste money paying for salaries and singers, but take the money and pay for the preaching of the gospel.
ANNA M. PEACE.
Attalla County, Miss.

Under the head of "Entered into the Life Everlasting" the report contains the names of some who have died during the year:

First and most prominent is the name of W. K. Pendleton, former president of Bethany College. Among others we note the names of F. M. Bruner, former president of Abingdon College, and a number of preachers—J. H. Bauserman, Kansas; F. D. Pettit, Missouri; J. S. Kendrick, Kentucky; Mrs. Pardee Butler, Kansas; A. McFadden and Fred Paul

Williams, of Iowa; J. W. L. VanVorhis, of Ohio, and others.

BOYS' AND GIRLS' RALLY DAY FOR AMERICA.

This new day, the Lord's day before Thanksgiving, is being well received; the exercise, "Columbia's Call," prepared by Mrs. Jessie Brown Pounds, with music by J. H. Fillmore, is being largely ordered; it is sent free to every one ordering it.

The totals for the year are:

State Boards	$294,065.38
American Christian Misssionary Society	100,550.99
Foreign Christian Missionary Society	152,600.00
Christian Women's Board of Missions	101,343.54
Board of Church Extension	39,647.06
Board of Ministerial Relief	6,682.48
Grand Total for National Boards	$695,016.83

A PLEA FOR EVANGELISM.

The report contains an earnest plea that a special effort at evangelization be made in closing the century, and suggests that a thousand missionary protracted meetings be held during that year under the auspices of the state or national boards in an effort to round out the century wave of evangelistic fervor.

The report is very interesting to all lovers of the work of missions. It does not argue the question of missions, it gives facts and methods and results. "By their fruits ye shall know them" is a test to which it submits willingly.

The report can be had by dropping a postal card to the secretary, Benj. L. Smith, or C. C. Smith, Y. M. C. A. Building, Cincinnati, Ohio.

FOREIGN CHRISTIAN MISSIONARY SOCIETY.

(Abstract of the Twenty-fourth Annual Report.)

The past year has been the very best in our entire history. There are many indications that we are living in the rich dawn of a better day. There are sure and certain signs of growth, such as we have never witnessed hitherto.

FINANCES.

The receipts for the year amount to $152,727.38; this is a gain of $21,801.68. The contributing churches, as churches, gave $56,781.77, a gain of $11,131.57. The contributing churches number 3,051, a gain of 144. The Sunday-schools gave $39,071.72, a gain of $4,736.75. The contributing Sunday-schools number 3,180, a gain of 7. The Sunday-schools that reached their full apportionment number 1,002. Nearly 12,500 children raised $1.00 or more each, a gain of 5,632. The bequests reached $9,390.71; this amount represents 16 bequests. The society received in the year on the annuity plan, $22,425.

REINFORCEMENTS.

In the year Dr. Royal J. and Mrs. Eva Dye were sent to Africa, Miss Bertha Marshall to India, Miss Carrie E. Goodrich and P. A. Davey to Japan, Miss Effie D. Kellar to China. L. C. McPherson and wife and Melvin Menges and wife have been appointed to Cuba. They will sail immediately after the convention. F. E. Hagin and wife have been appointed to Japan; their departure has been unavoidably postponed until next year. The great need of the society is the need of men to serve as evangelists. Two men are needed at the present time for Japan. The committee has searched far and near and has not succeeded in finding them. There is no lack of young ladies; ten offer where one can be sent. But men of ability and culture to serve as evangelists are very scarce.

THE MISSIONARIES.

When the last convention was in session word was received that Dr. Biddle was dead. He had left Africa hoping to reach home that he might regain his health. C. E. Garst died in December. He had been on the field since 1883. His death was a great loss to the mission. Miss Rioch, Miss Oldham, Dr. James Butchart and W. R. Hunt and family have returned to their fields. G. L. Wharton and family, J. G. McGavran and family Miss Kate Johnson and Miss Emma Lyon came home on a furlough. F. H. Marshall and family were obliged to resign and leave Japan for good. This was owing to the fact that Mrs. Marshall suffered constantly and severely from Japanese headache. It was with the greatest regret that they resigned and came home.

NEW BUILDINGS.

Money was granted for a home for R. L. Pruett and family in Osaka, Japan. The home for M. B. Madden and family in Sendai has been completed. The Sue A. Robinson Memorial School in Hurda, India, has been completed. Since the year began two bungalows have been finished in India; one at Hurda, the other at Damoh. Another building has been erected at Damoh to serve as school and orphanage. Since the year began money was sent to China for two homes in Shanghai and for one in Lu Cheo fu, and for a chapel and dormitory in Nankin. The room in which the church has been meeting was too small to accommodate all who wished to attend. The dormitory is for the boys in the college.

AFRICA, CUBA, THE PHILIPPINES AND HAWAIIAN ISLANDS.

The first station in Africa is at Bolengi, some 500 miles from the mouth of the Congo, and two degrees north of the equator. The society paid the American Baptist Union $2,500 for its property at that place; this was less than half what the property cost them. At the Chattanooga Convention it was suggested that some one be sent to look over Cuba with a view of establishing a mission there. Cuba was visited; the committee decided to begin work in Havana at the earliest moment practicable. Men have been selected for this field. Herman P. Williams, chaplain of one of the Iowa regiments in the Philippines, urged that some men be sent to preach the gospel in and around Manila. He has consented to be one of the men to do this work. As soon as the war is over the society expects to send some men to begin work in the Philippines. The society expects to begin work in the Hawaiian Islands very soon. Five thousand dollars has been received for the support of a mission among the Japanee there.

REPORTS FROM THE FIELD.

China.—The missionaries number 25; the native helpers, 58. There are 9 churches, with a combined membership of 400. Additions last year number 122. There are in the school 232 boys and girls. Dr. Macklin treated 11,302 patients; owing to the fact that he was sick part of the year the number of patients is smaller than in other years. He conducts public services every day for the out-patients at the dispensaries, and a Bible class for the in-patients. Three afternoons of the week he visits twelve villages outside of the city. On Sunday morning he has a service for the Christians at the South Gate Dispensary. On Sunday afternoons he holds preaching services at Hia-Kwan. He has prepared several tracts. Every patient receives a Gospel and some tracts. F. E. Meigs reports 35 students in the college, all are Christians except nine. These nine are mostly small boys. Twelve of the students keep the morning watch. The tone of the school is decidedly Christian. In addition to his work in the school he preaches regularly. The industrial department is doing well. It now pays its running expenses. Frank Garrett preaches for the church in Nankin, and visits Pukeo two or three times each month. At Nankin there have been 42 baptisms in the year, and two at Pukeo. The future of the work in Nankin and round about is full of promise. Mrs. Ethel B. Garrett taught two classes in the college. Part of the year she kept up the work of Mrs. Saw at South Gate, Hia-kwan and in the dispensary. She has attended the women's prayer-meeting at Miss Lyon's school as regularly as possible, and has taken her turn at leading. Miss Emma Lyon reports that the boarding-school has done well. The Christian girls seem to be as enthusiastic as ever. Four more were baptized a few months ago. The women's prayer-meeting has been well attended; all the Christians take part. The Sunday-school in the morning has had an average attendance of 36; the afternoon Sunday-school has been attended by from 10 to 100. The boarding-school has now 20 girls; the day school 20 boys and girls. She has spoken to thousands of women in the past year, and urged them to become Christians. Mrs. Saw has carried on work regularly at the South Gate, Hia-kwan and Sanpailo; many women of the middle class come in and listen with much interest. At Sanpailo a Chinese has given a room for a school. In this Bible lessons are given every day. Mrs. Saw has visited the Christian homes on different times; on these visits she has held meetings with the Christians and their neighbors. The outlook is very encouraging. Miss Mary Kelly has devoted the year to evangelistic work. She has visited Luhoh, Lu Cheo fu and Pukeo. Part of the year has been devoted to the care of Dr. Daisy Macklin, who has been seriously ill. At Chu Cheo 504 patients have been seen by T. J. Arnold and Dr. E. I. Osgood. Mr. Arnold has itinerated regularly to Luhoh, and occasionally to Hu Ho Tsz. Dispensary work has been carried on three days each week. The Sunday services have been well attended. The Christians in Luhoh are doing something in the direction of self-support. A school and chapel have been rented in Kwan wu wei; there are ten scholars in the school. Dr. and Mrs. E. I. Osgood have given most of the year to the study of the language. Dr. Osgood has ministered to the sick and suffering. The first year's trials have been few, the blessings many and faith in the mission established. C. E. Molland reports 22 additions at Wuhu, and 36 pupils in Sunday-school. The past year has been one of great blessings. It is the most encouraging year he has seen in China. The work of Mrs. Molland among the women has resulted in much good. The meetings have been exceedingly well attended; this has led to a great increase in the number of women at the regular services. James Ware has preached to not less than 41,000 people in Shanghai and in the country chapels in his circuit. The helpers under him have sold not less than 5,000 Gospels, and have made free distributions of large quantities of Christian literature. Much time has been devoted to pastoral work. The people need careful instruction in all that pertains to life and godliness. He has a training class for native helpers. He reports 18 baptisms. In connection with his work there are two day schools, with 43 scholars in them. The curriculum includes the Bible, geography,

Pain Vanquished

No remedy on earth can ever abolish pain as a whole, for pain is the common lot of all living creatures. We can, however, vanquish pain as a tormentor of the individual, either of man or beast, for this has been done triumphantly for many years by

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This is truly a wonderful remedy wherever any pain, inflammation, sore or irritation exists on the body. It is no new experiment or haphazard combination. It has been used for many years and is known as a quick and perfect healer of Cuts, Burns, Blotches, Ulcers, Eruptions and all forms of Skin Trouble, including even Neuralgia, Frost Bite, Chilblains and the like. It is also a sure cure for Lumbago, Rheumatism and and Diseases of the Joints, and will heal the domestic animals as it will the human system. Millions of bottles of this Liniment are sold yearly. All druggists keep it.

25c., 50c. and $1.00 a bottle. Try it.

arithmetic and general Christian literature, besides the ordinary Chinese schoolbooks. A girls' day school has recently been opened. A room was turned over to the mission by a mandarin for this purpose. Mrs. Li, the Bible woman, has visited the women in their homes in season and out of season. She has visited thousands of them in their homes, and has led several to accept Christ as their Savior. With W. P. Bentley the past year has been by far the most important of any that he has spent in China. The institute has been completed. The night class numbers 50; the pupils in the day school, 30. Regular services have been held on Sunday and through the week. The attendance has increassed from 30 to 75. Mr. Bentley has published a small paper called the Eastern Star. In addition to his other work he has purchased a lot and erected a home. The number of baptisms is 25; this doubles the church membership in two years. At Lu Cheo fu Dr. Welpton has treated 300 patients. It was his purpose to devote his entire time to the study of the language. The great needs of the people caused him to modify his plans. C. B. Titus reports seven added by baptism. The membership now is 16; 10 others are more or less interested. The Christians pay the incidental expenses, and have $30 in the treasury toward buying a church lot. A weekly prayer-meeting and Sunday-school are maintained. Seven hundred and fifty Gospels and other portions of Scripture were sold. Mrs. Titus receives the women daily. She invites her neighbors and friends to call on Saturday afternoons. She visits in the homes of 30 families as opportunity offers. In January she started a women's prayer-meeting, and in March a children's meeting. She is doing her best to teach the women the gospel. She instructs all the women patients as they come and go from the hospital. She has preached to a number by the wayside.

Japan.—Missionaries, 17; native helpers, 25; churches, 14; combined membership, 611; added in the year, 138; in schools, 269. H. H. Guy has spent most of the year in general evangelistic work. He has traveled over several provinces. He has preached to thousands and sold many Gospels. C. E. Garst was with him for the first few months. They met the brethren and confirmed them in the faith. Mr. Guy has done some work in Tokyo. He has assisted the evangelists in holding meetings at two of the churches. Mrs. Guy has had charge of Miss Rioch's day-school, Sunday-school, and women's meeting, during her absence on furlough. She has held three meetings a week for women, and three for children. She has gone with Mr. Guy on some of his evangelistic trips. Miss Kate Johnson reports that this year marks a new era in Japanese history and a new era in evangelistic work in Japan. She and her Bible woman has spent much time in evangelistic work throughout the country. She has held two meetings for women, two Bible classes for young men and women, besides having a large class of young ladies studying English. Miss Johnson reports that there is no other non-Christian country in the world where missionaries are more kindly treated and given fuller liberty to proclaim the gospel of Christ. Miss Lavenia Oldham returned to Japan about the beginning of the year. She found that several of the members had moved from the church at Tanimachi. Frank H. Marshall held a meeting at that point; before the meeting began she visited every house in the neighborhood and invited people to come. Since then the attendance has been good. She has three meetings in the church each week; one at the school and one at her home, and two Sunday-schools. She writes that Japan was never more ready to hear. F. H. Marshall gave the first part of the year to the study of the language. In the hot season he made an extended tour over the country, visiting places where most of our work is carried on. The month before leaving he had charge of one of the church in Tokyo. Miss Loduska Wirick has had two Sunday-schools, a meeting for children every day, one meeting a week for women and a Bible class every night. In May she took the place left vacant by Miss Oldham and Miss Rioch. She had the care of a church, two Sunday-schools, one day school for poor children and two meetings for women, besides the care of the children in the home. She had also a Bible class for young men, and two meetings a week in her house for special training for women. E. S. Stevens reports nine additions at Akita. The membership there is 87; Sunday-school pupils, 130; out-stations, five. The conversatism has lessened a great deal since the report a year ago. The new treaties admit Japan to the circle of Christian nations. The people believe that the Christian religion is indispensable to a higher civilization, and hence Bibles sell easily. Because of the demand bookstores are laying in a supply. Teizo Kawai returned from Drake University. He is preaching with great acceptance. A good harvest has begun. The missionaries have opened a reading room in Akita, and two others at out-stations. Dr. Nina A. Stevens has continued her medical work. She made 500 visits in the year and entertained many women in her home. She has spent some time preparing two books; one is to help mothers in the care of their children. Dr. Stevens has treated 2,000 patients. She has made one evangelistic trip into the country. Miss Bertha Clawson has been in Japan a little over a year. Most of her time has been spent studying Japanese and studying the lives of the people. She has made two evangelistic trips in the year, accompanied by other missionaries. M. B. Madden reports a membership at Sendai and Fukushima of 29; additions during the year, 14; Sunday-school pupils, 25. The number of inquiries have greatly increased. The zeal of the Christians has been aroused. The work has made steady progress. The Sunday-school has kept up remarkably well. The Japanese evangelists have made a large circle of friends. A large stock of Bibles, books and tracts have been sold. Many who go to buy Bibles stop to inquire, and thus they can guide their feet into the way of peace. Regular meetings and a Sunday-school are held each week. Mrs. Madden has had charge of her home and of three children. Weekly meetings are held for the women; she tries to tell them of the love of Christ. R. L. Pruett and family have moved to Osaka, one of the largest cities in the empire. He has held classes three times a week, and had given lectures on important scriptural themes. On his evangelistic trips Gospels have been sold and tracts distributed and the gospel preached. Many heard for the first time. The opening of Osaka is coincident with the coming in of the new treaties. This is a significant fact. Mrs. Pruett has taught many of the women how to care for infants and how to train their children. These two things are indispensable to the practical acceptance of the gospel. She has also managed to look after two Sunday-schools. More than 3,000 Scripture verses were memorized by the children. Cleanliness and tidiness are manifest changes. She has also held meetings for the women. In addition she has given lessons in practical cooking, knitting and sewing. Osaka is a ripe field for the gospel.

A. LcLean, Cor. Sec.

(TO BE CONTINUED.)



AFTERNOONS OFF

Tied down to housework, to the scrubbing brush and bucket, to the dish pan and housecloth, is the condition of the woman who still uses soap in her cleaning. On the other hand the woman who uses Gold Dust has her work all done by noon, does as she pleases in the afternoon. With Gold Dust she does her cleaning with half the effort, in half the time and at half the cost as with soap or any other cleanser. For greatest economy buy our large package.

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Brief of Church Extension Report.

In making its eleventh annual report to this convention, the Board of Church Extension presents its best.

The new receipts this year from all sources are $47,664.35, a gain over last year of $20,106.69. The board asked for $15,000 in September and received $13,268.06, a gain of $4,797.37 over last September. The returns on loans this year are $16,612.34, making our total receipts from all sources $64,276 69, a gain over last year's receipts of $22,952.28. This is the Lord's doing; it is marvelous in our eyes.

ANALYSIS OF RECEIPTS.

Offerings from Churches	$10,093.47
" " Individuals	10,164.19
" " Annuities	17,933.33
" " Bequests	2,152.64
" " C. E. Societies	323.75
" " Ladies' Aid	64.00
" " Sunday-schools	772.62
" " Business in Christianity	143.04
Interest collected by treasurer	6,017.29
Total new receits	$47.664.35
Collected on loans by treasurer	$16,612.34
Total from all sources	$64,276.69

FUND STATEMENT TO SEPTEMBER 30TH, 1888.

Amount in permanent fund	$206,688.11
Collected on loans since beginning	83,599.48
Interest collected to date	31 132.55
Number of churches aided	447
Number of churches having returned loans in full	130
Number of loans outstanding	317

OUR OFFERING FROM THE CHURCHES.

Nothing was spared to make this the best offering for Church Extension in our history. Literature was sent to all our preachers from which to prepare sermons on the work; envelopes and literature were sent free to all churches that called for them; and special editions of our religious weeklies were sent broadcast over the land. An apportionment was sent to each church that was known to have the missionary spirit, suggesting the amount to be raised in order to reach $15,000, the amount called for by the board in this offering. The result was that 954 churches sent $10,093.47, again of 285 churches, and $3,651.13 over last year. While this is a good gain it must be apparent to every lover of the cause that our board could not do much if it depended entirely on the offering day. The matter of offerings from churches is one of increasing concern to your board. More emphasis must be placed upon our offering day and less upon the five-year pledge plan.

G. W. MUCKLEY, Sec.

Ministerial Relief.

When I was a boy there was not a Christian Church in the community where I lived. A good man often came there and preached in my father's house. My father paid him $5 each visit. This was a large contribution for that time, and this is about all he received for his work in that community. A good church afterward sprang up. He did a similar work in many other communities. He was a noble man. He knew the gospel and preached it with power. I have never heard more effective preaching. When this herald of the cross died he left a widow, but no property. The Board of Ministerial Relief is now helping that good woman. Although in need, she never received any help until the Ministerial Relief came to her aid. She is one of the choice spirits of earth, and richly deserves all that the Ministerial Relief has done or is doing for her.

Another example: A preacher went from Illinois to Kansas years ago. There were few Disciples in the new country. They were not able to support him. He preached on, however, and gave his time and property, and his all, that churches might be planted in the new country. After awhile his health broke down, and he is now old and helpless and penniless. Not to provide for this good man would be a crime. The Ministeriai Relief remembered him. No doubt there are many other examples. These I know personally.

The churches must show their love and gratitude to those who gave their all for them. Some one has appropriately sung:

"Have you had a kindness shown?
Pass it on.
'Twas not given for you alone—
Pass it on.
Let it travel down the years,
Let it wipe another's tears,
Till in heaven the deed appears—
Pass it on."

We will not do our duty as a people until we make more generous provisions for our old, worn-out preachers and their widows. Our numbers and wealth rise up in righteous condemnation.

"The quality of mercy is not strained;
It droppeth as the gentle rain from heaven
Upon the place beneath. It is twice bless'd;
It blesseth him that *gives* and him that *takes*."

Let us crown the ofierings of 1899 with the most generous offering for Ministerial Relief in our history. Let us make glad the heart of A. M. Atkinson and members of the Board of Ministerial Relief. Not only will we cheer them, but we will send a ray of sunshise into many homes where there is want and distress.

F. M. RAINS.

The Christian-Evangelist

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FOR THE YEAR 1900

All the news of the great Jubilee Convention will appear in the October, November and December numbers.

The Christian-Evangelist at the Front as Usual.

The CHRISTIAN-EVANGELIST Special left St. Louis Thursday morning, Oct. 12, at 9:30 A. M. and when it glided into Grand Central Station, Cincinnati, Thursday evening, the clock indicated the time as 6:45.

Leaving twenty-five minutes after the special on the B. & O. S-W Ry. it arrived forty five minutes earlier, a difference of one hour and ten minutes in the time consumed in making the trip. The CHRISTIAN-EVANGELIST always gives its readers the *best of everything*, whether that be food for thought or means of travel.

The train consisted of four coaches and a baggage car drawn by one of the Big Four Railway's magnificent engines. No one was crowded, everything was comfortable and everybody delighted. The train was in charge of Messrs. Green and Knettle of the General Passenger department, and great credit is due them for the excellent way in which everything was managed. The track was kept clear for the Special (a special in fact as well as name), and the engineer ran the engine, as they say in Kentucky, "from end to end." That the roadbed and track were in fine condition, that the rolling stock was of the best, were facts well known to us before we invited our friends to go with us. If there had been a *better* route to Cincinnati than the C. C. C. & St. Louis Ry. we would have selected it. Moral: read the CHRISTIAN-EVANGLLIST, and you will learn, among other things, how to travel.

JUBILEE NOTES.

Cincinnati is all right. This is official.

Attendance? Why, the opening session was a special convention itself and more arriving hourly.

Thus far we have discovered nothing that has been overlooked by the Cincinnati brethren. The arrangements are systematic and complete.

Overflow meetings are held in the Richmond Street Church. That edifice is crowded to the doors in the same manner as Central Church and yet there are very many who are unable to find comfortable room. In point of attendance and enthusiasm this jubilee convention will certainly be a success; whether a corresponding benefit will be derived from its sessions remains to be determined after Music Hall has been occupied. We need more room and greater quiet.

On Saturday the registration had reached 6,000 and delegates arriving by every train. Meetings were held in the Central Church, Richmond St. Church and Plum St. Presbyterian Church, and still room was at a premium.

A large number of the speakers have not been able to make themselves heard all over the audience, but Bros. G. P. Coler, W. M. Forrest, N. E. Atkinson and Mrs. Catherine F. Lindsay were pleasing exceptions. There may have been others who accomplished this feat when we were not present, for of course we could not be in several places at once.

Kansas City wants the convention next year, and "by the same token" so does Pittsburg. From what can be learned from the advocates of these cities, the convention will certainly go to—well, one or the other. Since we have gotten the entertainment question on a sensible basis we are welcomed in all directions. Truly, "we are a great people," and we do move.

The feeling of fraternity and fellowship is evidenced in a high degree by the unmistakable cordiality with which brethren with opposing views greet each other. Here there is neither "higher criticism" nor "traditionalism," neither "progressive" nor "conservative," but all are "one in Christ Jesus." Verily, we are *sometimes* better in our acts than in our professions.

W. D. CREE.

Cincinnati, O., Oct. 13, 1899.



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Notes and News.

Attention, Ministers!

Your attention is especially called to the fact that our official list of Missouri ministers is now in course of preparation. This will be placed in the hands of Mr. Pratt, chairman S. W. Pass. Assn., and will be strong evidence of your right to a clergy permit for 1900. If, therefore, you have any idea that your address is wrong, it will be largely to your interest to communicate with me at once. *A word to the wise is sufficient.* Yours in His name,

T. A. ABBOTT, Cor. and R. R. Sec.
1123 *Oak Street, Kansas City.*

The State Convention.

Our State Convention at Jefferson City was all in all a success. Five hundred strong—with much work done by the grand, self-denying men in the field—much money secured—the future all aglow with hopeful signs. Our noble secretary, T. A. Abbott, has nobly stood by the work and the men.

Bro. J. P. Pinkerton, pastor of the Jefferson City Church, worked day and night that all might be comfortably housed and cared for. He succeeded beyond expectations, to the entire satisfaction of all. The church is in a healthful condition, increasing in numbers and power for good. Rro. J. P. P. is the right man in the right place. W. C. ROGERS.

Dedication.

The new and beautiful house of worship just completed at Northwood, Ontario, was formally opened and dedicated on Lord's day, Oct. 8th.

It was our privilege to be present on this glad occasion and preach the opening sermon, raise the money to provide for the indebtedness and dedicate the house.

The house is of brick and stone, with steel roof and cathedral glass windows. It is built in modern style with corner entrance and pulpit in opposite corner. It is well lighted and furnished and is a delightful place for worship. Bro. George T. Camp is the hard-working pastor. L. L. CARPENTER.
Wabash, Ind.

Items From New York.

Ministers of the various churches have returned from their vacations and church work is being planned and begun for greater good than ever before.

We greatly enjoyed Bro. Willis' church and Sunday-school at 169th Street two weeks ago. The foundation for larger work has been laid at Bro. Willis' church and their mission. More than seventy bright, interested boys and girls were in their Sunday-school infant class and the general attendance was excellent.

After the morning service two persons confessed Christ, two united by letter and two more were received into the church, having been baptized the Lord's day previous. Bro. Willis is doing a noble work.

On the 15th of September a royal welcome was given Bro. Philputt by our 119th Street congregation, upon his safe return from Europe. This church seems as one person, so united are they in every good work for the furtherance of the gospel. Bro. Philputt's Christian life and labors have endeared him to all who know, him and those who have only been indirectly benefited by his good influence; both value and respect him. October 10th is their C. E. anniversary, and more than one hundred devoted young people will furnish the program.

Last Lord's day our 56th Street Church heartily greeted Bro. Denham as pastor, who comes with a heart of faith, believing God's work will be greatly advanced by each individual of the church and the spirit of Christ's life be felt by the entire community.

We believe every member of our three churches here will join heart and hand in the fall campaign for the Lord's cause in this city.

ELIZABETH FLOWER WILLIS.

1900 THE CHRISTIAN 1900

LESSON COMMENTARY

ON THE

INTERNATIONAL BIBLE LESSONS

FOR 1900

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North Corolina Notes.

W. O. Winfield has been evangelizing for some weeks in Pamlico County.

Merritt Owen, who recently took charge of the work in Hyde County, will return to Kentucky University.

D. W. Davis recently closed a meeting at Old Ford Church with 63 added.

J. R. Bristor, of W. Va., has been evangelizing in E. N. Car the past summer.

Carolina Christian College, under the able management of Prof. A. J. Manning, has opened with an increased number of students.

H. C. Bowen has resigned at Winston, after several years successful work, and is now visiting and preaching in the eastern part of the state.

L. W. Luxford is reaping good results from his labors at New Berne.

Quite a number from this state will attend the Jubilee Convention.

D. A. Brindle will take charge of the work at Spray sometime soon.

W. G. Walters succeeds H. C. Bowen at Winston.

S. G. Sulton reports Rural Hall Academy and his church work in a prosperous condition.

J. F. Coss held short meetings in Pitt, Martin and Hyde Counties, with 10 added.

Our state convention will be held with the church at Wilson, Oct. 24-27. This will probably be the largest of our state meetings. It is expected that much will be accomplished at this convention toward spreading and strengthening our work.

J. A. Burgess, a charter member of the Washington Church, died Sept. 27.

J. F. COSS.
Washington, N. C.

Organize A Reading Circle at Once.

Every church should be an educational center. It should have a school of higher grade, wider scope and more definite aim than the average Sunday-school. The Bethany C. E. Reading Courses are admirably designed to meet this need. Concise handbooks are provided for Bible study, the study of missions and the study of the plea and history of the Disciples. Two successful years have demonstrated the wisdom of this plan. Every Christian Endeavor Society, every C. W. B. M. Auxiliary and every church ought to investigate the merits of these courses at once. Full and free information will be sent on application to J. Z. Tyler, 798 Republic Street, Cleveland, Ohio.

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Evangelistic

TEXAS.

San Antonio, Oct. 9.—Three added by letter yesterday and one confession.—GEO. B. RANSHAW.

INDIANA.

Franklin, Oct. 9.—Yesterday at our regular meeting three promising young men were added to the church at Hartsville; two by obedience and one from the Methodists.—WILLISS M. CUNNINGHAM.

IOWA.

C. M. McKham is with us in a meeting. A large reception was given in his honor last Saturday evening. Meeting began yesterday with one addition. Pray for us.—J. M. KENTOR, pastor.

KANSAS.

Topeka, Oct. 10.—I took charge of the North Side Church in this city, Aug. 1st. Audiences have increased. Two additions to date. We begin a meeting the 23rd of this month.—FRANK ABRAM POWELL.

ILLINOIS.

Normal, Oct. 11.—One confession and one by letter since last report.—E. B. BARNES.

Rautoul, Oct. 9.—Two additions at Bethany, a country church near Rautoul.—H. H. PETERS.

Toluca, Oct. 9.—S. S. Lappin, state evangelist, closed a meeting here last night that was the best in seven years in many ways. Twenty-three added; 19 baptisms. I enter upon my fourth year Jan. 1st next.—G. W. THOMAS, pastor.

Colfax, Oct. 11.—We are in a good meeting here with 18 additions to date; 10 by baptism and the remainder by restoration and letter. Begin at Winchester, Ind., Oct. 22.—A. MARTIN.

Macon, Oct. 9.—Bro. C. Evans, of Eureka, Ill., held us a meeting in which he organized a congregation of 19 members and a Sunday-school. Our Sunday-school in the schoolhouse closed in August for our protracted meeting at the church.—MRS. T. W. MCCOMB.

La Harpe, Oct. 6.—Bro. Ventress, our pastor, and Bro. Clements, of Blandinsville, held a meeting in La Crosse, a town five miles southwest of here, during August and organized a church of about 80 members. They have commenced to build a meeting house, and I think the work will be permanent.—WM. PERRIN

Martinsville, Oct. 7.—We have just closed a three weeks' meeting at this place. The church here has been without a preacher for the past two years. We secured Eld. Ransom D. Brown, pastor Christian Church of Casey, Ill., to conduct a series of meetings and we got the right man. Seventeen were added to the church. We have re-elected officers, organized a Sunday-school and made arrangements to repair the house. I have been an elder here for 21 years and this is the best meeting I have ever witnessed and the church is in better condition than ever before.—J. W. GREENWELL.

MISSOURI.

Rock Port, Oct. 11.—Closed a meeting at North Star, last Thursday evening with six additions. The congregation there is in splendid condition. Am now conducting a meeting here with home forces. The same starts off nicely, and we hope and pray for a meeting of much good.—S. W. GLASCOCK, pastor.

Middle Grove, Oct. 9.—Colsed a twenty-seven days' meeting at Riggs, with 33 additions. Also money was raised for repairs on the house. I led the singing and did the preaching. I will begin at Richfield, Ill., next Sunday, at which place address me for one month.—T. L. NOBLITT.

Newark, Sept. 29.—Closed our meeting at Powhattan, Kan., of four and one half weeks with 24 added, and church organized with 38 members, and money raised to start church building. I began here four days ago. Have fine audiences. Bro. J. T. McGarvey, son of J. W. McGarvey, is pastor, and highly respected by all. My next meeting will be at Hamlin, Kas.—W. S. LOWE.

Elmo, Oct. 9.—Meeting here one week old last night. Large audiences and many going away because they cannot get in the house. Three added last week; two by letter, one confession. Bro. John T. Owens is the pastor here.—H. W. CIES, evangelist.

Carthage, Oct. 9.—Will give all my time to Jasper and Golden City. Began regular work at Jasper yesterday; baptized two.—M. S. JOHNSON.

Farmington, Oct. 10.—In my meeting at Ardmore, I. T., there was 14 additions. I understand that was more than all the other churches combined had received in all their meetings during the year. So, while we did not accomplish what we hoped to, we did something. E. B. Watson is pastor and has done good work during his 15 months' pastorate, having received 83 into the church exclusive of this meeting. Am in a meeting here with Bro. A. M. Harral; church is small and house old and "smaller;" two additions thus far. I returned home on the 21st.—A. B. MOORE.

Liberty.—The meeting last month held by F. O. Fannon, of St. Louis, and the pastor, Bro. Vawter, resulted in 42 additions; 19 by baptism.

Hays Creek, Ralls Co.—Bro. Mayhall recently closed a meeting here with 15 addititions.

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Family Circle.

Heaven.

Say! what is heaven? that land on high,
Beyond the bright and starlit sky.
They tell me of its streets so fair,
Its crystal streams beyond compare;
Where angels dwell in realms of light,
Clad in their garments, spotless white,
Where pain and sorrow ever cease;
If this be heaven, then heaven is peace.

Say! what is heaven? that land on high,
Beyond the beauteous, sunlit sky;
Where parting never more shall be,
When we have crossed the narrow sea,
And casting down each toil and care,
We find a blessed welcome there;
Where pleasure is without alloy;
If this be heaven, then heaven is joy.

Say! what is heaven? that distant land,
Where dwell the sainted, holy band,
Who, suffering toil and trouble here,
With many a heartache, many a tear,
Have gladly laid their crosses down,
And have received their starry crown,
There leaning on their Savior's breast;
If this be heaven, then heaven is rest.

Say! what is heaven? sometimes so near
That, listening, we can almost hear
The chanting of the angel throng,
Who praise with everlasting song
Their dear Redeemer and their God,
Whose name forever more adored;
Around his throne their songs they raise;
If this be heaven, then heaven is praise.

Say! what is heaven? can we tell more
Until we reach the other shore?
Where dear ones wait upon the strand
To welcome us with loving hand;
Where Jesus stands with brightest face
And shows us our appointed place;
There, reunited round his throne;
Yes, this is heaven, for heaven is home.

—*In the Presbyterian Journal.*

"Dodge."

MINNIE E. HADLEY.

It was raining heavily the evening that Miriam Ribeaut came out from the first prayer-meeting ever held in the elegant new stone church of the first Methodist congregation in the city of L——.

Miriam was a bright, thoughtful young woman of about twenty years of age, the only child of Pierre Ribeaut, one of the wealthiest manufacturers in the city and one who had made large contributions for the erection of the handsome edifice, in the door of which Miriam was standing on this particular night.

"Father will come for me," she thought as she watched the different members make their various little preparations to meet the drenching storm and then rush bodly out into it.

Now they were all gone and Miriam was left in the great church alone.

Nine o'clock came, ten; the janitor had put out all the lights save one dim one in the vestibule, and from the stertorous breathing which came through the half-open door of the auditorium, Miriam knew that he was indulging in the luxury of a snug little nap in one of the soft, velvety cushioned pews.

"Father is late to-night; I fear there is some trouble at the factory," she thought to herself.

Pierre Ribeaut was a stern, inflexible, shrewd business man, who by his excellent management no less than by his unflinching extortion of employees, had reaped enormous profits from his immense manufacturing establishment.

Just now, however, his men were on a strike. Their poverty-stricken condition had become intolerable and their employer's most liberal contribution of two hundred thousand dollars to the elegant new church of L—— was the last feather that broke the camel's back.

He was not the man to give in to his rebellious employees, and the report was abroad that he had ordered the importation of three thousand working Italians.

The door leading into the church library was just opposite that of the auditorium, and as both were slightly ajar, Miriam noticed a peculiar phenomenon—the snoring of the janitor seemed to produce an echo in the library.

Was it an echo, or somebody? She tiptoed to the door, pushed it gently back and peered into the darkness.

The sounds became louder and more distinct.

Some one was sleeping behind the door.

Who could be prowling about the church at that hour of the night?

Immediately she turned on the incandescent light which was just in front of her.

A ragged urchin of about fifteen years of age sprang to his feet, began rubbing his eyes and looking about in a bewildered sort of fashion.

She recognized the face at once. It was Dodge Devinn, the famous gutter snipe of L——, whose home had always been the streets and whose father was the notorious Paul Devinn, the most radical and desperate of her father's employees.

She had never seen the boy before, but his picture together with a brief sketch of his life had appeared in the Morning Chronicle a few days previous in connection with a famous bank burglary in which he was suspected to have been an accomplice.

"What do you want here?" asked Miriam kindly. "Aren't you Dodge Devinn?"

"Waal now, that's clever!" exclaimed the boy in a tone of surprise as he folded his arms with an air of independence and stared Miriam full in the face.

"Yes, I'm Dodge Devinn an' you're Miriam Ribeaut. Ye see I got ther glint of a squint at yer the evenin' ye were down in yer dad's factory distributin' flowers ter them starvin' cusses es didn't care a piccyune fur all ye give 'em, but ud a much ruther had sumthin' ter fill up their empty breadbaskets. But I guess yer a purty good sort o' gal es rich jades go. Ye see I'm here ter sleep. But your'e been prowlin' about an' playin' ther deuce with my lawful an' rightful slummers. Ain't it 'bout time yer apologizin'?"

With this he placed his arms akimbo, drew himself up to a very majestic height with a semi-dramatic air and a mischievous little twinkle in his eye that forced Miriam to laugh outright.

"How comic you are?" she said.

"But why are you here such a rainy night as this?"

"That's jest it Miss."

"Ye see my reg'lar sleepin' apartments is away down town beside a certain big black woolly dog which kindly tuk me in, all of which dog and blanket you'll find in a very dark and very dirty dog kennel, in a very dark and very damp coal cellar under a very delapidated shack of a house in a very out-of the-way street. But that's no matter, only the rain beat in my face a little too brisk to-night, an' I jes' run down here ter sleep a spell, but what the duece you doin' here this time o' night?"

"Waiting for father?" said Miriam. "I think he must be detained at the factory. It seems cruel of his men to treat him so."

"Snakes alive! gal, what air you talkin' 'bout?" exclaimed Dodge in a tone of amazement as he threw himself upon the floor, propped his head upon his elbow and motioned Miriam to the nearest chair.

"Don't ye know them strikers is a starvin', actually starvin'? You rich uns pens yersels up hyur in yer fine churches like butterflies in a bandbox till yer don't hev no idy the sufferin' an' groanin' an' wailin' es is goin' on right under yer turned-up noses. An' ye call yersels *Christyuns!*

"Why jeemsus cousins! The old devil never hed a thrivener business than he's got in this hyur high folutin' church o' yourn. An' jes' es sure es that high-minded, close-fisted dad o' yourn give two hundred thousand dollars fur ter build this church, jes that sure it's money made by takin' bread, yes bread, from the mouths o' little sufferin' children an' a takin' the very clothes off thur backs. Is that yer idy o' Jesus Christ an' what yer crack yersels up ter be?"

"I don't know," answered Miriam in a tone of mingled surprise and perplexity—surprise at the boy's unusual precocity, and perplexed to know that the labor question had two sides.

"But are they really so poor?" she asked. "Is it possible that my father's employees haven't even the bare necesiities?"

"Jes step down ter Broad Alley, Miss, an' be yer own witness.

"Ye kin grasp the sityuation in less then an hour an' a little whiff o' them rotten districks 'ill stimulate yer soul.

"Why, Miss, afore I turned gutter snipe thief four years ago an' pap was a drinkin' harder'n now, didn't I see my oldest little

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sister one cold actually freeze ter death cause we had no fire ter warm the room, an' a layin' thar sick?"

"An' arter she's dead an' I see them soft little han's a layin' thar stiff an' cold an' them little cheeks once so purty an' pink, now cold and white like marble, I ses ter myself, 'John James Devinn, yer a fool an' a villyan, you've let the dearest thing o' yer life perish right afore yer eyes, when the world's arunnin' over with stuff that ud a fed an' a clothed her,' an' then I vowed a solemn vow afore God thet es long es John James Devinn was blessed with han's an' legs, the other two little uns ud never want fur nothin' an' that's what's started me inter ther equalizin' business."

"What's that?" asked Miriam curiously.

"Astealin' from ther rich ter give to the poor. Fur instance, see a swellhead a spurtin' down Boulevard with a broadcloth suit, diamond sit watch an' fat pocketbook, I jes says see hyur old codger! yer got more'n yer share ole feller. Jes diffy up with some o' them empty stomachs down hyur on Rag Alley. So like a flash I jes swipes the pocketbook an' uses the proceeds afillin' up empty breadbaskets. Don't you see?"

"Don't you ever feel that you are doing wrong?" asked Miriam.

"Pooh! wrong! What's right in this world? Lazy lummixes a swelterin' in their riches an' honest white folks astarvin'.

"No, Miss, I feel I'm adoin' my Christyun duty an' adoin' it nuff sight better'n any church member yer got in this high an' mighty edifice o' yourn. This unequal dividin' business es the work o' the devil an' I'm proceedin' ter straighten things out es the Lord would hev 'em.

"But I see yer got yer Bible there. Could yer jes kneel down an' offer a' word o' prayer fur a poor devil o' a feller like me?"

Something in his tone told Miriam that he was not sincere.

She wore a beautiful gold necklace set with rubies and emeralds, which he seemed to be studying very intently.

Something occurred to her. Quick as a flash she drew from her chatelaine a small round mirror concealed in the folds of her handkerchief which she held unnoticed by the boy in the palm of her hand directly beneath her eyes as she knelt by the massive oaken chair to pray. It was a simple, touching little prayer, although she was intently watching through the mirror every movement of the boy behind her.

She saw him stealthily approaching her from behind.

He unclasped the necklace, slipped it deftly from her neck and was about to be off with it when Miriam turned with the strength and quickness of a maddened tigress, grabbed the theif by the coat collar and began shaking him soundly.

"How dare you?" she said. "How dare you be so base as to take the advantage of me in that way?"

She kept on shaking with all her strength till she was forced to sink down into the large oaken chair from sheer exhaustion.

"Thunder an' lightenin' an' hail storms an' water spouts!" ejaculated the astonished boy, while his eyes fairly glowed with the admiration they bespoke.

"Well, you beat Jerusalem jumps! If you 'ud a been ther chief perlice my name 'ud a never been Dodge an' that's a fact. I'll be boozled if you ain't a genuine up-ter-date cracker-jack fer pluck an' grit, but what ye gwine ter do with me?"

"Nothing," said Miriam, "only pray for you and ask you to pray for yourself. You may have the necklace. Take it and get yourself food and clothes. Probably I have no right to it any way when there is so much starvation and suffering right at our door. I am sure I shall be the better Christian without it.

"I give along with it this Bible. Read a chapter from it each day and pray God to keep you a good boy. Do not steal any more and if ever you are in need, come to me and I shall help you. Will you promise me?"

Miriam had taken the boy's dirty round face in both of her hands and was gazing kindly and sorrowfully into the bright blue eyes while two large tears were trickling slowly down her cheeks.

"Yer good!" he said in faltering tones as he drew his tattered sleeve slowly across his own wet eyes. "God knows I'd like ter promise yer! But I can't do it, my dear leddy, and be a gutter snipe, too. I've got ter ekalize things. I've got ter watch arter ther poor an' see thet ther rich don't trample 'em down. Why, don't yer know that a lot o' good souls 'ud starve ef I didn't steal from ther rich an' gin it to 'em? But I do want ter please yer, cause yer a good gal an' I like yer, I do thet, an' I'll jest read a little mite f'm it ever day cause you've asked me to, an' I'll pray ter God more'n I do, though I do consid'ble of it now an' sometimes I ask him ter help me in my work o' ekalizing."

Miriam smiled at this seeming absurdity and sincerity. Without knowing how or why, she suddenly drew the little brown, dusty face up to her own and kissed it.

The boy simply stared at her in amazement. Never before had he received a kiss from any woman, and it proved the sacred seal that was to mold his life into a better and purer manhood. For a moment he held the white jeweled hand to his lips as if in silent prayer. Then, taking the Bible and necklace he left the church without another word.

From the church door Miriam watched him slink into one of the dark alleys and disappear.

A few moments later she heard him singing his accustomed night song away down the street, but notwithstanding his seeming levity his voice was sad:

"O, I'm the jolliest of ther jolly,
I sing an' sport but thet ain't allee,
My home is in the filthy gutter,
An' all I want's my bread and butter.
I never had a mam nor dad,
So I'm not very good an' I'm not very bad.

Tah, rah, rah, rah, boom te-a
" " " " " " etc.

"Dodge's sleeping-place was with Mike Donnelley's cross bulldog in a secluded corner of a filthy old coal cellar under Donnelley's saloon and in one of the most wretched quarters of the city.

To-night as Dodge took up the iron grating on the sidewalk and swung himself down, as he was wont, the dog gave a low growl.

"What's that?" said a low, rough voice, and Dodge realized that there were other guests in the cellar besides himself. It was but the work of a moment to silence the dog. A few gentle strokes from the one he knew so well and all was quiet. Then Dodge stretched himself out flat between the huge quadruped and the cellar wall to listen.



By the pale glimmer of a dark lantern, he saw in the opposite corner of the cellar seven or eight desperate-looking men, all of whom he immediately recognized as the employes of Pierre Ribeaut. Mike Donnelley, the owner of the saloon and cellar, was one of them, and a more desperate, bloodthirsty villain was not to be found.

The one who had said, "What's that?" when the dog growled, was Paul Devinn, Dodge's own father.

"It's my watchdog," answered Mike gruffly. "I'd like ter see ther man es kin prowl about these premises 'thout him a knowin' it, but I'll jes satisfy ye that they ain't nothin' wrong.

Dodge flattened himself out like a pancake and held his breath, but he could see the wild villainous glare of murder and intoxication in the saloonkeeper's eye, as he got a peep at him from behind the dog's huge body.

"They ain't nothin' ther but ther dog," he said, going over to his companions. "He's hevin' bad dreams, I guess."

Dodge could only gather little scraps of what they were saying, but he was not slow in putting two and two together.

They were planning to blow up Pierre Ribeaut's immense factory with dynamite to kill as many of the foreign workmen as they could along with the employer himself and then skip the country.

It seemed they had already made immense excavations under the building. The dynamite was there, everything was ready and the fuse would be fired the following day before noon. But first they would hold another meeting in the coal cellar the following morning at eight o'clock.

Finally the ruffians disbanded.

Dodge stealthily climbed from his hiding-place, raised the iron grating, jumped out onto the pavement and was again lost in darkness.

He had an idea.

It was about four o'clock the next morning when Miriam Ribeaut was suddenly awakened by some one throwing sand against her bedroom window.

It was Dodge Devinn.

"Lem me in jest a minute," he said excitedly.

Miriam admitted him to the library by a back entrance and pledging herself to secrecy he told her all that he had overheard.

No amount of persuasion could force him to reveal their names. He would not turn traitor to his own kith and kin.

So careful was he to shield the assassins, that Miriam divined his secret and guessed that his father was one of them.

"Ef I hadn't a seen yer in ther church a

while ago, they might'a blowed ther hull thing to Jerrycho. It's only fur yer sake, Miss, thet I'm tryin' ter save yer factory an' yer dad; but mind, yer not to blow a word on't till my plans are ripe. Jes you write these here two letters as I tell yer, in big handwritin' like a man's."

The first she wrote at Dodge's dictation upon a blank sheet of paper stamped with the office mark of the Chief of Police, which Dodge had swiped for the special purpose. It read:

"Your plans are detected. Mark Jerome, Chief of Police, knows the whole business. He will meet you with a large force of men when you attempt to blow up the factory this forenoon as you have planned. Take my advice and clear the country at once else you are all dead men."

[Signed] A FRIEND,
From Police Headquarters.

The second letter was addressed to Chief of Police, Mark Jerome himself, and read:

"There is a conspiracy afoot to blow up Pierre Ribeaut's factory with dynamite just before dinner to-day. Look beneath the cellar on the South Side and see the excavations. Be prompt and lose no time, else hundreds of lives may be lost."

[Signed] ONE WHO KNOWS ALL ABOUT IT.

He put the letters into separate envelopes tying strings around each of them,to which he had attached a small pebble.

"Now, remember, mum's the word Miss," he said, going out. "I only come ter yer cause I had ter get some one ter do ther writin' an' I knowed I could trust yer not ter blab arter yer 'ud promised."

When the conspirators assembled at eight o'clock ripe for their bloody work, Dodge's mysterious letter came flying through the iron grating at them like a thunderbolt. Surprise, dismay, panic, flight was the re sult.

Giving the conspirators a little time in which to make good their escape, as he was bound to save his father from death or the prison, he threw the second letter in at the open window of the Chief of Police, hitting Mark Jerome square in the face.

Thus Dodge saved both his own father from punishment and the factory from destruction.

From that day on the friendship between Dodge and Miriam grew apace. The former was given a place to work in the Ribeaut factory, attended night school, gave up his peculiar mode of "ekalizin' " and the Bible, which Miriam had given him, he loved better than anything else on earth save one—the giver herself.

Dodge developed wonderful business capacity, receiving one promotion after another until twelve years later when the firm became known as that of Ribeaut and Devinn.

A few years later on the death of Pierre Ribeaut Miriam transferred her share along with herself to Dodge Devinn.

Strikes are wholly unknown, for Dodge and Miriam are Christians in fact as well as in name, who study the happiness and prosperity of their employes rather than their oppression.

"Dodge's great Christian work of "ekalization" still goes on, but in a somewhat different mode from that of his boyhood days.

Washington, C. H., O.

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With The Children.

CONDUCTED BY

J. BRECKENRIDGE ELLIS, PLATTSBURG, MO.

The Red Box Clew.—IV.

When the hack stopped, Frank Douglas stared helplessly at the great house with the strange people sitting on the porch, till the hackdriver told her this was the place, and that she had been paid for. So the girl climed out, and passed through the gate, feeling almost as if she were taking a liberty, and the hack drove away; and Frank had a queer feeling that her last friend was deserting her. It was a long walk to the front steps, along a gravel path, with flowers on either side, and beyond them, perfectly kept lawns, that looked more like pictures than real grass where ants and crickets and things live and crawl. By the time she had reached the steps, she had gained a good impression of the mansion. It was of red brick, with a great front porch to which huge stone pillars gave an air of heaviness. This broad porch extended the width of the house, and there was a brick wall about three feet high along the margin, instead of a railing, and over this guard wall heavy vines were trailing. At one end of the house was a covered place in which you drove to get out of your carriage, and not one drop of rain could reach you; and at the opposite end of the house was the very best thing, in Frank's opinion. This was a massive round tower—at least it was round except for the side where it joined to the main building—and, like the house, it was three stories high. Only, the third story was open, just like a covered porch, with doors opening upon it from the real house. Its roof was supported by pretty stone columns, and there was a brick wall around it, just like the front porch, except, of course, there were no vines up there. All this Frank discovered in two or three timid glances, and she thought the family must be very happy to live in such a home. As she reached the end of the walk, she discovered a handsome lady of middle age seated on the porch behind the wall; and this lady had a stern, haughty face, as if the porch were a fort and she had been left to guard it against this very stranger. On the steps sat a young lady and a boy of fourteen. And beside the proud lady was a girl a few years younger than Frank—this must be Vega Clarmont, the deaf girl.

"Who are you, my girl? said Mrs. Clarmont in a tone that implied she took no pleasure in the ownership her words asserted.

Frank was greatly embarrassed. "Bro. Wilton said you would expect me, Mrs. Clarmont. I am the one you engaged to—to wait on your little daughter."

"Well!" said the lady sharply, "I suppose you have a name?"

"Frank Douglas is my name."

"I did not engage you," said the lady, "but my husband did, without having the condescension to inform us. So, I can tell you, your coming is entirely unexpected. But you are here, and there's no way for you to get back, that *I* know of. Where are you from, child?"

"St. Louis."

"Very well. I dare say that is as good a place to come from as another; there is no occasion for looking so glum, my child. Mercy upon us—she is going to cry!"

But Frank, by a great effort, fought the tears. "Indeed, I am not," she said bravely. "But didn't you advertise for me? Didn't you want a girl to wait on your little daughter?"

Yes, but I expected to see the girl first. *Then* I could have told how I would like her. But it is possible that you may do after all"—her tone expressed serious doubts—"so cheer up, don't make matters worse by crying over them. I am not going to give two dollars a week to a girl just to come and have her cry for us."

"It is a great deal of money," said Frank earnestly. "I will do my best to deserve it."

"Come, that's better! As to your name being Frank, or Jim, or any other boy's name, its preposterous. So you'll be Fanny to *me*."

"I like Frank," said the little stranger. "I like to be called Frank."

"Do you? Interesting! *I* shall call you Fanny—that is, if you stay here long enough to be called anything. And your parents live in St. Louis?"

"I have no parents," said Frank.

"Oh! Now, here is Vega. You have heard she is entirely deaf, I suppose. What I want you to do is to amuse her." All this time Vega had been staring straight before her, as if she had not discovered Frank's existence.

"Can she talk?" Frank asked, instinctively lowering her voice.

"Of course she can talk," returned Mrs. Clarmont. "But she doesn't like to, any more. She has almost entirely ceased speaking—for, you know, she can't hear her own voice."

"Oh!" said Frank, and again her eyes were filled with tears. But this time, Mrs. Clarmont did not seem to object to them.

"Yes," spoke up Clara Clarmont, "and you'll think it *is* 'oh!' before you are with her long, and she wants something, and you are just *crazy* to find out what it is, and Vega will *not* speak out and tell you, but just sulks!"

"Daughter!" said Mrs. Clarmont.

"Oh, I know," returned the irrepressible Clara. "And I'm glad this girl has come, and I hope she'll do, *I* can say. If she can amuse Vega, and take her off my hands, I'll bless St. Louis for furnishing her to us. Of course I love Vega—isn't she my own sister? Yes, I've been pent up, mother, I've been pent up!"

Mrs. Clarmont put her arm around her afflicted daughter and kissed her, but Vega maintained her statuesque position. The lady turned to the little stranger. "Well, Fanny, perhaps you have come at the right time, perhaps you are the right girl, after all. I shall be surprised if all turns out well, but I shall be thankful, of course. So consider yourself hired. You may as well begin right now. Come up here, and amuse her!"

With very doubtful steps, Frank ascended to the porch. "How is it done, ma'am?" she inquired.

"That's it!" spoke up Clara. "*We* don't know. That's what you are for—to find out, and then practice it."

"Come!" cried the lady impatiently, "amuse her!"

Frank stared helplessly at the impassive Vega.

Clara spoke; "Frank looks like she needed somebody to amuse *her*."

"I'll tell you what, "said Ronald, speaking for the first time, "I believe Bob, or whoever she is, is tired out by her trip, and is starving for supper. It stands to reason she hasn't had any supper. It isn't fair to set her at Vega on an empty stomache!"

Frank was so relieved by these words that she turned and gave Ronald a smile. He had saved her from an embarrassing position, for she was placed in the hands of the housekeeper, who seated her to a cold lunch. The housekeeper was stout and short with a comfortable face and a friendly voice. Her name was Mrs. Dew. She helped Frank generously, then looked on with beaming approbation as the ham and egg salad, milk and cake disappeared. The girl stole frequent side glances at the housekeeper. When she had finished, Mrs. Dew startled her by demanding, "Well, what do you think of me?"

Frank blushed and laughed, and then went up to her. "I think you are good," she said, taking one of the hard-working hands in both of hers. "And, oh! won't you be my friend?"

"Of course I will," returned the other, giving her a hug. "And I'm thinking you'll need one in this business." Well, it doesn't take long to find kindness in the world when you are looking for it! And life is full of happy chances. For instance, when Frank went slowly back to the front, she found that Vega had grown sleepy, and was demanding, with imperative gestures, to be put to bed. So Frank, who was heavy in every muscle and idea from her own weariness, escaped to her attic room, in the company of Mrs. Dew. It was above the third story, and consisted of a great unpartitioned space, in which were many strange boxes and objects unknown to the child. Near a dormer window stood Mrs. Dew's bed, and the housekeeper prepared another for Frank. The latter's trunk had come, and her things were disposed in closets. There were no electric lights in the attic, so Mrs. Dew lit her a lamp, then left the child alone. It was very lonely away up there, in what she called "the fourth story," but after she had undressed, she sat beside the table in her nightgown and opened her well-worn Bible. And there she read, "If any of you lack wisdom, let him ask of God that giveth to all men liberally." That was just what she needed; wisdon in dealing with poor Vega, and in arousing in her gloomy soul an interest in the world about her, and in the world above. So she knelt and asked him with the whole faith of a little child. And after that the attic seemed neither too large nor too lonesome. That night the rare, sweet dream came to her that had visited her at intervals for years. It was the dream of meeting her mother somewhere in a great palace. And her mother loved her—oh, as much as a mother can love. Frank asked, "How did I get lost from you, dear mother?" And then she saw a face—a woman's face, dark and wild; Frank feared that face. But her mother caught her up and bore her away to a deep sleep.

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Sunday School.

HERBERT L. WILLETT.

THE JOY OF THE RETURN.*

We have already noticed in connection with the lesson for October 1st the general character of the psalms, those expressions of a religious nature which were produced at various periods through history. We have also noticed the prevalence of the thought of David's relation to the collection as a whole, not in the sense that he composed all of the psalms, but that he is known to have set the type of his particular kind of religious literature. The present studies are representative of two types of psalms: the 85th belongs to those composed by or dedicated to the sons of Korah, a guild of singers organized to assist in the worship at the second temple in Jerusalem; while Psalm 126 belongs to the "songs of ascents," some fifteen in number, which were probably hymns composed for use as pilgrim songs on the way up to Jerusalem to attend the great feasts. They are also in some particulars descriptive of the feelings of those who returned from exile, and it is practically certain that this psalm was one which voiced the joy of the returning captives.

The first section of Psalm 85 is expressive of the joy of those who found Jehovah favorable and the dark days of captivity past. The fact that God had brought deliverance to his people by inclining the heart of the king of Persia to grant them freedom to return to their home was always a ground of grateful meditation to the Jew, both of the captivity and of later days. "The Captivity of Jacob" was a favorite phrase for the period of Babylonian exile. It was recognized that this experience was the result of national sin. All the past had prepared for the catastrophe by adding selfishness and forgetfulness of God to the overt acts of rulers and people; but the deliverance from Babylon was the proof that God had changed his attitude toward his people either because of their repentance or because the majesty of his own name and his reputation as the ruler of nations demanded that Israel after its period of probation and chastisement should be returned to its own land for a further opportunity of service. The second section of this psalm, beginning with the fourth verse, seems to present less favorable conditions and reflects a still later period of the national history, during the days of depression which followed the beginnings of revival at Jerusalem, and which preceded, probably, the advent of Nehemiah and Ezra at Jerusalem. The situation was so depressing and discouraging that many felt that after all the providence of God had only partially manifested itself in the return from exile. It is not necessary to suppose that the two sections of the psalm came from different periods or different authors, though this is possible. It is sufficient to notice that they reflect different states of mind, the first part being the meditation of the psalmist upon the mercy of the past and the second part upon the discouragements of the present. The deliverance from Babylon ought, however, to be the ground of expectation of renewed blessings, even under the most adverse circumstances, but it was characteristic of the Hebrew to find in every period of misfortune the signs of Jehovah's anger against him as an individual or against the nation. Such is the case in this instance. The psalmist wonders if the anger of God is to continue forever; and after his prayer for mercy (vs. 8) he waits to hear what reply will come from the divine voice. The spirit of confidence on the part of Old Testament saints is especially noteworthy. In a time when there was so little to encourage the people of God and when the community of truly pious men was small, it was a great attainment to possess such faith that even in the midst of unfavorable surroundings one could look up in confidence and say: "I will wait for God, because I know that he will do what is right, and that in the end all will be well." The forces of the universe are set toward righteousness and peace. The man, therefore, that has these qualities in his nature is one who from the necessities of the case must succeed, no matter what his present afflictions may be.

In Psalm 126 another phase of the joy of the returned exiles is expressed. These words seem to be the utterance of one who had come from Babylon, or one who living in Jerusalem had heard together with his fellow-Jews of the release of their brethren and of their approach on the return to Judah. It was all like a dream, this favorable outcome of the long period of captivity. Song and laughter alone could express the feelings of the people. Even the nations were astonished and said: "Truly, Jehovah has done great things for his people," and the psalmist adds, "The Lord *hath* indeed done great things for us." But much yet remained to be done. The promises had not yet been fulfilled in anything like completeness. The conditions in Jerusalem were not all that had been expected, and so the prayer is for the complete restoration of prosperity and the divine favor until, like the freshets of the southland in the spring, the streams of blessing shall flow. The people even in the time of the psalmist seem to be sowing under adverse circumstances and in tears, but they shall reap in joy. He is confident that the one who thus goes forth with the precious seeds of righteousness and the truth of God shall bring back from his reaping a harvest worth all the labor and sorrow of the past.

These psalms, like many others, have the unique value of expressing, not only the emotions of that particular situation, but of every similar one in Christian experience. There are many occasions in which the church comes to a time of great opportunity and blessing and every heart is elated with the satisfactions of success. But afterwards there is a reaction, and depression sets in. It is in just such moments that the soul needs to look in upon itself and take inventory of its real and spiritual possessions, and upward to God, and remember his faithfulness and eternity. The Christian experience that depends upon external circumstances to keep alive its joy has a poor foundation against the time of need. The activity of Christian service is one of the means of producing a kind of exaltation which often seems to be all that one's nature can attain; and yet there are sure to come moments of depression when plans fail and friends misunderstand. It is in such moments that the real foundations of a nature are revealed. One needs to have these fixed abiding-places in communion with God and a soul that is based upon the great verities of the faith, so that it cannot be swept away from its sure foundations. Thus the psalms, saturated as they are with experiences of this and every other kind, are the most helpful of aids to the religious life of to-day, even though they voice many sentiments which do not find place in the Christian catalogue. But their higher and richer utterances have never been surpassed, even in the Christian centuries.

The University of Chicago.

*Sunday-school Lesson for Oct. 29, 1899—Psalms of Deliverance (Psalms 85 and 126). Golden Text—They that sow in tears shall reap in joy (Ps. 126:5) Lesson Outline—1. The Mercy of God (1-4); 2. A Prayer for Further Blessing (5-13); 3. The Gladness of Deliverance (1-6).

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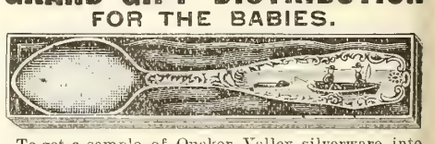
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By Burris A. Jenkins.

TOPIC FOR OCTOBER 29.

A MEASURE OF LOVE.

(Mark 12:41-44)

(A Meeting to Consider Systematic and Proportionate Giving.)

There is something very impersonal about pouring money into a great treasury box. "It cannot be love for anybody in particular, can it," says some one, "that actuated this poor widow to pour her money into the treasury? How is it a measure of love?" Well, that great temple, with its courts and altars, its treasury and its offerings, were all emblems to her of the God and the nation that she loved. Her heart was stirred at the sight of them, yes, even at the thought of them; and, impersonal as it all was, she wished to make her offering. It has ever been characteristic of the most devoted of the race to make gifts of their most precious things to their God or gods.

In a state of advanced civilization, such as ours, shall we be behind the childhood of the race? "So impersonal the appeals are," are objects. "I am asked to pay into a treasury, to a board, or at the most definite to a nation on the other side of the world." Well, the Lord's treasury, is it not emblem of the Lord? The Lord's people everywhere, are they not emblem of himself? Inasmuch as ye do it unto one of the least of these, inasmuch as ye do it unto all of these distant and unknown ones in the mass, ye do it unto me. He who loves a fellowman or his fellowmen unselfishly, even impersonally, if we can so speak, loves, just in so far, his God.

Furthermore, it is not a false measure of one's love to test it by the proportion of one's giving. The right hand should not know the left hand's gift; and the Pharisees do not know the widow's sacrifice; but Jesus knows what the left hand and the widow do, and both he tests by the proportion of their gift. He who loves much gives and forgives largely. He loves little is niggardly of money and of mercy. After all it is not the gift of the hand so much as the gift of the heart that he considers. Not the size of the gift, but the heart-value of it; not the amount of effort that it costs, but the amount of free will with which it comes. The widow who gave her all was doing more than the Pharisees, who gave a tithe; not because it cost her a greater struggle than their gifts cost, for probably it did not, but because it cost her less, because she gave more freely.

The system of one's giving is also a test. Not the spasmodic effort, not the effervescent enthusiasm wins a battle; but the steady, thoroughgoing organization. Not the impulse of a sentimental moment supports missions, but the cool, calculated, far-sighted and systematic offerings. Let us seek to be, not only systematic, but also proportionate. The larger the proportion and the more rigid the system the better.

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Perfection of the Holy Scriptures.

By F. D. Power, *Director.*

We hear the deacon's prayer, "Lord, we thank thee that we live in a land of Bibles!" without realizing its significance. We have only to go back to the reign of Henry V. to find a law decreed by our English ancestors, that whosoever shall read the Scriptures in the mother tongue shall "forfeit land, cattle, life and goods, and shall be condemned as heretics to God, enemies to the crown and most arrant traitors to the land!" Our debt to better laws, to Bible societies that make it possible for every man to own and read the sacred Scriptures and to the Bible itself, which has wrough this marvelous change, we can never fully estimate.

1. The perfection of the Scriptures appears when we consider them with respect to their Author. "The Impregnable Rock of Holy Scripture" is a title that may not attract us, but when we observe the writer is William E. Gladstone, we are at once interested. In the Bible God has spoken. As the child bears the image of the parent, this has the marks of his authorship. "All Scripture is given by inspiration of God." "Holy men spake as they were moved by the Holy Spirit." "God, who at sundry times and in divers positions spake in times past unto the fathers by the prophets, hath in these days spoken unto us by a Son."

There are but two possible ways of acquiring a knowledge of the mind of God—by reason and by revelation. Reason is a noble faculty of the soul, but with this alone man has neither been fully acquainted with the perfection of the true God nor the acceptable manner of worshiping him, as appears from the history of nations and ages without the advantage of revelation. Men in the possession of reason have "changed the glory of the incorruptible God unto an image made like corruptible man and to birds and four-footed beasts and creeping things," and have reared "altars to the Unknown God." Barbarous nations, men with only the light of nature, are buried in ignorance and superstition. This shows the necessity of revelation, or of such a discovery of God's will as is contained in the Old and New Testaments. So "the Lord spake unto Moses and unto Aaron, saying" the things accredited to them, and in like manner to Isaiah, Jeremiah, to Matthew and John, to Paul and Peter. To determine whether these men spoke for God we have but to ask: What is their moral character? Were they virtuous and holy persons, who dare not declare or deliver anything as a revelation from God but what they were fully satisfied they had received from him? What is the character of their doctrine? Is it according to godliness? What of their credentials? Miracles were one proof of a divine mission, prophecies another. Did these accompany this revelation?

All these marks are to be found in the sacred Oracles. The prophets and apostles were men of integrity and piety; their doctrine reasonable and just and worthy of a divine origin; their mission authenticated by signs and wonders. We cannot conceive of such men saying "Thus saith the Lord" concerning things which God never disclosed. Reverent students of the Bible are overwhelmed with evidences of its divine authorship. "We account the Scriptures of God the most sublime philosophy," says Sir Isaac Newton. "There are no songs comparable to the songs of Zion, no orations like those of the prophets, no politics like those the Scriptures teach," says Milton. "I must confess the majority of the Scriptures astonishes me. The holiness of the evangelists speaks to my heart, and has such strong and striking characteristics of truth, and is, moreover, so perfectly inimitable, that had it been the invention of men, the inventors would be greater than the greatest of heroes," says Rousseau. "If any man would attain true knowledge of the Christian religion, let him study the Holy Scriptures, especially the New Testament. Therein are contained the words of eternal life. It has God for its author, salvation for its end and truth without any mixture of error," says Locke. "There is but one book—the Bible," said Walter Scott, the lover and maker of books, when dying. Well might Jesus say, "Search the Scriptures."

A PECULIAR REMEDY

Something About the New Discovery for Curing Dyspepsia.

(*From Mich. Christian Advocate.*)

The Rev. F. I. Bell, a highly esteemed minister residing in Weedsport, Cayuga Co., N. Y., in a recent letter writes as follows: "There has never been anything that I have taken that has relieved the Dyspepsia from which I have suffered for ten years except the new remedy called Stuart's Dyspepsia Tablets. Since taking them I have had no distress at all after eating and again after long years can sleep well. Rev. F. I Bell, Weedsport, N. Y., formerly Idalia, Colo."

Stuart's Dyspepsia Tablets is a remarkable remedy, not only because it is a certain cure for all forms of indigestion, but because it seems to act as thoroughly in old chronic cases of Dyspepsia as well as in mild attacks of indigestion or biliousness. A person has dysyepsia simply because the stomach is overworked, all it wants is a harmless vegetable remedy to digest the food and thus give it the much needed rest.

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A New Church Building.

Plans have been adopted for the construction of the new West Side Christian Church, at 1010 West Jackson Boulevard, and work on the building will soon begin. It is to be of the perpendicular Gothic style, both interior and exterior, and is to cost $45,000. It has a frontage on the boulevard of 65 feet and a depth of 115 feet. The front will be in carved Bedford stone. The principal ornamental feature of the front will be a great window outlined as a Gothic arch and done in stone tracery. Four Gothic turrets surmount the masonry. The interior will be finished in oak with organ and choir loft back of the pulpit. The auditorium and balcony have a seating capacity of 800. The lower part of the building, which contains Sunday-school rooms, parlor and pastor's study, was completed five years ago and services are now being held in it. The West Side Christian Church was organized a number of years ago. Rev. Bruce Brown has been its pastor for the past two years. It has a membership of 500.—*Chicago Times-Herald.*

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Publishers' Notes.

"FREQUENCY OF THE LORD'S SUPPER,"

by N. J. Aylsworth, is a new book on the subject, and is growing rapidly into favor. It embraces a book of 102 pages, paper covered, and the price is 25 cents per copy, postpaid. After a careful examination of this book Chas. M. Fillmore, of Carthage, Ohio, gives his opinion of this work as follows: "To my mind N. J. Aylsworth's 'Frequency of the Lord's Supper' is the most timely little book published. Our own brotherhood needs it badly. In too many places the Lord's Supper is given the last and least place in the morning service and of necessity slighted and neglected. In the apostolic church it was the first and foremost feature of the day's services. I hope that this book may help stem the tide that is ebbing toward conformity to worldly demands. Why should *we* begin to relax in our fidelity to the Lord's appointment when the thoughtful leaders in other religious bodies are beginning to realize its importance? Trinity Church, Boston, popularly known as Phillips Brooks' Church, has communion service twice each Lord's day. Dr. Donald, the rector, says he does it to make it possible for all to come to the Lord's table every Sunday."

"THE SCIENCE AND PEDAGOGY OF ETHICS."

The high standing of H. W. Everest, the author of this new book, as a scholar is a guarantee that the book is one of literary excellence and mature thought. The book appeals to the minds of students, teachers and ministers. If you want in your library or on your table a profound discussion of the science of ethics you should procure this latest work of Everest's. The book contains 312 pages, is printed in clear type, neatly bound in cloth and the price is $1.50 per copy, postpaid.

It deals with Theoretical Ethics, Practical Ethics and Pedagogical Ethics.

QUEEN ESTHER.

Some of the Sunday-school lessons for the fourth quarter deal with the life and times of Esther, and M. M. Davis' late production, "Queen Esther," will greatly aid the Sunday-school scholar in a further understanding of this beautiful Bible character. The author tells the story of her life in a fascinating style, and points out many protracted lessons which should be both learned and appropriated by the Sunday-schools of to-day. "Queen Esther," by M. M. Davis, is a splendid book to place in the hands of young men and young ladies of the present times. It is nicely bound in cloth; price, 75 cents.

OUR SPICE-BOX.

Twenty-one men were fined $3 each for sleeping on the grass on Boston Common. If it cost that much to sleep on the grass in Boston, what must the hotel charges be?

* * *

Little Mike (in the midst of his reading). Feyther, how d'yez pronounce I-l-o-i-l o? *McLibberty.* Pronounce ut! Did yez niver hear a tur-r-key gobble?

* * *

"Yes," said the man who thinks deeply, "uneasy lies the head that wears a crown." "Huh!" sniffed the superficial creature. "what do they sleep in them for?"

* * *

"Your son," said the school teacher, "is very backward in his studies." "That's funny," mused the father. "At home, in conversation with me, he seems to know it all."

* * *

Mrs. Lash. What did you get your baby for a birthday present? *Mrs. Rash.* I took two dollars out of the little darling's bank and bought him this lovely lamp for the drawing-room.

* * *

As a brick fell from a carrier's hod it knocked down a Spanish flag displayed from a store front below. "That must have been an American brick," said a passer-by. "Yis," said the hod-carrier above, "but it was of Oirish descint."

* * *

Wife. The price of the clock was $5.00, but I got a discount, so it only cost me $2.50. *Husband.* Yes, but you could have got the same thing at Beezle's for $1.50. *Wife.* That may be, but then Beezle wouldn't have taken off anything.

* * *

"Oi say, father," said little Timmie O'Brien, whoy didn't Saint Pathrick sign the Declaration of Independence? Didn't they ask him?" "Yis, Timmie; they asked him all right," said Mr. O'Brien, "but, ye see, he t'ought th' man that brought it to him was wan o' these autygraft hunters, an' he chucked him out o' the house."

* * *

First Populist. "We expelled the deacon from the party for mixin' religion an' politics."

Second Populist. "Mixin' religion an' politics?"

First Populist. "Yes; he'd go to a political meetin' an' he'd fall asleep in the middle of a speech, jest like if it was a sermon."

* * *

Harry. I had a letter to-day from Mrs. Mustudseed, the Christian Scientist, who treated Aunt Hannah. *Dick.* What did she have to say? *Harry.* Oh, nothing much. She said she was pained because we had not settled with her. *Dick.* And of course, you replied to her that there is no such thing as pain; that it is only a creature of the imagination?

LOVING those who love us is all well in its way. Sometimes it is easier to do this than not to do it. But there is no special merit in such a course on our part. The true test of Christ-likeness is loving the unloving and the unlovely. That is the test we ought to judge ourselves by: "If ye love them that love you," says Jesus, "what reward have ye? Do not even the publicans the same?" We ought certainly to be above the average heathen if we consider ourselves followers of Christ. If we are not we reflect no honor on his name, and add no glory to his cause.

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THE CHRISTIAN-EVANGELIST

"In faith, Unity; in opinion and methods, Liberty; in all things, Charity"

Vol. xxxvi. St. Louis, Mo., Thursday, October 26, 1899. No. 43

CURRENT EVENTS.

Tne first real battle between the British and the Boers in South Africa was fought at Glencoe, Natal, on the 19th instant. A British force of 4,000 men, commanded by General Symons engaged the Boers on the heights of Glencoe, driving back the Boers with great loss. It is reported that 800 Boers were killed and wounded, including General Symons, who fell at the head of his column mortally wounded. The Boers are also said to have met with reverses in their attack upon Mafeking, where they have likewise suffered severely in the loss of men. It was expected that the Boers would have the advantage and win the first victories of this war because of their superior forces, and their defeat, therefore, comes in the nature of a great surprise to the world and to England. And now that troops to reinforce British arms in South Africa are beginning to arrive the hope of the Boers for a decisive victory must decrease unless some unknown event shall cause another nation to go to their assistance, which is not now even probable.

The event of the week is the success of British arms in the Transvaal. The Dutch plan of campaign had apparently been carefully worked out, and a prompt and aggressive attempt was made to put it into execution. In the southeastern corner of the Transvaal, where it joins Natal, an attempt was made by the Boers to secure control of the railway which runs south from Boer territory through Natal to the coast. The plan included, first, a series of demonstrations in various quarters to prevent the massing of troops at the point which they intended to attack; second, the cutting of the railroad between Ladysmith and Glencoe, thus securing the isolation of the latter from all possible reinforcements; and third, a combined attack on Glencoe. The execution of this plan demanded the skillful manipulation of several divisions of troops, and either the Boer commander, Joubert, proved himself incapable of manipulating them, or the troops showed themselves incapable of being manipulated with any accuracy. As a result the plan broke down when it came to the combined attack on Glencoe. Before the troops which were to make the attack had all arrived, and while those who had arrived were wondering what to do about it, the British came forth from the town, stormed the hill on which the Boers had their camp, and won a complete victory. The Boer loss is put at 800, the British at 250, including many officers. On the next day, Saturday, a British force was sent out from Ladysmith to open up the railway. At Elandslaagte a Boer camp was encountered and an engagement precipitated which ended in another British victory.

An Englishman of excellent judgment and insight has remarked, within the last few days, that he never saw the English people thoroughly unanimous on any subject until the Spanish-American war in 1898, when there was in all Britain no audible note of protest to mar the chorus of British approval for America's course. The second subject upon which English sentiment is entirely united, says the same gentleman, is the war in the Transvaal. It cannot be said that American sentiment exhibits any such unanimity on either of these topics. Mr. Shaw, of the American Review of Reviews, states the position of most of those who disapprove of England's action when he admits that things were in a bad way in the Transvaal, that the Uitlanders were not receiving just treatment, and that they were powerless to secure a redress of their grievances, but says that it is only a question of domestic policy. The Boers are doubtless unwise, he says, in according such ungenerous treatment to so large and valuable an element in the population, but it is nobody's business but their own. England's suzerainty over the Transvaal as it stands at present, according to the treaty of 1884, is confined within rather narrow limits, and consists chiefly of the right, held by Great Britain, to oversee the foreign relations of the Transvaal. Whether or not this suzerainty can be made the basis for a justification of England's course in championing the cause of the Uitlanders is a question for international lawyers to decide. But setting aside the whole question of British suzerainty, there is stronger ground still for the defense of England's position.

In the Boer Republic we see a government which has adopted a policy of isolation and stagnation as thoroughgoing as that of China—in some respects more so. It has made itself into a close corporation, holding a large area of immensely valuable territory. Others have been allowed to enter and invest their capital for the development of the resourses of the country, but have not been admitted to membership in the corporation and have been made the victims of unjust and tyrannous discrimination as outsiders. The trouble is that the Dutch Republic has been trying to play a double role, as a close corporation treating the territory of the Transvaal as if it owned it in fee simple, and also as an independent government making laws and administering its peculiar substitute for justice. It is in reality the biggest trust on record, and it is amenable to no law as long as it continues to be an independent republic. One of two things must happen: either it must cease to be a sovereign state and must hold its territory as private property subject to a higher lawmaking power; or it must cease to be a close corporation by according all residents and property holders just and equal treatment before its laws. The civilized world recognizes the present state of affairs as intolerable and the Transvaal Republic in this double character as a monstrosity and no legitimate government. No plea of suzerainty is needed to justify England's interferance any more than such an excuse was needed to justify our interference with Spanish misgovernment in Cuba. That, too, was merely a matter of "domestic policy," but the proximity of the trouble to our own shores threw upon us the responsibility of righting the wrong. In like manner the proximity of Great Britain's South African possessions, the fact that most of the sufferers are Englishmen and the tradition of British sovereignty or suzerainty over the Transvaal alike fix upon her the duty of doing this piece of work which is equally the duty of all civilized nations.

Aguinaldo is still seeking interviews with General Otis through commissions appointed by himself in view of peace conditions, but as persistently declined. In the meantime, military operations are becoming more active as the winter approaches, and the administration is of the opinion that the insurgents will soon be cornered. A man-of-war, at the suggestion of Admiral Dewey, has been stationed at the northern extremity of Luzon, to prevent supplies reaching the insurgents from that quarter, and throwing them more wholly upon their own resources. A movement under General Lawton is on foot to capture Tarlac, the Filipino capital, and the towns taken in this movement are to be garrisoned so as to make permanent the results of the campaign. It is supposed that the army in the Philippine Islands and en route is now amply large to bring this annoying war to a speedy close, and the frequent overtures for terms of peace agreeable to the Filipino leader indicate that even the insurgents are growing weary of their hopeless struggle.

William Jennings Bryan's tour through Kentucky and Ohio seems to have greatly intensified the political tension in those two states. For awhile it was doubted whether Mr. Bryan would take a hand in the Kentucky campaign, but those doubts were not realized. Whatever influence his presence and speeches in Kentucky may have been went to the credit of the Goebel ticket, on the ground that he was the regular nominee of the convention, but whether the help from this source will elect him remains to be seen. The opposition is strong, and on this the Republicans are hoping to carry the state. In Ohio the Republican party is divided, and on this and other grounds the Democrats are hoping to carry

the day. It is claimed that the election in Ohio this fall will forecast the winning party in the presidential campaign next year, and for this reason each party will exert its utmost strength in the hope of success. The Democratic nominee for governor accompanied Mr. Bryan in his tour of that state.

A modus vivendi on the Alaskan boundary has at last been formally accepted by England and Canada. This result was brought about by Secretary Hay and Mr. Tower, the British change of affairs at Washington. In view of the former failures to find an acceptable line upon which the two nations could temporarily agree, the success of Secretary Hay and Mr. Tower becomes an achievement of which these two men and their respective nations may well be proud. No humiliating surrenders have been made by either nation, and while the present line is only temporarily adopted there is a generally expressed opinion that it will finally become the permanent boundary line. The line agreed upon is stated in the Globe-Democrat's words are as follows:

The modus vivendi follows the precedent established by Secretary Evarts in 1878 in agreeing on a temporary boundary on Stikine River in Alaska by an exchange of notes. The line on the Chilkat River is twenty-two and one-quarter statute miles from the head of navigation on Chilkat Inlet of Lynn Canal, and on the Klehini River, twelve statute miles further inland. The whole valley of Porcupine Creek is included within the American lines. On White and Chilkoot Passes the line is fixed at the summit of the water shed, being the points which have for sometime past been observed by the customs authorities of the two countries. The divisional line on the West Pass, by which the Dalton Trail is reached, is placed twenty-two and one-quarter miles above Pyramid Harbor, which is regarded under the treaty as tidewater mark. Thus the Canadians are not allowed to reach any point on the Lynn Canal. Moreover, there is no permission given for a free port or even for the free transfer across American territory of Canadian goods except of miners' belongings. These matters may figure later on, when it comes to a permanent boundary line, but they are not touched on in this modus.

Another fearful crime, perpetrated by negroes, and another instance of summary punishment by a mob. A negro named Joe Le Flore confessed that he, with two other negroes, tied Mrs. Gambrel and her four children to the floor of her house, saturated the furnature with kerosene and burned their unfortunate victims to death. After the confession of the negro, captured by a posse of men, he was taken to the rear of the house burned, in or near St. Anna, Miss., tied to a stake and likewise burned to death. It is thought that the two other negroes implicated will not escape similar punishment. No one will question the need for the full penalty of the law upon the perpetrators of such a dastardly crime as that set forth in the negro's confession, but it cannot but be regretted that punishment came from a mob instead of the courts. Not until a just and wholesome fear of the law shall be established in the criminally inclined classes will there be even the ordinary security of life in the presence of those who have no other ideas of life than the gratification of their brutal, beastly passions. We cannot condone the crime for which this negro was burned to death, neither can we wink at the exceedingly dangerous course pursued by the mob who burned the criminal.

Samoa is still in a state of turmoil. New difficulties have arisen between the tribes and a battle ensued in which Chief Tuisila was mortally wounded. It is reported that thirteen chiefs, who were associated with the rebel government, now claim to be the government of Samoa and have issued a proclamation to the three consuls regarding the poll tax, and conditions are ripe for another outbreak. The Mataafa people are dissatisfied and seem to be determined on a fight. They are armed with rifles and revolvers and seem to be held in abeyance only by the presence of the men-of-war in Samoan waters. In the meantime, the disposition of the islands is yet undetermined. It is rumored that the islands have been ceded to England, but the rumor is denied in Berlin. On the other hand, rumor has it that Germany has become singularly active in Samoa since the outbreat of the Transvaal war in South Africa. But nothing having the appearance of international friction between Germany and England has yet been made apparent.

After many attempts, much waiting and great expense the international yacht race off Sandy Hook resulted in a victory for America. The Columbia won the three completed races, straight. In the second race, however, the Shamrock met with an accident shortly after starting and quit the race, but according to previous agreement no exceptions were to be made for accidents. This agreement contemplated a test of the strength as well as the speed of the yachts. The yachts had advantage of all kinds of wind in the races completed, and it was agreed by all that the Columbia proved to be the better yacht at all times and under all conditions. The cup, therefore, remains with America. Mr. Lipton took the defeat in the kindliest way, unhesitatingly acknowl edging the superiority of the Columbia. He and others, however, greatly regretted the inability of Mr. Fife, the designer of the Shamrock, to be on his yacht, on account of sickness, although it is not probable that his presence would have saved the Shamrock from defeat. Mr. Lipton promised to try for the cup again as soon as he can find a designer for a better boat than the Shamrock and the Columbia.

William Henry Appleton, son of the founder of the great publishing house of D. Appleton & Co., and for many years head of that firm, died at his home in Riverdale, N. Y., October 19, at the age of 85 years. The first book, "Crumbs from the Master's Table," was issued by the Appleton firm in 1831. William H. Appleton became a member of this firm in 1858. The works of Darwin, Huxley, Tyndall and Spencer, issued by this house, called out strong resentment from the clergy, but Mr. Appleton insisted that his imprint did not carry an endorsement of the books. He held that he was at liberty to publish books representing radically different phases of belief without the charge of championing the cause of infidels. Mr. Appleton was a strong churchman, and gave no countenance to books or literature of doubtful morals. He labored hard in the cause of international copyright, and was active in many enterprises of a benevolent character.

What seems to be the first hard legal blow dealt against what are popularly known as trusts was recently rendered by the Supreme Court of Illinois on the sugar trust. The opinion of the court was somewhat lengthy, but upon the evidence submitted finds an attempt made by the Glucose Sugar Refining Company, in the purchase of the American Glucose Company's plant, to prevent competition, and thereby control the price of glucose, grape sugar and their products, and hence illegal. The sale of the plant of the American Glucose Company to the trust is thereby annulled, the decision of the lower court was reversed and the case remanded with directions. In rendering this decision the Supreme Court says:

"If the allegations in this bill are true, the parties engaged in the formation of the trust and combination heretofore described are guilty of the offense specified in the act of June 11, 1891. The demurrers admit the allegations of the bill to be true. The American Glucose Company, a corporation organized under the laws of the State of New Jersey for transacting business in Illinois, and the persons whose names appear in the record, created and entered into a trust or combination with themselves, and with one or more of the five corporations other than the American Glucose Company, who conveyed their plants to the Glucose Sugar Refining Company, to regulate and fix the price of glucose and grape sugar and their products and by-products; and they also entered into such a combination to fix or limit the amount or quantity of glucose to be manufactured, produced or sold in this state. These parties, therefore, under the act, were guilty of a conspiracy to defraud. The testimony tends to sustain the allegations of the bill."

A new method of inflicting capital punishment was proposed a few weeks ago at the meeting of the American Association for the Advancement of Science. The condemned is placed in an air-tight chamber and a current of hydrocyanic acid gas is turned on. One inhalation of the poisonous gas does the work instantly and painlessly. This is proposed as a substitute for execution by electricity since it has not yet been possible to get uniform results with the latter method, except in one important respect. For some, electrocution (pardon the barbarous term) appears to be a painless and instantaneous death, for others a lingering torture, and it is believed that the use of this gas will eliminate this variable element. This effort, like all similar ones, to reduce to a minimum the barbarity in the process of capital punishment, does credit to the increasing humanity of man, but after all, the chief objection to capital punishment pertains to these new and painless devices no less than to the old method of hanging, namely, the after effects, that the reformation and salvation of the victim are reduced to a permanent impossibility and that society loses a member which, though now detrimental to its welfare, might be made useful if properly treated. The old-fashioned dentist needed no tool but a stout pair of forceps, and pulling was the universal cure for toothache. A few generations ago the gallows did much of the work which rightfully belonged to the reformatory, and capital punishment was the panacea for all criminal disorders of the

social body. Modern dentistry has learned that most aching teeth may be cured and saved, and the forceps may be as thoroughly antiquated as the thumbscrew. May we not hope that criminology will some day learn to save those aching teeth of society, the criminals? While so much thought is being given to the problem, how to administer to the coddemned a comfortable and even luxurious death, it will be well not to lose sight of the main question as to whether it is worth while to kill him at all.

OUR JUBILEE CONVENTION.

It often happens that great occasions, long held before the public eye, fail to meet the expectations which have been awakened concerning them. They are greater in prospect than in retrospect. Not so our Jubilee Convention. Great as were our anticipations, it has more than realized them. It possessed all the essential elements of a great and memorable convention. In numbers it is, of course, without precedent. On Thursday night the Joint Traffic Association office in Cincinnati reported 14,000 enrollment, and expressed the opinion that by Saturday night it would reach 18,000. This may include some excursionists who availed themselves of the cheap rates, but subtracting these, we had a great convention.

But not in numbers merely was it a great convention. In its personnel it was truly a distinguished and representative body of men and women. A large number of our veteran preachers were present; college presidents and professors abounded; our leading editors, authors, poets, musicians and publishers were there; our ablest evangelists and pastors were much in evidence; Englishmen and Canadians mingled freely with their American cousins, and conservatives and liberals were known to lie down together and arise and eat at the same table. Business men in greatly increased numbers were present, and were interested in the business of the convention—bankers, real estate agents, cotton brokers, railroad men, farmers, merchants and politicians. Nor were doctors and lawyers wanting.

It was a great convention in the character of its utterances. The leading addresses were worthy of the occasion, and the brief speeches were, many of them, models of lofty thought and clear expression. If the speeches be divided into two classes—those which emphasized *doctrine* and those which dealt with *duty*—the latter class would greatly predominate. The tone and spirit of the leading addresses might be described as conservatively liberal, or sanely progressive. The divinity and lordship of Jesus Christ, the inspiration, authority and sufficiency of the Holy Scriptures, the danger of discrediting God's Word on the one hand by irreverent criticism, and on the other by an equally irreverent unwillingness to receive the new light which modern biblical research has thrown upon the sacred page, the uselessness and harmfulness of human creeds and the solemn duty of standing fast in the liberty wherewith Christ hath made us free, the value of the movement our fathers inaugurated and the danger of permitting it to crystallize into a mere sect, the necessity of developing the spiritual life of our membership, caring for the weak churches, preserving the sanctity of home life and pushing forward all lines of our missionary, educational and benevolent activity—these were the dominant notes of the convention, and were received with hearty endorsement. So long as these sentiments are welcomed in our national conventions our movement is likely to go forward to the fulfillment of its great mission.

The convention was great, too, in its purely missionary features. The Foreign Christian Missionary Society convened in Music Hall on Monday morning following the great Communion Service on Lord's day. Pres. J. W. McGarvey gave a lecture on "Missions in the Acts of Apostles," which the audience seemed to greatly enjoy. It was a magnificent assembly, and the scene was inspiring, after the venerable president had called the convention to order and there had been the usual devotional exercises, when Secretary McLean introduced a large number of missionaries to the great audience. When those heroes and heroines came upon the platform they received an ovation from the convention, being greeted with the waving of handkerchiefs and the clapping of hands. Some of them simply bowed their acknowledgments; others spoke a simple sentence or two expressing their gladness to be present, and one of them, our veteran missionary in India, made his acknowledgments in a brief speech in the Hindustani language, which was highly appreciated by the audience. Among those introduced were representatives from England—W. Durban, our English correspondent, and Bro. E. H. Spring. These English brethren made very happy speeches, bearing the fraternal greetings of the brethren beyond the sea, and describing the religious condition and outlook of England. The presence of these representatives from other lands always adds deep interest to these conventions, and we had a larger number of them present than usual at the recent convention. The addresses delivered before the Foreign Society were by Geo. T. Smith, Allan B. Philputt, J. G. McGavran, on Monday afternoon, and in the evening an address on "Missions the Crowning Glory of the Century," by E. L. Powell. All these addresses we heard commended, but we heard only the last one, which was a masterful presentation of a great theme that inspired the audience to a high degree of enthusiasm. Other addresses on Tuesday were "Missions in the Gospels," by W. J. Lhamon, a Bible study; "The Peerlessness of Christianity," by T. W. Pinkerton, and "The Work in India," by G. L. Wharton. These addresses kept up the high record of ability, and the address by Bro. Wharton in particular, as a missionary acquainted with the field and its problems, was especially interesting and valuable.

The annual reports presented by Secretary McLean and Treasurer F. M. Rains, with the great increase in the missionary offerings of the past year already reported to our readers, were a splendid background for these missionary addresses and helped them to make a permanent impression upon the audience. In spite of the fact of the great increase in the receipts of the past year, the banner has been lifted still higher, and as next year is the silver anniversary of the Foreign Society it is proposed to raise $200,000 for Foreign Missions, or nearly $50,000 more than was reached the present year. This is not at all beyond our reach if the churches and Sunday-schools can be quite generally enlisted.

JUBILEE SESSION.

Tuesday afternoon had been set apart for the special Jubilee Service, and a great audience thronged the Music Hall at two o'clock to witness these exercises. Mrs. Princess Long was the leader of song in this meeting, and right royally did she commend herself as the sweet singer from the West. The opening address was by J. A. Lord, editor of the Christian Standard, Cincinnati, on the topic, "1849-1899," or fifty years of history. He dealt with the influences in the Old World which had led to the migration hither of those seeking religious liberty. He described the religious condition of things in this country at the beginning of the present century which gave rise to the origin of our movement and mentioned some of the leading characteristics of that movement. It was an able address and many of its statements were in the happiest vein of the author, stating truth in an epigrammatic style. This was followed by a Jubilee Poem, by Mrs. Jessie Brown Pounds, concerning which it is perhaps sufficient praise to say that, in beauty of thought and expression, it was worthy of the great occasion and was listened to with the profoundest attention. It deserves, however, to be read to be fully appreciated. The closing address of the afternoon was on "Lessons From Our Past," by the editor of this paper, concerning which we must allow others to speak. We should be ungrateful, however, not to acknowledge the great cordiality with which the address was received by the audience.

MEMORIAL SERVICE.

At this point a service was held not provided for in the program. It was a memorial service in memory of A. M. Atkinson who, on the Saturday evening previous, at the close of an earnest address, had suddenly expired. The audience was asked for a contribution to an Atkinson Memorial Fund, to be a part of the Ministerial Relief Fund for the care of aged preachers, the cause for which he laid down his life. No appeal was made. None was needed. The hearts of the people were ready. They were simply given the opportunity to heed the dying words of our departed brother, and "quit themselves like men." Cards were distributed through the audience, and while this was being done, and while they were being filled out, brief and tender addresses were made by a number of brethren who stood close to Bro. Atkinson; and had there been time, hundreds of others would have loved to have given their testimony to his character and work. When the cards were collected and counted it was found that more than $5,000 had been subscribed to the Memorial Fund, and many of the ministers are going to lift a collection for the fund as soon as they reach their churches. This amount should be readily swelled to $10,000, the interest of which should be applied to carry out the objects of the Ministerial Relief Fund, while the principal remains as a perpetual monument to the memory of the founder of this fund.

The evening service was a continuation of the jubilee feature of the convention. A number of short addresses were made by various brethren, as follows: T. P. Haley, on "The Reasons for Missionary Organiza-

tion;" C. L. Loos, on "Our First Convention;" B. B. Tyler, on "Our Beginnings in Missions;" "Jubilee Poem," by Prof. B. J. Radford; "What Has Been Done?" by Carey E. Morgan; "Our Missionary Outlook," by H. O. Breeden. Both the addresses and the jubilee poem, by Prof. Radford, evoked hearty applause. Prof. Radford has written other poems of value, but this jubilee poem touches perhaps the highest point in poesy which he has heretofore reached, and deserves a place along with that of Mrs. Pounds in our permanent literature.

HOME MISSIONS.

On Wednesday morning, after a "Quiet Hour," conducted by Dr. A. G. Thomas, W. F. Richardson, of Kansas City, president of the convention, delivered his presidential address on "Our Jubilee and Our Plea," a strong, manly, earnest presentation of present-day truths, which needed the emphasis he gave them. Perhaps there will be no better place to say that we have never had a better chairman to preside over any of our national conventions than Bro. Richardson proved himself to be during our Jubilee Convention. The president's address was followed by a statement concerning the annual report, by Corresponding Secretary Benj. L. Smith, emphasizing the special features of the report. F. D. Power, of Washington, conducted a conference on "Our Cities for Christ," and Prof. A. M. Haggard, of Des Moines, on "State Missions to the Front." The tendency in some states to neglect the state work made this conference very timely, and it is to be hoped that it may result in greater fidelity to the work in the various states. C. B. Newman, of Detroit, conducted an "Hour of Thanksgiving" for reaching the $100,000 for Home Missions. While all this was going on in the Music Hall, a business session was being held in Odeon Hall by delegates, hearing and acting upon reports of committees. This brought together in a compact body those who were especially interested in the business feature of the convention and enabled them to dispatch it more readily. The magnitude of our conventions necessitates some such arrangement as this in order to facilitate the transaction of necessary business. Into the afternoon of Wednesday there were crowded "A Plea for the Homeless," by Geo. Darsie, a strong speech on Church Extension; "Statistics for 1900," by G. A. Hoffmann, statistical secretary; "Negro Evangelization," by B. A. Jenkins; a very happy treatment of the subject; a report on Christian Endeavor, by Jno E. Pounds, superintendent; on the Board of Education, by the secretary, H. Van Kirk, and on Porto Rico, by S. D. Dutcher. All these speakers gave evidence of having given mature thought to their subjects. The evening in the Music Hall was occupied by two addresses—"America for Americans, or America for the World," by E. W. Darst, of Chicago; the other, "The Gospel of Christ in our National Life," by W. F. Cowden, of Tacoma, Wash. It would have been strange if in such themes as these the American eagle had not been permitted to scream and the American flag to unfurl itself in the breeze of this patriotic discussion.

On Thursday morning, after the "Quiet Hour," by Miss Rebel Withers, Homer T. Wilson, of Texas, delivered an address on "Expansion: Greater America for Christ." Secretary B. L. Smith then introduced the missionaries of the American Christian Missionary Society. I. J. Spencer delivered a strong address on "A Supreme Question," which was a plea for Ministerial Relief, heightened in its power and tenderness by the death of its founder. F. M. Dowling, of California, made a stirring address on "Boys' and Girls' Rally Day for America." While the latter part of this program was being executed a business session was held in Odeon Hall, where there were a number of matters presented in the form of resolutions or recommendations, which elicited spirited discussions. Never have we seen one of our national conventions in a more critical mood than was this forenoon business session. There were "amendments," "substitutes," motions to "strike out" and "lay on the table" and "previous questions" and every other parliamentary device known to deliberative bodies. Some of the questions that elicited most discussion were a recommendation that a place for the convention be selected two years in advance. This was finally laid on the table and Minneapolis was disapointed, but she put in her plea all the same for the convention in 1901. Kansas City was unanimously selected as the place for the next meeting. This will insure another great convention. The selection, however, was conditioned on the ability of the board to secure liberal rates on the railroads. A recommendation that our Southern colored schools apply to the State Legislatures for assistance, since they were taking the place of district schools, elicited a lively discussion and was voted down by an overwhelming majority, as it should have been. A strong anti-saloon resolution was passed without discussion. Another resolution, calling on Congress to eject Brigham H. Roberts from his seat, was passed after considerable discussion as to its form. The motion to appoint a committee consisting of representatives of our different societies to consider the question of bringing about greater unification in our missionary organizations was, after a somewhat spirited discussion, carried by a decided majority. A recommendation of the Educational Board, that a secretary of the board be appointed, to be paid out of the funds of the American Christian Missionary Society, was after considerable discussion referred to a committee to be reported upon a year hence. Our college men feel that the Educational Board has not yet received the recognition which is due it, and that it is unable to carry forward the work for which it was created. It is certain, however, that the interests of education are receiving much more thought in our national conventions than formerly, and there is reason to hope that we will ultimately wake up to the vital relation which exists between these institutions and all other departments of our work.

DIVIDED INTO SECTIONS.

In order to give a hearing to the various interests that claimed the attention of the convention it was found necessary to break the convention up into a number of sections on Thursday afternoon. Accordingly, there was an educational session in the Music Hall, which was addressed by Hiram Van Kirk and President R. Lin Cave. Section II was presided over by Vice-president Carey E. Morgan and considered the question of Christian Endeavor, John E. Pounds, leader. This was held at the Central Christian Church and was addressed by C. R. Hudson, M. J. Grable, W. M. Forrest, Herbert L. Willett, and closed with an open parliament by J. Z. Tyler. Vice-president D. O. Smart presided over Section III, which was a conference on "Pastors and Evangelists," J. H. O. Smith, leader. This meeting was addressed by J. H. O. Smith, J. V. Coombs, I. N. McCash and J. V. Updike, at Odeon Hall. Section IV was presided over by Vice president R. M. Giddens and had the Sunday-school for its subject, H. C. Rash, of Kansas, being leader. It met in the Lutheran Church and was addressed by Mrs. A. A. Buxton, Marion Lawrence, P. Y. Pendleton, J. H. Hardin, F. G. Tyrrell. B. B. Tyler presided over the section on Benevolence, at the Richmond St. Church. This was addressed by Mrs. Helen E. Moses, Chas. Allan Thomas, Mrs. L. H. Bantz, Mrs. O. C. Shedd, Mrs. H. M. Meier, H. L. Willett, B. A. Jenkins, Mrs. Persis L. Christian, F. G. Tyrrell and W. J. Lhamon. These were fairly well attended and the proceedings were of a highly interesting character. Those connected with the section on Benevolence were of the most tender and affecting character and a great impetus was given to that interest. News of the death of Sister Younkin, who died during the convention and who was the founder of the work of the Benevolent Association, did much to heighten the interest in this work, just as Bro. Atkinson's death had given a new impetus to the Ministerial Relief. It is a great thing to glorify God, whether by our life or by our death.

The business session of the convention recommended that this feature of breaking the convention up into sections be continued in our next convention, as it seems the only possible way of bringing before us the various general interests of the brotherhood that claim our attention.

During the convention and sandwiched in between different sessions were held a number of college banquets. Bethany, Eureka, Butler, Drake, Kentucky University and College of the Bible and Hiram all rallied their sons and daughters around the banquet table, responded to toasts, sang college songs and had a good time. This serves to keep up the acquaintance among the alumni and to foster love for *alma mater*.

On Thursday evening there was a consecration service, led by C. P. Williamson, which made a most beautiful and fitting close to this greatest of all our conventions. It is only to be regretted that all could not have remained to have participated in these closing exercises.

We close as we began. It was a great convention, and will long serve as a landmark in our history. To the aged it was the realization of long-cherished hopes; to the young it opened up a vision of glorious possibilities. Let us all see to it that it shall not be a mere high-water mark, from which the tide of enthusiasm shall recede only to touch it again at rare intervals, but a new base line from which we shall measure our future advance.

CONVENTION NOTES.

The great chorus choir, consisting of 400 or 500 voices, under the direction of Bro. Fillmore, was one of the delightful features of the convention.

The arrangements of the local committee for the comfort and convenience of the convention and its delegates were about as complete as could well be imagined. They deserve the thanks which the convention heartily voted them for the vast amount of painstaking labor which they had performed for the success of the convention.

Cincinnati has a number of excellent hotels. Among the best of these is the Grand, which, by the courtesy of W. S. Dickson, whose guests the editor and his wife were during the convention, was our home, as it was of many of the delegates, and it proved to be a very satisfactory one. The fact is, the hotels, the street cars, the churches of Cincinnati, the newspapers and even the police, treated the convention and its delegates with great courtesy.

The Commercial League, of Cincinnati, donated, free of charge, the use of Music Hall, and Odeon Hall, lighted and kept in order for the use of the convention. This was signal proof, not only of civic enterprise and public spirit, but of sympathy with the moral and religious aims of the convention.

Bishop Walden, of the Methodist Episcopal Church, visited the convention and conveyed a fraternal greeting from the great Methodist body which he represents. These are days of larger ideas, broader sympathies and wider fellowships than the old days.

The thousands of delegates present at the convention sympathized most profoundly with the family of Bro. Atkinson, so suddenly bereaved by the death of the fond husband and father, and the whole brotherhood will mingle their tears with those of the bereaved ones. Next week we hope to write at greater length of Bro. Atkinson's life and character.

It was a great disappointment to thousands who were unable to get into Music Hall on Sunday afternoon to the Communion Service, and many even failed to obtain admittance in Odeon Hall and in the churches where the communion was observed. But no one hall would have sufficed to accommodate the vast throngs of people that gathered to that service.

Referring to the breaking up of the great convention and the good-byes, we are reminded of a pathetic phrase in a colored man's prayer, of which a friend told us lately. The colored brother thanked the Lord for that future gathering "where it will be all *howdy* and no *goodby*."

It is safe to say that thousands of pulpits and platforms last Lord's day were filled with echoes from the convention by preachers and other delegates who were present. In this way the enthusiasm of the convention will be felt by thousands of churches and tens of thousands of members throughout the country.

Among the churches crowded on Sunday of the convention was the Central Christian Church, where Robt. Moffett, of Cleveland, spoke in the morning and W. T. Moore, of Columbia, Mo., spoke at night. These brethren had a great occasion, a great audience, and those who know them may take it for granted that they delivered a great message to the people.

THE SUPERIORITY OF GOODNESS.

Paul, in saying that scarcely for a righteous man would one die, yet peradventure for the good man some would even dare to die, strongly intimates that goodness is superior to righteousness, and that a good man is better than a righteous one. What is the difference? Is Paul justified in the intimation that there is such a distinction? Do other inspired writers agree with him? Paul has been accused of making a Christianity of his own, separate and distinct from the one Christ made, but this distinction he certainly got from his Master, Jesus Christ. The word holiness in the Old Testament expresses character, the word righteousness expresses conduct, the two together make up the religion of the Bible in its application to man, and also in reference to God, for these two words are applied to him. Righteousness is rightness, it is correctness of behavior, and hence a righteous man is a man who does right in relation to the standards of the moral law; his behavior is outwardly morally and legally correct. You cannot find any fault with it from the standpoint of law and good morals, but nobody loves him, and no one would think of dying for him. He is righteous, but he lacks the sweetness of disposition, the hearty sympathy, the graciousness of temper, the genial kindness, the unselfishness, the love that goes beyond what the law prescribes in helping others, that we usually associate with goodness. Let me describe a righteous man I once knew, and then a good one, both members of a congregation for which I ministered on the other side of the world. Bro. E. was a well-educated, intelligent, strict-liv-living man. He was industrious, frugal, honest, clean in all his habits, and a firm believer in the Christian religion. In his public addresses to the church his great theme was love, but no one ever accused him of having the thing of which he had so much to say. He did not know the meaning of the word. It was the man's great deficiency. You could not find serious fault, from a moral point of view, with his manner of life. He had been baptized, he was a member of the church, the Sunday morning and evening hour of service always found him in his place, he made a weekly offering of his means to sustain the cause, he was a total abstainer from rum, tobacco, cards, profanity, and all unchaste conversation, he kept out of trouble, and paid a hundred cents to the dollar. But he was hard, loveless and without sympathy. He did not love anybody, and nobody loved him, and it would never have entered anybody's mind, least of all his wife's, to think of dying for him. He was righteous, but he lacked the lovableness of goodness. Old Bro. B., an elder in the same church, was just as righteous, just as correct and faultless in his morals as E., but there was something else that made him a wonderfully different man. He was kind, tender-hearted, sympathetic, generous, benevolent; there was sweetness and light in his bearing and the magnetism of love, and everybody said, "Bro. B. is such a good man." They were using language more correctly than they knew. That was just what he was, a good man. It was not an accident that the Holy Spirit said of Barnabas, "He was a good man, and full of the Holy Spirit and of faith, and much people turned to the Lord."

It would be an easy matter to give illustrations of the obvious difference between a righteous man who keeps the letter of the law, and a good man who transcends and overflows the law in his manifestation of its life and spirit. You employ a woman to preside over the cooking stove and the kitchen. The only stipulation in the contract is that she shall cook. She is a strict constructionist, and interprets that to mean that her duties are exclusively culinary. She cooks well, she does her whole duty in the kitchen, but she declines to wash, to sweep, to dust, to make beds, to go errands, or to do anything else but the single item called for in the contract. She is righteous as far as the law extends, and, it may be, a fine cook, but she is not a good servant, and the family never falls in love with her, and bonuses seldom travel her way. You employ another woman on the same contract, but she, out of the kindness of her heart and her desire to please you and to do her whole duty, not only fulfills the legal contract, which she does quite as faithfully as the other woman, but she washes and scrubs and sweeps and dusts, goes errands, cleans up the house once a week, and does the work needing to to be done; and you say to your neighbor, "I tell you, we have a servant this time. She is a good one." All the family become fond of her, and she carries away ten presents to where the other carried away one. Righteousness may beget respect, but goodness provokes affection. We may die for those we love, but not for those we respect.

Hour of Prayer.

LESSONS FROM OUR NATIONAL MISSIONARY CONVENTION.

(Psa. 126:1-6.)

(Concert of Prayer for Missions.)

(Uniform Midweek Prayer-meeting Topic, Nov. 1st.)

CENTRAL TRUTH: *Gratitude to God for the great things He has done for us, as indicated in our recent great Missionary Convention.*

Never before in our history has there gathered so large a body of our members in one convention as were assembled in Cincinnati last week. It was the celebration of a half century of missionary work. Fifty years ago a few representative men of the brotherhood met in that city and organized the American Christian Missionary Society. They numbered less than 200 and raised about $2,000 for missions.

After the lapse of fifty years we meet again in the same city, and we hear statistics that read like a dream. Instead of about 200,000 members, we are told that we number 1,118,000. Instead of raising $2,000, we raised the last year for missionary, educational and benevolent purposes over a half million dollars, and for religious work, local as well as general, over five million dollars. Instead of a little company of less than 200, there was a great gathering of over 15,000 people. Instead of finding ourselves despised and regarded as heterodox, we are respected and recognized as

one of the great religious forces of Christendom, leading forward an advance column against the forces of Satan.

What lessons do we learn from all these facts?

1. That if God be with us it does not matter who is against us. That a reformation founded on right principles and carrying out the high purposes of God will succeed ultimately, no matter what opposition is arrayed against it.

2. A lesson of faith. Our fathers went out, not knowing whither they went, only desiring to know and to do the will of God, and he has led them and their descendants on to conquest and to victory. Let us trust God for the future and seek to be true to him.

3. We learn a lesson of the value of cooperation. Without working together, without combining our minds and our talents for common ends, without these annual conventions which have served to promote unity and to generate enthusiasm, we could never have accomplished a tithe of what has been done. Let all the churches and individuals who have held aloof from cooperative missionary work fall into line, that greater things may be accomplished in the future.

4. We learn a lesson of profound humility. God hath wrought all this through imperfect agents. Had we been more faithful, more willing to be led, less disposed to cavil over minor differences, and more zealous for the world's conversion, vastly more might have been done than has been achieved.

5. We learn to cherish the principles promulgated by our fathers and advocated by the Disciples of Christ to-day. They never could have achieved the triumph they have, having passed through the fires of criticism, had they not been vital and important truths for this generation.

6. Let us learn a lesson also of gratitude: "God hath done great things for us whereof we are glad." Not by might or wisdom, but by his own divine power, exerted through us, he has made us the power that we are in the world to-day. Blessed be His name for whatever we have been able to accomplish for the good of our race, and for whatever power we hold to-day in trust for the good of the church universal, and the redemption of the race! Let us bless His name that we have been led out of the bondage of sin and of ecclesiastical authority into the larger liberty of the children of God.

PRAYER.

O God of our fathers, be Thou also our God. We thank Thee for the great truths and principles which Thou hast revealed to us, and for the consecrated men and women who have dedicated their lives to the advocacy and propagation of these truths. We thank Thee for what has been accomplished in the past. We bless Thy name for the reports that have been brought to us of the success of Thy gospel in distant lands as well as in our own country. May we be strengthened mightily by Thy Spirit in the inner man that we may go forward to larger triumphs in the years to come. In Christ's name. Amen!

Oh, to eat of the flesh of the Son of Man, and to drink his blood—in hours of devout reverie, in moments of rapt and intimate communion! This is life. This is eternal satisfaction. Here are pasture-lands indeed, and the rivers of his pleasures.—*F. B. M.*

Editor's Easy Chair.

The Easy Chair this week must stand for a memory or an ideal rather than a present reality. Few things are more exhausting in the demands they make upon one's time and strength than a great convention. The program is a constant temptation tor one to attempt to take in more than he is able to bear. The mind is probably never more active than when it is following closely the various reports and the addresses of different types and styles which are made. There is a constant desire to keep up with what is going on in the convention hall, and when one has about made up his mind to stay in his room and rest he glances at the program and learns that a speaker whom he is very anxious to hear is going to address the convention. Very few, however, take in all the proceedings of a convention or series of conventions which last for a week. It is best not to try it. One must choose what he can best afford to miss and rest his wearied brain in order to appreciate the remainder. For this reason we were compelled to miss some of the good things spread at the Jubilee feast.

We have missed but few of our national conventions since 1870. One thing always impresses us as a most delightful feature of these conventions. It is the genuine feeling of fraternity that pervades them. This is perhaps one of the most attractive features of these great gatherings, and who would say that it is not one of the most profitable? How else could we maintain those subtle ties of friendship and fellowship which bind the various individuals into a common brotherhood? We doubt if the unifying influence of these conventions has ever been fully appreciated by us. Those hand-grips from brother to brother and sister to sister and friend to friend, mean a good deal more than we often imagine. This feature of the convention comes out most strikingly in its initial sessions when first greetings are exchanged, when hands clasp each other which have not met for years. One always feels, when passing through these hearty greetings with friends from every section of our great country, what a blessed fellowship this is and how glad he is that he belongs to such an army.

This Jubilee Convention was a mountain height from which one could look back over the past and glean its lessons, and out into the future and forecast, somewhat, the ongoing of this religious movement. In spite of the mistakes we have made and all the follies we have committed, nothing is more evident, in looking back over our history, than that God has been guiding us and preparing us for some larger and better work than we have yet achieved. We learn by our mistakes very often better than by our good deeds. God has been teaching us lessons of forbearance and brotherly love and of unselfish devotion to the advancement of His kingdom. We are beginning to see the meaning of it all and to understand that we must gird the loins of our minds with divine truth, replenish our hearts from the unwasting fountains of God's love and grace to meet the mighty demands that are upon us in the century whose open door is just before us. God has not launched this movement into the world of thought and action and guided its course thus far with unmistakable tokens of His love and care, without having some great purpose to accomplish in the divine economy.

As truly as God ever spake to Israel in some of the supreme moments of its history did God speak to us at the Jubilee Convention in Cincinnati through the lips of the consecrated man whom he so suddenly called home. His message to us through Bro. Atkinson was, "Whatever may be your calling in life, make it a holy calling, and use it for the advancement of the kingdom of God. Open your soul to all holy activities and Christly ministries, and God will pour in his light and love, and enrich your lives with his blessing. Be warned by the sudden going out of my life. Quit you like men in the great conflict that awaits you." If we have ears to hear this message, and if we have hearts to heed it, God will still increase our numbers and widen our influence and bless our work and make us a blessing to untold millions of the race. But if we live for earthly gain or pleasure; if we close our hearts to the cry of the world's need; if we live not for the things that abide, God's presence will be withdrawn and we shall ingloriously fail to accomplish the purpose for which he called us into being. But we shall not fail. The hearts of the people are turned toward God and toward his Son, Jesus Christ, and are yearning as never before for the indwelling of the Holy Spirit in the abundance of his power. The future, as looked at from the heights of the Jubilee Convention, is spanned by a rainbow of hope, and under this arch of light we read the words, "Quit you like men!"

Questions and Answers.

1. For what purpose was the State Board created?
2. What are its legitimate functions?
3. Are we to regard it as an ecclesiastical body in which to try heretics?
4. Is it clothed with any authority whatever to sit in judgment upon men's faith?
Please answer immediately for the satisfaction of many. *I. F. Tanner.*

1. To receive and disburse missionary funds sent from individuals and churches for work within the state, and to appoint and have direct supervision of evangelists and other laborers needed in the work and report the work to the State Convention.

2. Those stated above.

3. Certainly not.

4. Not at all, though it must pass upon the fitness of men offering themselves for any service under its control.

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1. To whom do the words "us" and "we" in Eph. 1:4, 5 refer?
2. From Gal. 1:17, 18 how can it be argued that Paul spent three years in Arabia? *K.*

1. To the Jewish Christians, we gather, from verses 12 and 13, where a distinction seems to be drawn between Jewish and Gentile believers.

2. The "three years," spoken of in Gal. 1:17, 18, probably covers the entire time from Paul's conversion to his visit to Jerusalem. As a part of this time was spent preaching in Damascus, we cannot tell, accurately, how long the stay in Arabia was. It is hardly probable that it would take Paul the whole of three years to adjust himself to the new situation.

Reformation of the Nineteenth Century

NINE DECADES OF HISTORY

THE FOREIGN CHRISTIAN MISSIONARY SOCIETY.

INDIA.

A. MCLEAN.

The year 1882 marked an epoch in the history of the Foreign Society. That year work was begun on heathen soil. For some years money kept coming into the treasury for this special purpose. Much of it came from the children. As J. H. Garrison, the editor of the CHRISTIAN-EVANGELIST, was preparing to leave for the convention held in Louisville, in 1880, his little boys told him they wanted to send some money with him for missions. They handed him the savings of many weeks and said, "We want this to go to send the gospel to children who have never heard the name of Jesus." On hearing this incident the convention decided to ask the Sunday-schools for one offering each year for heathen missions. That was the origin of Children's Day. As we had then no one at work in any part of the heathen world, the offerings of the children were invested for some time.

When the problem of money was solved, the next thing was to find men to go. The society did not have long to seek. Albert Norton had spent some years in India as a missionary. After uniting with our people he wrote to the society with reference to his possible return to that field under the direction of the executive committee. He was highly recommended by those who knew him. In order to test his ability and to become better acquainted with him, he was engaged for two months to solicit funds. The time was subsequently extended. He visited many churches and spoke with great fervor and power on the theme so near his heart. He secured considerable in cash and pledges. On the 4th of February, 1882, the committee decided to send Mr. and Mrs. Albert Norton and Mr. and Mrs. G. L. Wharton to India as missionaries. Mr. Wharton was well known as a rising young preacher. He was a graduate of Bethany College and, at the time of his appointment, was in charge of the Richmond Avenue Church in Buffalo. Mrs. Wharton was a daughter of the sainted Robert Richardson, the friend and biographer of Alexander Campbell. These men and women were believed to be full of the Holy Spirit and of faith. They were ready and eager to go. They asked no stipulated salary. They were willing to go trusting in God and in their brethren. The Christian Woman's Board of Missions sent four ladies with them to serve as teachers and Bible women. On the 16th of September, 1882, this little band, eight in all, sailed from New York for Bombay. They reached their destination in October. At once they began the study of the language and the people. Mr. Norton did not continue long with the society. He resigned because of some scruples of conscience over receiving any stated amount for his support. His resignation caused some disappointment. At the same time it should be borne in mind that his services had been exceedingly valuable. He did what few other men could have done. He aroused thousands who were asleep. He convinced the committee and many churches and individuals that a mission could be planted in India. He started the work.

The convention of that year stated that the action of the executive committee deserved the fullest approval of the society and its grateful thanks. The convention recognized in the starting of this mission the evident guidance of Providence and the indication of the divine purpose that called for grateful acknowledgment and prompt and generous support. It seemed plain that the Holy Spirit was opening up to us access to all nations and inviting us to enter. The convention rejoiced that the committee was so prompt to venture upon this great field, and that their faith in the support of the Lord's people in this work had not faltered. It was recommended that other fields be entered, principally Japan and China. The hope was expressed that the next convention would be greeted with the report that both these fields had been occupied, and that the eyes of all might be turned hopefully upon still wider prospects of gospel victories in the Orient. The enthusiasm and joy of that convention were unprecedented. The reproach of having no missionaries in any part of the heathen world was rolled away. The treasurer's report showed that the receipts for the year were double that of any previous year. The marked increase in the receipts was significant. It indicated that the people were ready to enter the regions beyond and to support the workers that might be sent there.

The work began in the Central Provinces. These provinces have an area of 116,000 square miles, and a population numbering 15,000,000. The field chosen was both large and needy. The first station was opened in Harda. This town is 417 miles east from Bombay, and is a large wheat market. The society owns in Harda two bungalows, a building that is used for a school for boys and a chapel, another building for a school for girls, a hospital and dispensary, and a leper asylum. The seven buildings that constitute the leper asylum were built in the time of famine and did not cost the society anything. The present staff consists of Mr. and Mrs. Wharton, Dr. and Mrs. Drummond, G. W. Coffman, Miss Mary Thompson, Miss Mildred Franklin, Miss Bertha Marshall, Mr. and Dr. Rioch and the native assistants. Mr. Wharton has charge of the church and conducts the Bible and training school. He superintends the preaching in the bazar and in three out-stations. In addition to his preaching for the church he teaches a Bible-class in the Sunday-school. Mrs. Wharton has charge of a store for the sale and distribution of Bibles and tracts. This store is self-sustaining. She accompanies her husband on his evangelistic tours and works among the women in the zenanas and among the children in the Sunday-schools as she is able. Dr. Drummond has charge of the medical department. Dr. Drummond is a graduate of Cotner University. He took some special courses in the Postgraduate Medical College in New York to better qualify him for service in India. Last year the patients in Harda numbered 12,216. Mr. Coffman teaches the boys' school. He is a graduate of Drake University. Miss Franklin teaches the girls. In India boys and girls are not permitted to recite in the same classes or to attend school in the same building. This will account for these separate establishments. Miss Mary Thompson gives her time and strength to the women in their homes. She reads and explains the Scriptures and teaches them Christian hymns and urges them to accept Jesus the Christ as their Savior and Lord. In the cold season she goes twice a week to the villages near Harda. On these trips she is accompanied by a Bible woman. On Sundays she has a school for boys. She has another class on that day for the beggars. Every day she has religious exercises with the servants and helpers. She is constantly called upon by the women among whom she labors for simple remedies for diseases. The women of India are timid and prefer in time of trouble to appeal for aid to one of their own sex rather than to a male physician, no matter how accomplished and gentle he may be. Miss Thompson was sent to India by the churches in Melbourne, Australia. They have supported her for six years. Mr. and Dr. Minnie Rioch make their home in Harda. They went out a year ago. Since that time they have been giving their attention to the language. There are six hundred towns and villages tributary to Harda. The missionaries evangelize these as they are able. One winter two ladies took a bullock cart and tent and some helpers and went out to do village work. In two months they visited and spoke in ninety different places. They addressed about five thousand people. The most of these had never heard the name of Jesus before.

In Charwa and Rahatgaon and Timarni work is carried on regularly. These are out-stations, and are ministered to by trained helpers. Nathoo Lal preaches in Charwa and forty-two other villages. The church in Charwa has twenty-seven members. The members live in four villages. A Sunday-school is taught and the gospel is preached there every week. In Rahatgaon there is a house for the evangelist and a school building. Timarni has a dwelling and a hospital. Dr. John Panna has charge of the medical work at both points. His patients number over two thousand in a year. M. J. Shah is the evangelist in charge. In the two Sunday-schools there are about seventy pupils enrolled. The outlook is bright and full of promise. Sampson Powar is a valuable assistant in the work in Harda. He treats both the in-patients and the out-patients daily. He teaches them the Scriptures and has them commit portions to memory. Gopal gives the lepers instruction daily in the Bible. They seem happy and contented. A Sunday-school is taught among the sweepers, one of the lowest caste in all India.

Dr. and Mrs. C. S. Durand spent seven years in Harda. They went from the region about Sedalia, Missouri. Before

sailing for India both spent a full year in the medical colleges and hospitals of New York. The hospital was built by Dr. Durand. The land on which it stands was given to the mission by an influential Hindu as a token of his appreciation of the work done there. Mrs. Ellen L. Jackson has been connected with the work in Harda for ten years. She went out from the West London Tabernacle and from the training class taught by W. T. Moore. She had charge of the work among the boys till her health failed. She lives in Harda and gives her influence and her assistance to the church and to the temperance society and to other good causes. Miss Sue A. Robinson and Miss Hattie L. Judson died and are buried in Harda. Miss Robinson went out from St. Louis. She served for five years. She spent most of the summers on the plains. Had she been less heroic she might be living now. She sleeps in the little cemetery at the edge of the town. She is waiting for the day to dawn and for the shadows to flee away. The women of Louisville raised six thousand dollars to build a Memorial School to perpetuate the name and worth of this noble worker. She had lived and labored for some years in Louisville before going to St. Louis. The City Fathers gave the ground on which the school has been built. Miss Judson went out from Danbury, Connecticut. She was a most earnest and efficient worker in that church. In the famine she went to Mahoba to nurse the sick and to feed the starving. While there she took typhoid fever, from which she died. She fell as a martyr to her devotion.

When the annual report was written there were 89 members in the church at Harda, 397 pupils enrolled in the fourteen Sunday-schools, 117 in the day schools, three native evangelists and twelve native helpers and teachers.

The next year Mr. and Mrs. Adams were sent out to take the place that had been left vacant by the Nortons. Mr. Adams was born and educated in Vincennes, Indiana. At the time of his appointment he was serving the church in Steubenville, Ohio. It was thought advisable for them to settle in Bilaspur, a town 503 miles east from Calcutta. There are 1,500,000 souls in the Bilaspur district. Mr. Adams has the oversight of all the work at that station. He gives his strength to the work of preaching in the church and in the villages. He is assisted by three evangelists. He superintends the boys' Sunday-schools. The average attendance in the day school is 82; the total enrollment in the Sunday-school is 78. The boys in the day school are Hindus, Mohammedans and Christians. Mrs. Adams keeps house, has charge of the bookshop, visits the women in their quarters and renders efficient aid in the day and Sunday-schools. Like the other married women Mrs. Adams has made a home. This is one of the best of all evangelizing agencies. Outside of Christendom there is no such institution as a home. There are harems and seraglios; there are buildings where men, women and children live, but these places are not homes. Only where the gospel has gone is a home possible. Mrs. Adams teaches the boys to sing. She conducts a Bible class for Christian men and teaches in the Sunday-school. The Christian Woman's Board of Missions is carrying on educational and medical work in Bilaspur. On this account the Foreign Society has no work among the girls and has no hospital or dispensary there.

S. McMullen teaches some in the school; his main work is that of preaching. In some of the villages the people have told him that their deities are only stones. The people who listen to the message are beginning to learn and to appreciate the great truth of God's love. Ernest Gordon gives most of his time to the children. In the school there are religious exercises every day. A half hour each morning is devoted to the study of the Scriptures. The present membership in Bilaspur is 58; there are seven teachers and helpers.

Mungeli is thirty-one miles from Bilaspur. The work there began in 1887. G. W. Jackson was the founder. The society now has a bungalow, a school, a hospital, a leper asylum and a dispensary at that station. There are two other dispensaries ten and twelve miles distant. Mr. Jackson's health having failed, he left for home. E. M. Gordon was engaged to take his place. W. E. Cooper and A. W. Hitt each spent some time at Mungeli. At the present time E. M. Gordon and Dr. Anna M. Gordon are in charge. Mr. and Mrs. Gordon were born and partly educated in India. Mr. Gordon spent one year in Chicago University. Dr. Gordon received one medical degree in Bombay and another in Brussels. She has two large gold medals which were awarded her for proficiency in her chosen profession. Like other missionaries Mr. Gordon uses the magic lantern to attract the people and to illustrate and impress the truth. He preaches in Mungeli and in one hundred and fifty villages within a circuit of a few miles. Two schools are conducted. One is a night school and is for such boys as cannot attend during the day. Dr. Gordon gives all her time to the medical work. Last year she saw 9,705 patients. She has given considerable attention to the lepers. They have been greatly benefited by regular diet and by her simple treatment. The work among the women has proven successful far beyond her expectations. Six can read their Hindi New Testaments. About thirty attend her Bible class on Sunday. Five of these have been baptized. The children in the Sunday-school go out in twos every Sunday and hold village Sunday-schools. There are six schools conducted by the children. Hera Lal, the medical assistant, has proven himself invaluable in the medical department. One of the most promising converts was a blind boy by the name of Gulali. He spent three years in the Bible and training school in Harda. Just as he was preparing for his best work he died. According to the latest statistics there are 75 members in the church at Mungeli, and 250 pupils in the Sunday-school. There are 25 lepers receiving treatment. The helpers number six.

Damoh is sixty-six miles from Jabbalpur. The work at that point began in 1895. The first workers were Mr. and Mrs. W. E. Rambo and John G. McGavran. Miss Josepha and Miss Stella Franklin, Mrs. John G. McGavran and Dr. Mary T. McGavran and F. E. Stubbin joined the mission later. Mr. Rambo was born in Missouri and educated in Kentucky University. Mrs. Rambo was born and educated in Vermont. Mr. McGavran is from Ohio. He is a graduate of Bethany College. Mrs. McGavran was born in Bengal and was educated in England. Her parents spent their lives in India as missionaries. Miss Josepha Franklin is a daughter of Joseph Franklin, of Bedford, Ind. She taught for some years in the school of Anderson, Ind., before her appointment. Ramabai spoke of Miss Franklin as one of the most heroic women in India. Miss Stella is her sister. Her work in the church and in a printing office before she asked to be sent to India, qualified her for service on the field. Dr. McGavran is a graduate of the Woman's College of Philadelphia. She spent one whole year in postgraduate work. She is supported by the women in the churches in Ehgland. Mr. Stubbin came from Australia. He is supported by the churches under the Southern Cross. He expects to give his life to the training of the orphans connected with the mission.

Damoh was selected on account of its healthfulness and on account of its central location. Damoh is the site of the orphanage for boys. There are now 165 under the control of the missionaries. Most of them are famine orphans. Miss Josepha Franklin teaches the boys in the day school. She aims to do the same grade of work that is done at home. She has the general oversight of the girls' school also. A half hour of every day is devoted to the study of the Bible. The life of Christ is taught in chronological order. Miss Franklin not only teaches the children, but the teachers as well. She gives them lessons in principles and methods of teaching. Gymnastics and military drill are also taught. Mr. Rambo gives much of his time to the boys. He is teaching them trades and is seeking to prepare them to live lives of usefulness and nobleness. Some of the boys are learning dairying, others poultry culture, others gardening, and a few tailoring. Other trades will follow in due time. The boys are now planting all kinds of seeds and watching their growth. They take readily to improved tools, such as hoes, shovels, picks, spades, rakes, forks and saws. A boy will do more work in half a day with an American tool than he can do in a week with Hindu tools. Mr. McGavran has equipped himself for evangelistic work. He prefers this to any other. He goes out into the villages and gives much of his time and energy to the instruction of those who have never heard the gospel of salvation. He has had much to do with the buildings that have been erected there. Two bungalows, an orphanage and an industrial school have already been provided. Other buildings are needed and will be supplied as soon as possible. Mr. Stubbin proposes to take charge of the workshops as soon as he has sufficient knowledge of the language to do so. Mrs. Rambo has charge of her own home. She aids in the mission in many ways. She makes garments for the boys with her own hands. She visits the orphanage almost every morning and teaches the little ones Bible verses and simple songs. Mrs. McGavran assists her husband and the other workers and looks after her children. Miss Stella Franklin gives herself to the work in the zenanas and to the villages. The people who know her say, "Come and see us;" or, "Come and teach us your Bible." She is also teaching

a class of educated young men. Dr. McGavran looks after the health of all in the mission and as many of the people as need and seek her assistance. She needs and must have a hospital very soon.

In the famine tens of thousands of meals were given out to the starving. Money for relief came from England, Scotland, America, Australia, New Zealand and from wealthy people in India. The missionaries were asked to serve as agents in the distribution of money and other supplies. They gave out grain for food and for seed, thread, bamboos, leather, wood, clothing and other necessaries. Widows, orphans, blind, aged, crippled, lepers and hungry and helpless poor were relieved and saved alive. More than sixty villages were visited and helped by our workers in Damoh. In that time 730 children were cared for in the orphanage. More than one thousand other persons were supplied in the daily ministrations. Those who have been helped are the readiest to hear and to believe the gospel. It need surprise no one if thousands of Hindus and Mohammedans should turn to the Lord because of the self-sacrifice and the heroic devotion of the missionaries in those two years when the heavens above them were as brass and the earth beneath them as iron.

STRONG IN THF LORD.

W. H. BAGBY.

Finally, be strong in the Lord, and in the strength of his might.—*Eph.* 6:10.

This final exhortation of the great apostle forms a fitting climax to an epistle that lifts the reader to so many and such lofty spiritual heights. Like all his earnest appeals, it is based upon most important reasons. "For our wrestling is not against flesh and blood." If the combined navies of all the powers were blockading the ports of this nation the situation would not compare with that which confronts the church of Jesus Christ every day. The nation would be battling against flesh and blood. The contest in which the church is engaged is against principalities, the fountain sources of spiritual wickedness; powers, the authorized and active agencies of evil; world-rulers of this darkness, the personifications of the evil influences that emanate from the principalities; spiritual hosts of wickedness in the heavenly places, initial evil seated upon the throne of good—the devil and his hosts garbed as angels of light. This is the foe that confronts the Christian soldier as he steps into the ranks of the righteous. What need there is that he should be strong in the Lord and in the power of his might! In this strength alone can be won the victory upon which depend the home beyond the stars and the life that will live when time is dead. What urgent need that we should put on the whole armor of God! Unless we are so panoplied we cannot hope to stand against the wiles of the wicked one—his artifice, cunning, fraud.

Along with the warning against danger there is assurance of victory if only we be clothed in the strength of his might. "I can do all things through him who strengtheneth me" said the apostle and at the close of his life, "I have fought the good fight, I have finished my course, I have kept the faith." He had taken up the whole armor of God. Through the hard-fought battle he stood like a rock. At its close he was found standing firm with his face toward heaven and his feet on his foe. Every piece of his armor is in place, stronger and better than when he first put it on. The girdle of truth is about his loins. This is not the knowledge of the truth, but the virtue of sincerity, genuineness, faithfulness. The breastplate of righteousness covers his heart and his soul is unscathed. His feet are shod with the preparation of the gospel. As they have ever been in a state of readiness to bear him through every battle, so they are now ready to bear him to the block of death. How much it means to be ready—prepared! At the battle of Manila the Americans were ready, the Spanish were not. "I am ready to preach the gospel in Rome also. I am ready to be offered up." His feet were shod with the readiness—the preparedness—of the gospel. Always victorious because always ready—prepared—for the battle. In his hand is the shield of faith. At his feet are the broken fiery darts of the enemy. "I have kept the faith." Faith is the victory that overcomes the world. On his head is the helmet of salvation—safety, soundness. The saved man is spiritually sound, and therefore spiritually strong. It is the unregenerate man who is weak. That is what made the difference between Paul the apostle and Simon the magician. In his hand was the sword of the Spirit—the sword the Spirit had forged and that Paul had so effectively used. On his lips was prayer, earnest and instant, for all saints. "That ye may be strengthened with power through his Spirit in the inward man; that Christ may dwell in you richly through faith, to the end that you being rooted and grounded in love, may be strong to apprehend with all the saints what is the breadth and length and height and depth, and to know the love of Christ which passeth knowledge, that ye may be filled unto all the fullness of God."

THE LIFE.

A. CLARK, JR.

It is the business of men to live, to live high and nobly, to body forth in deeds and words the full measure of truth that is in them. Whether to live easily or painfully; whether in the peace of calm contentment or the ceaseless unrest of storm and strife, it matters little, so the man *do* his work, and do it intensely and well, as of the highest and best that is given to him to do.

And this thing of life, this ineffably precious mystery, intensely tragic, yet ceaelessly fascinating and beautiful—what is it? After all the wisdom of centuries, the rapturous visions of seers, the profound meditations of philosophers and the ecstatic revelations of divine men, we have only a pitiful part answer. We can say no more than this, that life in its fittest and fullest conception is the efforts, pathetically feeble, mayhap, of men to spell out the single word truth. It is that each man when he comes bearing his gift may say: "World, I bring thee not offerings of gold or silver, not the meed of earth-praise nor the sweet incense of fleshly delights, not achievements of wisdom nor triumphs of arms. I have naught to lay here in thy lap save this, this little thing, which I have gone on to seek through doubt and pain and despair—this infinitesimal measure of truth which I have lived." An insufficient answer, I say, only half intelligible; yet the best that in the imperfect light of human experience may yet be written. And by it must the final merit of every institution and every man be measured. For of every man, little or great, human man or divine man, there is but one question that can reasonably be asked. It is not, What did the man believe? nor, What were his antecedents and training? nor yet, To what social code or religious formulas did he conform? What of truth did the man live?—that is the only question. What sincere work did he labor manfully to do? Whether a pitiable man of destiny, ruthlessly trampling under foot the dearest sentiments and liberties of a nation and erecting from the fragments of broken dynasties and fallen thrones another dazzling lie, or only an immortal little monk of Wittenburg, sorrowfully defying the sacred and venerable mother church, and struggling with fateful persistence through the gloom of persecution, doubt and anguish out into the pure, sweet light of clearer truth—Napoleon or Luther, idolized imperator or proscribed priest; each man alike must be measured at last by this single question: How did he stand in his attitude towards life? Had he aught of truth to give his brother-men, that they might better know how to read aright the pathetic riddle of human life and destiny?

And it is in such a manner that we must come to judge Him, the unapproachable One, the unique God-man, whom we are wont to call the *Christ*. It is not he that by some process of mystery or miracle, defied the laws of nature in his birth; nor yet that the gift of some super-subtle power enabled him to dazzle or delude the senses of men by the manifestation of inexplicable physical phenomena. To measure his surpassing merit the incalculable world-worth and heaven-worth of him by the gross test of miraculous healings and impossible metamorphoses, perversions and suspensions of natural law were to degrade divinity to the pitifully low plane of a vulgar wonder-worker. Did he make the water into wine? Did he stay the tempest, heal the palsied arm, make the blind to see? Well, what of it? That were the poorest, most insufficient test of Godship; it is not to such things thinking men bow down. What of the life? That is the question. What had he to offer to the unhappy children of men, what clearer light and higher hope, what surcease of doubt, what glint of infinite sun-radiance to illume the all dark mystery of how to live? It is thus must your world-Savior be judged. And if, after the painful progress of centuries, frail men still despairingly cling to his all-trailing robe, it is for this, that there in his Word and work they may read how in largest part truth has been translated into life. The death is there, too—transcendent, unspeakable tragedy—yet of little worth then or now, save as the inevitable, triumphant *therefore* of such a life.

For, after all, it is the business of men to live, to live high and nobly, to body forth in words and deeds the full measure of truth that is in them. And He, the inimitable One, is most deserving of gratitude, reverence, worship, since in the light of his experience men may come near solving the ever-troublesome sphinx riddle. For there in him, unattained and perhaps unattainable, yet none the less infinitely worth the effort, may be found the life which, when lived in full perfection, will make of every man a god, even as he was God.

Rockport, Tex.

Our Budget.

—The Jubilee Convention will warm up the entire brotherhood.

—The spirit of evangelism and of missions are two essential growth elements.

—Longing for souls, praying for power and campaigning for Christ ought to characterize the church of Christ in a special sense this fall and winter.

—The churches ought not to be afraid of high marks set for their attainment, hereafter, seeing that those of the past year were so easily reached and nobody hurt.

—Keep a religious body full of religious enthusiasm and no power on earth or under the earth can prevent its growth. Crystallization can not take place during such conditions.

—Glowing accounts of the Jubilee Convention were given in various pulpits in this city on last Sunday and at the preachers' meeting in this office on Monday.

—The assistant editor of this paper preached to the Compton Heights Christian Church, this city, last Sunday A. M. and P. M., in the absence of their pastor, S. B. Moore.

—A number of Churches of Christ in this city have arranged for a protracted meeting this winter. F. O. Fannon, of the First Church began a protracted meeting in the Second Church last Monday night.

—"The mount of transfiguration," "the third heaven," "heaven itself," are some of the expressions used by delegates on their return from the Jubilee Convention in an attempt to convey to nonattendants a faint idea of their conception of its magnitude and power.

—In each of the representative gatherings or conventions of the leading Protestant religious bodies of the United States held thus far this year strong resolutions have been adopted vigorously protesting against the seating of Congressman-elect Roberts, from Utah, in the next Congress.

—A meeting of bishops of the Episcopal Church in the nature of missionary council is being held in this city this week. About 250 bishops and leading clergymen of that religious order are said to be present, but their deliberations w re wholly of an advisory character. A number of bishops filled the pulpits of their order in this city on last Sunday.

—Three properly directed questions on any theme, subject or substance, will drive the wisest man living into the regions of the unknown. We are not, therefore, very far removed from primeval darkness, notwithstanding our great boasting about enlightenment, science, civilization, etc. Our knowledge of primary things is exceedingly small.

—Don't drink too much, don't play progressive euchre too often, don't dance with the common herd, atttend church occasionally, keep up a good appearance in society, avoid religious literature and conversation, be prompt at your lodge, and a few other minor details such as will insure your popularity in life and a big funeral in death, is about the the answer which the ordinary member of the church to-day would give to the question, "What must I do to be saved?"

—The Interior seems to have found starlight on the mystery of the trinity provided it can be squeezed out of the following words in its comment upon the recent discovery of the triune nature of the North Star: "No physical fact will explain the mystery of the trinity, but the resolution of this best known and longest known of all the stars into three self-centered bodies, may illustrate the relation of the New Testament Trinity to the Old Testiment Unity of the God-head." Even starlight is delightfully acceptable in times of great darkness, but we fear that the above is too nebulous for practical uses.

—Upon reading the somewhat meager notice of the Jubilee Convention in the Herald and Presbyter last week we took up our pen to criticise that prominent religious journal for so small a notice of so great an event in its own city, when we happened to remember that the Jubilee Convention was not a Presbyterian affair!

—John Alexander Dowie, of Zion Tabernacle fame, Chicago, recently had a somewhat exciting and severe experience; one at least against which his faith did not get the victory. He attempted to deliver an advertised lecture on "Drugs, Doctors and Devils," and to his astonishment found all three of the elements of his theme painfully and aboundingly in evidnce, that is if we may use things and persons as he intentionally denominates them. And but for the police force he would not have escaped without bodily injury. So that for one time at least he felt devoutly grateful to physical force in the squad of policemen by whom he was rescued from a persistent assault, and if wise he will not soon attempt another harrangue on "Drugs, Doctors and Devils," in Chicago.

—Bro. N. M Ragland, of Fayetteville, Ark., who is supplying us with an occasional article poetically entitled, "Leaves From Mission Fields," and who has concluded a series of four articles outlining the life and labors of Bro. Garst, begins this week a series of similar articies on the life and labors of Miss Hattie L. Judson, whose picture we present on our first page. The deep spiritual tone, the inspirational theme of missions and the nobility of the characters presented make Bro. Ragland's articles gems of literature as well as added power to the cause of missions. Our readers this week will not, therefore, fail to be interested in the picture of Miss Judson and an account of her life and work from so gifted and consecrated a pen—from one who will himself soon enter the mission field in a foreign land.

—One of the newest and wisest of modern movements toward a better understanding between labor and capital is the league for Social Service, which has Dr. Josiah Strong for its president. From information distributed from the headquarters of this League, 287 Fourth Ave., New York City, we gather the following facts: The object of this league is the social and industrial betterment of labor. This object has led to a study of what employers are doing to improve the condition of their employees. The league has found that educational classes of all kinds, workingmen's clubs, baths in the factory, play grounds, summer camps, gymnasia, etc., etc., are being operated. It is the plan of the league to give the widest currency to movements for industrial betterment. A commercial membership has been made, so that any employer desirous of doing something for his people can get expert advice, just what might be done advantageously, and how to do it. The league has him for its client, and advises him. In addition, special reports will be sent him on any phase of industrial betterment that he may desire. Its first birthday was celebrated September 1, 1899. A branch office has been opened in London and Edinburgh, where members of the league may find mailing headquarters, and also secure information regarding social and industrial movements and institutions. It has foreign correspondents in nineteen different countries besides the United States. It has circulated 252,872 leaflets, or 4,136,588 pages, during its first year, which closed the last of August. Any support you can give this mediatorial work will be most happily and wisely invested and graciously received by the officers of the league.

—This week the W. C. T. U. are celebrating their silver anniversary in convention in Seattle, Wash. The convention opened October 20th with about 500 delegates present. In the president's opening address attention was called to the progress that had been made along various moral lines and also to the things needing present attention. The convention will not likely be troubled with the perplexing temple question, that having been disposed of at a former convention. Strong sentiment was expressed by the White Ribboners against polygamist Roberts for a seat in the National Congress. On this point Mrs. Stevens, in her presidential address, said:

When men of immoral character are being talked of to fill places of high position, it is the right of the mother, who is trying to train her sons to lives of purity and honor, to protest in all womanly ways, and such protests may prevent, as it sometimes has, the nomination of such men. By the same token when good men are sometimes discontinued in office because they have dared to stand for righteousness, we should not be silent, but bring the weight of our influence to bear against such action. There is nothing in the world evil-doers like so well as to be left alone and allowed to think that no one notices what is being done.

—Unfortunately an omission occurred in one of Bro. Jones' sentences in his recent article in this paper and we give herewith the sentence in full as it should have appeared:

On page 1,321, in item five, it read thus: "But suppose a man builds an argument jointly on philosophy and Scripture, an argument imbedded in human nature as revealed through universal consciousness, and imbedded in the divine nature as revealed in the Word of God, an argument interlaced and supported by scriptural proofs sanctioned by the consensus of Christian scholarship—what then?"

—November 12-18 has been appointed for a week of prayer by the American International Convention and the World's Conference of the Young Men's Christian Association. That for which the Association will especially pray and for which it asks the prayer of all the churches and for which all true Christian men and women should always pray is stated as follows:

1. A more consistent life on the part of the active membership, finding expression through the work of the Holy Spirit in Christian conduct, enthusiasm and activity.
2. Unsaved young men, especially for the associate membership and accompany this prayer with diligent effort.
3. The whole Association field and the young men of this and all continents. With this prayer there may be wisely presented on the Lord's day and during the week, to the membership, the churches and the community generally, a view of the whole work in its world-wide development and relationship.

A program of services for the entire work may be had of R. C. Morse, general secretary, 3 W. 29th Street, New York City, or of any Association headquarters.

—A recent number of the Christian Courier contains a synopsis of a sermon preached by J. B. Sweeney, Gainesville, Tex., on "The Good that Ingersoll Has Done the Church," in which he is reported to have said:

Likewise a great ado has been made about inspiration. Bibliolatry has had full sway here. No inspiration was needed when Paul told Timothy to bring his cloak to him. The Bible is not to teach science, or medicine, or history, or dates; it teaches religion. Inspiration revealed the great spiritual and religious truths necessary for salvation. Even should it be shown that there were errors in the human or secular or unimportant part of the Bible no harm is done. Often does Paul repeat in substance: "I say this, not the Lord;" "this is my judgment, not the Lord's revelation. You may ignore my advice and not sin. Why? Because I may make mistakes."

Ingersoll and infidels have done us real service in making us take a correct view of the Bible. Not worship it. It is not our Savior. It is only the finger-board to point us to him. "Search the Scriptures," said Jesus. We are to take a common-sense view of the book. Who wrote it, when, where, what is the divine side, and what the human? Our views may be different from those of the tenth century or last century. 'Tis not an important question. Getting rid of some of these traditional views, errors, no more destroys Christianity than cutting off some dead branches destroys the tree.

In some quarters such statements would be taken as evidence of rank heresy, but in Texas it may go for sound doctrine. If so, Brother Sweeney and the Courier are not in danger for promulgating such doctrine.

—Roman Catholic journals are quick to point out weak spots in our public school system and seem never to tire of the job, but they are unaccountably blind when it comes to the condition of children and of society in countries and communities where the parochial school system prevails. What a striking practical illustration of Matt. 7:3, 4!

—From the published reports of the Missouri Baptist General Association, held in Joplin, Mo., last week, we are given the following statistics, which will be of interest to our Missouri and other readers:

The fifty-two missionaries employed in the state preached during the year 10,058 sermons, were instrumental in securing 986 conversions, baptized 738 persons and traveled many thousands of miles. Doctor Manly J. Breaker, corresponding secretary of the Home and Foreign Missions, referring to the field at large, stated that Cuba, Porto Rico and Hawaii were now included in the home field; that the chief agencies in the work were the American Home Missionary Society, of New York, and the Home Mission Board of the Southern Baptist Convention, and that these together raised last year $521,250, of which Missouri Baptists gave $7,123, sustaining 1,650 workers. He also said that these 1,650 woykers supplied 4,387 churches, having a membership of 102,000. Number of sermons preached, 152,000; Bibles and Testaments distributed, 25,748; churches organized, 251; baptisms, 9,857; scholars in Sunday-schools connected with the churches supplied, 150,000; benevolent contributions secured on the field, $158,808. Speaking of the Foreign Mission work, he said that the chief agencies were the American Baptist Union, Boston, and the Foreign Mission Board of the Southern Baptist Convention. That these spent last year $728,878 and sustained 544 missionaries and 5,000 helpers. That these have under their care 1,815 churches, with a membership of 210,000, and that 14,000 were baptized during the year. Sunday-school scholars, 150,000. Referring to the part Missouri took in the work of the home and foreign fields, he said that during the year it had raised $6,912.72 for Home and $6,400 62 for Foreign Mission work. That this was a gain over last year of $1,557.54 in contributions to the former and $1,218 29 to the latter, making a total gain of $2,765.83.

PERSONAL MENTION.

A. L. Criley has removed from Ottumwa to Eddyville, Iowa, where he has accepted work for the church.

J. E. Parker has removed from Waynesville, Ill., to Keithsburg, Ill., having accepted the pastorate of the latter place.

J. H. Bray, of Maxwell, Iowa, would like to correspond with any congregation in need of a pastor or a protracted meeting.

J. A. L. Romig is again in America. The Worker reports him having recently closed a successful meeting in Duncanville, near Altoona, Pa.

W. T. McLain, of Anthony, Kansas, would like to hold a meeting for some church in Kansas or elsewhere in November or December. He expects to close his work in Anthony soon and will be open for engagement Jan. 1st. He has been pastor there for nearly three years.

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The announcement of H. T. Buff's change of address to San Barnardino was premature. It is still Pamona, Cal.

James Small, of Bedford, Ind., will begin a meeting with Prof. J. E. Hawes as singer at Muncie, Ind., Sunday, Oct. 29. J. H. McNeil is the pastor.

V. E. Ridenour, of Nevada, Mo., is assisting B. F. Hill in a meeting there. He will go to Mechanicsburg, Ill., in November. Would be glad to fix dates for winter meetings.

S. P. Telfor has accepted work with the church in Ft. Collins and will remove his family from Keota, Iowa, to that point in the near future.

H. M. Brooks, of Paris, Ill., would like correspondence with any congregation that wants a protracted meeting held in the near future. Address as above.

In the absence of the pastor, J. E. Lynn, who was at the General Convention, the pulpit was filled by G. M. Read, on Sunday, the 15th inst., at Springfield, Ill.

Sister Lois A. White requests all persons addressing her personally to mark the envelope Personal. Her address is 312 N. New Jersey St., Indianapolis, Ind.

A card received at this office announces the arrival of Horton Pickering Jones at the home of Mr. and Mrs. C. Durant Jones, Des Moines, Iowa, Oct 15, 1899.

The West Side Church of Chicago, under the efficient leadership of its pastor, Bruce Brown, is flourishing like a "green bay tree" They expect to complete their new building this fall.

Bro. G. L. Bush, of Windsor, Mo., preached Sunday evening in Shinkle M. E. Church, Covington, Ky., to the great satisfaction of all who heard. We were proud of him.

J. V. Coombs will hold a protracted meeting with the South Prospet Church, in Kansas City, which is at present without a pastor. The meeting began Sunday, Oct. 22.

One of the most entertaining items of the convention program was a fifteen-minute talk by S. M. Martin, evangelist. It was bright and sparkling and was full of good points.

As specimens of finished rhetoric and beautiful word-painting, the address of E. L. Powell, of Louisville, Ky., and Homer T. Wilson were supurb.

Frank Bowen, city evangelist of Kansas City, reports plans laid for an active fall campaign. Steps ard already being taken toward securing a lot for the Ivanhoe Mission. This is a fine field for an active church.

Charles Reign Scoville, the successful evangelist, is to begin a protracted meeting with the Central Christian Church, Dallas, Texas, Oct. 22. Preparations are being made for a great meeting.

E. L. Powell, pastor of the First Christian Church at Louisville, Ky., will assist the church at Maysville, Ky., in a protracted meeting beginning Nov. 14th. Howard T. Cree is pastor at Maysville.

Leonard Johnson, of Omaha, Neb., requests any church within one hundred miles of Omaha, that desires a minister who is a graduate of one of our best Bible Colleges, has been pastor seven years and is now preparing himself for a foreign missionary, to address him as above.

Rev. H. B. Green, of Lowell, Mass., has put us under obligations to his kindness for a copy of his book containing seventeen pressed flowers which he gathered in Palestine, eleven of which are referred to in the Scriptures. A copy of this interesting souvenir may be had of Dumas & Co., Lowell, Mass., for $1.00.

The Institute of St. John is likely to become one of the most interesting and stimulating features of a new Christian revivalism. These institutes are pioneered by J. S. Hughes, of Chicago, who believes that the change from an age of analysis to the age of synthesis must bring John's writings to the front as the Reformation brought Paul's writings to the front. There is certainly a growing interest in his new work. Circulars will be sent free to those wishing further information.

Miss Ethel Allen, daughter of J. H. Allen, of this city, was married to Mr. Hamilton Grover, in Central Christian Church, on last Tuesday at 8:00 P. M. The ceremony was pronounced by W. T. Moore, dean of Christian Bible College, Columbia, Mo. Dr. Moore was called from the convention at Cincinnati to render this service. The bride was elegantly dressed, the church handsomely decorated and the ceremony eloquently presented. The bride and the bridegroom have the congratulations of the CHRISTIAN-EVANGELIST in their happy embarkation upon the matrimonial voyage.

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CHRISTIAN PUBLISHING CO., ST. LOUIS, MO.

J. A. Seaton, Rock Rapids, Iowa, paid his respects to this office while in the city on last Saturday.

Brethren Harlow, of Parsons, Kansas, Assiter, of New Franklin, Mo., W. T. Moore, of Columbia, Mo., were among the number of ministers who called at this office on their return from Cincinnati last week.

J. W. Lowber has recently delivered a series of morning addresses in the auditorium of the University of Texas, at which from three to four hundred students and professors were present each day.

Leonard G. Thompson and his wife, of Denver, Colorado, called to see us en route from Cincinnati, on Monday of the present week. Bro. Thompson is the corresponding secretary of the Colorado state work and gives announcement of the Colorado State Convention elsewhere in this paper. Like all returning delegates from Cincinnati they give glowing accounts of the convention. All indeed seem to have been in the Spirit on the Lord's day and some to have been caught up into the third heaven.

CHANGES.

Samuel Gregg, Ashland to Harvard, Neb.
W. H. Trainum, Ada to Canton, O.
H. W. Robertson, Nardin, O. T., to Olathe, Kan.
Chas. A. Donnelson, Orleans to Bloomington, Ind.
P. J. Avriett, Muscogee, I. T., to Center Point, Ark.
M. F. Redlien, Falls City, Neb., to Kansas City, Mo.

Crumbs from the Feast of the Women.

By MARY WISDOM GRANT

How gladly would I give each address in full, the whole loaf, that our sisters throughout this broad land might be inspired as were those of us who sat at this happy feast in our great Jubilee Convention, but space will admit of only a crumb from each.

To gaze upon the faces of our beloved missionaries and hear their words of heroism and tender consecration caused us to brush away the unbidden tear and to be overwhelmed with feelings of unworthiness and humility which words cannot express. Before their commanding physical presence and personality, their intelligence, their spirituality, their modest, unassuming greatness, we felt our nothingness. Sisters, truly our missionaries are the superior ones among us, the aristocracy of the Disciples of Christ. *They* give their lives, the strength and beauty of their manhood and womanhood, *joyfully; we* give our paltry gifts, *slowly, indifferently*, yes, often *grudgingly*.

God bless our heroes and heroines, every one, and make us more worthy of them, in that we may more fittingly support them by our prayers, our love, our gifts, is my prayer.

At this hour in our semi-jubilee we are gathered to commemorate a very joyful occasion, the advent of the Christian Woman's Board of Missions among the agencies of the church for the furtherance of the gospel. On the 21st of October, 1874, the women of the Church of Christ assembled in their first missionary convention, and on Oct. 22 completed the organization of their society. Though it is only twenty-five years since, we who were the makers of that bit of history can scarcely realize now the condition of things out of which we that day passed.

The church at that time was practically reading the great commission, Go ye into all our own country and preach the gospel to the Anglo-Saxon.

And as to Christian women? "They were but women—what could women do?" Nothing to forward the kingdom except to illustrate the beauty of holiness by a pious walk and a well-ordered conversation.

We deferentially referred our proposed organization to the secretary of this representative body to know whether the church was ready for the innovation, and received for reply: "Go on; this is a flame of the Lord's kindling, and no man can extinguish it."

There was prejudice unreasonable and unreasoning to be overcome. A venerable Texas preacher, a good man and true, one whose holiest

> "Ambition was to walk with God
> In the paths the fathers trod,"

said with sorrowful, downward inflections, after our first public meeting: "Yes, the sisters did very well, but, Sister Pearre, I do think that in deference to the feeling of the Southern sisters this work ought to be given up!" See our Southern field to-day—Virginia and Georgia each has its Christian Lectureship under the auspices of the Woman's Board. Virginia has for years had one of her most consecrated daughters, whose education she fostered as a missionary in the foreign field and whose pen, touched by a live coal from the altar is an inspiration to the great brotherhood. Kentucky, last year the banner state for liberal giving, has for years had a refined home and Christian school set like a lighthouse in the sea of darkness of the mountain region. Arkansas rejoices in the contribution of one of her loveliest daughters to the Lord's work in Hindu and and now gives one of her devoted ministers for the inviting Calcutta work. Texas is the guardian angel of the mission to Mexico, her next door neighbor. At the C. W. B. M. Convention in 1894 all the devotional meetings were in the hands of the Southern sisters and delightfully conducted. Florida is even now all astir with preparations for the departure of her young medical missionary. We have nowhere truer or more loyal coworkers than they.

On that memorable day when the little society of seventy-five unlessoned women filed out of this room to begin its chosen work, it must have seemed to our experienced brethren a forlorn hope for lifting up the church's fallen banner, sailing over the sea and planting it again on the abandoned rampart. But in little more than a year it was in Jamaica—and to stay.

The gracious Father has had our missionaries in his keeping and their lives have been precious in his sight; not one has been lost.—MRS. C. N. PEARRE.

No small part of our joy on this occasion is the privilege of meeting and greeting the charter members of the society, those who came to Cincinnati twenty-five years ago and organized the Christian Woman's Board of Missions. The little band has multiplied into thousands. True, the lines have deepened on many a brow, and the snowy locks tell of the years that have gone, but through the undimmed eye the serene spirit looks out, speaking its beautiful trust in God.

In just so far as we have trusted our Heavenly Father have blessings attended our efforts.

To fairly estimate results we must consider the thousands who have become Christians through the teaching and influence of these missionaries and turned from their idols to the worship of the living God. Fifty missionaries have gone out under the auspices of our board, most of them women.

The growth and development of our women in church and missionary interests has come as blessing in disguise

90,000 women and $90,000 in '99 was an inspiration. There was a gain in membership and contributions.

We want money, consecrated money; but we want fellowship also—we must have larger fellowship. Let 100,000 women and $130,000 be our motto for 1900. Sound it out all over the land!

The time is ripe, the nations of the earth are open for the gospel.

Plan for larger things, shrink not from increased responsibility, and keep step with the rush of events as the world hastens to fulfill God's purpose concerning it. In the strength of our womanhood go forward, bravely and cheerfully accepting whatever comes in duty's path.—MRS. O A. BURGESS, Pres. National C. W. B. M.

Sisters of the Christian Woman's Board of Missions, shall we not seek Christ, that he may abide with us, to leave us no more forever? Shall we not shut out from our lives all that will mar his pleasure; shall we not live simply, that we may have time to spend with him; shall we not allow him to control our expenditures; shall we not put away in his holy presence all anxious care and fretfulness; shall we not daily seek through communion with him, to learn the language and thought of that country in which we hope to dwell eternally? This is the day of our opportunity, this is the hour in which we need to be strong in him, if we would speedily bring the consummation of his divine plan. Satan is trembling before him, as his matchless powers are being made manifest. The world is recognizing in him the one conqueror. All powers are making ready to bow before him, willingly or unwillingly. The nations owning even nominally his sway are gaining the dominion of the earth, and shall not woman, on whose breast he was cradled, woman whom he remembered from his cross, woman whom he made the first messenger of his glad tidings, be first to prepare her heart for his appearing and by her consecration bring ever nearer Christ, who is not only the greatest need of the church, but of the whole world.—MRS. HELEN E. MOSES.

After all, dear friends, the great underlying need of the church is Christ. We cannot truly serve until we are filled with the love and spirit of our Lord Jesus.

We need to have him touch our fevered restlessness that we may be given a truer perspective of life; that he may point out to us what is worthy of our time and strength since he can only accomplish his work through us.—MRS. LOUISE KELLY.

Calcutta, if you can read its letters aright, spells for the C. W. B. M. *Opportunity!*—W. M. FORREST.

I believe more in the providence of God and the answer to prayer. My appointment to Calcutta is an answer to prayer.

I am willing to give my life for God.—N. M. RAGLAND.

The church has received these contributions from the Y. P. S. C. E.: 1. Increased confidence of older people in the young people in the church. 2. Developed latent power. 3. An appeal to the heroic. 4. Vitality in the young. 5. Children trained to pray naturally. 6. Stimulated Bible study. 7. Y. P. S. C. E. has come to stand for patriotism and citizenship. 8. Systematic giving. 9. Communion with God. 10. Development of loyalty and *esprit de corps*.

The *Quiet Hour* is giving God a chance at us.

Devotions consist in listening and hearing what God has to say, not in teasing God for material blessings. Take God into your life and be his constant companion.

The result of the Quiet Hour is the best thing the Y. P. S. C. E. can bring to the church.—FRANCIS E. CLARK.

To do the greatest missionary work in the world, parents, train your children *to love* to be alone with God.—G. P. COLER.

The first lunatic asylum in the world was built by a Christian woman outside the walls of Rome.—MRS. IDA WITHERS HARRISON.

If there is a discouraged pastor in this convention I would say to him: Go home and organize an auxiliary to the C. W. B. M. The Aid Society is all right, but what your church needs to grow in *spirituality and numbers* is *less oyster soup* and *more missionary tea*.—NEIL MCCLEOD, Jamaica.

Those who aid in developing the work at home are just as much missionaries as those who go into distant lands. If every member would pay *five cents* per month into her state treasury and each treasurer would send one-tenth quarterly to the National Development Fund, there would be an ample amount to do the work required in the states now unable to employ a state organizer. Sisters, what are we going to do about this?—MISS LURA V. THOMPSON.

To *think out* a meeting is a most difficult part. Be sure when a meeting moves off smoothly that some one perhaps out of sight bore the burden, did the drudgery that was necessary to its success. There never was a song or prayer or thought offered in behalf of missions but had weight in turning the world to the Christ-man. Who can tell how much of that success, so constantly spoken of by our missionary boards, is credited on God's books to the influence of the apparently insignificant monthly meeting of the Auxiliary of the C. W. B. M.—MISS BERTHA MASON, former missionary to Mexico.

The three relations where woman's opportunities are greatest for loyal service to God and humanity are wifehood, motherhood and homemaker. Hannah, who stitched so many loving thoughts into Samuel's little coat, stands for the mother; Esther, who influenced her husband *by a method not yet improved upon*, stands for the wife; the nameless Shunamite women show us the power, the beauty and the rich results of hospitality in the home.—MRS F. M. LOWE, president of Missouri.

It is the part of wisdom to invest where we can expect the largest and quickest returns. $100,000 given for the work is soon used and the need remains; but 100,000 women will send their gifts from year to year, and will teach their children to give, and the work will never cease. Investing in women we are saving the women themselves from lives of narrowness and selfishness.

God always gives us all we are ready to receive. He blessed the widow's pot of oil to the filling of all the vessels she had brought. Had she brought more vessels she would have received more oil.—MISS ANNETTE NEWCOMER.

At the World's Fair, on the Midway Plaissance, very early one morning, a woman alone went into the Moorish Palace. With no idea what she would see, she entered the magic labyrinth of *mirrors*. *Near-sighted* and *dazed*, she looked for a time in admiration, mingled with awe, upon the company of remarkable woman she saw in the distance and on either side, in every possible light and at every angle of vision. She made many observations in her mind, such as, "That woman is as queenly as my eldest sister; this one has reserved power in her bearing, like my youngest one; that woman over there has personal magnatism that draws me toward her, I'd like to know her better; that one shows in her face the calm faith and courage which were developed by trials in my dear old maiden aunt;" and, "There at the right, in the distance—can that be my mother?" And as she turned to go forward to meet this last reflection of the *magic mirrors*, she came face to face against— "*My*

dress! MY WRAP! MY FACE! MYSELF!''—and she hid her face to conceal her burning blushes from her own multiplied image! Will you make the application? Go alone, very early in the morning into the wonderful palace of your heart. Perhaps you will be dazed at first, but there, by the light of God's Word and the spirit and magic power of prayer, you may see at every possible angle your own highest aspirations and noblest loves; your own responsibilities and opportunities; and when you see clearly you will at length recognize the very same attributes and characteristics which you have long adored in your distinguished sisters and mothers in Israel, who have been worthy of God's especial honors and whom you have called *''God's women.''* You will cover your face in blushing reverence as you bow to thank God before the reflection of your own life missions; and, ere you go forth to your glorified work, you yourself will write in indelible letters of light across your own brain, and your own heart, and on the palm of each hand, and on the soul of each foot, ''GOD'S WOMAN!''—MRS. CATHERINE F. LINDSAY, Founder of the Missionary Social Union.

The women of the board are sometimes discouraged but they are thankful for the service. They need the work as much as the work needs them. Visions of the possibilities before us of homes for the incurable, for the aged, deaconesses where helpers may be trained as nurses and missionaries. To receive the plaudit, ''Well done,'' we must visit the sick and in prison and care for the needy. If we remove the many selfish motives for benevolent actions very few remain done simply for love of Christ. —MRS. H. M. MEIER.

Mrs. Dr. Younkin, that noble, unselfish woman in whose pure soul originated the disinterested idea of the benevolent work sent this message to the convention from her dying bed: ''My sickroom shall be a sanctuary of prayer for the conference at the convention.''

'Twas she, Mrs. Mattie Younkin, who through trials and tears and prayers did the pioneer work of the association.—MRS. J. K. HANSBROUGH.

Ninety per cent. of the children who enter our Orphans' Home become Christians.—MRS. ROWENA MASON.

Our Babies' Home has been in operation only four months and has cared for twenty-two babies. We have helped the mothers by finding employment for them while *boarding* their little ones. Our home is unique in being the only one in the city which aids mothers by *boarding* their children. Others will not take them unless the parents relinquish all claims and give them up wholly to the home.—MRS. O. C. SHEDD.

Missouri Bible-school Notes.

We are now getting ready for the silver anniversary of the Bible-school work of the Disciples of Christ, for the next convention will be our twenty-fifth.

It is time for a silver present to the Lord of Hosts and to his work, and we shall strive to have the co-operation of every Bible-school in the state to help us in our work.

But now to the schools contemplating that which will seriously hurt your church in every department, suppose the frost is on the pumpkin and the fodder's in the shock: why should you close your school for the best term of the year? Don't do it, dont think of doing it. Don't let the other fellows think of it.

As says the Awakener, keep your school evergreen, but do not keep your teachers so, demanding that they be thoroughly ripe for their work.

Remember, January 1st we begin our study in the life of Jesus, chronologically, and to close your school shuts out one of the happiest periods in that life, and it will repay extra exertions to run right along. But, why not? The secular teachers do their best work in winter, while Pa declares that he works the team so hard in the spring and himself so hard in the summer that he can not well attend. Then, push the winter work, and so far as Pa is concerned, push hard, for the children will come winter and summer if Pa will only make the way.

At the National Convention the Bible school session was right up in G, and I do not hesitate to say that Mrs. A. A. Buxton in the primary work has no superior, while the Fifty Years of Bible-school History, by J. H. Hardin, was an eye-opener to many, and F. G. Tyrrell's outline of what the next fifty years, was endorsed by all. Bro. Hardin's paper will be seen, and it is hoped that Bro. Tyrell will put his thoughts in black and white.

By the way, what a fine time for the ''Boys' and Girls' Rally Day for America,'' and for which the exercise of Mrs. Jessie Pounds is splendid, and is to be had in any quantity desired by addressing B. L. Smith, Y. M. C. A. Bldg., Cincinnati, Ohio. The exercise is very interesting and meets a popular demand. Have you seen the birthday boxes for the same occasion, and did you not get a sample souvenir to be given every child or any one that contributes one dollar to Home Missions? The souvenirs are just the thing and 2,000 girls and boys in Missouri should earn one. Decorate your church house with autumn leaves and flowers, interest the children in the exercise, invite the other people to attend and make it a great day for God and home.

Eldon, where C. C. Hill is managing the work, sends in their apportionment for the entire year, while Linneus, Maud and Red Top and Boone remit their proportion.

Sister Guthrie sends us the dollar memorial for her little daughter, Mary, as she has done for these years, and I am simple enough to believe that the little saint looks upon the giving with renewed joy, while your servant anxiously aims to see that it does an especially good work, or is used toward the compensation of some one that does such.

Tuxedo, St. Louis, has had the fall rally and all pronounce it one of their best. The attendance was very large, the interest was fine, the workers were happy, and the children did as usual, their prettiest. You will find it so with your rally if you will immediately write for your exercise to Bro. Smith and push forward for the November rally for America. Write now.

Remember, T. A. Hedges, LaGrange, takes our work in North Missouri, and he will do your school good, for there are few better men in institute work than he, and one visit from him will convince the most doubting. But he cannot visit all at once, write him now for a date and arrange for good and substantial work in bettering yourself in the advaced methods of this cause.

Will your school not accept its apportionment and will you not see to it now before so many collections came upon us? Get this work out of the way by remitting us your part due to date, or for the year, which is better, and then we will not intetfere with your offerings at other times and dates. See? Well, let us see by your remitting that you did see things as we do, and responded thereto.

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From 150 pounds to the last bed of sickness from which all hope has fled, is but a step or two.

How important, then, to check the consumptive germs in time!

Every one who has week lungs, who has a cough that does not mend, who has asthma, catarrh or pulmonary trouble, the grip or its after-effects, should without delay send for a full course of Dr. Slocum's famous treatment, which is sent free to all who apply.

Delay means but one ending—consumption.

Since the wonderful discoveries of Dr. Slocum have been brought to the attention of the medical world, the death rate has been greatly reduced. Not only does the Slocum System of Treatment cure all lung and pulmonary diseases, but even consumption itself, as has been proven by thousands of prominent physicians.

No matter how deep-seated the ailment, Dr. Slocum can cure it.

Mrs. Julia Glover, Easley, S. C., says:

''I contracted consumption in January, 1898. Three physicians failed to help me. Night sweats reduced me so I was but a wreck. After trying almost every means for getting well, I finally sent for a free course of treatment from Dr. Slocum, and it entirely cured me. To day I weigh 191 pounds, and am a living example of the wonderful miracles he is performing everywhere.''

The Slocum system kills the deadly bacilli, imparts vigor to the body and makes firm, healthy flesh.

In a word, it strengthens and builds up, making men, women and children stout and healthy, when all other means have failed.

Now that the raw winds of fall and winter are at hand, Dr. Slocum proposes to further demonstrate his wonderful triumph by sending to every suffering reader of the CHRISTIAN-EVANGELIST a Full Free course of the Four Preparations comprising the treatment.

WRITE THE DOCTOR.

Simply send your post office and express address, stating you read the article in the CHRISTIAN-EVANGELIST and the Free Course will reach you without delay.

Write Dr. T. A. Slocum, 98 Pine Street, New York, where his great laboratories and correspondence consulting offices are located. If in doubt as to your disease, or in need of advice, write the Doctor freely and you will be told what to do.

SPECIAL NOTE.—The Slocum Treatment is medicine reduced to an exact science, and this is an honest, straightforward offer made by the world's most famous physician. All readers of the CHRISTIAN-EVANGELIST anxious regarding the health of themselves, childen, relatives or friends, can have Four Free Preparations with complete directions for use in any case, by sending full address to Dr. Slocum's Laboratory, New York City.

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A. J. HOLMAN & CO., Philadelphia, Pa.

Correspondence.

New York Letter.

The Atlantic Coast delegation to the Jubilee Convention was a jubilant company. When we left New York Wednesday morning the 11th, there were about a dozen of us representing New Brunswick, Prince Edward Island, New England and New York. At Philadelphia Bro. J. S. Myers and a goodly company of the "brotherly love" saints joined us. At Baltimore B. A. Abbott and others from that city reinforced our pilgrim band. Washington City contributed E. B. Bagby, Ira Kimmel and many others to enlarge our delegation and inspire us with their goodly fellowship. At Gordonsville a coachload of good Disciples from Eastern Virginia were hitched on to our train, and journeyed with us to Clifton Forge in the heart of the Blue Ridge Mountains where we rested over night at the Gladys Inn. At Charlottesville the North Carolina representatives became a part of our traveling convention, for such it was. Early in the morning of the 12th we left Clifton Forge about one hundred and fifty strong, and all day journeyed in delightful fellowship amid the beautiful scenery along the far-famed Chesapeake and Ohio route, down the great Kanawa River. The journey to the convention was one of the most delightful social features of all—one that helped to prepare the way for the higher enjoyment of the great convocation.

***

One of the saddest and yet one of the most potent events of our gathering was the sudden death of Bro. A. M. Atkinson, the noble secretary of the Board of Ministerial Relief. As he was closing a fervid address and appeal to a session of business men at the Grand Hotel on Saturday night, Oct. 14th, he exclaimed, "Quit ye like men, be strong!" and sank back in his chair, breathing out his earthly life. All possible assistance was rendered to restore and revive him, but to no avail. Though it saddened our hearts to know Bro. Atkinson will meet with us no more in our earthly conventions, yet we do not doubt that his death found as it were a golden link binding us all in thought and purpose more closely to heaven; for as we met at the great convention service on Sunday afternoon, Bro. J. H. Garrison made an appropriate address emphasizing Bro. Atkinson's message to us, viz., our high privilege and solemn duty in ministering to the necessity of the saints. Let us hope and pray that this message may be the more readily heeded by us since our dear departed brother has sealed his ministry on this behalf with his death even more effectually than by his life. Let us establish an Atkinson Memorial Relief Fund, the interest of which shall be used as he would have us do in behalf of the helpless preachers and their families. This will be the best way to show our endorsement of his labors.

***

The reports of all the boards are so inspiring, both financially and as to the work done at home and abroad, that the delegates, who are perhaps 10,000 strong, are jubilant with enthusiasm and hope. All the reports are good—far beyond our expectation. The addresses up to the present have been uniformly good, and the arrangements of the local committees have met with unstinted praise. The outlook for the future work was never so bright as now. We rejoice and go forward in the work of the Lord.

S. T. Willis.

1281 *Union Ave.*

The Sunny South, published in Atlanta, Georgia, and the Christian Index, of Des Moines, Iowa, are by special arrangement publishing Charles M. Sheldon's great book, "In His Steps," by chapters in their columns. But few religious novels will permit of the compliment of so many republications after its first appearance, and it may yet become as popular in America as it now is in England.

Texas Letter.

About one hundred delegates from Texas attended the Jubilee Convention—by far the largest number ever sent from here to a convention. Some of us who wished to go could not, and we content ourselves in the good luck of our more fortunate friends. When Campbell and Owen were in a debate, at one point Owen's friends had a fine laugh at Campbell's expense, when the sage of Bethany quietly remarked, "It makes me happy to see Mr. Owen and his friends happy." But it makes us more than happy to see these hundred Texans happy; it also makes us hopeful, for they will return to us so filled with holy enthusiasm that the whole state will feel the thrill of their joy and be awakened to a new religious zeal.

What a glorious epoch is this Jubilee Convention! All our societies forging ahead of their figures. It means great things for the cause of missions, and we rejoice.

During our state fair in Dallas there was a big dollar dinner, at which many of the big guns of Democracy were present, such men as Bryan, Stone, Belmont, Clark, etc., and a Christian man's bid was accepted as the best for the banquet. But when they told him later that the bill of fare must include wine, he promptly threw up the job, telling them that his conscience would not allow him to serve wine. The managers took the matter under consideration and soon decided that a man with such solid convictions was too valuable to be cast aside, and they told him to go ahead and give them the banquet without wine. He did so, and it was the greatest success of its kind ever seen in the Lone Star State. If we had a few more such modern Daniels it would be good for our politics.

And whisky got another black eye during the fair. Our city council passed a special ordinance opening the saloons on Sunday. The mayor, another Christian gentleman, after some deliberation and hesitation vetoed it. The council promptly attempted to pass it over his head, but failed. Two of the councilmen who stood by the mayor in this fight are members of the Central Christian Church of this city. The saloon can be downed if good men will stand together in the fight. If we were united as the whisky men are we would sweep them from the field in a single struggle.

M. M. Davis.

833 *Live Oak St., Dallas, Tex.*

Conditions in Florida.

Christian-Evangelist:—Of late I have received a number of communications from the North in relation to the opportunities for pastoral and evangelistic work in Florida. I take this means of answering a number of these letters, and also of giving information to others who may contemplate making enquiries.

It is self-evident that Florida needs preachers, and a goodly number of them. It is also true that the men could most easily be found if they could be given a support. But very few churches in Florida can support a pastor, and these churches are supplied. We have many small towns, country places and outlying districts containing scattered church members, some of them organized into small bodies and holding regular services, with stated visits from some preacher. We must believe from some experience and observation that the co-operative system would work well in some localities in our state where it is yet to be tried. Preachers with failing health, or with members of their families demanding a more genial clime on account of infirmities of the flesh, and who come to us like birds of passage to escape the winds of the North, expecting to leave us again in the springtime are not just what will fill the bill of church needs in Florida. True, we will welcome all such, and will not begrudge them one breath of our balmy air; but a trip of three or four months, footloose and uncertain, and sometimes almost careless as to results, with a sermon here and a sermon there, is not the kind of pastoral or evangelistic work to do us good. Brethren, if you come, come to stay. Scores of small towns and growing villages, within some a dozen, and in others one or two Christians, are here. Some of these points will pay you something, in others you will have to pioneer it. Many of our brethren in this state are poor, the most of them are so, but the state is improving. Our towns are growing. Our climate is the pink of perfection, and if you have stick-to-a-tiveness about you to hold on and grow up with these developing communities, come along. We have many good things in Florida; but, my brethren, dont't think you will drop into a soft snap because our air is balmy and our skies are bright, and don't flatter yourselves that you will be able in a "series of your choicest and most convincing" sermons to tear the earth asunder or set the lagoons of our state in a conflagration. Florida is cosmopolitan, and needs a "long pull, a strong pull and an all pull together." It may be thought that the above is indefinite. The same can be said of some of the enquiries that come to us. We have many new fields needing spiritual development here, but very much depends on the man who may undertake the work. A man must be a good preacher and an indefatigable worker to succeed here. At times he will find, if there is not much inspiration in his work, he will as a compensation have plenty of perspiration. We will most gladly welcome all consecrated and determined workers to this field.

T. H. Blenus.

Adams St. Christian Church, Jacksonville, Fla., Oct. 18, 1899.



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The Law After a Local Trust.

The Missouri baking powder trust, of which Mr. Whitney Layton, of St. Louis, is secretary, is defending a criminal action brought by the authorities for violation of the law which prohibits the use of alum, arsenic, etc., in baking powders and other articles of food. It seems that Mr. Layton has already been arrested for selling baking powder containing alum. The combination of alum powder manufactures will probably have its hands full in defending similar suits, as it is said to be the determination of the prosecuting authorities to rigidly enforce the law.

In prohibiting the sale of articles of food containing alum, Missouri has followed the recommendations of the leading physicians and boards of health of th country, and it would appear as if the law strictly enforced would remove a source of danger to the public health which for years has been the cause of much concern to all medical men. Meantime, housekeepers will aid the authorities in driving out the danger by demanding of their grocers a baking powder that does not contain alum.

"Rob Peter to pay Paul." That is what they do who take stimulants for weak nerves. Hood's Sarsaparilla gives true nerve strength.

Leaves from Mission Fields.

MISS HATTIE L JUDSON.—NO. I.

"Laid on thine altar, O Lord divine,
Accept this gift to-day for Jesus' sake.
I have no jewels to adorn thy shrine,
Nor any world-famed sacrifice to make;
But here I bring within my trembling hand
This will of mine—a thing that seemeth small—
And thou alone, O Lord, canst understand
How, when I yield thee this, I yield mine all."

In gathering leaves from mission fields one is treading on holy ground, sacred as the soil of the burning bush, or the floor of fair Loretta's shrine. Every leaf is rich in asssociations and fragrant as morning roses newly washed with dew. On every one is the seal of the divine Spirit given in approval of the lives that are offered either for service or for sacrifice. To thoughtful minds and responsive hearts these leaves will teach a varied lesson. They are messages from distant lands telling a pathetic story of deathless devotion, unchanging affection and infinite sacrifice in the cause of world-wide missions. It is the story of Gethsamane and Calvery repeated in the experiences of those who have taken up the cross and have followed the Man of Sorrows into the land of idols. Were he to return to-day he would find in every country as high examples of faith as those that adorned the first century. In fact, these examples have been multiplied many times. There is a great cloud of witnesses who say:

"My life is not my own, but Christ's who gave it,
And he bestows it upon all the race;
I lose it for his sake, and thus I save it;
I hold it close, but only to expend it.
Accept it, Lord, for others, through thy grace."

A good name is better than precious ointment. It is also the most valuable heritage that can descend from parent to child. Judson is a name that will be held in the most affectionate regard in many lands as long as the great commission of our Lord is respected and obeyed. It at once suggests all that is heroic in faith, pathetic in suffering and steadfast devotion. Adoniram Judson, the first American missionary to the East, is in every way worthy of a place among the splendid company of saints and martyrs mentioned in the Epistle to the Hebrews. To wear his name is a great honor. The subject of this memoir enjoyed this distinction. Her father belonged to this worthy New England family. Hattie L. Judson was born in Danbury, Connecticut, August sixteenth, eighteen hundred and sixty-one. Like most of the best people in this American Republic, her ancestors were farmers. They were also noted for piety and high Christian character. Her great-grandfather, Wildman, was one of the charter members of the Church of the Disciples of Christ in Danbury. Early in life Hattie began to taste the sad variety of grief. When she was an infant only two months old her mother died and left the helpless babe to the care of others. Only the heart that has experienced the infinite loss of a mother's love can understand what this means. Our Father in heaven, who takes notice even of the sparrow's fall, will not neglect the children of his love. Hattie found a home in the family of her grandmother, where she lived till she was three years old. In the meantime her father married again and she returned to her home. She was educated in a rural district school. A girl of good mind and studious habits, she made rapid progress in the rudiments of an English education. At the age of sixteen she was able to teach a district school. She taught one summer in a neighboring village, walking to and fro, a distance of two miles, every day. This was a valuable exercise for the future missionary. At the age of twenty she entered a hat factory in Danbury and worked at this trade for eleven years. This experience she also turned to good account in her work on the foreign feld. She had schooled herself to the habit of improving every task for the *future* as well as for the present good. At the tender age of fifteen Hattie became a Christian, and was received into the fellowship of the church in Danbury. In her young heart the good seed of the kingdom found a soil genial almost to a miracle. Her growth in the gifts and the graces of the gospel was beautiful. She became an intelligent worker in the various organizations in the church. She held several official positions, such as president of the Endeavor Society, assistant superintendent of the Sunday-school and treasurer of the King's Daughters. Her greatest work, however, was in the auxiliary to the Christian Woman's Board of Missions. In the meetings of this society her thoughts and her affections were constantly directed to the whitening fields both in this country and in other lands. As she earnestly prayed for increased offerings and a larger company of laborers, the conviction grew upon her that she ought to lay her own young life and devoted heart upon the altar of Foreign Missions. The writer was present at the great convention in Nashville, seven years ago, when Miss Judson was introduced by the venerable Charles Louis Loos, and gave her experience in the following words, instinct with meaning and emotion: "I conceived the desire to become a missionary after our auxiliary was organized in Danbury. My heart went out in sympathy to the heathen in their darkness. I believe it impossible to fully understand their sorrows and their sufferings. I thought, perhaps, some one else could do the work better. I also thought that a missionary should be a perfect being, and that only such should offer himself. At last, however, I reached the conclusion that I would commit a sin if I did not offer myself as one desirous of entering the field. I at once wrote Mr. McLean, and the result you know this morning." Miss Judson returned from Nashville to her home in Danbury, and at once began preparations for the long journey to India. Early in the following December she sailed from New York bound for Bombay. She made the perilous trip over sea and land in thirty-five days, the shortest time of any of our missionaries. She reached her future home in Hurda, Tuesday, January tenth, eighteen hundred and ninety-three. She says of her reception by the missionaries in that strange land: "I had a right royal welcome, and so unexpected. I am much pleased with the missionaries." She at once began the study of the language in which she was to tell the glad story of the cross. She was happy in the thought that she had given up all for Christ and was able to do even a little service in his name.

"No service in itself is small,
None great, though earth it fill;
But that is small that seeks its own,
And great that seeks God's will."

Fayetteville, Ark. N. M. RAGLAND.

One More Free Church in Missouri.

Last Sunday was a day of exultation and rejoicing with the brethren at Fairplay. We sang the song of deliverance and closed our afternoon service with that ever-appropriate and blessed song, "Praise God from whom all blessings flow." Five years ago a little band of Disciples were brought together at this place under the labors of A. D. States. Nearly all of them babes in Christ and inexperienced in church work, but earnest and loyal to the cause of the Master, surrounded by bitter sectarian opposition, they were forced to provide a place of worship. The building of a church house was soon decided upon, various plans were submitted and suggestions made, and it was finally decided to erect a stone building, and enough money was subscribed to build the house had it all been collected and judiciously used, but exhorbitant prices were paid for labor and material, collections neglected until subscribers had moved away or changed their minds, and as a result, before the house was completed our funds were exhausted and a debt of five hundred and fifty dollars left hanging over us. Those of us who had borne the heaviest of the burden were unable to do more. Little internal difficulties arose and for a time it seemed the little band would scatter and our house be sold for debt, but just at the most propitious moment our Church Extension Board (God bless them) stepped in and saved our home in this peril, but unsettled difficulties magnified, and discouraged and disheartened, without a preacher or efficient elder, our Sunday-school and church attendance grew less until January last, at which time we were without a Sunnay-school or a meeting of any kind.



At this time, as was the case when the Board of Church Extension came to our relief, Bro. J. S. Palmer, of Kansas City, came and preached for us one week, greatly reviving our drooping spirits and encouraging us to renewed effort, and while I don't believe in special providence, it would be hard to make this congregation believe that the good Lord did not have some hand in sending him to us. Bro. Palmer is a strong man, a consecrated Christian, and an untiring worker in the Master's vineyard. He has done more missionary work in helping weak churches than any other preacher in the state. Refusing another charge, a better salary and a good working congregation to come and labor for us in our distressed condition to try and save the cause at Fairplay. Less than eight months have passed since he took charge of the work here, the scattered flock has all been gathered into the fold again, sixteen confessions; two from the Methodists, two from the Baptist churches and seven by letter, making in all thirty-six additions since January. Not a jar or discord in the congregation, our church has been finished at an expense of three hundred dollars, and the money raised to pay every dollar of the old debt, to be paid by December 24th, 1899. Every dollar subscribed is as good as gold. Bro. T. B. Larimore, of Florence, Ala., was with us one week and assisted in the dedication. Bro. Larimore is an able man and at home in the pulpit.

We now have the best church house, the best preacher, and the best working congregation in Polk or Cedar Counties, and shall never forget the blessing bestowed upon us by the Church Extension Board. Next year they may expect a liberal offering from us in return for past favors.

Brethren, rejoice with us, for the Lord doeth all things well. R. D. GORDON,
Member Church Board.

Fairplay, Polk Co., Mo., Oct. 16, 1899.

"Was Joseph Smith a Polygamist."

The article in the Saints' Herald under the above title is from the pen of Apostle Herman C. Smith, "corresponding editor," and not from that of Pres. Joseph Smith, as stated in my former article. As the article is unsigned and appearing in the editorial department of the paper, I only discovered my mistake by a glance at the "Editorial Items." The correction is made with pleasure.

Elder Smith is a personal friend of the writer, having known him from boyhood, and I take pleasure in saying that I entertain no doubt as to his sincerity. But a man's sincerity does not prove the righteousness of his cause. So far as the writer is concerned it is a matter of indifference whether Joseph Smith was a polygamist or not, and yet it is fair and right that the investigating public should, as far as possible, have the exact truth upon the question.

Having examined that part of the Herald article that relates to Mrs. Zina D. Huntington Young, I shall now examine the argument which seeks to overthrow the presumption of Joseph Smith's guilt, raised by the testimony of Mrs. Emily D. Partridge Young. The woman in question either was or was not the plural wife of Joseph Smith. If polygamy was not practiced in Nauvoo previous to Joseph Smith's death, then we are willing to grant that he was not a polygamist. But, on the other hand, if polygamy *was* practiced in Nauvoo before the prophet's death, then it will be admitted by his most ardent defenders that it is just possible that he might have been the secret possessor of a plurality of wives. First, then, let us decide the mooted question as to whether "spiritual wifery," or polygamy, was practiced in Nauvoo before Joseph and Hyrum Smith were shot. Upon this point I shall produce one of their own witnesses—a man whose testimony they dare not question. We refer to William Marks, who was, at the time of the death of Joseph Smith, "president of the Stake," at Nauvoo, Ill. President Marks says:

A few days after this occurrence I met with Bro. Joseph. He said that he wanted to converse with me on the affairs of the church, and we retired by ourselves. I will give you his words *verbatim*, for they are indelibly stamped upon my mind. He said he had desired for a long time to have a talk with me *on the subject of polygamy*. He said it eventually would prove the overthrow of the church, and we should soon be obliged to leave the United States, unless it could be speedily put down. . . . He said that he would go before the congregation and proclaim against it, and I must go into the High Council, and he would prefer charges against those in transgression, and I must sever them from the church unless they make ample satisfaction. There was much more said, but this was the substance. The mob commencep to gather about Carthage in a few days, therefore there was nothing done concerning it.

After the prophet's death I made mention of this conversation to several, hoping and believing that it would have a good effect; but to my great disappointment it was soon rumored about that Bro. Marks was about to apostatize, and all that he said about the conversation with the prophet was a tissue of lies. —*Saints' Herald, Vol. I, pp.*22, 23, as quoted in Herald of Aug. 2, 1899.)

Elder Smith quotes the above to show that "after the death of Joseph Smith the existence of polygamy and plural marriage was denied even by Brigham Young and his associates until August 29, 1852." That the quotation proves that "Brigham Young and his associates" *denied the existence of polygamy* at the time of the prophet's death cannot be truthfully denied, but it proves another fact, which the writer of the Herald article studiously seeks to conceal, namely, that polygamy actually did exist at the time, all their denials to the contrary notwithstanding.

Elder Marks was at the time he made the foregoing statement an honored member of the Reorganized Church, and remained so to the day of his death. His testimony must be accepted as unquestionably true. He honestly states that the prophet "had desired for a long time to talk with him *on the subject of polygamy*"—that polygamy would eventually "prove the overthrow of the church, . . . *unless it could speedily be put down.*"

Why all this anxiety? Why had Joseph Smith "desired *for a long time*" to talk with Elder Marks on *polygamy?* Why should the prophet manifest so much eagerness to "put down" something that did not exist? The fact is, his secret was out. Polygamy had been practiced in Nauvoo "for a long time," Joseph Smith himself being the witness, and the evil had grown to such gigantic proportions that the prophet becomes alarmed for his personal safety. He saw that such a storm of indignation would arise that it would sweep the entire church from its moorings and force the entire Mormon population "to leave the United States." Something must be done and that speedily or all was lost. Joseph would "go before the congregation and proclaim against it," and President Marks "must go into the High Council" and sever all from the church who would not make "ample satisfaction."

How this scheme would have worked will never be known. The storm came sooner than was expected, and in the terrible whirlpool of fury that immediately followed, the prophet and his brother Hyrum went down, down to their death in Carthage jail.

That polygamy flourished in Nauvoo at the time of the prophet's death is proved beyond the possibility of reasonable doubt. Elder Marks asserts it most positively, and even Elder Smith will not dare to dispute what his own witness declares.

If William Marks told the truth (and who can doubt it?) then it is perfectly clear that all those in the practice of polygamy would deliberately lie to conceal their crimes. If Brigham Young, John Taylor, Parley P. Pratt and others would deliberately lie to conceal the fact that polygamy was practiced among their people, what reason can Elder Smith offer to show that Joseph and Hyrum Smith would not do the same thing to save themselves from the penalty of a violated law? The fact is patent to everybody that any man who lives in constant violation of the law will have no scruples to even swear to a lie to save himself from the punishment due to his crimes. The fact, is this interview with Elder Marks can only be explained on the hypothesis that polygamy had existed in Nauvoo, "for a long time," and that to an extent that alarmed Joseph Smith and his confederates as to their personal safety.

With the testimony of William Marks before him Elder Smith will hardly be rash enough to deny that polygamy was practiced in Nauvoo at the time immediately preceding the prophet's death.

With this fact settled, let us now proceed to determine, whether Joseph Smith, Jr., was a polygamist. This leads us to enquire:

WAS EMILY D. PARTRIDGE YOUNG THE POLYGAMOUS WIFE OF JOSEPH SMITH?

Upon this point we introduce the testimony of Lovina Walker, of Salt Lake City, as follows:

I, Lovina Walker, hereby certify that while I was living with Aunt Emma Smith in Fulton City, Fulton county, Illinois, in the year 1849, she told me that she, Emma Smith, was present and witnessed the marriage or sealing of Eliza Partridge, *Emily Partridge* [Emily D. Partridge Young, the very woman in question.—D. H. B.], Maria Lawrence and Sarah Lawrence, to her husband, Joseph Smith, and that she gave her consent thereto.

LOVINA WALKER.

We hereby witness that Lovina Walker made and signed the above statement on the 16th day of June, A. D., 1869, of her own free will and accord.

HYRUM WALKER,
SARAH E SMITH,
JOSEPH F. SMITH.

Let us now introduce the sworn statement of the very best witness in this case, that of the woman herself.

FREE



MRS. HARRIET DALE, Grayford, Indiana, recently cured of Catarrh, Bronchitis and Nervous Prostration.

If you have any CHRONIC Disease or Lingering Ailment of the HEAD, THROAT or LUNGS, as *Catarrh, Bronchitis, Consumption, Asthma* or *Deafness* the ***SANA-CERA CURE will cure you.***

She writes:—"I have been a constant sufferer for many years, and never expected such great relief in so short a time. Your SANA-CERA CURE is certainly a most wonderful revelation to me and my friends. Several are going to send to you for treatment. I never felt better in my life."

FREE HOME TREATMENT.

To prove the merits of the **Sana-Cera Cure** we will give free treatment to a limited number of the readers of this paper, only asking in return that when cured you will recommend us to your friends. All medicine and necessary instruments to effect a cure **absolutely free.** Send a description of your ailment, name and P. O. address, at once, before too many are in advance of you, or write for our Question Blank, and prompt attention will be given you **free.** Address **Dr. M. Beaty,** Pres't National Dispensary, Dep't Z 70. 125 W. 12th St., **Cincinnati, Ohio.**

AFFIDAVIT OF EMILY D. P. YOUNG.

TERRITORY OF UTAH, } ss.
COUNTY OF SALT LAKE }

Be it remembered that on this 1st day of May, A. D., 1869, personally appeared before me, Elias Smith, Judge of Probate for said county, Emily Dow Partridge Young, who was by me sworn in due form of law, and upon her oath saith that on the 11th day of May, A. D., 1843, at the city of Nauvoo, county of Hancock, state of Illinois, she was married or sealed to Joseph Smith, President of the Church of Jesus Christ of Latter-day Saints, by James Adams, a high priest in said church, according to the law of the same regulating marriage, in the presence of Emma (Hale) Smith and Eliza Maria Partridge (Lyman).

EMILY D. P. YOUNG.

Subscribed and sworn to by the said Emily D. P. Young, the day and year first above written. E. Smith, Probate Judge.

—*Doctrines and Dogmas of Mormonism, pp.* 376, 377.

It will be observed that the certificate of Lovina Walker and the affidavit of Mrs. Emily D. P. Young are in perfect agreement in every essential particular. Mrs. Walker says Emma (Hale) Smith witnessed the marriage of Miss Emily Dow Partridge and her sister Eliza Partridge to her husband, Joseph Smith, and Mrs. Emily D. P. Young corroborates this by saying that both Emma Smith and her sister Eliza Partridge were present when she was sealed to the prophet on May 11, 1843.

Concerning her subsequent marriage to Brigham Young, Mrs. Stenhouse explains that "when Joseph Smith died, Brigham told his wives that they were at liberty to choose whom they would for husbands; . . . thus it was that Emily Partridge became Brigham's wife."—*Tell it All, p.* 289.

Such evidence as the foregoing can only be met by the impeachment of the witnesses, and this Elder Smith undertakes by showing that the witness in question contradicts herself as to the *date* upon which she claims to have been married to the prophet.

Upon this point Elder Smith remarks:

In the case of Emily D Partridge Young we need to say but little. In her testimony in the famous Temple Lot suit she testifies that she was married to Joseph Smith. At one time in her testimony she said this event transpired on March 11, 1843, and at another time gave the date May 11, 1843. (It is immaterial which date she intended to give.)—*The Saint's Herald, Aug.* 2, 1899, *p.* 491.

Elder Smith seeks to invalidate the testimony of Mrs. Emily D. Partridge-Smith-Young by showing that she contradicts herself upon two points. But neither of these points, as I shall show, is material to the question at issue. In this case the issue clearly is this: *Was the witness, Mrs. Emily D. P. Young, ever married to the defendant, Joseph Smith?* The exact date of marriage, or the particular form of law under which the marriage was consummated, are, therefore, questions of no material consequence.

If the *date* of the marriage was the point in

controversy, then a contradiction as to date would be fatal. But as the question of date is not the issue, a slight discrepancy with respect thereto cannot invalidate the testimony of the witness upon the main issue, unless it can be shown that the date upon which the witness claims to have been married to the defendant renders the alleged marriage, at the time stated, absolutely impossible. And this Elder Smith neither claims nor attempts to prove.

The Herald editor next undertakes to break down the testimony of this witness by trying to show that the "revelation" under which she claims to have been married to the prophet did not exist at the time she alleges the marriage to have taken place. Elder Smith quotes the witness as saying:

I was not married to Joseph Smith under the revelation on sealing, but I was married to him under the revelation on plural marriage.

Under cross-examination she was asked:

Q. Now, I would like for you to explain how you were married to Joseph Smith under the plural marriage revelation when the church you belong to claims that revelation was not given until July, 1843; just tell how you could be married under a revelation in March that was not given until July?

A. Well, I do not know anything about that.—*Plaintiff's Abstract, p.* 364.

From this it appears that the writer of the Herald article is of the opinion that the testimony of this witness cannot be relied upon because of the slight discrepancy relative to the "revelation" under which the alleged marriage is said to have taken place. She claims to have been married to the prophet "under the revelation on plural marriage," not later than May 11, while Elder Smith urges that this cannot be true for the reason that this "revelation" did not exist till July 12 following—some two months after the date of the alleged marriage.

On the surface this objection may seem to possess some merit, but as a matter of fact it has neither legal value nor logical force. Upon this question Elder Smith assumes—

1. That the "revelation on plural marriage" had no existence till July 12, 1843.

2. That no polygamous marriages could possibly take place without it, and hence, no "plural marriage" had ever been performed; and—

3. That Mrs. Emily D. P. Young had, therefore, never been "sealed" to Joseph Smith.

In the first place, his objection is wholly immaterial. What he urges respecting the "revelation" under which witness claims to have been married to the prophet may be true, and yet the fact that she was married to him would still remain. The question is not one respecting the *law* under which she was married, but it is rather a question of *fact—was the witness in fact married to Joseph Smith?* All other questions are but secondary, and have but little, if any, bearing upon the real issue.

But I wish to invite attention to a few facts relative to these assumptions. In the first place, Elder Smith professes to believe that Joseph Smith was not the author of the document that enjoins and regulates the practice of polygamy. If it be true that Joseph Smith did not receive the "revelation on plural marriage," and if it be true that no polygamous marriage could be performed without it, as Elder Smith assumes, then it follows, as a logical necessity, that no "plural marriages" have ever been performed. With all the facts before him will Elder Smith take this ground? On the other hand if plural marriages could be and in fact were performed in the absense of such a "revelation" from the prophet, then the argument that the witness could not have been married to Joseph Smith as alleged falls to the ground, and the case based thereon goes down with it.

In the light of these facts let us sum up the testimony of Elder Smith's witness and see what he has proved. He has succeeded in making reasonably clear the following facts: He proves—

1. That Mrs. Emily D. P. Young was married to Joseph Smith, Jr., at Nauvoo, Ill., sometime in the year 1843 He proves—

2. That the date of this marriage was either March 11, or May 11, 1843, and admits that "it is immaterial which date she intended to give;" and he proves—

3. That the "revelation on sealing," or "plural marriage," had at least a *practical* existence several months before it was reduced to writing, July 12, 1843.

His witness swears first, last and *all the time* that she was actually married to the "prophet, seer, revelator and translator," Joseph Smith, Jr., and lived with him as his wife till the day of his death, June 27, 1844.

Thus it will be seen that all of Elder Smith's labored effort to break down the testimony of this witness and thus rescue the name of his prophet from ignominy and shame, falls to the ground and lies in ruins at the very feet of Justice.

The jury of an enlightened public, before whom this case is being tried, will promptly pronounce the verdict of "guilty," and Joseph Smith's name will go down in history as the base impostor that he certainly was, and as the author of Mormon polygamy and the "revelation" upon which it is based.

Leaving the case of Mrs. Emily D. P. Young with the passing remark that "this certainly throws suspicion upon the testimony of this woman," Elder Smith at once makes the broad charge that . . . "the so-called revelation is a trumped up affair, gotten up by men already in the practice of crime, who connected Joseph Smith's name with it to give it prestige among those who had confidence in his teachings."

It is a very significant fact that Elder Smith does not offer a single word in support of this charge, but requires an intelligent public to accept his unsupported statement upon a question about which, personally, he knows absolutely nothing, the matters of which he speaks having taken place years before he was born. But quite to the contrary, numerous witnesses—men and women who lived at the time and had a chance to know whereof they spoke—have testified that this very "so-called revelation" actually existed and was read by Hyrum Smith, the prophet's brother, before the "High Council" at Nauvoo, as early as August, 1843, only one month after the "trumped-up affair" was witten.

In the affiidavit of David Fulmer, at the time a member of the High Council, we find the following: He swears that—

. . . On or about the twelfth day of August, A. D. 1843, while in a meeting with the High Council, . . . in Hyrum Smith's brick office, in the city of Nauvoo, county of Hancock, state of Illinois, Dunbar Wilson made inquiry in relation to the subject of plurality of wives, as there were rumors about respecting it, and he was satisfied there was something in those remarks, and he wanted to know what it was, upon which *Hyrum Smith stepped across the road to his residence, and soon returned, bringing with him a copy of the revelation on celestial marriage, . . . and read the same to the High Council, and bore testimony of its truth.* (Italics mine.)

This affidavit was made before James Jack, a notary public, at Salt Lake City, Utah, June 15, 1869. Mr. Fulmer gives the names of those present at the time this "trumped-up affair" was read, and among them he mentions William Marks, whose testimony has already been given, Thomas Grover and Leonard Soby. Concerning this matter Thomas Grover says:

The High Council, of Nauvoo, was called together by the prophet, Joseph Smith, to know whether they would accept the revelation on celestial marriage or not The presidency of the Stake, Wm. Marks, Father Coles and the late Charles C. Rich, were there present. . . . Brother Hyrum Smith was called upon to read the revelation. He did so, and after reading it said: "Now, you that believe this revelation and go forth and obey the same shall be saved, and you that reject it shall be damned."—*Utah Journal, Logan, Utah, April* 21 *and April* 24, 1886.

Leonard Soby, in an affidavit made before Joshua W. Roberts, a justice of the peace in the state of New Jersey and county of Burlington, swears that—

. . . On or about the twelfth day of August, 1843, in the city of Nauvoo, in the state of Illinois, in the county of Hancock, before the High Council of the Church of Jesus Christ of Latter-day Saints, of which body and council aforesaid he was a member, personally appeared one Hyrum Smith, of the first presidency of said church, and brother to Joseph Smith, the president and prophet of the same, and *presented to said council the revelation on polygamy,* enjoining its observance and declaring it from God; . . . . *as coming from* Joseph Smith.—*Utah Herald (Ogden), January* 5, 1886, *as quoted in Doctrine and Dogmas of Mormonism, p.* 380.

Mr. Soby is not among the number "already in the practice of crime," as Elder Smith charges, but was rather one of the three—Wm. Marks, Austin Cowles and Leonard Soby—who rejected the "revelation on plural marriage" and afterwards left the church, and to this day has lived apart from it. In spite of the testimony of these men, and scores of others that might be adduced, Elder Smith, in the absence of anything better, is content to characterize this so-called revelation as "a trumped-up affair, gotten up by men already in crime," to justify their own wicked deeds. Although a so-called apostle, Elder Smith's unsupported assertion is wholly inadequate to destroy the force of the sworn statements of these witnesses. The public demands the *proof*—not unsupported assertion—that these witnesses have sworn falsely. Let the ministry of the Reorganized Church either furnish the proof or confess the hopelessness of their cause. Will they do it?

If the charge made by Elder Smith be true, that these men, "already in the practice of crime," will thus deliberately lie to cover up their crimes, what are we to think of the system that produced them? It is certainly enough to make the thoughtful man stop and enquire: "Is this the product of a system instituted of God by special revelation to redeem a fallen world? Is it possible that a pure system has produced the horde of unmitigated scoundrels that Elder Smith paints these men to be?" If Mormonism, as it was organized and controlled by Joseph Smith, has produced the band of thieves and cutthroats that other Mormons are characterized to be by Elder Smith and the preachers of the Reorganized Church generally, then in all candor we ask, *What must the system have been?* and what apology can be offered for such a cesspool of corruption as that described by Elder Smith and his associates? In answer to these momentous questions let the Savior of men speak:

Beware of *false prophets*, which come to you in sheep's clothing, but inwardly they are ravening wolves. *Ye shall know them by their fruits.* . . . A good tree cannot bring forth *evil* fruit, neither can a *corrupt* tree bring forth good fruit. . . . Wherefore, by their fruits ye shall know them" (Mat. 7:15-20).

The fruits of the Mormon tree being evil, Mormons themselves being the witnesses, what must have been the character of the tree that produced them? There can be but one answer—"*Evil!* CORRUPT!!" And this must be the unanimous verdict of the civilized world D. H. BAYS.

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General Convention Reports

Report of the Foreign Board.

(CONCLUDED.)

India.—Missionaries, 22; native helpers, 48: churches, 4; members, 272; added last year, 86; in school, 502. *Hurda.*—G. L. Wharton, besides preaching at Hurda, assisted the native preachers in their out-stations and occasionally made short tours in the villages. He superintended the building of the girls' school. This is the only girls' school within 60 miles of Hurda. The city gave the site. The contractor contributed one-third the cost of the building. The work was never so promising and in such good shape as now. Mrs. Wharton has charge of the girls' school. There were between 40 and 50 in attendance daily. Bible teaching has a prominent place. Though the girls leave young, they go out with a fair knowledge of the Bible and especially of the life of Christ. Much credit is due to the noble teachers, Dinabai and Norabai. Dr. C. C. Drummond has charge of the hospital and dispensary. The in-patients number 190, the out-patients, 12,216. There were 14 lepers in the asylum. In addition to his medical work Dr. Drummond has preached as he has been able to find time and strength. Part of the year he conducted a Sunday-school in a village near Hurda. G. W. Coffman has had charge of the work among the boys. He has given about two hours daily to teaching and overseeing the school. The government made a grant to the school this year. In the school there are seven teachers. Four different languages are taught. The school is growing in favor in the community. The Bible is taught regularly and systematically. David and Dr. Minnie Rioch reached Bombay in December. They began at once the study of the language. Meanwhile, they are doing English work among the railroad people. They have a Sunday-school for children and adults and a preaching service in the evening. The Sunday-school numbers 42. Dr. Rioch has had the opportunity to help the sick and also to assist Dr. Drummond. Miss Mary Thompson has carried on the zenana work as in former years. One hundred and fifty homes are visited regularly by her and her assistants. While visiting among the villages she frequently meets former pupils. They are glad to see her and invite her to come in. During the year she has worked in about 40 villages. In one village the schoolmaster asked her not to leave the place so soon. In some villages the people receive her and her assistants gladly into their houses. One man wished her to cast a devil out of his wife. Sampson Power assists in the medical work and does much preaching to the out-patients. He talks to them much in private. He tries to make them understand that all are sinners before God. He shows them God's wonderful love in giving his only Son. The in-patients are instructed every evening. They listen quietly and attentively. G. Masih has worked especially in the church. In March he was appointed to the ministry. Twice a week he preaches in the bazaar. In the boys' school he teaches a Bible class an hour daily. In addition he conducts many prayer-meetings, Junior and Senior Endeavor meetings, conducts two Sunday-schools and works in the bookshop. Nathoo Lall's work in Charwa and the villages has been interesting. Many have gladly listened to the message of salvation. Some have accepted it. He has preached in 20 villages. About 25 boys and girls can sing hymns and repeat the Lord's Prayer. Dr. John Panna has preached in the hospital, in six different villages and in the bazaar. He has a Sunday-school with 60 boys and girls in it. Kimabai visits regularly in about 30 homes in Charwa. M. J. Shah has conducted work in Timarni and in the surrounding villages. He has two Sunday-schools, a Sunday morning class for boys and the Sunday evening preaching service. Many gospels and tracts have been sold. *Bilaspur.*—M. D. Adams has given his time and strength to the preaching of the gospel in the church. He has conducted most of these services. The additions for the year number 25; present membership, 58; in the Sunday-school there are 75 scholars; in the day school, 82. Some have left the place, but are not lost to the Master's kingdom. They are in other places filling useful and responsible positions. A Society of Christian Endeavor was organized among the young people connected with the church and has a membership of 35, and its influence has been wholly for good. The boys in the Sunday-school are mostly Hindus. The fact that they attend for regular instructions in the Scriptures is cause for encouragement. The work in India is hard. Every step is contested. The land is joined to its idols. W. E. Gordon reports an enrollment of 56 boys. These attend regularly. Those that attend irregularly number 26. The grant received from the government this year was considerably more than that received last year. The government inspector says, "I am glad to find the school making steady progress." Mr. Gordon is considering the opening of a school in a village about five miles distant. S. McMullen has devoted his whole time and strength to village preaching. About 500 leaflets have been given away to such as could read and understand. The people are not yet ready to break away from the old faiths. *Mungeli.*—E. M. Gordon reports that the past year has been one of steady progress. The additions number 28. The present membership is 75. In the Sunday-schools there are 250 scholars; in the day school, 40; night school, 25. The work of many years is bearing fruit. Converts are now coming from some of the higher castes. There are Christians in five different villages. Some go a distance of nine miles to attend the Sunday services. The lepers number 27. They receive Bible instruction every day. There is a change in the attitude of the non-Christian community toward Christianity. Their superstitious fears and prejudices are gradually growing weaker. Dr. Gordon treated 133 in-patients and 9,572 out-patients. Fresh patients come every week. The Christian women are growing in numbers so fast that it is almost impossible to care for them individually. Much remains to be done. Hundreds and thousands need the light. *Damoh.*—W. E. Rambo reports 165 boys in the orphanage. They range in age from two to eighteen. The majority are from the lower castes. About 35 are Christians. These for the most part are doing well. In the past year some actual work has been done in the industrial school. About five acres have been plowed with American plows. A workshop is nearing completion. Much time has been given to the study of methods and agriculture and kindred subjects. We expect to start a dairy and piggery soon. In the industrial school the boys are taught useful trades so that they may be able to support themselves and their families. The industrial problem for those who have broken caste must be solved before much can be hoped for in the way of self-support. We hope some of the converts will enter the ministry. Dr. Mary McGavran treated about 12,000 patients. There has been much sickness among the famine children. Several have died. Most of them are doing remarkably well. The dispensary has been open all year. The building in use at present is a small grass house without doors or windows and with mud floors. John G. McGavran writes that for the first time since his arrival in India he has been free to devote his entire time to village preaching. After the close of the rains he loaded tents, furniture, kitchen wardrobe, etc., into carts and within a few hours he and Mrs. McGavran and the helpers encamped a few miles from Damoh. Their plan was to make a tour taking in most of the eastern portion of the district. The marches were usually about five or six miles, sometimes 10 or 12. From the camp he visited from two to four villages a day. Mrs. McGavran frequently visited women in the villages near the camp. They tried to visit each village and each group twice before moving. Most of the villages had never seen a missionary before; some of them had not a soul that could read or write. The great majority had only one or two educated men. It was like breaking sod in a new country. The people are industrious and level-headed. The great majority are respectable common people. They made 20 marches in all and visited 75 or 80 distinct villages. Each village had from one to five visits. Miss Stella Franklin did most of her work in the girls' orphanage for part of the year. She did considerable irregular work in the towns and near villages. Since January first she has given her entire time to Bible teaching. She has found the people most responsive. She goes where she is called. As she walks through the town the people invite her to come in and sing and read. Sometimes as many as 30 women are waiting for her. The people are ready to listen, but they are not ready to become Christians. She does not know how long it may be before there may be conversions. Miss Josepha Franklin's work during the year was regular and thorough. The government curriculum was introduced into the school. Seven teachers were employed. These were required to attend a normal training class once a week. The school is purely a Christian school. The number enrolled during the year was 172. Of these nearly 160 were boys taken into the orphanage during the famine. Ten of the boys are blind, or nearly so. These have begun to read the Bible in the Moon system. On Sundays Miss Franklin has done some work in the zenanas and the bazaars. There are five houses to which our helper went regularly every Sunday. Sometimes the men attend.

Turkey.—Missionaries, 7; native helpers, 18; churches, 17; membership, 434; added in the year, 119; in school, 567. G. N. Shishmanian made an extended tour through Asia Minor. The people manifested a deeper interest in the gospel than he had ever seen before. Mr. and Mrs. A. L. Chapman reached Constantinople October 2, 1898. They began at once the study of Armenian and the conditions of the field. Mrs. Chapman taught a class in English in the school. Mr. Chapman organized a night class in English. Besides speaking regularly at the Wednesday evening meetings, he preached in English every Sunday afternoon from December to July. He has visited some of the churches in the country round about. Some time has been taken in the business of the mission and in getting settled in a home of their own. Mr. and Mrs. John Johnson have spent a busy year in Smyrna. The success is not large. Their knowledge of the language is not yet very complete. They are doing all in their power for the furtherance of the gospel in that great city. In addition to the Sunday services evening classes are taught. Instruction is given in English. Garabed Kevorkian reports 7 meeting-places; 7 organized churches; 179 members; 21 additions; 4 Sunday-schools; 4 day schools; 140 pupils, and 9 native helpers. The past year has been one of the most trying of all to him. Some tried to close the door of the meeting house. They succeeded for a time, but subsequently the door opened. United States Consul, Dr. M A. Jewett, has been most kind to him. The governor of Tocat, Bakear Pasha, has watched over his personal safety and has continued to aid him in many ways.

Denmark.—Dr. Holck reports the present membership in Copenhagen as 169. The meetings are fairly well attended and the church is in good condition. In Norway there are 9,958 members. This is over 100 more than reported last year. The work has been begun in Christiania. A church of 76 members has been gathered in eight months. The present membership in Malmo, Sweden, is 25. Work has been opened in Lund, a university town of 25,000 inhabitants. The great need of Scandinavia is that of trained men to take charge of the churches.

England.—The churches have enjoyed a prosperous year for the most part. Southampton has been without pastoral oversight since April 1st. Special services were held in most of the churches under the leadership of J. A. L. Romig. There have been 391 baptisms in the year; 64 have been received in other ways. The net gain is 242. The aggregate membership of the 15 churches and missions is now 2,412. These churches have raised for self-support $17,488.05 and $2,419.60 for missions. In the Sunday-schools there are 2,541 pupils. The Christian Endeavorers number 379.

Africa.—Missionaries, 3. It was not until the first of March that work began in Bolengi. Dr. Dye has a clinic twice a day. He treats about 40 patients a day. Most of them are suffering from vile, putrid ulcers. All the diseases which flesh is heir to are found on the Congo. He has treated the old chief of the village who was very low with pneumonia. The chief is now well and very anxious to be on friendly terms with the missionaries. He has also treated a number of sick traders. Mrs. Dye has been busy with her household cares and teaching the boys to make coats to wear at school. E. E Faris is getting the mission premises in order. He is doing all in his power for the furtherance of the gospel.

Conclusion.—According to the promises of our God, we look for new heavens and a new earth, wherein dwell srighteousness. Every plant which the Heavenly Father has not planted shall be rooted up. Instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree, and it shall be to the Lord for a name, for an everlasting sign that shall not be cut off. We have this exceeding great and precious promise to strengthen our hearts, lest we should fail or be discouraged. The gospel is destined to run and triumph and fill the whole wide world, even as the waters fill the sea. Wherever it is preached it wins its victories. It shall not return to its Author void; it shall accomplish that which he pleases and prosper in the thing whereunto he sent it. The powers of darkness may muster and marshal themselves for the conflict; the strife may be fierce and long; but of the final issue there can be no doubt, for the mouth of the Lord hath spoken it. He has graciously given us this beatific vision of a world evangelized and redeemed. When the seventh angel sounded, great voices were heard in heaven and they said, "The kingdom of this world has become the kingdom of our Lord and of his Christ, and he shall reign forever and ever." Then shall the words of the saintly Cowper find their fulfillment:

> "One song employs all nations; and all cry,
> 'Worthy the Lamb, for he was slain for us!'
> The dwellers in the vales and on the rocks
> Shout to each other, and the mountain tops
> From distant mountains catch the flying joy;
> Till, nation after nation taught the strain,
> Earth rolls the rapturous hosanna round."

C. L Loos, Pres,
A. McLean, Cor. Sec,
F. M. Rains, Treas.

"He Mistakes the Effect for the cause." That is what the person does who tries to cure rheumatism or any other disease by alleviating the symptoms Hood's Sarsaparilla removes the cause and permanently cures.

Hood's Pills do not gripe. All druggists. 25c.

Church Extension Report.

(CONCLUDED.)

Our board has given considerable help this year in furnishing up-to-date, practical plans for our mission churches and their architecture is constantly improving. Working plans are furnished at half the rates they can be secured elsewhere. The catalogue of seventy plans will be sent for ten cents.

Fifty-eight loans have been closed from October 1, 1898, to September 30, 1899, aggregating $53,786.25.

In every case the board requires first mortgage security, with an absolute clear title and with the house insured against fire, and also against cyclones in certain localities. Our loan must be the only debt on the property. The loan is to be returned to the board in five equal annual payments with four per cent. interest payable semiannually.

Seventy-three loans have been granted, but not closed, aggregating $41,940. These will be closed as soon as satisfactory arrangements have been made.

ANNUITY FUNDS FOR CHURCH EXTENSION.

The National Convention at Des Moines, Ia., in 1890, made the following recommendation to the Board of Church Extension: "We request the board to consider and adopt, if practicable, the annuity feature in raising funds for Church Extension, believing it will prove, as in the case of other churches, a successful method of raising money for the fund."

We have received $17,933.33 of annuities this year.

The board gratefully acknowledges the work of J. T. Ogle, of Missouri; B. Q. Denham, of New York; F. D. Power, of Washington; C. J. Tannar, of Ohio; A. Linkletter, of West Virginia; W. H. Waggoner, of Illinois; R. R. Hamlin, of Texas; George Darsie, of Kentucky; F. M. Dowling, of California, and E. S. Muckley, of New York, in giving convention addresses at points the secretary could not reach and in securing special sums of money.

OUR NAMED LOAN FUNDS.

A recommendation of the National Convention of October, 1888, provides that the Extension Board may solicit and administer Named Loan Funds, in memory of donors, or such persons as they may designate.

The nature of these Loan Funds is as follows: A National Loan Fund is $5,000 or more, to be paid at once or to be paid in annual subscriptions through a series of ten years. It can be demonstrated that $5,000 will in five years, through the Church Extension plan, do the work of $12,442.

We ask special attention to be given to securing Named Loan Funds this year. We must have some large gifts in order to reach the $250,000 for Church Extension by our next convention.

We have the following Loan Funds: General F. M. Drake Named Loan Fund; Standard Publishing Company Named Loan Fund; T. W. Phillips Named Loan Fund; Frankford, Ky., Church Named Loan Fund; Cedar Rapids, Ia., Church Named Loan Fund; Dr. J. W. Gill Memorial Named Loan Fund; Asa Shuler Memorial Named Loan Fund.

SPECIAL WORK.

During the year the board was called upon to do some special work in saving valuable church property at Huntington, West Virginia, and Central Church, of Toledo, Ohio.

The splendid property at Huntington, worth $16,000, was to be sold for debts. Upon investigation our board found that it was impossible for the brethren to raise the debt of over $10,000. The board had just one week in which to save the property after receiving notice. The secretary was sent to the ground and in one week the church raised, with some outside help, $3,000, the board loaned $5,000 and compromises of $2,000 were made, and instead of the Roman Catholic Church buying in the property by paying off a $6,000 mortgage, our people are joyful in its possession.

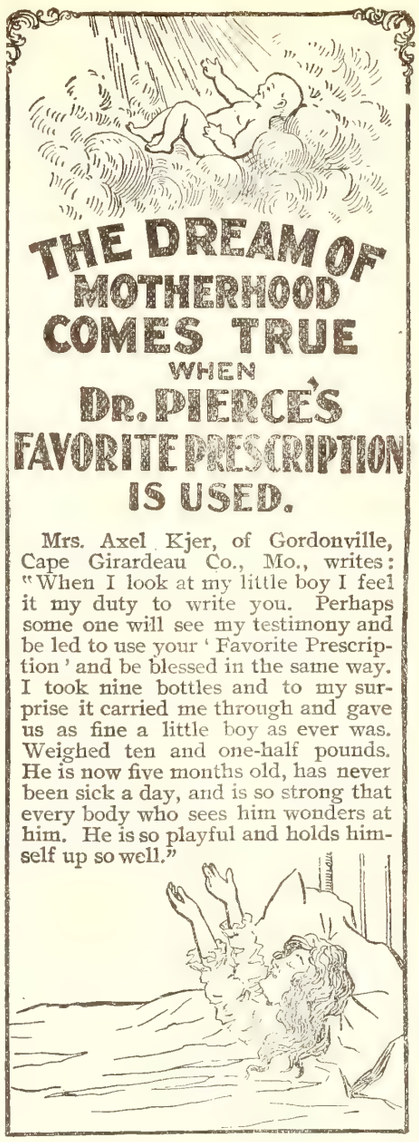
The Central Church at Toledo, Ohio, was to be sold in July under mortgage foreclosure. The debt here was over $10,000. The work of saving the property was placed in the hands of this board. The churches of Ohio gave $636.33, Wood county, $1,528 78, the Central Church gave $2,102.97, our board loaned $6,000 and a centrally located church worth $22,000, in a city of 160,000 people, is saved to our cause after a month's work.

A LOOK FORWARD.

We now turn our faces hopefully toward the new year. We had over $206,000 in the fund on September 30th. The new receipts this year went over $7,000 beyond what we asked. No man who reads the signs of the times looks for anything less than $50,000 this year, and and $250,000 in our fund by the time of our next convention in October, 1900.

Every consideration demands that this be done. We have 2,700 homeless missions; 950 were organized during the past two years, of which 450 are yet without houses of worship; there are now 127 Home Missionary Societies, District, State and National, sending out evangelists and organizing churches. The building must follow the new organization at once, and when it cannot build alone it should be promptly aided by our board. In this way only can we make our work permanent as we go. To more nearly compass the great demand let us see to it that our motto for this year is "$50,000 for Church Extension in order to reach $250,000 by the close of 1900."

D. O. Smart, Pres.,
G. W. Muckley, Cor. Sec.,
In Behalf of the Board.



Notes and News.

The new church building in South McAlister, I. T., was dedicated on the 15th of October. J. C. Howell is the pastor of this church. A fine program of service was prepared for the occasion.

Colorado Convention.

The eighteenth annual session of the Colorado Christian Missionary Convention will be held in the South Broadway Church, Denver, Oct. 31 to Nov. 3. An excellent program has been prepared. Wm. F. Cowden will represent the A. C. M. S. and Mrs. Helen E. Moses the C. W. B. M. A strong force of the Colorado pastors and workers will also participate.

LEONARD G. THOMPSON, Cor. Sec.

Denver, Colo.

CHRISTIAN-EVANGELIST, St. Louis, Mo:—The death of Sister Younkin brought to close the life of one that should not be forgotten by the Christian Church. Why not set apart a day to be observed in her memory and let the collection taken go towards carrying out the purposes of this godly woman. Bowling Green church will do its part.

Respectfully,

W. F. MAYHALL.

Bowling Green, Mo., Oct. 16, 1899.

[Another day to be observed may not be the wisest use to make of this providence, but the suggestion is worthy of consideration and may lead to some good results. Sister Younkin's name should in some way be inseperably connected with the Orphans' Home.—EDITOR.]

The Gracious Invitation.

To the Disciples of Christ in Virginia:

DEAR BRETHREN—We were appointed by the Christian Churches of Richmond and Manchester to extend to you on their behalf a most cordial and brotherly invitation to attend the state convention, to be held in this city November 8-11, in the Seventh Street Christian Church. We promise to lodge you and give you, free, three meals a day while you are with us. We want you, claim you, and shall expect you. Come, bringing with you the love and Spirit of the Master, and let us devise and do great things for the cause we love. Let us make this the best convention in our history.

Hoping to see you in large numbers, and desiring to have the esteemed pleasure of having you in our homes and hearts, we are yours for success and victory in our state missions,

J. A. SPENCER,
W. G. MAURY.

Richmond, Va.

Christianity vs. Mormonism.

A public discussion will begin in Alma, Ill., at 10 A. M., Tuesday, Nov. 7, 1899, between Clark Braden, president of Southern Illinois Christian College, as representative of "the Churches of Christ;" and I. N. White, one of the Twelve Apostles of "The Reorganized Church of Jesus Christ of Latter-day Saints" (the Josephite wing of Mormonism), as representative of that organization.

ISSUES: "Was Joseph Smith a Prophet of God?" "Are 'the Churches of Christ' Scriptural Churches?"

Six sessions of two hours each will be given to the discussion of each proposition, and, if Mr. White will debate three sessions per day, the debate will close Friday night; and preachers can come to the debate and get home again and lose no Sunday appointment, and lose no time in Alma.

Persons coming from Odin and south of Odin can reach Alma on the Chicago Branch of the I. C. R. R. at 10 A. M. Monday and Tuesday, and 10 P. M. Monday. From Kinmundy and north of Kinmundy at 5 A. M. Monday and Tuesday, and 5 P. M. Monday.

MEN or WOMEN debilitated or exhausted from any cause cured by Dr. Kline's Invigorating Tonic. Free, $1.00 Trial Bottle. DR. KLINE INST., 931 Arch St., Philadelphia. Founded 1871.

A Misinterpreted Scripture.

(Matt. 25:31 46.)

Why is it that there is such a general and persistent misinterpretation of this Scripture? People constantly speak of it as if it were the decisions of the last judgment in the case of men as individuals. It is nothing of the kind. It is a national judgment, not of individuals. In the concept of this writer (Matthew) the kingdom of heaven is not an institution like that which we call the church, nor is it a spiritual dominion, but a new state over which Jesus Christ was to reign in person, assisted by his twelve disciples (ch. 19:28) and which was to be established in a few years (ch. 16:27, 28).

When this all-conquering kingdom should be established Jesus would administer justice to men as individuals and as nations. He would bring swift retribution upon those nations which had ill treated his disciples and reward gloriously those nations which had received them graciously. In this case it is not a crowd of individuals, who are assembled before the King, but nations. They are separated as nations into two classes, not on the ground of their faith or moral character, but on the ground of their treatment of Christ's disciples, or rather of the King in the person of his ambassadors.

There is an exactly similar idea in Luke 19:27. The misinterpretation grows out of a misconception of the nature of the kingdom of heaven as conceived in the mind of the author of "The Gospel According to St. Matthew." F. M. CUMMINGS.

Marlboro, O., Oct. 10, 1899.

Educational Notes.

The best established fact in the world is Christianity. The power of Christ is not wanting. Civilization is perfect only as it approaches the Chaist-standard. The nation indifferent to or opposing the great Teacher is doomed to decay. God's truth will grind it into powder. Just so the education of the future must be controlled by the principles of Christianity. The school must pay tribute to him who has "all power and authority in heaven and on earth." Antagonism or indifference here will prove fatal, no matter what amount of wealth may be poured into our "undenominational" or state universities. The stone cut out of the mountain without hands must fill the whole earth. Such is the promise of prophecy inspired by the God of the universe.

The time must come when the state will prosecute its educational work with a view, not merely to intellectual culture, but with the purpose of producing the best possible citizenship. Its own existence will depend upon such an ideal. Infidelity has no power to build up the national structure; it blasts society's fair and fragrant flower with its every breath, blows out the lamp on the center-table, around which the family circle is found, and bids hope cease singing her sweet song in the chambers of the soul; darkness, despair and death, only are left. Let parents think earnestly of this fact before placing a child in any school where the purpose to "pass by in deepest silence all that the Christ has said" is announced as the par-excellent ideal of education. It may cost fewer dollars, perhaps, but will make large drafts on state and home and soul.

There was never a greater need for distinctly Christian education than to-day. The common distinction between religion and secular duties is applied in the educational problems before us with most disastrous results. To the Christian every duty is such, because enjoined by Christ; nothing can be secular. If this be true of life as a whole, why teach our children that education (preparation for life's work) should be strictly secular, not spiritual; worldly, and thereby fill them with an utterly false idea in the very dawning of life and its activities? Herein will many a tale of woe be unfolded in the day of judgment. Herein is the demand for Christian schools for the education of children reared in Christian homes, whose parents wish the faith of childhood nurtured and cultured.

J. W. HARDY.

Canton, Mo.

IN THE DAYS OF JEHU, by J. B. Ellis, is a well-written and intensely interesting Bible narrative. The lesson taught is that idolatry is ruin and the worship of God is life and peace. 189 pages. Cloth, 75 cents. Christian Publishing Co.

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Evangelistic

COLORADO.

E. G. Merrill reports six additions and renewed life in the church in Monto Vista, where he now preaches.

OHIO.

Findlay.—Two added Oct. 8; five added Oct. 15. We are having splendid meetings.—A. M. GROWDEN.

MICHIGAN.

Owasso, Sept. 16.—In a meeting at Henderson, where we have no organization, with five confessions to date; increasing interest and good attendance.—S. A. STRAWN.

KANSAS.

Coffeyville, Oct. 16.—Last night I closed a meeting at Cherryvale, with six confessions and one by letter. The additions were mostly heads of families. One of the sweetest experiences of my life was the baptizing of my brother's oldest daughter, aged 11. The congregation had been much discouraged, but now feel like taking up the good work once more.—ALFRED BRUNK.

Caldwell, Oct. 17.—Our meeting has been in progress 12 days, with two additions to date, and interest is being awakened. Miss Snowy Ditsch, of Ft. Scott, is our song leader.—C. E. POMEROY.

ILLINOIS.

Windsor, Oct. 16.—H. J. Hostetler and wife, of Windsor, Ill., are in a meeting at Chrisman, of same state, Mrs. Hostetler serving the meeting as organist. Bro. A. Martin, of Muncie, Ind., will hold our meeting here at Windsor in November.—H. J. HOSTETLER, minister.

Rantoul, Oct. 16.—H. M. Brooks, of Paris, Ill., closed a two weeks' meeting with us last night with a large crowd and a genuine religious interest. Bro. Brooks preached strong sermons during the meeting, and we confidently expect to reap an abundant harvest in the near future. There were five additions to the church.—H. H. PETERS.

IOWA.

Lafayette, Oct. 16.—There were six confessions last night at our regular service here, and one two weeks ago.—J. M. CROCKER.

Jefferson, Oct. 19.—J. M. Hoffmann, of Boone, just closed a three weeks' meeting here, in which the cause of Christ was greatly strengthened. The audiences were unusually large from the first sermon to the close. This in itself is evidence of strong preaching. There were 22 additions, and 13 were by confession and baptism. This meeting puts our church in much better standing in this community. About $1,300 was raised for the new church at Boone. About $60 was taken in at Bro. Hoffmann's closing lecture on "Man."—T. W. MCDONALD.

MISSOURI.

Tipton, Oct. 16.—I have just started here in a meeting with Herold E. Monser. The way was well prepared and the meeting opens favorably.—VERNON J. ROSE.

Tuxedo, Oct. 16.—We celebrated our "jubilee" with six accessions yesterday, making 14 at regular services in the last few weeks.—D. N. GILLETT.

Nevada, Oct. 16 —We could not go to the "Jubilee," hence we started a meeting yesterday. The congregation is hopeful and the outlook is encouraging. One by statement last night; nine accessions to the congregation since Sept. 1.—BEN F. HILL.

Billings, Oct. 16.—Our meeting began Oct. 1. Nine confessions last night. The interest has grown far beyond our expectations. Ten confessions to date.—F. J. YOKLEY, pastor.

Unionville, Oct. 14.—We closed our revival here last Sunday night with eight additions. Bro. Morgans and daughter did us good work. They remained two weeks, with four added. We continued after they left for four nights, with four more added. Our daily paper proved a success in every way. We discontinue it this Wednesday, having run it for one month.—R. E. L. PRUNTY.

Mound City, Oct. 18.—My annual resignation was presented to the Mound City congregation Oct. 8, and was not accepted. We baptized a young married man last Wednesday evening. He teaches school near here. During our 21 months' work for this church there have been 35 additions; 14 by primary obedience, three from others religious bodies, three reclaimed, 15 by letter. We have paid off an indebtedness on our church building of $760, besides some smaller debts, and prospects are good to close the year out of debt and sufficient money raised for another year's work.—W. E. BOULTON.

Elmo.—Two more additions by letter to-day, making five since we began here.—H. W. CIES.

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INDIANA.

Irvington, Oct. 18.—A. W. Gehres has removed from Hopedale to Irving on and is now in Butler College. His regular visit to Hopedale church, Oct. 15, resulted in four additions; two by confession and baptism, and two by statement — a father, mother and daughter-in-law.

Bloomington, Oct. 18.—There were 10 more additions in our meeting at the old Clear Creek Church last night. Bro. T. M. Myers held his meeting for this church 27 years ago, and now this is a church with more history that any in this country. People are coming in crowds from Bloomington and the four other neighboring churches to hear Bro. Myers preach. He has been holding meetings in this grand old church at intervals for nearly 30 years, and he is to-day a more forceful preacher and better loved than ever before.—N. H MATHERS.

Anderson, Oct. 16.—I have just closed a two weeks' meeting with the East Lynn Church of Christ at this place, with 11 additions by baptism.—W. A. MCKOWN, pastor.

ILLINOIS.

Jacksonville, Oct. 16.—Scoville and Huston, the evangelists, are gone, but the evangelistic spirit is still in our midst. There were 12 additions yesterday, our pastor, Bro. Geo. L. Snively, doing the preaching. Our church is greatly prospering.—J. WALLACE BROCKMAN.

Jacksonville, Oct. 12.—Midst scenes of joy and gladness, the series of evangelistic meetings conducted by Evangelists R. Reign Scoville and Frank C. Huston came to a close. Never in its religious history has Jacksonville witnessed such a remarkable religious awakening; the entire community felt the good effect of the meeting, and has been made better by it. The coming of the evangelists was largely advertised throughout the city by large posters, placed in prominent places, and all the electric cars of the city. The meeting was retarded somewhat during the first week by the presence of a successful street fair, but beginning with the second week the audiences were large, often crowding the great building to the walls, and the crowds were something never to be forgotten. The Jacksonville church has passed through some grand meetings, but never in its history has any equaled the magnificent revival just closed. Considering the time of year, and the proverbial consecration of the people of the "Athens of the West," the result, 134 additions to the church, has been something remarkable. The last Sunday was a "red-letter" day in the history of the church; there were 26 additions, and Bro. Scoville displayed his versatility by raising over $500 to pay off a slight indebtedness occasioned by a new heating apparatus. Too much cannot be said in praise of the great work accomplished by the two great men of God. Thousands of souls have been gathered into the "garner of the Lord" through their instrumentality; their coming into our homes has brought sunshine, and their going away has taken nothing but shadows out. The meeting closed on Wednesday night, the 11th inst., there being 13 additions the last night, all of whom were grown persons with one exception. The closing scene will ever linger in the minds of the grand audience that witnessed it; many were touched to tears. Our beloved pastor, Bro. Snively in his farewell to the evangelist in behalf of the church said: "The Lord make his face shine upon thee, and be gracious unto thee. The Lord lift up his countenance upon thee, and give thee peace."—WALLACE BROCKMAN.

Colfax, Oct. 19.—Thirty-five added to date here; 26 by baptism. We continue another week. P. Baker is one of the best pastors in the brotherhood. I will be at Winchester, Ind., till Nov. 20th. Any church desiring my services in January can address me there.—A. MARTIN.

ONE HUNDRED



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Family Circle.

Who is Driving?

LEILA FIRTH.

Swiftly beneath the tinted trees
The Colonel's dogcart bowled,
Sweet Madge between her father's knees,
Proudly the reins did hold.

Her pride the *Sultan* seemed to share,
He trotted on so gaily,
As though he knew a maid so fair
Was not his driver daily.

From one tall tree a leaflet strayed,
Its beauty too soon blighted,
Unluckily its course, soon stayed,
On Sultan's nose alighted.

With sudden plunge the pony shied,
Two strong hands checked his striving,
"Hillo!" the little maiden cried,
"Daddy, I thought *I* was driving!"

L'ENVOI.

So men still hug their fond conceit
Of ruling and contriving;
While life jogs on all smooth and fleet,
They think that *they* are driving.

But when awakened by life's pain,
They find, in faith confiding,
Their Father's hand is on the rein,
Safely homeward guiding.
New York City.

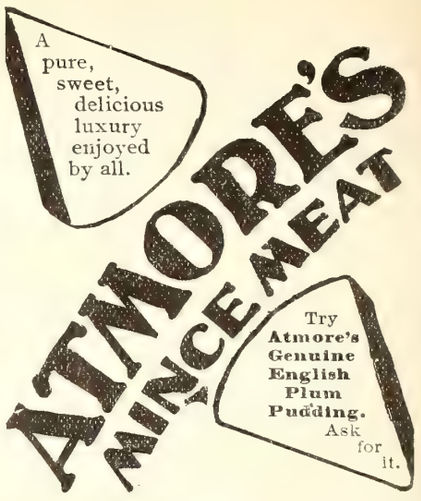
"The Nameless Terror."

LESLIE COLLINS.

On a lovely little island in the far South Seas, where the days are full of sunshine and the nights are tropical, there looks down upon the sun-kissed waters a volcano vast and great. It is as it were a guiding landmark by daytime and a lighthouse by night, and if the many passing merchantmen can but catch a glimpse of its towering top, the ship's course is sure to be shaped aright. Through the lapse of centuries this pyramidical wonder has stood out against the southern skies as a monument, majestic and grand. The simple-hearted natives call it "The Nameless Terror," and sometimes these strange and superstitious people fall in worship at its feet. This is not on account of any fright occasioned by its awe-inspiring power, but because of a beautiful tradition that forever hangs over its lofty crest. At times, for years, it seems to slumber in a peaceful sleep, dreaming away the long-drawn days and summer nights; but then again, seemingly from some unknown cause, as if to give vent to pent-up wrath, it awakens with a nightmared start; then its sunken temples throb with burning blood, its pulses beat with violent heat, and its heretofore calm and tranquil bosom heaves with tumultuous rage; a far-off rumbling noise heard that shakes the very sea, and then is the seething, boiling mass within breaks forth in all its fury. How vividly I recall its last eruption, and how its awful presence seemed to take delight in terrifying my trusting soul, and then to calm my quickened pulse by an outburst of beauty. Yes, I remember. It was in the warm midsummer; when the noble night was cast, after hours of toil and torture through a close and sultry day. We were on the yacht "Delightful," captain, Peace and Happiness, bound for the sunny ocean to enjoy a pleasant stay. It was twilight, sweet and poetic twilight, such as only falls within the confines of the tropics. The spell was almost spent and but a few bells yet remained before the dawn. Our pretty little yacht ploughed gracefully along, and like the easy flying eagle, we sailed on without a motion. The favorite islands of the Hawaiian group, the fairest of the seas, the traveler's Mecca and the tourist's Paradise, were left far to the north and east, and in the nighttime we had crossed the torrid line. I was in the airy wheelhouse where the eyes can sweep ahead, when athwart the dim horizon I beheld "The Nameless Terror." What a scene and what a picture stood before our eyes! We had passed the mighty icebergs floating in the boreal seas; we had to lessen sail to meet them and to view their beauty grand, to look upon their splendor and to talk of glacial births; but when I first beheld the mountain burning in the starlit skies, with all the startling grandeur that volcanoes alone can claim, I confess I felt like the poor, deluded natives and bowed my head in admiration. As we approached, the scene became one of universal wonder; the night, the starlit night, and the big and bright volcano in the drowsy distance, the dreaming waters of the sea between, and the bedimmed shore-lined cliffs of blackened rock that rose abruptly from the depths below and, towering upwards, formed the sloping sides down which the red-hot molten lava rushes like a living thing; its round and reddened crest, that ardent crown which has withstood the storms of many ages, and beyond where awful craters descend into the fiery furnace, and above which wild and hot and hissing flames shoot upwards, dancing, playing here and there, now to the right, now to the left, and then with one long, last struggle coil themselves into blackened smoke; the dense, dark, weird, funnel-shaped cloud that hung directly over the crater's crest, and the long black streak that faded to the murky west; the tranquil sea, upon whose placid bosom our little barque was but a speck—all of which afford a landscape never to be forgotten, and portray a panorama well worth the dangers of the deep. And to those favored few who have looked upon a burning mountain in the night, a bleak and barren black volcano in eruption, "The Nameless Terror," let me say that there is forever hung upon the palaced walls of memory one of God's greatest paintings, and which amid the quiet hours of restful solitude, whether it be at the close of a busy day or in our dreams at night, we often find ourselves returning to gaze upon. It charmed us then; it charms us now. Its recollection is a pleasing past, and I'm sure its memory is a joy.

Keeping Goldfish.

Goldfish may be kept in either plain glass globes or in an aquarium with water plants. If kept in globes the water, when possible, should be obtained from a running stream and be frequently changed. Fill the bowl three parts full and place in a cool part of the room, as goldfish cannot stand any great heat or too much light. No food should be given except ant eggs or a few white millet seeds and the prepared bread. One of the reasons that so many fail in keeping goldfish is that they overfeed them. About six eggs to each fish is sufficient. Ordinary breadcrumbs and flies on no account must be given. Two or three trumpet snails may be kept in the water to devour the slime. If the fish are kept in an aquarium, place some shingles at the bottom, then a few pieces of charcoal and some small stones, and, lastly, some colored shells. Plant some pretty little water plants about three inches deep in the gravel and shingle, such as frogbit, water plantains, water milfoil, etc. When these are established put the fish in.—*Catholic News.*



Where Disillusions Begin.

In a parlor of a hotel recently the conversation turned upon ill-assorted marriages, and especially upon the illusions of the days of courtship, and one gentleman related his experience. He had been charmed by a young, beautiful creature, whose attractiveness, as he afterward found, lay largely in her ability to set off her fine points through tasteful dress and by little arts of the toilet. Her musical voice seemed like a bird's notes.

One morning he conceived the idea of surprising her in her home in a suburb of the city. He wondered if he should find her out among the flowerbeds, and was somewhat disappointed on arriving at her home and looking around the attractive lawn that he caught no glimpse of the one being who made his world. He stepped upon the veranda, and as he waited he heard a voice? Could it be that of the charmer? It could not be possible, for these were the harsh, shrill tones of a scold. He rang again, and the servant appeared. He asked for the young lady, and then through the half-open door he saw a flying figure with hair in curl-papers and disordered gown, and heard an exclamation that he could not have imagined as coming from the delicate lips of the young creature. He hesitated. Should he retreat? He decided that it was impossible for him to do so in good order, so he waited in the parlor. He confessed that he never could have told just how he met the beauty when she appeared in her lovely negligee gown, her soft hair waving above the fair brow—too fair to be natural he found now in the sober light of the morning and of reason. The tones were sweet and low, trained with marvelous skill, he decided, as he compared them with the voice that might have been that of a virago, still seeming to echo through the open doorway of the wide hall. This was his last call upon the one to whom he had expected to offer his heart, hand and all that he possessed.—*Mary R. Baldwin, in the October Woman's Home Journal.*

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Unspoken Messages.

Dear friend, our lives are far apart;
The hand of fate holds heart from heart
And hand from hand.
Between us words may ne'er be spoken
To tell of faith and trust unbroken;
But, dear, is there no other token
To tell thee that "I understand?"

Then rest content, my friend, do not forget
That in the distant future there is yet
A fairer land.
And *when the days seem long and weary*, dear,
Cannot thy fancy bring my presence near,
With well-known voice soft-whispering in thine ear,
"I understand, dear friend, I understand?"

Thine earnest eyes look into mine,
And in their depths I can divine
All love's demand.
Heart speaks to heart, tho' thousands may be near;
And in thy soul a voice, low-toned and clear,
Will bring from me to thee this message, dear,
"*I understand, I always understand.*"

—*William Henry Thorne.*

Young People and the Home.

BY DEWITT COSGROVE WING.

What manner of men boys are to be will depend largely upon the training they receive in their homes from their mothers and fathers. It seems to be the method of some overaffectionate parents to permit their boys to do pretty much as they please. I heard an old gentleman remark the other day that he had raised three boys without whipping them, but he wished he had applied an apple tree with occasionally, for he said he now sees where it would have perhaps done good. Not many boys are raised without a whipping, several of them, from mother or father. I think no boy has been raised in this country who did not deserve all and more than he received. The parents who say their boys are too good to whip simply go beyond truth for the purpose of making it appear that their boys are models, when neighbors know their status pretty well. I've seen one or two good boys, who didn't need more than three thorough whippings per week, but who never received one. I've seen boys (one of them appeared when I looked at a mirror) who needed all the switching a loving mother could give. The bad boy, the youngster who kills birds, chickens, ducks, breaks window panes, tears the paper from the wall and tracks mud into the house and pulls his little sister's hair and says he "didn't go to do it," is full of life and health; he is running over with mischief, and a switching is about the only alternative the mother has, though it fails to a great extent, for the boy soon forgets the taste of it and begins a new campaign of mischief. A scolding and a promise to whip is an ineffectual method of correcting a boy, and the promise of reward for obedience is the worst thing a mother or father can do for the bad boy. He should not be paid to obey his parents. When boys reach the point where they find cheap literature interesting, the serious trouble begins. Low-grade reading of the "Nick Carter" variety with vulgar illustrations contaminates the youthful mind and creates in it a progressive appetite for more. There is a vast amount of this literature on the market at cheap prices, and the excitement which ramifies it seems to capture the mind of the boy and make him perfectly foolish on the subject. Prudent parents never permit cheap literature to enter their house, and they train their boys with kind words, cookies, switches and scoldings.

Des Moines, Iowa.

Family Broils.

BY DE WITT COSGROVE WING.

One would not expect to find bitter disputes and animated quarrels in a home where the true Christian spirit is thought to dwell, nor would we dream of seeing a man of known sanity mistreat his wife whom he has promised to protect and forever adore. Yet with my own eyes I have seen and with my own ears heard things in families which I should be somewhat astonished to see and hear in the homes of savages, who dwell in the jungles. I be think a case wherein the husband, a middle-aged man, told his hard-worked wife to get out of the house and never come back; whereupon she gave similar orders upon similar authority, that of ownership, and the trouble waxed warm, and but for the interference of a fourteen-year-old daughter they might have attempted personal violence. The trouble grew out of a trivial dispute with reference to a bill for groceries. It was a farm home, which by reason of its quiet and beautiful surroundings should be a pleasant place to dwell, and where the influence would seem to avert all things unpleasant. Quite often I have heard bitter quarrels raging between husband and wife, and among brothers and sisters, a veritable nest of angry bees. These family broils are terrible things; they destroy, not only the happiness of the homes in which they occur, but extend their evil influences into the homes of the children who have witnessed and participated in them.

The marriage which troubles of this character follow is manifestly an ill-timed one, and the persons to the contract will doubtless often wish it were possible to nullify it without publicity. The homes wherein flourish family broils are not happy ones, as they should be, and their influence is ever to tear down rather than build up in friendship a community. When once the broils have begun the frequency with which they hold sway increases until they become almost of daily occurrence, when divorce terminates the scene. The only precaution seems to reside in a knowledge on the part of man and woman of the nature of each; that is, one should thoroughly understand and know the other prior to marriage. The "love-at-first-sight-and-marriage-at-the-next" matrimonial ventures furnish a text which might be very generously dealt with, and this variety makes homes where there are periodical broils. In the language of the American people to-day, "Let us have peace"—in the homes where the girl and boy crop, the most important of all crops, is grown.

Des Moines, Iowa.

SOUPS
OFTEN LACK RICHNESS AND A DELICACY OF FLAVOR. A FAULT EASILY REMEDIED BY USING
LEA & PERRINS' SAUCE
THE ORIGINAL AND GENUINE WORCESTERSHIRE.
It has more imitations than any other brand ever produced.
John Duncan's Sons, Agts., New York.

Bill's Luck.

A Chicago hotel manager, says Collier's Weekly, employed a hardy man going by the name of "Bill" to do his window washing. One morning Bill, instead of doing his work, was amusing himself by reading the paper, and, as luck would have it, the manager looked in.

"What's this?" he said. Bill was dumfounded. "Pack up your things and go," said the manager.

So poor Bill went to the office, drew the money which was owing to him, and then went upstairs and put on his good clothes. Coming down, he went to say "Good-by" to some of the other servants, and there he happened to run across the manager, who did not recognize him in his black coat.

"Do you want a job?" asked the manager.

"Yes, sir," said Bill.

"Can you clean windows?"

"Yes, sir."

"You look a hardy sort of fellow. I only gave the last man five dollars, but I'll give you seven."

"Thank you sir," said Bill; and in half an hour he was back in the same old room, cleaning the window this time, and not reading the paper.—*Union Gospel News.*

One tramp last week "got seven days" for begging. He claimed he had a right to beg, for the Prince of Wales does it, and "you read in the Holy Scriptures, ask, and ye shall receive." Another tramp was committed to prison for a month. Though able-bodied, he had not worked, he said, for twenty years, preferring to beg. His most successful method of drawing coppers was to stand on his head while singing, "My God, my Father, while I stray."

TARRANT'S SELTZER APERIENT
TRADE MARK REGISTERED
A Delightful Effervescent
beyond compare. Superior in all respects to any mineral water known. A refreshing drink that cures *sick headache, constipation* and *disordered stomach* in the most pleasant and effective way.
Pamphlets on application.
At druggists, 50c. and $1.00.
TARRANT & CO., CHEMISTS, NEW YORK.

Asters.

Gone is the summer, its passion is over,
Gone are the birds with their carrols of mirth;
Cold are the breezes, they whisper of winter,
Coming to blight all the verdure of earth.
Yet in the garden the asters are blooming,
The purple and crimson, the pink and the white,
Fairest of crowns for autumn's adoring,
Flooding the place with a halo of light.

Gray are the skies over meadow and mountain,
Brown are the pastures, the stubble is sere,
Yet the brave asters, undaunted, are blending
Wonderful tints, overflowing with cheer.
Hearts that are lonely or grieving or weary,
Longing for joys that have vanished away,
Look on the asters, and learn from their beauty,
When the world frowns it is best to be gay.

—*From Vick's Magazine for October.*

Secretary Hay's Home.

To many persons Secretary of State Hay is the most interesting American in public, or at least in official life, and probably, therefore, it is not ill fitting that his home should be, from many considerations, the most interesting in Washington. The Hay home is a large, roomy structure of red brick at the corner of Sixteenth and H Streets, and a glimpse of its interior does not make the report that it cost more than $1,000,000 difficult of belief.

In its plan to the minutest detail, and in its furnishings, the house bears everywhere the indelible impress of the intelligence, care and discrimination of the statesman, diplomat, and cultured gentleman whose accomplishments, varied as the winds, ranging all the way from successful authorship to most creditable representation of the United States at the Court of St. James. For years Col. Hay has been engaged in traveling everywhere worth going, and meeting everybody worth meeting, and his Washington home has been made the receptacle of a great accumulation of souvenirs and mementoes of these journeyings, selected with a care such as only a nature like Col. Hay's could exercise.

If the Secretary of State may be said to have a hobby in his home it is mantelpieces. Hardly a room has been unprovided, and artistic taste has found expression in a variety of mediums from onyx to Irish marble. In the Turkish room are the most beautiful examples imaginable of the rugmaker's art. Almost all of the rugs were made to order, and single specimens are valued as high as $15,000 or $20,000—so valuable, indeed, that connoisseurs who have visited Col. Hay's home have, half laughingly, half mournfully, entreated him to hang the rugs on the wall instead of allowing the profanation of the tread of feet.

The ceilings throughout the house are all either inlaid or paneled, and most of them are fitted with a peculiar type of reflector from which scintillate rays of light. The walls and ceilings of the dining room are of solid mahogany, and the draperies and tapestries in the mansion are among the finest in America. As might be imagined, the library is a spot very near to the heart of the author of "Jim Bludsoe," and indeed, with its mahogany finish, silk draperies and secluded, cosy corners, it is difficult to understand how it could fail to hold a warm place in the affections even of a transient visitor. The music room, with its handsome inlaid piano, is another apartment worthy of the tenancy of a muse, and so in its evokings of enthusiasm a visitor might continue through the entire house, not forgetting the invariable feminine raptures over portieres that are so heavy as almost to require a man's strength for their movement.—*From Self-Culture for October.*

"Give Us this Day Our Daily Bread."

A little girl in a wretched attic, whose mother had no bread, knelt down by the bedside and said slowly:

"Give us this day our daily bread."

Then she went out into the street and began to wonder where God kept his bread. She turned around the corner and saw a well-filled bakershop; so she entered confidently and said to the baker:

"I've come for it."

"Come for what?"

"My daily bread," she answered, pointing to the tempting loaves. "I'll take two, if you please—one for mother and one for me."

"All right," said the baker, putting them into a bag and giving them to his little customer, who started at once to go into the street.

"Stop, you little rogue; where is your money?"

"I haven't any," she said simply.

"Haven't any!" he repeated. "You little thief, what brought you here, then?"

The hard words frightened the little girl, who, bursting into tears, said:

"Mother is sick and hungry. In my prayers I said, 'Give us this day our daily bread,' and then I thought God meant me to bring it, and so I came."

The rough but kind-hearted baker was softened by the child's simple tale, and instead of chiding her he said:

"You poor, dear girl! Here, take this to your mother." And he filled a large basket for her.—*Selected.*

FREE TO SUFFERERS.

The New Cure for Kindey, Bladder and Uric Acid Troubles.

Almost everybody who reads the newspapers is sure to know of the wonderful cures made by Dr. Kilmer's Swamp-Root, the great kidney remedy.

It is the great medical triumph of the nineteenth century; discovered after years of scientific research by Dr. Kilmer, the eminent kidney and bladder specialist, and is wonderfully successful in promptly curing kidney, liver, bladder and uric acid troubles.

Swamp-Root has been tested in so many ways, in hospital work, in private practice, among the helpless too poor to purchase relief, and has proved so successful in every case, that a special arrangement has been made by which all readers of the CHRISTIAN-EVANGELIST who have not already tried it may have a sample bottle sent free by mail, also a book telling more about Swamp-Root and how to find out if you have kidney or bladder trouble. When writing mention reading this generous offer in the CHRISTIAN-EVANGELIST, and send your address to Dr. Kilmer & Co., Binghamton, N. Y. The regular fifty-cent and one dollar sizes are sold by all first-class druggists.

MOST WELCOME WEDDING GIFT.

SIMPLE STRONG



SILENT SPEEDY

"Mother's Machine"

With Latest Improvements. Lightest Running, Easiest Managed.

Greatly aids domestic bliss.

The SINGER MANUFACTURING CO.

Where to Be Religious.

Many people think they are only religious when they are engaged in prayer, reading the Bible, listening to a sermon, taking the communion, putting money into a contribution box, singing hymns in church, or performing some distinctively religious act; everything else is called secular; these acts only are sacred. But the truth is a man may be as religious in shoeing a horse, in measuring grain, in weighing coal, in purchasing or selling an article of merchandise as in paying his subscription to the church or attending the prayer-meeting. The man who resists the temptation to make money by lying and swindling, and does it in the name of Christ and Christian honesty, is morereligious, certainly more Christian, thanthe man who has offered prayers, but will cheat and swindle when he gets a chance. The woman who can maintain her equanimity and control her temper while bending over a hot stove in warm weather with children crying and clawing after her has more religion—or shows more in that transaction—than a dozen Mrs. Jellibys who never miss a prayer-meeting or a convocation of the W. C. T. U. This is not said in disparagement of the latter, but in emphasis of the right of the former to be included under the head of religion.—*Chronicler, in Christian Oracle.*

Organize A Reading Circle at Once.

Every church should be an educational center. It should have a school of higher grade, wider scope and more definite aim than the average Sunday-school. The Bethany C. E. Reading Courses are admirably designed to meet this need. Concise handbooks are provided for Bible study, the study of missions and the study of the plea and history of the Disciples. Two successful years have demonstrated the wisdom of this plan. Every Christian Endeavor Society, every C. W. B. M. Auxiliary and every church ought to investigate the merits of these courses at once. Full and free information will be sent on application to J. Z. Tyler, 798 Republic Street, Cleveland, Ohio.

With The Children.

CONDUCTED BY

J. BRECKENRIDGE ELLIS, PLATTSBURG, MO.

The Red Box Clew—V.

The next morning Vega was given her breakfast by the housekeeper in the large kitchen with its clean floor and shining walls. It would have been an easy thing to make herself miserable because she had not been placed at the table in the dining room with the others. She might have told herself that they did not consider her good enough; that she was only to be a servant; she could have wept a few miserable tears because forced to eat in a kitchen. In fact, Mrs. Clarmont anticpated this very thing. She sent for the housekeeper while breakfast was progressing. "How did she take the idea of eating out there?" the mistress inquired.

"Because," spoke up Clara, "I'm not going to eat with her, that's flat! Rather than get down on her level, I'll take care of Vega, myself."

"That's right," said Ronald, "let her know her place and then go ahead."

Mr. Clarmont looked up. "It used to be, 'Be sure you're right, *then* go ahead,'" he remarked.

"Mercy me!" cried Clara, "Pa is going to join in our conversation!" But Mr. Clarmont ventured no further words.

"We *are* right," said Mrs. Clarmont sharply. "If we don't recognize social classes, what's the use of anything? I never *dreamed* of the child eating with my children; I merely wished to know how she takes it, poor people are generally so frightfully stuck up and that sort of thing."

"She seemed quite cheerful," said Mrs. Dew.

"Then she is used to it," said Mrs. Clarmont promptly. "I'd rather she had been a *little* dissatisfied; 'twould show that she was more fit to be a companion to Vega." The housekeeper returned to the kitchen and resumed her seat beside the girl. She noticed that Frank was looking very serious, and a suspicion came to her that it might be caused by pride. But this vanished when Frank spoke.

"Mrs. Dew, I have been wondering how I can make Vega happy. I wish you would tell me something about her."

"Nobody will ever make her happy," returned the housekeeper, "the only thing to be hoped is that you can divert her mind while you are with her. Vega was nine when she became deaf. She had been going to school two years and she was bright and quick to learn. She was so fond of music, too, and could play real well, both from note and from ear. People said she would make a musician. And she was so companionable, I mean fond of company, and the girls of her age considered her their captain. Well, after her deafness, she has shunned company; she made her mother hide the piano away in the attic, because the sight of it reminded her of her loss. Everything is done to humor her. Most people have a tender spot—an interest for something—and if you reach that spot, you have got 'em. But if Vega had any particular inclination, it was for music, and of course that's at an end. So all you can hope to do is to walk with her, and take care of her and see that she gets what she wants."

When breakfast was ended, Mrs. Clarmont sent for Frank. "Fanny, I have written on Vega's slate that you are the new girl employed to amuse her. You will notice this slate and pencil are always fastened to her waist. When you wish to tell her anything, you must write it down. Now go with her and amuse her." All this while Vega was gazing at Frank with a sour expression that said very plainly, "If you think you can amuse *me*, you are very badly mistaken!" However, she marched away and Frank followed. They left the house and entered the beautiful pasture that stretched from the back of the house to the distant grove. The footpath wound under picturesque forest trees, and through stretches of bluegrass that was now in seed, and the dew was so heavy it looked like fallen rain. The birds were busy with their songs because it was early, and they knew what was to be expected later on from an August day in Missouri. Frank drank in the pure country air with delight. It was so very different from hot pavements, drifting coal soot and the sounds of umbrella-menders and electric cars! She was quite frightened by some snake doctors with chalky white bodies, their four brown wings going like windmills on the ends of their curious stems. They darted about her head with threatening sounds, then stood still in the air and looked at her. And a clumsy bumblebee alighted on the red bloom of a clover; only he was too heavy for his chair, so the clover bent over and he fell off, then circled about Frank as if he thought she had something to do with his disgrace and he had half a mind to put a sting in her. There was a beautiful pony grazing not far away, and under a clump of locust trees were three cows, one hard at work putting up her day's cud and the other two lying in the long grass, and playing like the sun could not get through the delusive locust branches. On ran the footpath till it ended at the summerhouse beside the brook.

When they entered, Vega pointed at the benches, then waved Frank to the house. "What is it?" Frank asked, before she remembered that her companion couldn't hear. Vega saw the moving lips and made her gestures with a very cross face. The other was too timid to write her question upon the slate; besides, why did not Vega write what she wished; or, why did she not speak out? Perhaps what she desired was cushions. Frank ran to the house, hoping the housekeeper could explain.

"You poor child," said Mrs. Dew. "You'll have to find her out for yourself. Vega is beyond *me!*"

"Yes, it's cusions," said Ronald, who happened to be near. "That's just like Vega, waiting till she got there, then sending back for them. I'll get 'em for you." So Ronald brought her the cushions and Frank carried them to the summerhouse. Vega seated herself upon them and stared at the brook.

Frank summoned up courage and took the slate and pencil from their pocket; then she wrote, "What do you want to do?" Vega read the words scornfully aud then spoke out, "I don't want to do anything?" Her voice was not unpleasant, but it was so loud Frank was startled. She could not help starting a little, and when Vega saw this, she closed her mouth tightly as if she were putting it away for good.

Frank waited a long time after this, while her thoughts were very busy. She feared she was about to let slip a golden opportunity. If she could enter this lonely life and bring sunshine there! There must be some way to reach this discontented heart. But Frank felt herself so young and inexperienced. How could she know what steps to take? And nobody could tell her. Yet why could not Vega be happy? She had health, comforts of all kinds, eyesight, a comely form and face. And surely God gives a special care to those who are afflicted. She was afraid Vega knew nothing of the rich promises to the sorrowing. Had nobody ever taught her? Could Frank teach her? Tears came to her eyes. Oh, if she could show Vega how to become a Christian—if she could make Vega know what it means to be always sure of one Friend, always trustful of one Father! For sometimes, when Frank would be inclined to mourn because she had never known her parents, the thought would come that she was the daughter of a King. This Father had watched over her from her infancy, he had given her a home and friends. And he had promised to grant to her whatever she might ask. Why not ask him now? For an instant Frank forgot the presence of Vega.

But all the while Frank sat there on the bare bench absorbed in thought, Vega, from her rich cushions, was watching her. The little daughter of the rich lady had never seen a face like that of her hired companion. One could see at a glance that it was refined, but Vega was accustomed to refinements. It was the expression of the face—not a face beautiful in itself—that struck the observer with wonder. Vega's own face was marked by the habit of always having one's own way. But Frank's face was that of one who has learned to submit—and who has learned to submit gladly—to another will. Vega did not understand, but she was touched. Then she saw tears come into the clear eyes, and she saw Frank raise her face and look up, as if she could see a brightness beyond the brightness of the morning. And that brightness was reflected upon her own brow, as if in prayer she had reached a mountain peak where a sun, unseen of earth, shone full upon her. Vega wondered more and more, and her wonder was touched with awe and a tenderness she had not known for years. For awhile she struggled with her pride, then she spoke for the second time, "What is the matter?" It cost her a great effort to speak those words, for she had been wounded deeply by the way her tone effected strangers. But this time Frank did not notice the peculiarity. She seized the slate and pencil and and wrote impetuously, "I was praying that you might love me."

Well, and when Vega read that and looked up startled and saw the steadfast pure gaze fastened upon her—a gaze all the clearer because it found its way through tears, she caught the pencil out of Frank's hand and wrote, "*You darling!*"

For Sick Headache

Take Horsford's Acid Phosphate.

Dr. H. J. WELLS, Nashville, Tenn., says: "It acts like a charm in all cases of sick headache and nervous debility."

Sunday School.

HERBERT L. WILLETT.

THE RESPONSIBILITY OF THE CHAMBERLAIN.*

The Book of Nehemiah is one of the sections of the document which includes Chronicles, Ezra and Nehemiah, and which was originally a unity. The section which is called Nehemiah is made up of certain excerpts from the personal journal of this noble-hearted man, who acted as governor of Jerusalem for many years. Such sections are 1:1-7:73a; 12:27 43 and 13: 4-31, which are written in the first person and are, therefore, of the very highest value as being the authentic utterances of the man who had most to do with the restoration of Jerusalem to something like habitable conditions. His work falls in the reign of Artaxerxes I. (464-426 B. C.). In former studies regarding Ezra it has been pointed out that there are reasons for believing that Nehemiah's work actually preceded that of Ezra, although in the narrative it comes later. The question, as before stated, turns upon the Artaxerxes meant in Ezra 7:1. It has been usually supposed that this was the first king of that name, which would bring the work of Ezra first, but there are many strong reasons for believing that it was rather Artaxerxes II. (404-358 B. C.), which would bring the date of Ezra's arrival in Jerusalem down to 397 B. C., instead of 458 B. C. It is difficult to understand how Nehemiah's work during the whole period to which the first seven chapters of the book bearing his name could have proceeded without any reference to Ezra's presence in Jerusalem if he were there, or to the work which Ezra had done, if that had already taken place.

Be that as it may, we know that in the twentieth year of the king's reign (cf. 2:1), Nehemiah being then resident in Shusham (Susa), the royal city of Persia, and a chamberlain at the court of the king, was visited by a relative of his, Hanani by name, who either came from Judah with certain other men of that nation, or, meeting them in Susa, brought them to the court and introduced them to his powerful relative. Nehemiah was sufficiently interested in his nation to take pains to ascertain exactly the situation prevailing at Jerusalem. His inquiry shows that as yet the population of Judah consisted almost entirely of those who had been left at the time the city was destroyed, or their descendants. The words of Nehemiah in his inquiry and the response of his visitors make no reference to any who had returned from Babylon. This does not indicate that none had gone, but rather that their numbers were inconsiderable in comparison with those who had never left the vicinity of Jerusalem. The report was sufficiently discouraging. The Jews in Judah were wretchedly poor, and were oppressed by foreigners who had taken possession of large portions of the province. The city was defenseless, because the wall had never been built up since the fall of the monarchy in 586 B. C., and while many people lived upon the site of the former city, the general appearance was one of poverty and desolation.

Nehemiah was distressed when he heard these reports. He was deeply sympathetic with the life and purpose of his nation, and felt that the promise of better days was faint indeed. Moreover, there was a recognition of personal responsibility in his attitude. He felt that he was the most powerful man of his nation. No one in Jerusalem or in Persia possessed the authority and influence which were his. His place was well-nigh as high in the court at Susa as had been that of Joseph in Egypt or Daniel in Babylon. It rested upon him, therefore, to take immediate steps for the relief of his oppressed people in the province.

His first resort was, however, to prayer and fasting. He desired to get himself right with God before attempting anything else, and devoted himself for some days to the strictest seclusion and to those duties of the religious life which would prepare him best for his responsible work. In his prayer, which he records, he beseeches the favor of God on the ground of his covenant of mercy, and lifts up his petition for the nation whose sins he bears upon his heart and confesses before God. Nor does he exempt himself and family from this responsibility. All have dealt corruptly and neglected their duties as prescribed by Moses in the law. They have incurred, therefore, the penalty of violated statutes. Nevertheless, he claims the promise of mercy upon confession of sin, as it had been given them in their sacred writings. God had promised to be with them and restore them if they should confess their faults and return to him. The chamberlain still further pleads that the Jews are the servants of God, his representatives, and, therefore, that the divine name and reputation are at stake, bound up in the fortunes of this people. Therefore, he prays for success, that in the enterprise which he proposes to undertake, that of securing the royal permission to go and give his personal attention to the restoration of Jerusalem, he may be prospered of God. His position was a high one in the court, and from the point of view of his people he seemed all-powerful; and yet he knew that a moment's caprice on the part of his wayward and passionate sovereign might undo the results of years of faithful service. He must pray for a favorable moment in which to present his petition, and for the divine blessing upon his effort to incline the heart of his king to his design.

The character of Nehemiah is most interesting. He exhibits just those qualities which make an ideal leader. First, he had won the confidence of a monarch, and had become, in some sense, a favorite of the mightiest ruler of the world. Next, he was loyal to his nation, even though that nation was the poorest and least resourceful of all the peoples of the time. He was not ashamed of them, but willing to act as their champion at the very court itself. Thirdly, he was a man of deeply religious nature, one who in an emergency turned to God for strength and wisdom rather than relying upon himself. And, lastly, he was a man whose strength of purpose, nobility of character and energy of disposition made him a power for the work which he proposed to undertake. All these qualities combined to make Nehemiah the ideal deliverer of the Jews in this time of their deep trouble, and are qualities which are needed in every generation for the carrying forward of God's purposes in the church or in the state.

The University of Chicago.

*Sunday-school Lesson for November 5—Nehemiah's Prayer (Neh. 1:1-11). Golden Text—Prosper, I pray thee, thy servant this day (Neh. 1:11). Lesson Outline—1. The Unhappy State of Jerusalem (1-3); 2. The Confession of Sin (4-7); 3. The Plea for Mercy (8-11).

THE PROBLEM SOLVED.

Many and learned are the articles that appear from time to time on Christian Science, Faith Cure, Magnetic Healing, etc., but there is but one solution to the question: it is all suggestion. Would you know how the so-called Christian Scientists produce their phenomena? Are you unsettled on "Divine Healing?" Can you account for the cures of the "Magnetic Healer?" If you cannot from a scientific standpoint answer these questions in the affirmative, you should investigate anew the law of psychology that governs these things. "*Suggestion rules the world.*" "*Thoughts are things.*" "*As a man thinketh in his heart so is he.*" Do you desire to supplement your salary by doing good to an afflicted humanity? Suggestion helps you in all kinds of business. It keeps you well. It is the key to success. At Parsons, Kan., a School of Suggestive Therapeutics has been opened by Evangelist W. E. Harlow and Dr. John Tinder where suggestion in the cure of diseases and correction of vices is taught and practiced. Write for free literature.

W. E. HARLOW.



"Received Him Not."

"He came unto his own, and his own received him not." This statement of the rejection of the Son of God and his claims contains the simplest and the most colorless description of unbelief to be found in the divine record. There is no intimation here, that in refusiag Christ, they severely criticised or abused him, but they simply disregarded his teachings, and probably in a cool, courteous manner turned their backs upon him. We come in contact with legions of such people to-day. They pass no criticism, attempt no refutation, or institute no inquiry concerning the plan of redemption, or the hope of eternal life. They may often with courtesy listen to the preaching of the gospel read the Word of God, and behold the principles of sacred truth exemplified in the characters of the Lord's chosen, and yet remain passively indifferent to the claims of the Son of God. This is unbelief. It may clothe itself in refinement, veil itself in the gossamer garb of subtle philosophy and capricious speculation, or conceal itself in wantonness and worldly pleasure. It may stalk abroad with a dignified indifference, or attack with a violent opposition, yet it remains the same heaven-dishonoring, Christ-insulting and soul-destroying thing. It is in reality the parent of all vices. It is the sin of man, as neither higher nor lower beings practice it. Unbelief is doomed by the decrees of the Almighty. There is no hope for it. Its only and sure remedy is the uplifted Christ.

T. H. BLENUS.

Adams St. Christian Church, Jacksonville, Florida.

A Human Hothouse. This is what one of our celebrated writers on popular medicine calls our body. Thousands of germs are embodied in its different parts, some good, some bad, such as nature, climate or disease has laid in the soil. If they sprout and spring up, they prove in many cases dangerous weeds which endanger the general welfare. Out with them. Remove the danger and kill the germs before it is too late. Small dangers bring great troubles; let them grow and it may take a lifetime to get rid of them. As an eradicator, Dr. Peter's Blood Vitalizer has no equal. It doesn't weaken the system in performing a cure, but builds it up at the same time and creates sound muscles and flesh. For further particulars address Dr. Peter Fahrney, 112 114 So. Hoyne, Ave., Chicago, Ill.

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MOFFETT'S SERMONS.—In press, will be out Nov. 15th. Advance subscribers up to Nov. 1st, $1.00, prepaid. Regular price, $1.35 prepaid. Address R Moffett, 715 Logan Ave., Cleveland, Ohio.

Christian Endeavor

By Burris A. Jenkins.

TOPIC FOR NOVEMBER 5.

A NEW NAME.

(Gen. 32:24-29; Rev. 2:17.)

Some of us grow very tired of the old names we have so long borne, and all the associations that go with them; tired of our imperfect and wearying selves, tired of the thoughts and broken resolutions, tired of the weaknesses and sins, tired of the unequal struggle between our inner and truer and better selves and the fleshly, weak, outward thing that bears our name.

So, perhaps, it was with Abram when God gave him the larger name. So was it, doubtless, with Jacob, who wrestled long and manfully until there came to him release and a new and noble name. So was it, also, with Saul of Tarsus, when he came to himself, to his mission, to his largest possibilities and found his truest name. So was it, perhaps, with Simon and James and John.

Is there a promise for us, in this Book of Revelation, that some day we all of us shall escape from the thralldom of an old name into the glorious liberty of the new? Can it be that in that other world, when we have shuffled off this mortal coil, we shall also slough off, like the chrysalis, the old shell and the old name that shuts us in?

What a glorious thing it would be to possess new names signifying those very virtues which we most earnestly long to obtain! In prisons they take a man's name from him, and he is assigned a number. His past is lost. He himself is gone. He is nothing but the occupant of a cell numbered so and so. In convents and monasteries are taken away the old names of the sisters or the monks and they are given names which may or may not represent the virtues they embody. In contrast to the case of the prisoners, may we not receive names that mean far more than empty numbers? In contrast to the case of the cloisters, shall we not receive names that signify the actual virtues we so long have striven for and at last triumphantly attained? One of us shall be Patience! One shall be Purity! One shall be Peace! One shall be Faith, one Humility, one Prince, one Power! One shall be called The Gentle, one The Messenger, one The Deep, one The Calm.

Endeavorers, what does it mean, this new name, except that each of us should take that which he would most prefer to be, and should toil for it, pray for it, reach for it, until the promise shall for us be fulfilled, "I will give him a white stone, and upon the stone a new name written, which no one knoweth but he that receiveth it." What would you like that secret stone to bear, O fellow-endeavorer? Take that secret name and fix your desires upon it, and as sure as his promises are sure, it shall be yours.

University of Indianapolis.

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Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system. Testimonials sent free. Price, 75c. per bottle. Sold by all Druggists.

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[There are three courses: The Bible, Missions and the Disciples. The three handbooks for the *first* year are: "A Guide to Bible Study," "Handbook of Missions" and "Concerning the Disciples." The three handbooks for the *second* year are: "Life and Teachings of Jesus," "Missionary Fields and Forces of the Disciples" and "Sketches of our Pioneers." Three handbooks and the Bethany C. E. Bulletin, quarterly, sent to any address for one dollar. All orders should be addressed to the Bethany C. E. Company, 798 Republic St., Cleveland, O. Each course has a director: H. L. Willett is director of Bible study; W. J. Lhamon is director of studies in Missions; F. D. Power is director of studies Concerning the Disciples. This column is set apart to the use of these directors.]

The Biblical Basis of Missions.

By W. J. Lhamon, *Director*.

As director of the missionary department of the Bethany C. E. Reading Courses I believe that it is possible to make the articles in our weekly papers interesting and profitable to all our readers during the year at hand, and especially so to the first and third-year readers. The handbooks of these years cover fields not so remote from each other as might at first glance appear. History has its biographical element, and biography well written is but another name for history. Many great missionaries are named in Brother McLean's concise book. His limitations forbade even the briefest paragraphs about them. Brief sketches of select lives among them will tend to draw the first and third-year studies together, and will not be without value to the second-year students. We are pleased to announce, therefore, that for the most part our articles will be biographical.

For the present, however, we wish to impress upon our students the necessity of getting themselves well grounded in the conviction that the Bible is the basis of missions. When this is once seen it can never be forgotten. It is so patent that when once discovered it stands up ever in monumental fashion on the landscape, if one may so speak of biblical history and literature. It is like those truths to which Wordsworth pays tribute in his "Ode to Immortality"—"Truths that wake to perish never."

In three of his chapters Brother McLean has emphasized this directly, and in two others indirectly. There are three chapters in his handbook entitled "The Scriptural Basis of Missions." These are followed by two entitled "The Apostles and Missions, and "Missions in the Life of Paul." These last two are really sequels to the first three. We ask of all first-year students a thorough study of these chapters, and if others have the book in hand it would be well to review them.

We cannot be students of the Bible without being students of missions, nor can we believe in the Bible without believing in missions, nor can we reverence and love the Bible without reverencing and loving missions. It thoroughly stirs the soul to reflect that the Book of all books is the one in which God reveals himself through and to a chosen few, that they may bear the revelation to others, and they to others in increasing multitudes, until the majestic outreaching shall include all the nations and tongues and kindreds and peoples of men. That is the really vital thing in our Bible; it is the most wonderful thing in it, and may be truly called the miracle of miracles in it. Take missions out of the Bible and there is left in it no revelation of God to men, no sending of the Son of Man as the Savior of men, no sending of the apostles of Jesus as preachers to men, no organized church or body of Christ as a refuge of men. Cancel the missionary element of the New Testament and you cancel its pages one by one.

Christ himself is the Father's incarnate mission to man. "God so loved the world that he gave his only begotten Son that whosoever believeth in him should not perish, but have everlasting life." The confession of Christ is the confession of his mission to the nations of earth and the adoption of it as our own. Baptism into Christ is baptism into his purposes and plans for world-wide redemption. Walking in newness of life with Christ is simply marching along the ancient highway of his apostles and first disciples at the entrance of which highway stands the guideboard of his commission.

A thorough conviction of the biblical and Christ-given basis of missions is the best prepartion for study in this department. If it is indeed a biblical work, this of missiions, it is therefore great and right and sublime. The enthusiastic student of it must from this standpoint soon come to realize that it is his joy and privilege to become identified with all those past and present who have made the Master's majestic work their own, each according to the measure of his ability and the height of his opportunity.

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Literature.

PIONEERING IN THE SAN JUAN. By Rev. George M. Darley, D. D. Published by Fleming H. Revell Co., Chicago, New York and Toronto. Price, cloth, $1.50; pp., 224.

The following short preface clearly states the nature and purpose of this very interesting and romantically written volume, which is well worthy of a place in any library or household: "This book is an attempt to present, in simple words, the reminiscences of work performed by a Presbyterian missionary in Southwestern Colorado, during the 'Great San Juan Excitement,' with the sincere desire to awaken a deeper interest in Home Missions. 'Content to fill a little place, if God be glorified.'"

THE BEACON PRIZE MEDALS. By Albert Biglow Paine. The Baker and Taylor Co., New York, publishers. Price, $1.25; pp., 325.

This is a book of select stories for "boys and girls who have found it not unworthy to be brave in a humble way." These stories are not only fascinating, but pure and uplifting in their influence. It is an excellent book for the family library.

AMATEUR PHOTOGRAPHY. By W. I. Lincoln Adams. Published by the Baker and Taylor Co., New York City. Price, $1.25; pp., 135.

To any lover of this art desiring information enabling one to successfully photograph persons and things this is the book you want. The process is made so plain that no one who wishes to master the art need fail.

MAGAZINE NOTICES.

"Current Anecdotes" is the name of a new magazine edited by Louis Albert Banks. The object of this magazine is to furnish short stories and incidents to be of use for illustrating Bible texts, moral, spiritual and other phases and questions of life. The stories are named, numbered and indexed so as to be conveniently found by the reader, writer or speaker. The magazine is published by the Current Anecdote Co., New York, Cleveland and Chicago.

Every subscriber to the 1900 volume of The Youth's Companion will receive a beautiful calendar. The calendars given by The Companion to its friends are famous for their delicacy of design and richness of coloring. That for 1900 will surpass any one of former years. It is the last calendar of the century and the publishers have endeavored to make it the most beautiful one. Those who subscribe now will receive not only the calendar as a gift, but all this year's November and December issues of the paper from the time of subscription.

One of the most disastrous and picturesque storms that ever visited the New England Coast was "The Great November Storm of 1898." The full story of its far-reaching effects and many incidents of stirring human interest has been written for the November Scribner's by Sylvester Baxter. The pictures by H. W. Ditzler, who was there at the time, are vivid realizations of some of the scenes along the shore.

Dr. Weir Mitchell's new story, which The Century Magazine will print in serial form beginning with November, is called "The Autobiography of a Quack." Dr. Mitchell has used his knowledge of the under side of his profession in a way which is said to make an unusually attractive psychological study.

The Little Ones

The Leading Paper for the Little People.

W. W. DOWLING, EDITOR.

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3. Bible Lessons.—The Bible Lesson for each week is presented in the form of a short story, followed by questions and answers, and often accompanied by special illustrations.

4. Fine Pictures.—From two to five pictures appear in each number, the first always printed in colors, which delight both old and young. The pictures are made expressly for this paper.

FORM AND PRICE.

THE LITTLE ONES is a **Four-Page** paper issued **Weekly**, and sent to Subscribers post-paid in clubs of not less than Five copies to one address, at **25 cents** a copy per year. In clubs of less than 5, the price is 50 cents copy, and all the numbers for the month are sent at the beginning.

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THE EVANGELIST is a large **Four-Page Weekly** printed from electrotype plates on fine paper, and is sent postpaid at the extremely low price of **30 cents** a copy per year, in clubs of not less than 10 to one address. No single subscribers are received for the Weekly, but a monthly edition, make up of the current numbers of the Weekly, bound in a handsome cover, is furnished at **50 cents** a copy per year.

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"The 'Essay on the Book of Daniel,' which forms a most fitting introduction to this volume, has all the clear and careful thought which is characteristic of D. R. Dungan's style. The body of the book is given to a brief exposition of the most striking features of John's vision of the future church. For a number of years the author has been giving the substance of this book in a series of illustrated lectures. The marvel is that he has succeeded in condensing the work to its present form. It is suggestive and stimulating."—*Christian Oracle*, Chicago, Ill.

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Marriages.

CLEM—SMISER.—At the home of the bride's parents, near Harristown, Ill., September 13, 1899, by S. G. Faulders, Chas. Clem and Miss Naomi Smiser.

CONNER—LOBDILL.—At the bride's home, near Rochester, Ill., October 12, 1899, by R. B. Havener, C. C. Conner and Miss Cora E. Lobdill, both members of the Rochester Christian Church.

FAWCETT—MUSSER.—At the home of the bride's parents, near Wyckles, Ill., Oct. 11, by S. G Faulders, David Fawcett and Miss Emma Musser.

EDWARDS—TIPPETT.—At the Christian Church, Harristown, Ill., October 8, 1899, by S. G. Faulders, Jas. Edwards and Miss Anna Tippett, both of Warrensburg, Ill.

HARTING—MILLER.—October 17, 1899, by E. T. McFarland, A. D. Harting and Miss Eva A. Miller, both of St. Louis.

HILL—SMITH.—At the home of the bride's father, by S. A. Strawn, pastor, Edwin A. Hill, of Pontiac, Mich., and Miss Hannie Smith, of Owasso, Mich.

PERU—TERRY.—At the Christian parsonage, Owasso, Mich., by S. A. Strawn, pastor, Newton C. Peru and Miss Lillian M. Terry.

Obituaries.

(One hundred words will be inserted free. Above one hundred words, one cent a word. Please send amount with each notice.)

COLGAN.

W. H. Colgan died Sept. 12, 1899, in his 59th year, leaving a wife and two daughters to sincerely mourn his loss. A man of high honor and integrity, his friends were unnumbered. As an ex-Confederate soldier he was pronounced brave and unflinching. As a civil officer he was kind, considerate and courteous to all, and this made him a favorite with the entire bar of Kansas City, Mo. His qualities of mind and of heart greatly endeared him to his associates. He was a Christian and an upright citizen, whose character was above reproach. To know him was to love him. His death was a great loss to the community and his dear ones. W. D. CREE.

ESSIG.

Dr. Fred W. Essig died in Denver, Col., Sept. 22, 1879, aged 34 years, 3 months and 9 days. The doctor was a member of the Christian Church, a kind father, a true husband and a good citizen. He leaves a host of friends and relatives to mourn his loss. The writer preached the funeral discourse in this city, where the deceased was brought for interment. S. A. STRAWN.

Owosso, Mich.

MELVIN.

The writer was called upon to preach the funeral discourse of Wm. H. Melvin, father of Bro. and Sister Wm. Melvin of this city, Sept. 28, 1869. Be ye ready, for in an hour ye think not the Son of Man cometh.

One by one we pass over the strand,
One by one we are going home,
To meet our friends in the better land
To greet the Father and beloved Son.

S. A. STRAWN.

Owosso, Mich.

PULVER.

William Pulver was born in Tioga County, N. Y., October 4, 1828. He was married to Sarah Jane Drake March 17, 1853; to this union five children were born, two boys and three girls. His wife died September 10, 1864. He was again united in marriage on September 14, 1865, to Sarah Ann Babcock; to this union eight children were born, three of whom are still living. His second wife died June 16, 1896. In 1895 he united with the Christian Church, being immersed by the Rev. Allen. Mr. Pulver died at the residence of his son, Elkaney Pulver, Saturday morning, October 7, 1899, at the age of 72 years and 3 days. The funeral services were held at Pine Grove Church, Tuesday at 1:30 P. M., attended by a large gathering of friends and relatives, after which the remains were laid to rest in the Pine Grove Cemetery. S. A. STRAWN.

Owosso, Mich.

STUBBLEFIELD.

The angel of death visited the dear family of Richard J. Stubblefield on the 29th day of September, 1899, taking the beloved wife and mother, Mrs. Georgia Stubblefield. She was born on the 19th day of December, 1858, at French Camp, Mississippi, and there lived till God called her to a better home on high. She was a devoted wife, a fond mother and a faithful Christian. She leaves a husband, five sons, a daughter and a host of friends to mourn her departure. May the Lord bless them in their troubles. ALLIE STUBBLEFIELD.

Guntown, Miss

WILKIE.

Two little sunbeams, precious darlings, Freddie and Raymond, sons of Charles and Ella Wilkie, of Crescent City, O. T., the joy and the pride of our once happy home are gone from earth forever. Freddie, born Oct. 18, 1898, was taken from us April 29, 1896, aged six months and eleven days. Raymond, born Sept. 24, 1896, was called away Oct. 2, 1899, aged three years and eight days. Blessed treasures, while it wrings our poor hearts to give them up, yet we feel that they have been called home by the blessed Master to be with him in his kingdom. Holding our darlings in loving remembrance, we pray God to enable us to so live that when this mortal life with us shall close, we may be reunited with our loved ones in an eternal home.

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DAYTON, NOV. 7-9 INCLUSIVE.

TUESDAY EVENING.

7:30. Song and Praise Service, C. M. Lane, Sumner.
8:00. Convention Sermon, J. N. Smith, Seattle.

WEDNESDAY.

(Adjourned for C. W. B. M. till Thursday, 9:30 A. M.)

Program of the Washington State Convention of the Christian Woman's Board of Missions, Dayton, Nov. 8, 1899.

FORENOON.

9:30. Devotional Service, Mrs. Mary Ormsbee.
9:45. Appointment of Committees.
9:50. Reports, Secretary, Treasurer, Superintendent of Children's Work, District Managers.
10:20. President's Address.
10:30. Paper, Harness Your Forces, Miss Maude E. Merriman.
10:40. Presentation of Junior Banner.
Adjournment.

AFTERNOON.

1:30. Devotional, Miss Media Thompson.
1:45. Map Study. The work of the C. W. B. M. Home, Miss Annie Courtney.
The work of the C. W. B. M., Foreign, Mrs. A. W. Chaffee.
2:05. Notes from our Silver Anniversary Convention, Mrs. W. F. Cowden.
2:15. Paper, State Development, Mrs. Hendron. Discussion
2:40. The C. W. B. M. as a Spiritual Force in the Church, Mrs. G. E. Barrows.
2:50. Worker's Round-table, conducted by, Mrs. W. L. McCollough.
3:30. Paper, Personal Responsibility, "How much owest thou thy Lord?" Miss Johanna Oepke.
3:40. Reports of Committees. Election of Officers. Adjournment.

EVENING.

7:30. Devotional Service, Mrs. Alice Wheeler.
7:45. Exercises by the Dayton Juniors.
8:10. Address, Miss Flora A. Wilcox.

THURSDAY FORENOON.

9:30. Devotional, L. C Martin, Waitsburg.
10:00. President's Address.
10:30. Report of Corresponding Secretary.
10:50-11. Treasurer's Report.
11:30. "Western Washington as a Mission Field," W. S. Crockett, New Whatcom.
11:30-12. "Eastern Washington as a Mission Field," Dr. J. M. Allen, Spokane.

AFTERNOON.

1:30. Devotional, E. Thornquest, Moscow.
1:30-2. "North Idaho as a Mission Feld," J. O. Davis, Lewiston.
2:30. Discussion, "How to develop our resources," led by J. B. Daisley, Pomeroy.
2:30-3. Place of Prayer in Evangelization, W. L. McCollough.
3-3:20. The Educational Value of Christian Endeavor, G. D. King, Montesano.
3:30-4. The Missionary Spirit of the Bible, J. T. Eshelman, Tacoma.
4:30. Reports of Committees.

EVENING.

7:30. Devotional, Geo. E. Barrows, Pullman.
8:00. "Fundamental Value of State Missions," E. C. Wigmore, Palouse.
8:30. "The Year of Jubilee," L. O. Herrold, Walla Walla.

SUPPLEMENT.

Address, "Boys' and Girls' Rally Day for America," Wm. Kenny, Ellensburg.
II. "The Sunday-school as a Factor in Spiritual and Intellectual Culture," D. B. Garrison, Olympia.

F. B. SAPP, Cor. Sec.

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"The way to sleep," says the scientist, "is to think of nothing." But this is a mistake. The way to sleep is to think it's time to get up.

* * *

Lady Passenger (inspecting books). Have you "Figs and Thistles?"

Train Boy (anxious to trade). I've got some candied figs, mum, and maybe I kin pick you some thistles next time the train stops.

* * *

Maud. So the marquis gave you those flowers?

Grace. Yes; and O, Maud, he actually said that life without me meant nothing.

Maud. Yes, dear; everybody says you are his last chance.

Teacher. Can you give me a sentence illustrating the difference between mind and matter?

Tommy. Yes, sir! When I don't mind pretty soon they's suthin the matter!

* * *

Bridges. They tell me you don't like the new minister very well.

Brooks. I like him well enough, but his sermons are too confoundedly short. Why, I don't realize that I've been asleep at all.

* * *

Curio Dealer. Here's a skeleton of George Washington's pet cat.

Collector. I don't want one so large. What's this small one?

Curio Dealer. That's a skeleton of the cat when it was a kitten.

Publishers' Notes.

"FACTS ABOUT CHINA."

This is the title of a new paper-covered book containing 57 pages, written by W. Remfry Hunt, and just published by the Christian Publishing Co. The book contains the *important facts* concerning China that would be most interesting to those who read to learn the facts of history.

To those who do not have the time nor opportunity to read large volumes on the history of China this little book will be found to give to them the *essence* of the history of this Oriental country. The author of this little book diligently searched for the facts he gives and gathered them while living in China. The intention of the author in writing the book is to impart information about China to students, members of the reading circles, Sunday-school scholars and all those who are deeply interested in China as a mission field.

A glance at the following table of contents will afford an idea of what "Facts About China" contains: "Vastness of the Chinese Empire," "History and Age of China," "People of China," "Populousness, Classic and Sacred Systems," "Strange Manners and Customs," "Some Absurdities of Heathenism," "Language, Education, Literature, Climate, Products," "Missions in China," "Modern Progress and Hopeful Signs," "Difficulties and Oppositions," "Encouragements from Native Converts," "Appalling Needs and Claims," "Our Own Missions in China," "Names and Work of Missionaries," "Our Privileges and Responsibilities," "China Missionary Chart."

The price of this little book is 25 cents, postpaid.

"FREQUENCY OF THE LORD'S SUPPER,"

written by N. J. Aylsworth, and recently published by the Christian Publishing Co, is another paper-covered little book, embracing 103 pages, and deals with the subject in a most attractive and convincing manner. The price of this book is 25 cents, postpaid.

The author, in his introduction, says: "If the thoughts here presented shall serve to remove some practical objections which are commonly supposed to lie against the frequent celebration of the Lord's Supper and shall tend in some measure to increase the spirituality and effectiveness of its observance, the object of the author will be attained." Every preacher in our church should read this book and also recommend it to the families in their congregations.

Books on important Bible characters are always interesting to the student of God's Word. The Christian Publishing Co. has among its list of late publications the following: "In the Days of Jehu" and "King Saul," both written by J. Breckenridge Ellis, and "Queen Esther," written by M. M. Davis. These books will give the reader a greater insight of the characters and times of these prominent personages mentioned in the Old Testament. A careful reading of these books by those who have studied the Sunday-school lesson during the last year or so will be found to aid materially in impressing the lessons on their minds. The story of each life is so attractively told and the lessons so plainly brought out that the readers will treasure them in their minds the balance of their lives. The price of "In the Days of Jehu" is 75 cents, "Queen Esther" 75 cents and "King Saul" $1.00.

HUGH CARLIN, or, Truth's Triumph, by J. H. Stark, is a well-planned and well-developed religious story, dealing with some of the modern phases of religion in a very practical and striking manner. It takes high rank as a religious novel. 185 pages. Cloth, $1.00. Christian Publishing Co.

THE CHRISTIAN-EVANGELIST.

A WEEKLY FAMILY AND RELIGIOUS JOURNAL.

Vol. xxxvi November 2, 1899 No. 44

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A. M. ATKINSON.

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J. H. GARRISON, EDITOR.

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THE CHRISTIAN-EVANGELIST

"In faith, Unity; in opinion and methods, Liberty; in all things, Charity."

Vol. xxxvi. St. Louis, Mo., Thursday, November 2, 1899. No. 44

CURRENT EVENTS.

Is it a Boer-hunt or a Lion-hunt in the Transvaal? Last week the victories of the British at Glencoe and Elandslaagte on successive days made it appear that the Lion was hunting the Boer. Just at present it seems that the Boer is hunting the Lion. Later reports indicate that the two British victories mentioned were less decisive than had been supposed, and that the Boer forces which were involved in those fights are very far from being demoralized. On the contrary, they are pushing on south toward Ladysmith, according to the original intention, and the three divisions which failed to meet before the attack on Glencoe are now united. Glencoe and Dundee have been abandoned by the British, and Gen. Yule has effected a skillful and perilous retreat from Dundee to join Gen. White at Ladysmith. The storm-center at present, therefore, is Ladysmith, which is held by the combined forces of Generals White and Yule, and before which is concentrated almost the entire strength of the Boer army, far superior in numbers to the British. General White has the choice between attempting to hold Ladysmith against serious odds and falling back to Colenso to await the arrival of the British troops which are now on their way to South Africa. It is believed that he will pursue the former course, but it will mean serious work. The previous victories have been over only parts of the Boer force, and not overwhelming at that; now the whole army is to be met. Boer marksmanship has shown up to advantage in the skirmishes of the past two weeks, and there is an increasing respect for the ability of Gen. Joubert, Boer commander-in-chief, as a tactician.

Taking the situation in South Africa just as it stands, one must conclude that the Boers have quite as good a prospect of victory as the British, probably better. But the really significant thing about this apparently well-matched conflict which is about to occur at Ladysmith is that the Boer army represents practically the whole military strength of the Transvaal, while the British are but a handful at an outpost. If the Boers lose this battle they have nothing to fall back upon; if they win they will still have to deal with the British army corps which is coming under Gen. Redvers Buller. For the Boers the ensuing battle is the supreme effort; for the British it is a mere preliminary skirmish. Gen. White and his command may be in a perilous place, and may perhaps have before them a larger contract than they can carry out, but the British cause is not in danger. The real army is not yet in the field. During the past week 21,000 men, 1,000 horses and six batteries of artillery have been embarked at Southampton. By November 4 the work of embarkation will be complete, but Gen. Buller will not be able to take the field with his army corps before the latter part of December. Meanwhile, the Boers may be defeated, but no amount of British reverses can be decisive. Operations on the western border of the Transvaal continue to be of minor importance. Mafeking has been shelled by the Boers with little effect. There has been a skirmish in the neighborhood of Kimberley, but Cecil Rhodes, who persists in remaining there, says that the defenses are strong and that there is no reason for anxiety.

Together with the political, social and sanitary regeneration of the islands which have recently passed out of Spanish control there must come a religous reconstruction. Fortunately, the United States Government need not and indeed cannot burden itself with the responsibility of administering this reform. But just because of this fact it is worth while to keep an eye on events in the Far East to see whether representatives of the United States are preserving that attitude of fine impartiality which alone is consistent with the pretentions of a government which maintains no religious establishment. The point most immediately at issue is Catholicism in the Philippines. It is charged, apparently on good authority, that Protestant missionary work in the islands has been repeatedly interfered with by the United States authorities, while the Archbishop of Manila has been aided and abetted in every possible way by Gen. Otis. If there is anything which the Catholic priests or bishops can accomplish toward the pacification of the Filipinos, by all means let them do it, but the United States Government cannot recognize them as such without incurring consequences more serious than the unfriendliness of the Philippine insurgents. The past record of the Roman Catholic Church in these islands affords little basis for Archbishop Chapelle's confident expectation that he will soon be able to effect pacification. All reliable evidence points to the conclusion that the priests are thoroughly hated by the natives, and that Catholicism as a religion has no hold on them. Hence, also, the ludicrous futility of Archbishop Ireland's protest against Protestant missionary effort there on the ground that the field is already completely occupied by Catholicism, and that the introduction of any other teaching would only tend to shake the childlike faith of the Filipinos and unsettle them. It seems to us that we have heard that argument before about keeping quiet for fear of "shaking the faith" of somebody, and it is pretty well conceded that the argument is never resorted to except in the interest of a faith which is not worth keeping unshaken. Certainly, the Christian faith of the Filipinos needs to be shaken up right briskly, and we would be sorry to see the action of any United States official, whether civil or military, impeding this movement.

While the Catholic Church is making this preposterous claim to exclusive religious jurisdiction over the late Spanish colonies, the hierarchy in Spain is demanding for itself even more significant and startling concessions, and is attempting to enforce these by hinted threats of a Carlist uprising if they are refused. Representatives of the Spanish hierarchy have discovered the secret of that country's present critical condition to be the excessive liberalism which "substitutes individual discernment for the authority of the church." To check the advance of this obnoxious liberalism the following demands are made by the church: "Complete independence of ecclesiastical jurisdiction, which means that none of its members, under any consideration whatever, shall be judged by secular courts; re-establishment of all clerical privileges; abolition of the legality of marriages not sanctioned by the church; noninterference of the secular authorities with any legacies or grants obtained by the church; prohibition of religious association to non-Catholics." In other words, the Spanish hierarchy, running dangerously close to disobedience to the Pope's injunction to be loyal to the present dynasty, proposes to dictate terms to the civil government, rendering itself and its agents practically independent of the state in matters temporal and judicial. This means that for Spain the hand of progress is to be turned back about four centuries on the dial of history, and the old claims of mediæval Catholicism re-established. Doubtless there is in Spain a large Catholic party too clear-sighted to approve of such insolent demands. The resistance of these demands must come from such a party if it comes at all, for the administration is not strong enough to resist successfully.

Sometimes a very excellent organization does a very foolish thing. In fact, most of them do from time to time. The case in mind is that of the Woman's Christian Temperance Union, than which we esteem no association more highly, which at its recent National Convention at Seattle, Wash., adopted a number of miscellaneous resolutions bearing only remotely or not at all upon the work for which the union professes to exist. The most conspicuously irrelevant was that which censured the policy of the administration in the Philippines as an attempt to "compel a foreign people to submit to the rule of the United States," and protested against "a war

through which the administration is striving to enforce its policy " We do not criticise this resolution because it criticises the administration. Approval of the President's policy by vote of the Woman's Christian Temperance Union would have been equally irrelevant. No one can deny the right of any number of women, whether members of a temperance union or not, to "resolve" at pleasure touching any subject in the realms of politics, religion, morals, science, art, literature or fashions, but any such resolution must carry with it only the weight of its individual supporters, not the weight of the organization. The members of that union are agreed on the subject of temperance, and their agreement on that topic is the only basis for their union in an effective organization. But a people who are united on temperance will, by all the laws of reasonable probability, represent many opinions on expansion, tariff or the rights of England in the Transvaal. The greater the number of issues the fewer will be the people who are agreed upon them. There are plenty of friends of temperance who want to work with the W. C. T. U. for temperance, but do not want to work with it for anti-expansion. Who can blame them if they prefer to seek an agency where they can work for one without sanctioning the other? The Prohibition party weakened itself in precisely the same way by espousing causes to which the friends of prohibition did not unanimously wish to commit themselves. Personally, the writer of this page believes in woman suffrage (under certain limitations), but he always considered it an injustice to brand as enemies of prohibition all those who were not willing to support a party platform including both prohibition and woman suffrage. The W. C. T. U. will gain power if it will keep out of politics and continue its noble work for temperance.

Of the recent experiments with wireless telegraphy none has been attended with such complete success, and has so strengthened the general belief in the practical value of the system, as those made in New York Bay in reporting the Dewey naval parade and the yacht races. A Marconi receiving instrument was located on the Navesink Highlands and a sending instrument on a steamer which followed the parade and the races. Messages were sent over a distance of fifteen miles, and, according to the testimony of official representatives of the army and navy who observed the experiments in the interests of the government, the system worked with as much regularity and certainty as could be obtained by the use of a wire. Rain, fog, intervening buildings and hills did not hinder the transmission of messages, and communication through greater distances is only a question of securing greater elevation for the instruments. It need not be expected that telegraph wires will all come down and submarine cables all come up very soon, by reason of this new discovery, but there are many purposes for which it will be highly useful in both peace and war. For instance, the present method of signaling between vessels, with flags by day and searchlight by night, is rather a crude arrangement, and it is here perhaps that wireless telegraphy will find its first practical application.

A. M. ATKINSON.

The sketch which we publish in another place, from the Wabash paper, of our departed brother, renders it unnecessary that I should do more than pay a personal tribute to my dear friend. I have known and loved A. M. Atkinson thirty years. He was my confidential friend and adviser. We shared each other's joys and sorrows. He was a true friend and could be trusted in the shadows as well as in the sunshine. He stood by his friends. He defended them against misrepresentation. He was a man who could be loved and trusted. I trusted him fully and never found him false or wavering. I have learned to prize such friends, and no man has too many of them.

As I said at Cincinnati before the convention, it seems to me that the characteristic quality of Bro. Atkinson was his large-heartedness. He loved his fellowmen. He loved his brethren. Especially did he love his preaching brethren. He was a friend to them all. Their burdens were his burdens. What preacher felt the pangs of poverty, in old age or sickness, who did not find a friend and a helper in A. M. Atkinson? He knew the preachers' lot and their special burdens as few men know them. He cared for the widow and the orphan. He was the friend of the friendless. His hand was ever wide open to relieve the wants of the needy. He loved the church—the whole, wide, universal church of God. His heart was big enough to take in every man and woman that loved the Lord Jesus.

He was a liberal thinker as well as a liberal giver. He read all our papers and kept up with the best thought of the times. He saw more in our great plea than many of his preaching brethren even seemed to dream of. He longed to restore the apostolic grace of liberality and care for the poor and needy. He wanted to see more emphasis laid upon the *life* and less upon mere *dogma*. He believed in going forward to larger and better things. When writing or speaking to me concerning the course of the CHRISTIAN-EVANGELIST in its plea for a deeper spiritual life, for Christian liberty and for advancement in the knowledge of divine things, his customary phrase was, "I follow your flag!" Grand man! Brave heart! He has followed the flag of his Captain beyond the firing line into the land of everlasting peace.

What a glorious ending God gave to his beautiful life! In the midst of his brethren, at the greatest convention in our history, surrounded by those whom he loved and who loved him, at the close of a tender and passionate appeal for higher consecration to the service of God, the Master whispered, "Come home!" and his liberated spirit went to be with the Lord. He would not have had it otherwise. "He walked with God and was not, for God took him." He carried the sorrows and troubles of his brethren until his heart was broken. He died for his brethren, and will live henceforth and forever in the affectionate remembrance of those for whom he lived and labored.

As it was my privilege to support his head when the spirit was taking its flight to God, so I hope to greet him among the immortals in the land where there are no widows and orphans, nor aged and destitute preachers. The benediction of his noble and consecrated life rests upon the brotherhood to-day, and its influence in death, more even than in life, shall go on blessing the church and the world forevermore. My tears are mingled with those of his bereaved family, to whom my heart goes out in tenderest sympathy. Good-bye, dear brother, faithful friend! Heaven will be more precious to me because you are there!

J. H. GARRISON.

RADICAL CONSERVATISM.

There is such a thing as radical conservatism as well as radical liberalism. That is to say, there is a conservatism which fails to conserve, just as there is a liberalism which fails to liberalize. One may call it a false conservatism or a false liberalism, if he prefers, but the term radical seems to be not inappropriate as a term to characterize the quality of both these extremes. What we mean by radical conservatism is a position or attitude so utterly indefensible in the light of known truth as to put those who hold it out of sympathetic touch with the open-minded and open-hearted, who are willing to know the whole truth on every question. When a writer assumes that any view of the Bible, or of any particular book of the Bible, or of inspiration, or of revelation, which differs from the traditional view of these questions is "destructive criticism," and that those who hold such a view are "destructive critics," who are to be treated as enemies rather than as friends of the Bible, he classes himself among radical conservatives. It would hardly be too strong to call such a writer a *destructive* conservative, for such a position is well calculated to react in the direction of an opposite extreme.

It is morally certain that intelligent men cannot be held by the chains of tradition to views which were once popular, but which have now been surrendered by most free-minded, intelligent people. The man who insists on some ancient view of the atonement, for instance, like that which regarded the death of Christ as the purchase-price paid to Satan for the redemption of man, and who insists that that view is the scriptural one, and that to reject it is to reject the atonement, must be classed with the radical conservatives, whose views are destructive of faith as well as of a right understanding of the New Testament. The same thing is true of what might be called the amanuensis theory of inspiration. These are not *safe* views, neither are they *conservative* views, simply because they are old. They are *dangerous* views to be held and taught now as Bible truth, because to

identify Bible truth with a theory that cannot stand in the light of truth and reason is very likely to prove disastrous to the faith of many.

It would be a sad revelation if we knew how many had lost faith in God and in His revelation through a false theology, which misrepresented God, and through a false view of the Bible, which misrepresented His revelation. There is a danger here that many fail to see. They do not realize that in backing away from what they regard as a dangerous position in front, they are liable to fall over a precipice in the rear which is equally dangerous. Because the CHRISTIAN-EVANGELIST has recognized the danger in the rear as well as the danger in front, and has sought to avoid both by urging the importance of keeping our minds and hearts open to all truth, on the one hand, and on the other of exercising caution in the acceptance of any of the alleged results of modern investigation, it has not met the approval of either the radical liberals or the radical conservatives. We are glad to add, however, that it does meet with the commendation of the great body of sober-minded, intelligent readers and Bible students.

We would do well, then, to remember that there is a dangerous and dogmatic conservatism, which refuses to advance with the growing knowledge of the world, just as there is a dangerous and dogmatic liberalism, which insists on advancing faster than the facts warrant, and which sometimes assumes an air of infallibility in its conclusions, which is more becoming a pope than professed students of the Word of God. If we avoid these extremes and keep our eye steadily on Jesus Christ and allow no theory, whether ancient or modern, to come between us and the strictest allegiance to Him, we shall keep in the path of safe progress which will enable us, while holding on to all the treasures of truth in the past, to receive whatever new light God may have for us as we march forward into the future.

BRITONS AND BOERS.

The war is on in South Africa. How shall we regard it? It is easy to say it should not have been. This is a truism. Somebody makes a stupendous blunder and commits a stupendous crime where war is resorted to for the settlement of differences. Still, wars occur, and seem unavoidable to even a Christian nation at times. When we reach a plane of civilization where men are subject to reason on questions of national difference war will not be possible.

The present war in South Africa seems to us to be the result of a stubborn, blind, non-progressive, fatuous conservatism on the part of the Boers, particularly of President Kruger, and perhaps of a too radical method of procedure on the part of Mr. Chamberlain and the English war party. No one doubts that there were wrongs in the Transvaal, that should have been righted. It is not in human nature—certainly not in Anglo-Saxon human nature—to submit to taxation without representation very long. This, British subjects in the Transvaal and other uitlanders, or foreigners, have been doing for sometime. They petitioned the British Government for relief. An effort was made through diplomatic chanels to have these wrongs corrected, but in vain.

What tactical blunders were made by Mr. Chamberlain, whether a different method might not have succeeded in securing the needed reforms, is, of course, an open question. But it is clear that, attention having been called to these reforms, Great Britain must enforce her demands peaceably or otherwise, or surrender her supremacy in South Africa. She has large possessions there, which she holds for her own interests, it is true, but for the interests of Christian civilization as well. The whole of that region is infinitely better off with Great Britain's influence in the predominance than it would be without it.

Boers claim to be fighting for their liberty and independence. With this object all Americans sympathize. But it is no part of Great Britain's purpose to deprive the Boers of either their liberty or independence. She demands that the Transvaal Republic shall discharge its duties by granting the right of citizenship on reasonable terms, and equal political rights to all who make their home there. It may be questioned whether all her demands are equally just, but there was no apparent disposition to correct the wrongs on the part of Pres. Kruger and his legislature, the Volksraad. They sent an impossible ultimatum, when they should have sent a conciliatory note, pledging themselves to give their immediate attention to the abuses complained of. War was the result.

Those of us who justified our war with Spain on the ground that it was for the liberty and well-being of an oppressed though alien people, close to our doors, will be slow to condemn Great Britain for demanding the rights of her own people and enforcing her demand, when spurned, by her army and navy. Should she go beyond what is necessary for securing these rights, and maintaining her prestige as a civilizing agency in South Africa, she will have to reckon with the conscience of the civilized world, and particularly of her own citizens, who, like ourselves, are lovers of liberty, and will tolerate no oppression of a weaker nation.

HORACE BUSHNELL.

The life of Horace Bushnell was passed in the midst of one of the greatest theological wars that has been known in this country. It was during the Unitarian revolt in New England. In the conflict of thought which attended this revolt he was an active and prominent participant. The story of his life is, to a large degree, the history of the period to which he belonged.

A narative of these events, and of this man, has recently been given to us in a charming style, by Theodore T. Munger. The story of the *man*, Horace Bushnell, was told soon after his death, by his daughters. Dr. Munger writes of the thologian and preacher. But Bushnell was a thinker, a poet, a philosopher, a statesman, a scholar and a man of affairs, as well as a thologian and preacher. He knew the place at which to found a school, the region through which to build a railroad, the proper location for a city park. He was a man of affairs.

Horace Bushnell was born in Litchfield, Conn., April 14, 1802. He died in Hartford, February 17, 1876. He became pastor of the North Church, in Hartford, in 1833. For forty-three years he was a prominent figure in that city. During a portion of this time he was the most widely known and most distinguished citizen of the town. The name of Horace Bushnell added to the fame and honor of the city of Hartford. Every enterprise by which men are affected, in body, mind, morals or estate enlisted his interest. He was a servant of the people; and his service was appreciated. Almost the last thing of which he heard before he passed out of this life was the fact that "The Park," as it had been called, for many years, received the name of "Bushnell Park." This name was given to the piece of ground surrounding the State House as an expression of appreciation on the part of the people of Hartford, and gratitude for the service rendered the community by Mr. Bushnell.

Horace Bushnell was educated at Yale. After his graduation he taught school in Norwich, Conn. He spent two years in New York as one of the editors of the Journal of Commerce. After this he was a tutor in Yale College. He studied law and was admitted to practice. He received his special training for the ministry in the Theological School in New Haven. His trining for his great work as preacher and theologian was, for the time, most thorough.

Horace Bushnell was a prophet to the men of his time. He spoke to people of his day on questions in which they were personolly and vitally interested. Some of the topics on which he spoke, orally and through the press, were: "The True Wealth and Weal of Nations;" "Principles of National Greatness;" "American Politics;" "Politics Under the Law of God;" "The Oregon Question;" "The Day of Roads;" "Agriculture at the East;" "Prosperity Our Duty;" "Barbarism Our First Danger;" "The Founders Great in their Unconsciousness;" "Work and Play;" "The Age of Homespun;" "Society and Religion."

The last-named was a sermon preached in California while he was in the state in search of health. To Horace Bushnell California is more largely indebted for its great state university than in is generally known. Some of the subjects named above were treated in essays and addresses while others were the themes of religious discourses.

These topics indicate his nearness to the people. He served the people of his generation. In the treatment of even secular topics he spoke as a Christian. They were not sensational subjects, used merely to catch the crowd, but were questions of current and vital interest, on which the people needed instruction. They were treated in an earnest, dignified, scholarly manner. Horace Bushnell was a teacher.

One might think, to read the titles of his books on theology and religion, that he had no time for any other work than the composition and delivery of gospel sermons and the preparation of books on theology. The following will indicate the activity of his brain and the fruitfulness of his pen in these departments: "Christian Nurture;" "God in Christ;" "Christ in Theology;" "Sermons for the New Life;" "Nature and the Supernatural;" "The Vicarious Sacrifice;" "Christ and His Salvation;" "The Moral Uses of Dark Things;" "The Reform Against Nature;" "Forgiveness and Law," and "Building Eras."

Dr. Munger says that with the appearance of his book entitled "Nature and

the Supernatural," in 1858, it became evident that "a fresh thinker had broken into the world of New England theology.

The theological world of Horace Bushnell's day in New England was not practical. It insisted on scientific correctness, whatever became of the sinners. A critic said that it was singular that while Bushnell seemed to not grasp the full import of the death of Christ, he made Christ in his preaching a far more living and effective person than the majority of those who receive it, *i. e.*, the full import of the death of Christ.

Bushnell called no *man* Master. He founded no special party. He was born a Congregationalist. By pedigree he was a Puritan. Almost all the teaching of the Congregationalists of his day he called in question, denied or modified, but remained in their fellowship to the last. The sons of those who assailed him when he was living now praise him. It was easily possible for him to have founded a denomination, but he seems never to have thought of such a thing. There are men who call themselves, or are called, by his name. Horace Bushnell was simply a Christ man—as every Christian should strive to be. He was accused of being a Sabellian, Arian, Unitarian. His part in the Unitarian controversery was free from the spirit of the polemic. He seemed to live above the strife; yet his discourses and books dealt with the questions that were in debate. The greatness of the man is seen in this fact: He was a peacemaker. A few men, not more than two or three, would have saved the church from the sin of schism. Horace Bushnell was one of them.

It is evident from Dr. Munger's book that the Unitarian controversey was much broader than a discussion concerning the nature of Jesus and his relation to God. "The fundamental question at issue between Orthodoxy and Unitarianism did not pertain so much to the being of God as to the nature of man. The Unitarian movement was not so much theological as it was humanitarian. It was, therefore, incorrectly named. But for this error in the name how different and possibly how much happier the later history of New England theology might have been!"

Hour of Prayer.

THE DISCIPLE WHOM JESUS LOVED.

(Jno. 21:20-24; 1 Jno. 4:15-21.)

(Uniform Midweek Prayer-meeting Topic, November 8th.)

CENTRAL TRUTH: *Love is the chief element in Christianity, and there is no higher designation possible than "the disciple whom Jesus loved."*

Paul and Peter designated themselves as apostles of Jesus Christ. It was enough for John that he be known as "the disciple whom Jesus loved;" as the one who "leaned back on his Master's breast at the Supper" when the awful question was going around among his disciples, "Lord, is it I?" John's nature was susceptible of a strong and passionate love. He was perhaps not so logical as Paul, not so argumentative as Peter, not so practical as James; but he possessed an intuitive mind which went directly to the essence of things, and a heart as open and trusting as that of a woman. Love nearly alway selicits love. It is no wonder, then, that Jesus loved John, and took him into the innermost circle of His friends. Perhaps the highest proof of His love for John was the bequeathing of His own mother to his care while He hung upon the cross.

It is worth while, perhaps, to ask what were the elements of John's character that made him, in a special sense, loved by Jesus. It is well known that John was not always what he was when he wrote his Gospel and his epistles. He was, at first, a "son of thunder," possessing that fiery, tempestuous nature characteristic of the Galileans, when he first came in contact with Jesus. He had, however, that spiritual insight which we call faith that discovered in Jesus an ideal far above anything he had ever known before. His heart went out in ardent love and admiration for the pure and spotless Son of God, and by this love he was transformed into the humble, lovable, trusting John which we see in his writings. John gave himself up to the transforming power of Christ's love, and it was this love on the part of John for what is purest and best, and his ardent aspiration to be like the Master, whom he adored, that attracted the love of Christ.

It takes love to apprehend love. John saw in Christ an expression of the divine love and said: "Whosoever shall confess that Jesus is the Son of God, God abideth in him and he in God." This confession, in John's thought, carried with it the allegiance of the heart; hence he adds: "We know and have believed the love which God hath in us. God is Love; and he that abideth in love abideth in God, and God abideth in him."

It is characteristic of John to describe God as Love, because this is the controlling element in the divine nature. It was God's love that caused Him to give His only begotten Son that "whosoever believeth on Him might not perish, but have everlasting life." It is love that brings about that vital union between the soul and God which John describes as "abiding in God and God abiding in him." It is this love that triumphs over fear—the fear of the day of judgment, the fear of punishment, the fear of death.

But this love has its origin with God. "We love because He first loved us." The principle of love is from God, and He has taught us what love is and how to love. The practical phase of John's doctrine of love comes out in the thought that "if a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen cannot love God, whom he hath not seen. And this commandment have we through Him, that he who loveth God, loveth his brother also."

It is this that makes Christianity a *social* religion. It is this that makes human brotherhood a possibility. It is this that makes sociology a necessary accompaniment to theology. It is this doctrine which is receiving renewed emphasis in our day, for if our Christianity is vital it must lead us to caring for our fellowmen and helping them to a better life. If we are indifferent to the welfare of the poor and needy, that are all around us, let us not deceive ourselves with the idea that we love God or that the love of God abideth in us.

Finally, shall we not all strive to be such disciples as Jesus can love with the love of approbation? This involves purity of heart, sincerity of motive and unselfish service toward God and our fellowmen. In that great day when God shall judge the secrets of men by Jesus Christ, it will matter little whether we are rich or whether we are poor, whether we are high or whether we are low, but everything will depend on whether we are disciples whom Jesus loves.

PRAYER.

Our Father who art in heaven, we hallow Thy name because Thy name is Love. We thank Thee for the gift of Thy Son, who brought us the message of Thy love and who has begotten in us love for Thee and for our fellowmen. Help us, we pray Thee, to love Thee with our whole mind and heart and soul and strength, and our neighbor as ourselves; and may we so minister to the world's need in the love which Thou dost inspire within us, as that we, too, shall be transformed into the image of Thy Son, that where He is we may be also. We ask this for His name's sake. Amen!

Editor's Easy Chair.

The veiled skies, the dripping clouds, the falling leaves, the sighing winds remind us that Bryant's "melancholy days" have indeed come. It is not easy to tell just what makes these days "the saddest of the year," but there is, nevertheless, a certain feeling of sadness that does steal over the soul at this season of the year. Perhaps it comes from the very fact of decay which we see all about us. It may be that the withered leaves, drifting through the air like snowflakes, and the bare limbs of trees which but a little while ago were clothed in robes of green, remind us, all too forcibly, that "we all do fade as a leaf," that life's summer is followed by its autumn, and that autumn is soon followed by the winter of old age. But whatever may be the cause of the feeling, it is wholesome medicine for the soul. It is one of the lessons that God is teaching us in His great Book of Nature. It is good for us to be reminded that the earth-life is a very brief and fading thing, that appeareth for a little while and then vanisheth away. The solemn question with every thoughtful soul is, How can I make the best use of the brief time allotted to me here?

There is need now for special vigilance that we do not fall into a period of relaxation after the great Jubilee Convention to which we had looked and for which we had labored during the year past. It has been said, and perhaps was said during the convention, by some one, that he who once gains a magnificent view of some mountain height, though he come down into the valley again, never loses the inspiration of the mountain vision. If the recent convention was a Mount of Vision to any of us, if it helped us to a larger conception of the kingdom of God and its possibilities, if it enabled us to appreciate as never before the royalty of service and sacrifice, if we gained a clearer view of the world's great need than we had ever obtained before, we ought to carry with us the inspiration of these visions into all the lowly paths of daily toil and duty; we ought to gird ourselves for still greater sacrifices and for more undivided service to Him who hath called us into fellowship with Himself for the world's redemption. If our great conventions do not serve as moral dynamos to charge us with new spiritual energy and

power, but are simply exhausters, by means of which our energy and zeal escape in the air, they would not be worth holding. The past, however, shows that they are *dynamic* in their influence, and start us onward and upward toward higher ideals and greater achievements. This ought to be true, in a special sense, of our Jubilee Convention.

When will we ever grow out of the conceit that we know better than God what is best for us? None of us, of course, would make this claim in words, and yet by our words and our actions as well we show that we cherish such a conceit. Else why do we chafe at God's providence? We would have our lives all sunshine; but God sends us cloudy days. "Into every life some rain must fall." We would have a smooth sea and a favoring breeze; but God sends us adverse winds, and causes our bark to be tossed upon angry billows. We would like to have all men speak well of us; but Christ said, "Woe unto you when all men speak well of you." We would like to escape the sorrows and disappointments of life; but our cups are drenched with bitterness and our eyes are often weary with weeping. Jesus was "a man of sorrows and acquainted with grief." Administering comfort to others all His life, He Himself died of a broken heart. It marks a distinct stage in spiritual growth when we have learned not to murmur at God's way with us, but to accept His leading as the very best thing for us. Then, and not until then, can we pray, "Not my will, O Father, but Thine be done!" Gethsemane's agony was only a prelude to the ascension from Olivet to coronation and eternal kingship.

If there be one lesson that stands out clearly and distinctly above every other in the teaching of our past history, and at the recent convention, it is that which is expressed by the prophet in the words, "Not by might nor by power, but by my Spirit, saith the Lord of hosts." That is to say, whatever success we have achieved has not been due to any inherent might or power within ourselves, but to the Spirit of God, working in us and through us, for the accomplishment of His great purposes. This is the note we sought to emphasize before the convention, and we desire to emphasize it after the convention. All pride of numbers, of wealth, of social or intellectual power, or of correctness in religious theory, will prove a serious hindrance to the work which the Lord wishes us to do. We must put ourselves more fully and truly under the leadership of Christ, and follow Him whithersoever He would lead us, if we would meet the demands of this age or secure the approval of God. What the Lord Jesus is waiting for is a body of people that is willing to be used by Him for the triumph of His kingdom in the world. Are we that people? Are we willing to put away everything that prevents us from being used by Him as the vanguard of a mighty advance movement to take possession of this world for God and righteousness? If we ponder these questions awhile they are likely to drive us to our knees in humble confession, and in earnest petition for divine clemency, and for a larger indwelling of the divine Spirit. If the great convention has had the influence to humble us, to make us recognize our dependence upon God for success, and more determined to work in close fellowship with Jesus Christ, then indeed it was a great convention, not in numbers and enthusiasm alone, but in its far-reaching results upon our future life and growth.

Questions and Answers.

What are the "two immutable things" of Heb. 6:18? *C. E. Rosenstein.*
Howard, Kan.

God's promise and oath.

In Acts 8:5, referring to the preaching of Philip in Samaria, it is said that "when they believed Philip preaching the things concerning the kingdom of God and the name of Jesus Christ they were baptized, both men and women." In the 15th verse it states that when Peter and John came down they "prayed for them that they might receive the Holy Ghost, for as yet he had fallen on none of them: only they were baptized in the name of the Lord Jesus." In the 17th verse it is said they "laid their hands on them and they received the Holy Ghost."

1. Were they baptized in the name of the Lord Jesus, and if so, why did they not receive the Holy Ghost before Peter and John laid their hands on them?

2. In Mark 16:17 it is said, "And these signs shall follow them that believe," etc. Why do not these signs follow now?
H. P. Read.

1. The converts in Samaria were, no doubt, baptized in the name of the Lord Jesus and received the Holy Spirit according to Peter's promise in Acts 2:38. The laying on of the hands of Peter and John was probably for the purpose of imparting some special power of the Holy Spirit for a special purpose. This seems a most natural explanation, inasmuch as we know that the apostles' hands were not thus laid on all disciples, nor was the gift of the Holy Spirit limited to the apostolic age.

2. The signs that were to follow the apostles, and those to whom they imparted special gifts of the Holy Spirit, were for the purpose of confirming the Word in the establishment of Christianity. These "signs" do not follow now because they are not necessary for the confirmation of the gospel, whose fruits abound in every Christian land, and whose divine nature and regenerative power are attested by nineteen centuries of Christian history. These "signs" belong to the childhood period of the church, and to regard them as necessary to-day is to ignore the multiplied proofs of Christianity on every hand.

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1. *In your answer to my question sometime ago you say, "The question is asked by one who sees no place for baptism in the process of evangelization and salvation." I look upon Christian evangelization and salvation as a moral process by which men are brought into the moral likeness of Christ; but you evidently use the word evangelization to denote the mere numerical increase of a sect. Do you not?*

2. *You say that "the outward act of baptism gives notice to the world that the person baptized has passed the line and is on the side of Christ." Water baptism commits the persons baptized to the sect that baptizes them and gives notice to the world that they have passed the line from one sect to another, but not to the side of Christ. Do you suppose that the world will take one outward act of a lifetime as evidence of having passed the line that divides Christians from those who are not Christians?* *W. H. T.*

1. No, we do not use the word *evangelization* in any such sense. We used it in the sense of preaching the glad tidings of salvation to the people and permitting believers to enter into the enjoyment of its blessings and its promises through compliance with its commands. Paul was evangelizing on his missionary tours when he preached the gospel to the people and received into the churches those who believed on Christ, confessed Him and were baptized into His name. They were not added to any sect, but "to the Lord," because they believed on Him and were baptized in His name in token of their surrender to His authority.

2. It seems impossible for this querist to conceive of a condition of the church that is not sectarian. He seems to regard baptism as an institution devised by a sect to increase its numbers instead of being a divine ordinance. No one, we suppose, is so foolish as to hold that the mere outward act of baptism possesses any moral value in itself. There must be a living, vital faith in Jesus Christ. When this faith exists there is a desire on the part of the believer to obey every command of Christ. But Christ has ordained baptism as an open and outward confession before the world, of surrender to Him, and it is therefore a sign to the world that those who submit to it have united themselves with Christ and with His followers to live a Christian life. Of course, if the life does not conform to this profession men will lose faith in its sincerity, but this does not disprove the statement that baptism stands as a general mark of distinction or line of demarcation between those who profess and those who reject Christ.

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1. *What would you call a Sunday school organized by a Sunday-school missionary sent out by one of the denominations, which is using its literature? Is it a union or denominational Sunday-school? How may we distinguish between a union and a denominational Sunday-school?*

2. *Which temple was the more magnificent, Solomon's or Herod's?*

1. A Sunday-school, organized by no matter whom, if managed under the auspices of one denomination, using its literature and in co-operation with other Sunday-schools of that denomination in missionary work, we should say was a denominational Sunday-school. The distinction between a union and denominational school is that the former is made up of pupils and teachers representing different religious bodies, among whom there is an agreement to conduct the school on union lines without denominational peculiarities. In some places this seems to be about the only kind of a Sunday-school that is practicable. All Sunday schools should be as free from the denominational spirit as possible, and confine themselves very closely to the teaching of the Word of God, and especially in bringing the pupils to Christ.

3. The former was more magnificent as a structure, but the latter was made more glorious by the coming of the Messenger of the Covenant, even Christ, who taught within its sacred precincts.

Reformation of the Nineteenth Century

NINE DECADES OF HISTORY

THE FOREIGN CHRISTIAN MISSIONARY SOCIETY.

JAPAN.

A. MCLEAN.

The convention held in Indianapolis in 1881 urged that Japan be occupied at the earliest moment possible. The first missionaries sent to that country were Mr. and Mrs. Geo. T. Smith and Mr. and Mrs. C. E. Garst. Mr. Smith was a graduate of Bethany College and a minister of recognized ability. He was serving the historic church in Warren, O., at the time of his call to that field. He had served the churches in Bucyrus and Swampscott. Mrs. Josephine W. Smith was born in Cornwallis, N. S. She was married to Mr. Smith soon after he left college. Mr. Garst was born near Dayton, O. He received his education in the Iowa Agricultural College, in the West Point Military Academy and in Butler University. He received his commission from the hand of General Grant. For several years he was in the regular army on the frontier. Mrs. Laura DeLaney Garst was born in Hopedale, O. She received her education at Uniod Springs and Rochester, N. Y. After their marriage Lieutenant and Mrs. Garst thought much of mission work, and contributed liberally to its support. At one time they had it in their hearts to go to Africa as missionaries, at their own charges.

These four workers sailed from San Francisco for Japan on the 27th of September, 1883. On their arrival they engaged rooms in the Temperance Hotel in Yokohama, and began immediately the study of the language. They remained in that city until they were able to take care of themselves in the interior. They found the treaty ports well supplied with workers. Mr. Smith said in his humorous way that there were more missionaries in the foreign concessions of Japan to the square inch than there were in any other part of the world. After looking over the whole land they decided to begin work in Akita. This place is on the Northwest Coast, and is about four hundred miles from Tokio. Akita has a population of 40,000; the province of which Akita is the capital has a population of 600,000. There were then no missionaries in that province. Most of the people had not heard the name of Jesus. For some months the two families lived in a Japanese house as one family. They had all things in common. The Japanese were greatly amused when they saw these men and their wives walking arm-in-arm on the streets. They had never seen it on that fashion. Four months after the mission was opened there were two baptisms. Before the missionaries could intelligently answer the question, What must I do to be saved? it was asked by penitent believers. Two months later there were four more baptisms. These baptisms created no small stir. A church was organized and the ordinances were observed. The following spring Mrs. Smith died. She and her infant child were buried in the Buddhist cemetery at the edge of the town. Her saintly and gentle life had not been lived in vain. Her death caused some who had been hesitating to decide for Christ. The Christian Woman's Board of Missions asked the Mission Bands and the Rope holders for funds to erect a memorial chapel in Akita. That property was deeded to the Foreign Society. The next year Miss Calla Harrison and Miss Kate V. Johnson joined the mission. They had been successful teachers in the public schools of Madison, Ind. They volunteered to serve the Lord Christ in Japan.

While carrying on work in Akita the missionaries did not neglect the surrounding country and towns. They made long preaching tours from time to time. They diligently sought to evangelize all that part of the empire. The first out-station was established in Honjo, a town twelve miles distant containing 30,000 without any gospel privileges. There a number were added to the Lord. About the same time some work was done in Tsuchizaki, the port of Akita. A convert who had served Mr. Smith as cook removed to Arakawa, a silver mining town. There he preached the gospel and won some of his associates to the faith. The believers built a small chapel and paid for it out of their own scanty earnings. They continue to meet to break bread and to exhort one another to hold fast the beginning of their confidence firm unto the end. Other churches were organized in Innai and Shonai. Meanwhile, preaching services were held every week in Akita. Sunday-schools and other services were held in different sections of the city. Women were gathered in Bible classes and taught. The labors of the missionaries were not in vain in the Lord.

In 1888 Mr. Smith returned from a visit to America, whither he had gone the previous year. He had been married to Miss Candace Lhamon, and she accompanied him to the field. Miss Lhamon had served the Woman's Board in Ohio as its organizer. She visited the churches to form auxiliaries and to generate and foster missionary interest and zeal. She was known far and wide as a most effective worker and speaker. Mr. and Mrs. Eugene Snodgrass and P. B. Hall went to Japan on the same boat. Mr. Snodgrass was a graduate of Kentucky University and of the College of the Bible. At the time of his appointment to Japan he was serving the church in Ashland, Ky. Mr. Hall was educated in Milligan College and spent some time as a city evangelist in Washington and Maryland. After these arrivals it was deemed expedient to scatter the forces. Mr. and Mrs. Garst and Mr. and Mrs. Snodgrass and Miss Kate Johnson moved to Shonai, a place of 25,000 people, and the center of a vast and neglected district. There a chapel was built to accommodate the worshipers. The other missionaries made Akita their home and the base of their operations.

Two years later it was decided to make Tokio the central station. Tokio is the capital; it has a population of 1,500,000. It is one of the great cities of the world. It was a good thing in many ways that the workers went first to Akita. Their actio was one of the causes that led to a mor general dispersion of the missionaries ove the empire that took place at that time Prior to their settling in Akita most of th missionaries in Japan continued to live i the treaty ports. Now all parts are oc cupied. It was a good thing, too, for th workers themselves. They were able t preach sooner than if they had remained i a large city where they would have bee more independent and where the audience are more critical. Nevertheless, Toki became the center of all the work in Japar From Tokio the workers can easily go ou in all directions. The fact that they liv in the capital gives them a standing in th smaller towns that they could not other wise have. They have evangelized hun dreds of towns. They have sold and give away much literature. They have opene charity and Sunday-schools. They hav held meetings for women and Bible classe for all who can be persuaded to attend They have prepared tracts for genera distribution, and have done whatever they could to advance the interests of th kingdom.

About the same time Miss Lodusk Wirick joined the mission. She graduate from Drake University. The Belle Ben nett Fund supports her. For the first term of service she preferred to be independent Since her return she works in connectio with the other missionaries and is paid through the Foreign Society. Miss Wirick built a chapel in Tokio out of her savings One interested traveler said he was more impressed by the sight of that simple house of worship than he had been by any of the cathedrals of Europe. A Japanese evangelist does most of the preaching in this chapel. Miss Wirick conducts a charity and a Sunday-school. In 1892, E. S Stevens, Dr. Nina Stevens, Miss Lavenia Oldham, and Miss Mary Rioch entered Japan. Mr. Stevens was educated at Ada, O., and in Kentucky University. Dr. Stevens was born in Augusta, Ky., and took her medical degree in Cleveland, O. Miss Oldham came from Mt. Sterling, Ky. She was an experienced school-teacher and an active worker in the church. Miss Rioch came from Hamilton, Ont. Before her appointment she demonstrated her fitness for missionary service. Since the autumn of 1895 Mr. and Dr. Stevens have been stationed in Akita. There are several churches in that district in c Japanese evangelists. He visits churches from time to time and sets in order the things that are wanting and exhorts the believers to cleave to the Lord with full purpose of heart. He goes with his helpers into sections that have not been visited by any worker and preaches the glad tidings to as many as will listen. Dr. Stevens is doing the work of a medical missionary. She gathers the women together and teaches them how to care for their own health, and how to care for the health of their children, and how to bring them up in the nurture and admonition of the Lord. Miss Oldham and Miss Rioch have their home in Tokio. Miss Oldham

conducts three Sunday-schools, two charity schools, two Bible classes for women and one English Bible class. Miss Rioch has charge of the Girls' Home and Training School, conducts a Charity School and a Bible meeting for women. Outside of the government offices Sunday is not observed in Japan. Most of the people are extremely poor. They believe they would starve if they rested one day in seven. Many will not attend services in the chapels until they are somewhat interested. The women in the mission visit the people in their homes and invite them. They explain their object in living in Japan.

Mr. and Mrs. H. H. Guy went out in the autumn of 1893. They are both graduates of Drake University. Mr. Guy has charge of one chapel, teaches a Bible class, teaches a class in English in the Young Men's Christian Association and does many other things to win the people and to aid the cause of missions. From time to time he goes on long tours throughout the country. He spends as much as six weeks on some of these tours. He holds series of meetings where there are churches and evangelizes where there are none. He also edits the Missionary Magazine. Mrs. Guy has charge of her home, conducts a charity school and a Bible meeting for women. In Japan as in other fields much time and attention must be given to inquirers. They may call before day or late at night. They may call when one has very important work on hand. He must stop and hear their troubles and perplexities and help solve them. If he shows any irritation he will lose his influence with them and with all their friends and acquaintances. Many hours out of every week are spent in this way.

Two years later Mr. and Mrs. M. B. Madden were sent to Japan. They both came from Kansas. Both were students in Bethany; he graduated. On Field Day he took most of the prizes. Mr. and Mrs. Madden live in Sendai, the largest city in the northern part of the empire. They are now building a home of their own. The money has been furnished by a good woman in West Plains, Mo. Besides the work in Sendai Mr. Madden has the oversight of the work in Fukushima. This place is twenty-five miles away. Hasegawa San teaches and preaches in Fukushima. Akozu is a country district not far from Sendai. There are six or eight groups of believers in that district. Kawamura San works in this field. Mr. Madden visits both places as he can find time and preaches for days at a time at each. The same year that Mr. Madden went out Mr. and Mrs. R. L. Pruett were engaged by the society on the recommendation of [illegible] missionaries in Japan. They went out as independent missionaries. On reaching the field they discovered that no provision had been made for their support. It was necessary for them to teach English in Japanese schools to earn enough to live. They had little time for real missionary work. They asked the society to assume their support and to put them to work. This was done. They are now in Osaka. This is the second city in the empire in respect to population, and the first in respect to business. There are a million souls within the limits of Osaka. There are 25,000,000 within the radius of one day's journey from the center of that city. Most of these people do not know their right hand from their left in religious matters. Mr. Pruett works Shizuoka as an outstation. A good work has been begun at that point. Two years ago Mr. and Mrs. Frank H. Marshall, of Minnesota, left their home and friends and kindred to give their lives for the redemption of the Japanese. Mr. Marshall was born in Nineveh, Ind., and was educated in Butler University. He taught in Excelsior College and preached for some of the churches in that part of the state. He made rapid progress in the study of the language. He was a valuable addition to the force. He taught and preached through interpreters. In April, 1898, Miss Bertha Clawson left Angola, Ind., for Akita. Most of the time since has been devoted to the acquisition of the language. The Angola church regards her as their missionary. They furnish the money needed for her maintenance. The other churches in Steuben county paid her passage and gave her an outfit. Last September Teizo Kawai went from Des Moines to serve as an evangelist in Akita. He took a thorough course in Drake University. He is doing good service.

The Japan mission has suffered from the loss of several of its workers. Mr. and Mrs. Smith returned home in 1892 and did not again enter Japan. Last December Mr. Garst died. He had been in the field for sixteen years. He mastered the language as few other missionaries have done. He loved the Japanese and delighted in preaching to them He had influence with the leaders of thought and with the statesmen of the country. Mr. and Mrs. Marshall found it necessary to come home because she could not stand the climate. Others will take the places of those who left and those who died. Miss Carrie E. Goodrich sailed on the 19th of September of the present year to do kindergarten work in Tokio. P. A. Davey went on the same ship to do evangelistic work. Others will be sent to occupy the stations that have been opened and to open new stations. Now that the new treaties have gone into effect the Japanese are more disposed to listen to the gospel than they have since the Chinese war.

In forty one places the gospel is preached regularly. It is preached irregularly in many more. There are eight organized churches; in these there are 611 members. The missionaries number twenty, and the assistants of all kinds twenty-five. In the twenty-three Sunday-schools there are 269 pupils enrolled. There are eight day schools and 381 children in attendance. The students for the ministry number six, and those receiving special biblical training fifteen. The society owns eight church buildings, two schools and eight homes.

A PLEA FOR THE HOMELESS.

BY GEORGE DARSIE.

The cause of Church Extension appeals to our favor and liberality on many grounds. And it were hard to say which of its appeals is the strongest. Doubtless some will be more impressed by one and some by another. But I am safe in saying that it makes no appeal that is not sufficient of itself alone to fully justify the claims of this great work upon us.

1. To start with, it asks our help because it secures the gains of the evangelist. It makes his triumphs real and lasting. What is the good of storming a fort if you don't mean to hold it? Critics say that this has been our folly in the Philippine war—that we have captured cities upon cities, strongholds upon strongholds, only to abandon them to the enemy after they were captured. Such a policy is even more short-sighted and foolish in waging our war for Jesus Christ. Bishop Galloway, of the Methodist Church, says that sixty per cent. of their converts in the West are lost for lack of church houses. The very same thing is more or less true of every church. The Smiths must be closely followed up by the Muckleys. The work of the evangelist must be supplemented by the work of the contractor. The overwhelming disproportion of churches to church buildings among us is the legitimate outcome of our slowness to catch and use the Church Extension idea. And it is a situation full of menace to our cause. Our gains cannot be held and secured without the church building. To ignore its need is to fight as one that beats the air. It is largely to squander our time and toil and money. If you want your nail to stick, you clinch it; if you want your string to remain tied, you knot it; if you want your swarm of bees to stay with you, you hive it; and equally so, if you want your new congregation to live and flourish, you must house it.

2. Then, too, a church building is a pledge of good faith to a new community. The people erecting thereby say, "We are here for a permanent work, we have come to stay." Mere oral promises do not speak to men half so loudly as brick and mortar, or corner stones and shingles. These are to public confidence even more than good collateral to a bank cashier. They not only get the money, but better still, they get the people. A good corner lot, secured early, and a neat chapel on it, appeals in a strong and practical way to every enterprising citizen in a new town. He likes to see business in Christianity as well as everywhere else. It is an instant pasport to his favor.

Six years ago our Extension Board did what seems to me the most enterprising thing ever known among our people. At an expense of a little more than $200 it sent E. F. Boggess on an exciting horseback ride into the Cherokee Strip, starting with the crack of the gun at twelve o'clock noon on the opening day, with a horse previously trained for the purpose, thousands of others contesting with him, to secure desirable lots for church buildings in all the leading centers of population in that rapidly growing section. In consequence, we are to-day not only the strongest religious body in the Strip, but of all Oklahoma Territory. That of itself won large measures of confidence and good will for our people. By the way, why has none of our poets ever put that ride into verse? With the lofty spiritual aim behind it, why is not the ride of Edgar Boggess as much entitled to such perpetuation as the ride of Paul Revere, or of Phil Sheridan?

3. And then, did you ever think of this, that there is never any omissionary or anti-missionary spirit in a church upon which our Extension Board has set its seal? And for very good reasons. It knows too well the story of its own thralldom to listen for one moment to the siren song of congregational selfishness. It has felt too vividly the thrill of brotherly fellowship and of helpfulness to be charmed by such a song. And it is but too well aware that that song means for it either the Scylla of chronic covetousness, or the Charybdis of spiritual desolation. It has already learned the noble lessons that it is more blessed to give than to receive. That such a church may

be counted on as a liberal helper in all our missionary enterprises we would naturally and easily conclude. That it always *is* such a helper we have the abundant demonstration of actual experience. One such church, therefore, is worth fifty churches that lack the missionaay spirit. For it has imbedded in it the expansive spirit that will in time make it the mother of fifty other churches like itself.

4. The wise method of our Extension Board of helping only those who help themselves is well calculated to stimulate the grace of giving in those to whom its aid is extended. The proportion between the sums raised on the spot and the sums donated or loaned by the way of help has again and again shown itself to be nearly three to one. Last year forty-seven of our congregations received in the aggregate $25,000 to aid them in buiiding. As a result those forty-seven congregations raised on the spot over $90,000, each dollar given thus calling out nearly three other dollars. Last year the Congregationalists helped eighty-eight churches to build, expending for the purpose $119,400. The value of the church property thereby secured is placed at $391,751, every dollar given thus promptly becoming $3 28. The Methodist Church has extended loans to three thousand three hundred and fifteen churches in all, the aggregate sum loaned amounting to $2 213,-021.38. To-day the church property resulting is valued at $12,000,000! No doubt this sixfold increase is partly due to appreciation of values, but at least the half of it is the instant and universal trebling of the original loan. And so all around the same tale is told. Give a dollar to Church Extension and three other dollars (or nearly so) at once jump out of somebody's pocket to keep your dollar company. Your dollar more than trebles itself within say a month from the time you give it. I have often heard of paying investments, but three hundred per cent. profit in one month beats the very best I ever heard of.

5. And that is by no means all or even the most that can be said. Your money goes into a perpetual fund. It is then given out as a loan and comes back every five years to be given out again and do the same work over and over forever. That, you see, distributes the three hundred per cent. profit through a period of five years, making it an average annual profit of sixty per cent. Three hundred per cent. in one month is great, but sixty per cent. to the end of time is greater still. In addition we must remember that this fund is guarded with the utmost care and caution. Every loan is secured by a first mortgage, the title to the ground on which the church stands is thoroughly investigated and the safety of the investment made a matter of primary consideration. It is indeed a proud record for our Extension Board to be able to say, "Not one dollar of our loans has ever been lost." We talk about some things being "as good as old wheat in the mill," or "as safe as government bonds," and this is one of them. And right here is where the beauty of the annuity feature comes in. If one wishes to leave a certain amount to Church Extension, but needs the income on the amount during his lifetime, he can pay the amount over right now and have a guaranty absolutely safe and sure of six per cent. per annum for the rest of his life; and he can thus have the happinees of seeing his money begin at once its long career of usefulness and blessing, making its sixty per cent. every year for the benefit of the struggling churches to which it is loaned, and enabling him thus far at least to administer his own estate, and to know to a dead moral certainty that over this portion of it there can be no litigation after he has passed away. In view of advantages so manifest I am not surprised that liberal sums are coming in constantly for the Annuity Fund, the year and a half just past having brought the sum of $17,000. But I *shall* be greatly surprised if the coming year does not prove for this feature of our extension work a time of *special* enlargement.

6. Nor must we forget the fact that we have but *one* Extension Board, while we have more than one *hundred* missionary societies, general, state, district and county, with scores of independent evangelists, all engaged heart and soul in making disciples and forming congregations needing houses of worship. It somewhat relieves the responsibility on this board that a few of these societies do a certain amount of work in the erection of churches, and also that about one half of theee young congregations are fortunate enough to be able to build without outside aid. And yet, when all is told, nearly one-half of them are compelled to ask help of our Extension Fund or go homeless through long and weary and hopeless years. If this stupendous fact by itself does not demonstrate the absolute necessity of this fund, it were hard to tell what a demonstration really is. Yea more: if it does not place upon our conscience an overwhelmieg sense of obligation to give that fund our loyal, liberal and unending support, it were hard to tell what an obligation really is. In one word, the burden of responsibility on that fund is so great thaI I cannot see why every church in the land which can and yet refuses to give it such support is not devoured by the undying worm and the unquenchable fire of self-condemnation.

7. In scores of instances this fund has saved our cause from downright destruction at strategic and important centers of influence. It has just finished saving our Central Church at Toledo, O., by prompt and vigorous measures, when there was no other possible hope for it, and thereby saving our people also from serious discredit. Only a few months ago it did the same thing for our church at Huntington, W. Va., when it was on the point of being sold under the auctioneer's hammer, and the agent of another religious body was on the ground ready to snap it up. All that shielded us from fatal and disgraceful loss in these two growing cities was our Extension Board and its brave and energetic secretary. It is impossible to exaggerate the value of these splendid achievements, not only to our cause in those important centers, but to our cause at large, in giving it prestige, in ministering to the self-respect of our people, in helping them to a better understanding of the power and usefulness of Church Extension and in vastly multiplying the number of its friends and supporters. And yet, these are only sample illustrations. Time would fail me to call the roll of all the churches that to-day would have no existence among us but for this fund. It is a moderate estimate to say they can be numbered by the score. That interesting page in a recent issue of the CHRISTIAN-EVANGELIST headed, "What the Beneficiaries say of Church Extension"—beneficiaries scattered over thirty-seven states and territories of our great land—tells the tale with unequaled power. They more than any others know its value, and they more strongly than any others have testified thereto.

(TO BE CONTINUED.)

SOME STRANGE THINGS ABOUT INSPIRATION.

JAMES H. BROOKS.

A brother from Illinois writes, saying: "I was looking over my CHRISTIAN EVANGELIST this morning, and saw your article on 'Degrees of Inspiration.' I thought I would write you and ask you this question: 'Do you believe that God inspires men today as he did in Bible times?' I would like to hear from you on that subject."

How God inspires a man—this, I should think, belongs to *the unrevealed things*. If so, we cannot become wise above what has been written. Perhaps this "how" may just as well be put down as "No. 1" in the list of strange things in inspiration. But some one will say: Did not men speak from God, being moved by the Holy Spirit? Yes; "and the inspiration of the Almighty giveth them understanding" (Job 32:8); cf. 1 Kings 3:5-15; 4:29). But "how?" See Job 35:11; Ps. 3:6. But *how?* Cf. Dan. 1:17; but still how?

Some one says, I think Jesus and James make it plain in Matt. 11:25 27; Jas. 1:5. But how? Paul and Jesus teach us that whom the Lord loveth he chasteneth (Heb. 12:3, etc.; Rev. 3:19). However, there are as many theories about his "general and special providences" as there are in consciousness, evolution, inspiration, or as there are "pseudo sciences."

We are told that "revelation is an extraordinary and supernatural discovery made to the mind of man, whether by dream, vision, ecstacy, or otherwise." The vision of Isaiah, the son of Amoz, which he saw concerning Judah and Jerusalem (Isa. 1:1); the words of Jeremiah, the son of Hilkiah, of the priests that were in Anathoth in the land of Benjamin, to whom the word of the Lord came, etc. (Jer. 1:1, 2); moreover, the Spirit lifted me up, and brought me into the east gate of the Lord's house (Ezek. 11:1), and the word of the Lord also came unto me, saying, Son of man, thou dwellest in the midst of a rebellious house (12:1, 2). But *how* was all this done?

Nebuchadnezzar dreamed dreams wherewith his spirit was troubled, and his sleep brake from him, and the dream he could not recall. . . . . Then was the secret revealed to Daniel in a night vision. Daniel blessed the God of heaven, . . . for thou hast made known unto us the king's matter. . . . . This is the dream, and we will tell the interpretation thereof before the king. . . . . The king answered unto Daniel, and said, Of a truth it is that your God is a God of gods, and a Lord of lords, or kings, and a *revealer of secrets*, seeing thou couldst reveal this secret (Dan. 2:1 47). *How* was it all done?

It is said of John "the dipper," "And he shall go before his face in the spirit and power of Elijah, to turn the hearts of the fathers to the children, and the disobedient to walk in the wisdom of the just." *How* did John receive the information imparted to us, say, John 1:31-34? Or Matthew that which he records in 1:18 25? We say the Spirit revealed it to him. Certainly, but *how?* Take the promise that Jesus made to the apostles (John 16:5-7; 14:15-17). Now read Acts 2:4, 33, 38, 39. Peter had been immersed in the Holy Spirit and was speaking as this Spirit gave him utterance (v. 4). In commenting on verse 39, Prof. J. W. McGarvey says: "We

may remark that the universality of this promise, while very plain to us who read it in the light of subsequent revelation, was understood by Peter and the other apostles to include the Gentiles only as they might be circumcised. *This is an instance among many in which inspired men, while speaking the words which the Spirit gave them, did not themselves adequately apprehend their import.* (*New Commentary on Acts.*) Italics supplied in above. This fact stated in the italicized sentence may be put down as "No. 2" of the strange things in inspiration.

"Paul, alluding to his vision and revelation (2 Cor. 13:1-7), speaks of them in the third person out of modesty, and declares that he could not tell whether he were in the body or out of the body. Elsewhere he says that he had received his gospel by a particular revelation (Gal. 1:12); again, that he did not go to Jerusalem after his conversion by the mere motion of his own mind, but in consequence of a revelation (Gal. 2:2)." All strange. . . . . It is proper to add that only when acting as an apostle, or when preaching the gospel, or writing for Christ, can Paul or any one else properly be said to be under the influence of inspiration. When not acting as an apostle, or acting merely for himself, there is no evidence that Paul was any more effectually protected against error or blunders or sin than any other discreet and prudent Christian. He may have been, to be sure; but if so, the fact is not known. But whenever his acts concerned Christ, or he acted officially, then even a fault was not allowable. Confessedly, this places the matter of revelation on high ground, but not too high to be perfectly safe. (*Lard's Commentary on Romans, p. 15*).

The careful reader and studious will raise not a few questions on this excerpt. I mention only one, viz., How can one tell what parts of Paul's or any other's "sacred writings" are inspired and what not? Which is free from error and which may possibly contain error? Have we no safer authority for the inspiration of a Bible pamphlet or book or writer than that the author *claims* to be inspired, or that he *claims* that a *part* of his message comes from God? In his letters Paul *claims* that certain things he enjoins are by authority or commandment and certain other things by permission; he says sometimes, I give it as my opinion (1 Cor. 7.1-15). As to his own writings, do we have only a "thus saith" Paul as to whether certain sayings are by way of permission commandment (1 Cor. 7:6), and do we have only his "say so" as to whether he or the Lord gives the charge (v. 10)? Cf. Rev. 1:1,2,9, etc. "The Scriptures of the Old and New Testament have been accepted by the consensus of Christian judgment through centuries of investigation, trial and criticism as inspired by the Holy Spirit." Again, "It must be conceded that not only the reality, but the measure and manner of the Scriptures must be learned from their own testimony." Is this the nearest an "absolute rule" that man has for determining what is from God and what from the will of men? If so I move you that we put this down as the "No. 3" in the list of strange things in "revelation" (?). I have heard much and have thought on the subject of "interpolations." The genuineness of a passage then is to be determined by "a consensus of Christian judgment"—a "counting of noses," as it were! "Under the name of Holy Scripture, or the Word of God written, are now contained all the books of the Old and New Testament which are these." Then follows the list of "pamphlets" that are found in the "authorized version." "All which are given by inspiration of God to be the rule of faith and life." How do we know these are inspired of God, and only these? "The books commonly called apocrypha, not being of divine inspiration, are no part of the canon of Scripture," etc. How do we know they are not inspired? The consensus of Christian judgment in five centuries hence can hardly be what it was a century or two ago. From the "Biblical Criticism" department of the Christian Standard I clipped the following about four years ago: "Bro. J. Fraise Richard, Washington City, sends me three questions which he desires me to answer, not for his own benefit, but for that of many who frequently propound them, though they have been answered many times:

"*Why does the Bible contain just the books now included and not also those usually called apocryphal?* The answer as respects those called the Old Testament apocrypha is given by Josephus, who knew, and who speaks the mind of the Jews on the subject. After enumerating the books which they believe to be 'divine,' reaching in the dates of their composition from Moses to Artaxerxes, king of Persia, he says: 'It is true, our history has been written since Artaxerxes very particularly, but hath not been esteemed of like authority with the former of our fathers, bacause there hath not been an exact succession of prophets since that time.' This shows that the books received by the Jews were received because they were written by prophets, or inspired men [as the Jews supposed]; and the reason that others were not received as 'divine,' though accepted as reliable histories, was that they were not thus written [as the Jews at that time supposed and believed]. As regards the New Testament, the same fact determined the acceptance and rejection of books. If the book was known to have come from the pen of an apostle, or other inspired man, it was accepted spontaneously by the disciples. If there was doubt on this point, the book was held in doubt until this point was settled. It was precisely on this ground that some very early Christians doubted the propriety of accepting 2 Peter and some other epistles. This is all found to be true by reading the writings of Christian authors which have come down to us from the second and third centuries." Will the young reader please reread the above, and study it carefully? As to the Old Bible, the Jews accepted such "sacred writings" as he deemed came from the pen of "prophets, or inspired men." Now it so happens that "the Jew" *thinks* the New Testament books were written by uninspired men. On this ground he denies their authenticity. Once more. The same fact determined the acceptance and rejection of the books in the New Testament, etc. If a book *was known* to have come from the pen of an apostle, or other inspired man, it was accepted spontaneously, we are told, by the early disciples. How could the disciples know its "divine" authorship and not the Jew? How did it happen in *some* instances that *some* of the disciples held a book in doubt while others accepted it unhesitatingly? And *now, even*, how does it come that some call in question the claim that a certain writer produced a book while others "spontaneously" accept it as coming from a divine pen? Indeed, there is here room for "quotation marks" not a few. Perhaps we might all put down "No. 4" on the list of strange things, in this connection. "The authority of the Holy Scriptures [*the same canon*], for for which it ought to be believed are obeyed, dependeth not upon the testimony of any man or church, but wholly upon God (who is truth itself), the author thereof; and therefore it is to be received, becanse it is the Word of God." But in view of certain fads "herein before mentioned," who can tell what is the Word of God, what is and what is not inspired?

"No doubt there are portions of the Scriptures which contain more inspiration than others [why?], because more was needed to produce them [how do we know?]." We are told that the "Scriptures themselves will attend to this discrimination of," etc. Strange how the *Scriptures* can themselves tell which portion are more or less inspired! We see and hear strange things in this age!

One apostle finds hard things in the writings of another apostle (2 Pet. 3:14-16). Paul writes to Timothy, "And without controversy great is the mystery of godliness," etc. (1 Tim. 3:16—which see) To the church of God at Corinth he says, For now we see in a mirror darkly; I know in part now (1 Cor. 13:12). To the saints at Philippi he would say, Not that I have already obtained, or am already made perfect; but I press on (3:7-14). John, the beloved disciple, had many privileges, but he tells us it is not yet made manifest what we shall be. We know that, if he shall be manifested, we shall be like him; for we shall see him even as he is (2 John 3:1-3). How does he get such assurances of knowledge? How do we know he has it? How can we know? Do we have any evidence save his own? What besides his own statement do we have that Christ sent and signified his revelation by his angel unto his bond-servant, John (Rev. 1:1-3)? The last strange thing I mention, is about the *writings* on inspiration. They conflict. This might be expected. Some of the writers would seem to disfellowship others whose theories conflict with their own. This is not brotherly; its spirit is not fraternal; its influence is not kindly. Much of the said writings is of the *destructive* order—iconoclastic. Such is evermore easier than the constructive character. It is difficult to form *and maintain a theory in theology.* What seems plausible to-day is absurd to-morrow. "Theology" is said to be a human science, therefore comes within the realm of philosophy. "The nature and the degree of inspiration are questions" in the scope of human philosophy; and as long as we really think and act concerning them as "*questions between Christians themselves,*" we, too, shall say, *and mean what we say*—In judgments merely inferential we reach conclusions as nearly unanimous as we can; and where we fail, exercise forbearance in the confidence that God will lead us into final agreement. In matters of opinion, that is, matters touching which the Bible is either silent or so obscure in its revelation as not to admit of definite conclusions, we allow the largest liberty, so long as none judge his brother, or insist on forcing his own opinion on others, or on making them an occasion of strife.—*Isaac Errett.* I have *requoted* this in conclusion, not for the benefit of the theologue, the fathers, or "the would-be" scientist (?), but for the young who desire to be made free, and who rejoice always in the true freedom of every man who trusts in Him who said, "You shall know the truth and the truth shall make you free."

Corinth, Miss. Oct. 12, 1899.

Our Budget.

—Pure religion assimilates readily with everything but moral evil—sin.

—Read R. U. Uptodate's satire on up-to-date people and religion in this paper.

—The will of God is being done on earth as it is in heaven. Wireless telegraphy has come to stay.

—Wheeling Through Europe will be resumed in our next issue. The copy came in to-day, but too late for this paper. Bro. Briney's reply to Bro. Jones will also appear next week.

—The Home Mission Board of the Maritime Provinces want to engage an evangelist for missionary work. Those making application for this field are requested to address W. A. Barnes, secretary, 228 St. James St., St. Johns, N. B.

—Gen. Lee's refusal to permit his name to be used as the president of a wealthy corporation in New York City, at a salary of $50,000 a year, shortly before his death, largely explains his greatness. Would that all men had such a conception of honor.

—Russia seems to have grown tired of being a back number in the list of civilized nations and is coming abreast of the times. An exchange says that she has decided to begin the new century, Jan. 1, 1901, by adopting the Gregorian calendar, and so keeping time with the rest of the world instead of being eleven days behind as at present.

—In mentioning the list of speakers at the conference of pastors and evangelists at the late convention, we inadvertently omitted the name of Geo. F. Hall, of Decatur, Ill., who made one of the addresses, a synopsis of which, together with a cut of the speaker, appeared in the Commercial Tribune. No doubt there were other speakers whose names we omitted to mention, for it was too large a convention to report fully.

—Just as we go to press a dispatch announces a serious reverse to the British arms at Ladysmith, where the left column of the British command, together with eight guns, fell into the hands of the Boers. Gen. White had advanced to meet the enemy which greatly outnumbered his forces, but has been driven back to Ladysmith and presumably is taking refuge behind the intrenchments awaiting reinforcements. Gen. White telegraphs with admirable frankness that he himself formed the plan in the working out of which the disaster occurred, and that he alone is responsible. The news excites great alarm in England for the safety of Gen. White and his forces until reinforcements can be hurried up.

—We are in receipt of a communication from T. Nelson Kincaid, of Hot Sprfngs, Ark., in which he speaks of the importance of permanently establishing our work in that place, which is visited by so many hundreds of people from various parts of the United States. It is his desire that they hold a tent meeting in the business part of the city in order to get our work and plea before the people. We hope it will be in the power of our general board to render some assistance in the good work. If any reader of this, however, should feel a special interest in the work in that place, let him communicate with Bro. Kincaid with a view to assisting in the meeting.

—Not a little is said from time to time in religious and secular papers about the utility of street cars for funeral purposes. It is suggested that suitable cars be built for such occasions and that this would eliminate a large part of the funeral expense in the present system. Except in such instances in which the house from which the funeral takes place and the church in which the services are frequently held are adjacent to a street railway line, especially the former, there will yet remain a great inconvenience if left only to this kind of service. Again, the cemeteries are usually so large that the conveyence of a casket and the body of mourners to the grave would often be a great inconvenience. These things, together with the commonness or, as some would say, "the cheapness of the thing," will, we predict, put the popularity if not the probability of this much-needed reform some distance in the future. Undertakers and liverymen would also discourage the method. And yet to many it would be a blessing.

—So far as we have yet seen the Observer, of this city, has made the most liberal and courteous editorial notice of the Jubilee Convention of any denominational exchange in our office. We have frequently had occasion to commend the spirit of fairness in the Observer and wish that the same might soon characterize all religious journals that claim to stand for the truth and the Master. There is nothing to be gained by keeping back the knowledge of progress in any part of the Master's kingdom

—The very large and interesting convention, of the state of North Carolina, held in Wilson, October 24-27, was fully reported in the Daily News, of that city. There was a large attendance of delegates and also of preachers, among whom were some of our national missionary secretaries The address of B. A. Abbott and of A. McLean are mentioned as particularly strong. During the convention John K. Jinnett, of Beauford, and Chas. Massengill, of Dobbersville, were ordained to the ministry of the Word. Like all the conventions of the year, this one seems to have been full of hope for the future of the churches Everything seems to be getting into line for a great forward movement.

—"The Brotherhood of Andrew and Philip" will hold its fourth annual convention in Baltimore, November 17-19. This is an organization for the benefit of young men in the various churches, and they have secured some prominent men to address the convention, among which we find the names of President McKinley, Judge Brewer, John Wanamaker, Josiah Strong, Joshua Levering and others. The topics cover all the various forms of church work for young men. They are divided into two general topics, the Church and Men, and the Kingdom and Men. Copies of the program, and also of Brotherhood literature, may be obtaided free and postpaid by writing to the general secretary, the Rev. C. E. Wyckoff, Irvington, New Jersey.

—The will of Cornelius Vanderbilt makes what seems like liberal bequests to several religious and philanthropic institutions, but compared to his vast estate they are small. The largest was a bequest of $200,000 for a church in St. Bartholomew's parish, New York City. The public will hardly approve of his treatment of his son Cornelius, who because of his marriage to a woman not approved of by the father as a suitable wife for his son, was, as millionaires would say, practically disinherited, receiving only about a million and a half. The brother to whom fell the bulk of the estate, about fifty millions, out of the generosity of his heart, however, gave him six millions, that he might be equal with all the heirs except himself. Great is the mystery of aristocracy! The ways of the rich, like the way of God, are past finding out!

—According to more recent developments the gift of $6,000,000 from Alfred to Cornelius Vanderbilt was not an outburst of brotherly love, but a concurrence to the demands of the attorneys of Cornelius, in order to a settlement of their father's estate according to his will; or before the will could be probated. It is said that the younger brother desired the will to stand as his father left it that the punishment of his elder brother intended by the father should be meted out. This prerogative was hardly conferred upon the younger brother in the transfer of paternal blessing from father to son and he should have hesitated to even indicate such a desire upon his part.

—If the young people of the church to day would spend half the energy in keeping away from the danger line in moral and spiritual affairs that they spend in seeing how near they can approach it without losing their Christian character their usefulness in the church would be greatly enhanced.

—One of the strong addresses of the Jubilee Convention was that of George Darsie on Church Extension. This address was sent to us for publication by the Church Extension secretary, G. W. Muckley, and a portion of it appears in this paper. It is headed "A Plea for the Homeless" and will be concluded in the next paper.

—The United States District Court in Iowa has recently decided that mortgages assigned without revenue stamp as required by the revenue act of Congress are invalid. Every assignment of the same mortgage must be restamped for each assignment as the first. This bit of legal information may be of importance to our readers. Editors, of course, seldom attain to the dignity of mortgagees.

—The great religious councils of the present age are very unlike those of the former centuries. Their chief end was to pass upon some dogma, doctrine, or article of faith, whereas to-day creed making is seldom mentioned. The councils to-day are larger, more deliberative, more practical, more concerned about what men are than what they believe. This was particularly noticeable in the Pan-Presbyterian Council in Washington, the Congregational Council in Boston, the Jubilee Convention in Cincinnati, and the Endeavor Convention in Detroit. The days of creed making and heresy-hunting seem to be about numbered.

—The Christian Missionary Magazine for October contains minutes of the 62nd annual missionary convention, of Missouri, held in Jefferson City, Oct. 2-5, and is of interest to every Disciple of Christ in the state. The next issue of this magazine is to contain a list of Missouri preachers for the use of Mr. C. M Platt in sending out clergy half-fare credentials for 1900. On this account the magazine will go to press December first. It is important that the list contain the name of every accredited preacher in the state. Any preacher's name not on this list will find trouble in getting his half-fare permit next year. See that your name is there and send along 25 cents for the magazine. Write to T. A Abbott, Cor. and R. R. Secretary, 1123 Oak Street, Kansas City, Missouri.

—At the General Conference of Universalists in Boston last week it was decided not to attempt to start new churches in the West, but to send out their ablest men to encourage those already in existence. The medicine to be administered to these dying churches by these more experienced doctors is to be larger injections of the missionary spirit. The Universalists are not the only churches which have suffered for the want of this spiritual tonic; there are others. But even these are learning from observation, and the time may come when they will also find it necessary to proclaim the entire counsel of God upon all things vital to a presen and a future salvation. Every religious body should have at least a reasonable apology for its existence.

—Preachers who are troubled for an audience generally attribute the fault to the worldliness of the people. If it be pointed out that certain preachers always have crowded houses they then attribute the phenomenon to the sensationalisms of the preacher. It seems never to occur to them that perhaps the fault may, in part at least, lie at their own door. That their sermons may be cold, dry, antiquated treatments of impracticable theories, or their style monotonous, their manners crude, their language and perhaps their delivery bad. Such preachers ought to remember that there is no law to compel the people to be bored Sunday after Sunday with such a gimlet.

—Under the auspicious management of the C. W. B. M. a school or chair for English Bible work is to be established in Calcutta, India, in the near future. The work will be placed in the hands of W. H Forrest, of Ann Arbor, Mich., and N. M. Ragland, of Fayetteville, Ark.

—Admiral Dewey is becoming the possessor of some valuable presents Even now he can boast of a $50,000 mansion, a $50,000 cup, a $5,000 watch, a $10,000 sword, a $50 cane, etc , etc. The circumstances under which he received these costly presents may perhaps make it difficult for him to appraciate the biblical saying: "It is more blessed to give than to receive." A surfeit of earthly gifts sometimes deadens the spiritual susceptibilities of the receiver, although in this case, as upon all former great occasions, Admiral Dewey may still prove to be an exception to the rule.

—An effort to have the missionary council of the Episcopal Church, in session in this city last week, pass a resolution in opposition to the seating of Congressman Roberts, elect from Utah, in the next Congress, failed. The resolution was introduced by Bishop Tuttle, but ruled out of order as irrelative matter by the chairman. This is the first instance that we know about wherein such a resolution before a Protestant religious body has failed since Roberts' election And for moral reasons the failure of this dignified body of bishops and clergymen to express themselves on this subject is to be regretted.

—Our readers will be glad to learn that the Disciples' Divinity House of the University of Chicago is receiving its share of generosity along with other educational enterprises. A note just received from the dean of the House informs us that by the will of Bro. John L. Davis, of Chicago, the Divinity House will receive one-half of the proceeds of his estate which, according to conservative estimates, will realize for the House not less than $50,000. The will provides that the money is to be used for a building to bear the donor's name. This fact puts the perpetuity of that enterprise beyond question and will enable it to accomplish much good for our cause in connection with that great university.

—The St. Louis Christian Endeavor Union has announced a meeting in the near future to discuss the needs of the union, what lines of work it may prosecute, etc. We are glad of this consciousness of the need for greater usefulness in the Master's service. A union of such resources ought to be a great factor for righteousness and doing aggressive work for the Master in a great city like this. Christian Endeavor and Bible-school unions should all be bound together and animated by higher motives than personal social enjoyments. Let these unions supplement the churches in aggressive city work on evangelical, missionary and reformatory lines. Or if the churches will not lead off, then let the unions take up the Christian's burden.

—The Evangelical Alliance of St. Louis at its sitting on last Monday adopted a resolution protesting against the seating of Congressman-elect Roberts, from Utah, in the next Congress. With such universal protestation coming up from every quarter of the land it seems hardly possible that polygamy will gain the recognition of a representative in our national Congress. But nothing should be taken for granted in the case. Without vigorous opposition this man will assuredly be seated in the next Congress. To prevent this the Reform League, Washington, D. C., is using its utmost endeavor Anti Mormon literature is being sent broadcast over the land. 50,000 clergymen are to be furnished with an entire set of Anti-Mormon tracts, and 700,000 leaflets to the Endeavor and other societies. Let others join in the work and this blot will not be put upon our national records.

—The Evangelical Alliance, of St. Louis, in its regular monthly meeting in the Odd-Fellows Hall on last Monday, was of unusual interest. Three great religious assemblies were reported. (1) That of the Pan-Presbyterian Alliance, recently held in Washington, D. C., was reported by Dr. B P. Fullerton; (2) that of the Congregational International Council, recently held in Boston, and (3) that of our own, the great Jubilee Convention in Cincinnati, by the editor of this paper. Each speaker was given twenty minutes for his speech. Such a comparison of results in religious work was not only of deep interest, but greatly helps the cause of Christian unity in the land.

—One of the hardest lessons for a congregation to learn is that it should not consume all of its resources upon itself; that it owes a duty to others. The horse that can barely move himself about, however fine, the locomotive that can only propel itself along the rail, however wonderful, is of little value. Even a family that consumes its entire resources upon itself is unwise. A church, like any sensible man or institution, ought to raise its resources to the highest degree and keep its living expenses down to the lowest notch consistent with its situation, duties and external demands. It is easy to raise the salary of the preacher, the choir and other expenses to absorb all that the congregation gives or can give, however rapid its growth. A congregation as well as the individual Christian should have some experimental knowledge of the law of sacrifice.

—In the midst of all the compliments now being given to the Jubilee Convention it will do us no harm, perhaps, to read a criticism on certain features of it. We therefore print an article elsewhere by Mrs. A. A. Forrest, which strikes a little different note than that of laudation. The criticism, as it seems to us, lies against the convention, as such, and not against any particular persons. The delegates had it in their power at any time to shorten up discussions on some topics in order to give greater consideration to others. We are inclined to think, however, that it was the very bigness of the convention and the multiplicity of things that demanded attention that prevented certain subjects from receiving more prominence than they did, rather than any indifference to them. It was to have been expected that a good deal would be said about the financial success of the year's work, even though the money secured is not available for present use. The secretaries worked very hard for this increase and deserved thanks for their zeal and labor. If any mistake has been made in *methods* they will be quick to learn from these and profit by them in the future. The objection made by one or two speakers, that the success of the past year should prevent us from making any effort to perfect our organization, was not well taken, and the fact that the motion against which it was urged did prevail shows that the delegates generally did not sympathize with it.

—*Bro. Garrison:*—Allow me to express to you my appreciation of your article in the August number of the Coming Age, entitled "Why I Am a Disciple" I recently came across it and have read and reread it It is a fine, terse statement of great facts. It ought to be in leaflet form and scattered in our meeting. VERNON J. ROSE.

Newton, Kan.

We copy the foregoing in order to say that the publishers of the Coming Age have generously put the article referred to in a neat little tract and have sent the author, at this office, a few hundred copies for distribution. We will be pleased to mail a copy to any one who will apply for it, enclosing a stamp for postage.

—That all men do not look through the same glasses at given objects is well illustrated in the following extract from a communication from a well-known brother. In the nature of things our conventions must become more representative of the entire work of the church if we are to grow at all in grace and good works:

Truly, we are a great people. That is to say, we are *growing*. We actually allowed the benevolences of the church to have an entire afternoon session with the provision that those interested would go off to themselves and not disturb the *missionary* interests. Will not some one please tell us what is the *mission* of Christianity? If theory is not to be put into practice where is the profit of it to mankind? While the brethren split theological hairs and try to diminish our numbers by "excommunicating" each other, the sisters are practicing "religion pure and undefiled."

PERSONAL MENTION.

J. O. Rose, after a service of five years at Kendallville, Ind., has accepted a call to Lebanon, Ind.

Charles Reign Scoville is now engaged in a protracted meeting with M. M. Davis in Dallas, Tex.

P. N. Nystrum has accepted a call to preach for the church in Sac City, Ia., and is already at work in his new field. He was at Adel, Ia.

B. F. Glahn, of Palmyra, Mo., being in this city on business, called at this office. Bro. Glahn is the superintendent of the Bible-school of the Palmyra Church.

William Durban, of London, England, opened the lecture course of the Norwood Christian Church, Cincinnati, Ohio, with a lecture, on the evening of October 24th.

J. G. M. Luttenberger and his wife, of Dorchester, Ill., are in this city for a season. Sister Luttenberger is at the Mayfield Sanitarium where she underwent a surgical operation from which she is now successfully recovering.

The annual rally of the church at Pittsfield, Ill., R F. Thrapp, pastor, took place Oct. 26 Addresses were delivered by Geo. L. Snively, N. E. Cory and W. A. Meloan.

Mrs. B. F. Davis, wife of Bro. Davis, the successful superintendent of the Fourth Church Bible school, this city, died last week. Her remains were taken to Canton, Mo , for interment.

The Mercury, Manhattan, Kansas, says that Geo. F. Hall, of Decatur, Ill., is a candidate for the congressional nomination in 1900 in Abraham Lincoln's old district, and that he is confident of success.

Lloyd Ford, of Windsor, Mo., who had been a student in the university and Bible College, Lexington, Ky., died at the Good Samaritan Hospital, that city, Oct. 22nd. It is said that he was loved and admired for his sterling Christian character.

M. Hedge, of Oskaloosa, Iowa, spent a few days in this city, last week, visiting his brother in-law, Bro. Calkins, the foreman of our composition department. Bro. Hedge was at the Jubilee Convention.

W. H. Osborn, of Waukomis, Okla., writes that there is an opening in that city for a member of the church who desires to engage in mercantile business The church there is in a new house with no debt and 100 members. Write him for further particulars.

Prof. Leslie N. Collins, of Shelbyville, Ill , is expecting to start on another trip to Australia and the South Sea Islands soon. Of scenes beheld during his former trip he has fluently written for our columns, and he promises an occasional letter during the coming trip.

D H. Bays, who has closed his work at Englishville, Mich., and is again a resident of Battle Creek, is open to engagement for regular pastoral work anywhere in the Middle West. Dr. Bays is the author of "Doctrines and Dogmas of Mormonism," and also of some strong letters in our columns from time to time bearing strongly on the same theme.

W. A. Moore, who expects soon to become the pastor of the Beulah Christian Church, this city, is closing up his work in Webster City, Ia., with a protracted meeting in which he is being assisted by G. M. Goode, of Normal, Ill. The meeting began October 22nd. A daily paper is being published in the interest of the meeting. At last accounts the interest was becoming intense and great results were anticipated.

DEAR CHRISTIAN-EVANGELIST:—When in the evangelists' and pastors' convention in Odeon Hall at Cincinnati, some one took my Bible, that I prize very highly as a present from my class of young men when pastor in Valparaiso, Ind. The finder will be rewarded if he will send it to my home address, Neptune, Mercer county, O. J V UPDIKE.

Georgetown, Ky., Oct 23, 1899.

F. C. Aldinger, temporary pastor of Beulah Christian Church, this city, has arranged with E. T. McFarland, of the Fourth, W. F. Hamann, of the Fifth, A. J. Marshall, of the Carondelet and W. D. Pittman, of the Second, for a series of pulpit exchanges.

G. A. Hess, pastor of the church in Green, Ia., writes that the church there is now free from debt. The last note against the house was burned, Oct. 22nd, in the presence of a large audience and great rejoicing. G. F. DeVol is announced to begin a meeting there Oct. 28th.

On last Wednesday evening, Oct. 25th, at 7:30 P. M., Bro. T. A. Abbott, our state secretary, was joined in the holy bonds of matrimony with Miss Margaret E. Lowe, in the Christian Church, Sheffield; Bro. T. P. Haley, of Kansas City, officiating. Their home after Nov. 16th will be at 805 Cypress Ave., Kansas City.

The First Church, Paris, Tex., did a graceful thing in sending its pastor, James M. Crutcher, to the Jubilee Convention, defraying all his expenses. Such action makes a preacher feel all the more determined in his efforts to promote the interests of the church.

W. W. Wharton, late of Nora Springs, Ia., has removed to Jacksonville, Ill While on his way to the latter place he stopped over at Marble Rock, Ia., and delivered a series of lectures or studies on the "History of the Church," which are said to have been highly appreciated.

F. O. Fannon, who had been conducting a protracted meeting at the Second Christian Church, this city, had to close his work there on account of sickness. He was not able to preach in his own pulpit last Sunday night, and is still confined to his bed. We hope to report his recovery, however, by our next issue.

The assistant editor of this paper preached to the Compton Heights Christian Church, this city, twice on last Sunday. Brother Moore, the pastor, will return this week to his work in that part of the city. He has a splendid audience of young people in that church.

On Monday night of the present week, the assistant editor of this paper united in marriage Mr. Harry N. Friday and Miss Edith M. Fefee, both of this city. The writer has known Miss Fefee from her childhood, buried her with Christ in baptism, and now enjoys the additional pleasure of having united her in marriage to a young man of much excellence and promise.

Elmer Ward Cole, of La Junta, Col., in a communication to us says: "I closed my work here yesterday. It has truly been a blessed two years. The church is in fine condition and another man is needed to take up the work. We have a Boys' Brigade of 43 members with full equipments. This is a great field, but the man who comes must be one who understands how to work with boys, one who can do pastoral work and command attention with pulpit work. Should be a young man. Salary $850 per year. Correspondents should address F. M. Carlisle, Chairman of Pulpit Committee.

IOWA PERSONALS.

L. W. Morgan, lately called to take work in England, preached for Pastor I. N. McCash on Oct. 29th.

Prof. Kirk, of Drake University, preached for Pastor H. O. Breeden during the latter's absence at the Jubilee Convention.

Walter Martin took the place of S. B. Ross at Oelwein on the Sunday of the great convention.

Brother Handsaker filled the pulpit for J. M. Lowe on the East Side in Des Moines the same Sunday.

H. Ford, of Australia, did a similar service for I. N. McCash the same Sunday.

A. M. Haggard preached at the Mt. Cabanne Church, St. Louis, for D. R. Dungan on Sunday, Oct. 22nd.

J. M. Hoffmann, of Boone, closed a meeting at Jefferson with 22 added and $1,280 pledged for the new church house in Boone.

Victor Johnson, of Blue Grove, reports the church house enlarged and remodeled. The rededication will come about the middle of November.

Prof. J. S. Estes, of Thurman, has entered upon the sixth year as principal of the city schools.

J. H. Wright preached at Sioux City on Oct. 22nd. He called on his son in Drake University.

H. U. Dale was in Des Moines last week. He came from Oakland, where he preached a few sermons.

A. E. Cory, of Oskaloosa, is in a meeting with his home congregation.

A. D. Cornell reports that the new house at Corydon will be dedicated on Nov. 5th.

J. I. Jones hopes to get the house at Grimes ready for dedication the same day.

B. S. Denny, the state secretary, is in Southwest Iowa attending county conventions.

W. J. Dodge preached at Rockwell City, Oct. 29th. He will locate there.

C. A. Lockhart, late of Waterloo, has removed to Canton, Mo. A. M. H.

"Quit You Like Men."

Uunder the above title the Wabash Daily Plaindealer has a long sketch of the lamented A. M. Atkinson, whose home was in that city. We make the following extracts from it:

He was an idealization of the phrase he so frequently employed, a "full-grown citizen," a representative of all that is best and purest in his business, church and home relations.

No one who ever lived in Wabash left a greater void in the community. A careful, shrewd business man, he had a real pleasure in the acquisition of wealth, but that end attained he obtained far more enjoyment in its dispersion among the many church societies, the church itself, and private charities.

Fifteen years ago he informed the writer of this, who shall ever be proud of the fact that Capt. Atkinson was one of his warmest personal friends, that he had no ambition whatever to build up a fortune. "I have protected my family with ample insurance," said he, "and am satisfied that so long as I live it shall be well provided for. What more could a man desire? We can't take our money with us when we go, and my doctrine is, when we have been blessed with prosperity we should do good with our means while we live. If more men who are in receipt of good incomes would follow this plan I am sure the world would be infinitely happier."

To the very last he adhered strictly to this article of faith and expired even as he was so adjuring his fellows in the business meeting at Cincinnati.

No man was ever more loyal in his personal friendships. Strong in his prejudices he scrupulously avoided controversies with individuals he did not like, but he was a thick-and-thin supporter of his friends, and even with the odds against him he generally silenced criticism by his vigorous defense of those who had won his esteem and confidence.

In these days of hypocrisy and deceit his was a refreshing candor. He spoke his mind freely on every question, public and private. There was no uncertainty as to his attitude on any issue and he was ever found battling indefatigably for what he believed to be right. There was no sophistry, no backing and filling, no trimming in his make-up, and though his impulsive frankness might at times irritate those who differed from him, all conceded that he was animated by no selfish motives in his positive declarations, and that having taken a position which his clear, quick judgment pronounced correct, only indisputable proof that he had erred would induce him to veer.

In his business affairs he was the soul of honor. Methodical in all he did he left no room for misunderstandings, the bane of commercial life. He exacted rigorous compliance with the terms of contracts from others and imposed the same upon himself. Once a verbal agreement was made with him, its observance might be counted upon with all certainty. There was no trace of the trickster in his broad nature.

He loved the church, and in his conversation rarely failed to touch upon matters affecting its policy, or refer to the men and women with whom he labored in the vineyard. It was largely through his efforts that the present Christian Church edifice was erected, and the congregation, when it was young and struggling in the early seventies, would doubtless have disintegrated but for his generous contributions. He gave liberally to the education institutions of the denomination, to mission he was a lavish contributor, and the trials an difficulties which beset the pastors, eking ou a bare subsistence and with no hopd of a livelihood in old age, appealed strongly to him an aroused his interest in the plan for the susten tation of these clergymen, which now exists a the Board of Ministerial Relief. He was th founder of this organization, endo sing it wit $5,000 and devoting many months of his tim in traveling all over the United States, urgin the communicants of the church to contribute The success of this board may be justl ascribed to Capt. Atkinson's earnest efforts and it was the pride of his life.

His home life was ideal. He adored hi wife, son and daughter, whose welfare an happiness were his constant solicitude Nothing in his power to grant was asked b them in vain, and the touching affection thu exhibited was fully reciprocated by the objects His was a household in which the perfection o felicity was approached as nearly as possible i this world. No jar nor discord was there. . .

It is estimated that all told he has practicall given away, in the course of his useful life, no less than $100,000, and the good that has ac crued from this beneficence surely constitute for him a treasure laid up in heaven which wil never fade away. . . .

The loss to Wabash as a community by hi death is irreparable. Not in generations wil his like be seen again in this community, an the afflicted family in their profound sorro have consolation in the knowledge that thei grief is shared by the people of the whole city

BIOGRAPHICAL.

Alonzo Melville Atkinson was born at Colum bus, Ind., February 8, 1833. When quit young he moved to Indianapolis with hi parents. While residing in the capital city h learned the bookbinder's trade, and worked a the business until he enlisted in the 16th regi ment Indiana volunteers, August 12, 1862 Eighteen days after his enlistment—Augus 30—his regiment participated in the battle o Richmond, Ky., and Captain Atkinson, ther a private soldier, was severely wounded. H was discharged shortly after the engagement and as soon as he recovered from the effects o his wound sufficiently to permit of his travel ing, O. P. Martin gave him a commissio with the rank of captain and put the Christia Sanitary Commission in his charge. H worked faithly in this capacity until the clos of the war. While engaged in the sanitary commission work he was connected with the Freedmen's Bureau, which was organized by the government for the purpose of looking after the thousands upon thousands of liberated slaves.

In this, as well as in all other subsequent ap pointments, he performed his work cheerfully conscientiously and to the entire satisfaction o all concerned.

Captain Atkinson was married twice. His first marriage occurred February 8, 1854, hi twenty-first birthday. Of this union one chil was born, who died in infancy. November 5, 1864, he married Mrs. Nancy E. Burns.

Three children were born to them—two o whom, Howard M. Atkinson and Mrs. Mayme Howe—together with the bereaved widow survives to mourn the loss of a kind-hearted noble Christian husband and father, to whom the entire populace of the city, who recognized in him a public benefactor and an honorable upright man, tender their sincere sympathies.

"Honor is Purchased by Deeds We Do."

Deeds, not words, count in battles of peace as well as in war. It is not what we say, but what Hood's Sarsaparilla does, that tells the story of its merit. It has won many remarkable victories over the arch enemy of mankind—impure blood. Remember

Hood's Sarsaparilla
Never Disappoints

Hood's Pills cure liver ills; the non-irritating and only cathartic to take with Hood's Sarsaparilla.

IF THE sewers of a dwelling are faulty, or get clogged, it soon becomes so foul that life is not safe in it. That is just what happens to you when the Liver or Kidneys fail in their work. The first little signs are backache, poor appetite, changes in urine and sometimes bowel troubles and dropsical swellings. Do not neglect any of these; deadly disorders may follow—*STOP* the mischief in time, use

Dr. J. H. Mc Lean's Liver & Kidney Balm

which is sure to bring speedy relief and finally a permanent cure. At druggists, $1.00 per bottle.

THE DR. J. H. McLEAN MEDICINE CO.
ST. LOUIS, MO.

Correspondence.

Jubilee City Letter.

AFTERMATH.

The thousands who came up to our spiritual feast have gone, carrying with them fragrant memories of the pilgrimage to the Queen City. Our staid old town was quite taken off its feet. But few expected it. The business element of the city smiled knowingly when the "enthusiasts" told them what was coming. But they have now just caught their breath after the surprise and are telling us many sweet things about ourselves.

THE STOKERS.

After all was over the dust-begrimed crew who "stoked" the ship Zion for that week's beautiful spiritual voyage emerged from their coal jackets. They all came forth smiling and happy in the knowledge of duty well done. The ship seemed just to sail herself, and that is a great compliment to her crew. They heard little of the programs, slept little, worked hard, ate hasty pudding, etc., ad infinitum, but are counting their privilege great. Among them all there was one man about whom little has been said and who would have even less said. That is the chairman of the entertainment committee, Bro. Justin N. Green. For months he has toiled ceaselessly to make homes ready for thousands of strangers and provide for the contingency of other thousands. This was a great task, but it was done with that quiet that marks successful industry and counts a work well done the greatest reward.

ISAAC SELBY.

The Jubilee people were permitted to hear this gifted man but once. He made a few minutes' talk at the closing consecration service. It is with deepest regrets that his host of admirers see him sail in a few days for his far-away Australian home. Few men are more gifted with logic and eloquence than Isaac Selby, and it is but just to say that his wife is a helpmeet fit for him. She lectured at the Richmond St. Church a few evenings ago to a large audience and quite captivated them. Bro. Selby gave his farewell lecture at that church last Sunday afternoon. There is room for him and need of him in this great country could he but stay until the churches learned of him. Every college in the land should hear his course of lectures on "From Atheism to Christianity." His spirit commends him to opponents and his reasoning wins them.

WM. DURBAN.

Among our distinguished brethren from afar none met a more cordial welcome than Wm. Durban. Thousands know him through his "English Topics" in the CHRISTIAN-EVANGELIST. He lectured in the Norwood Church the evening before leaving for New York City and was greeted with a full house which listened in rapt attention for nearly two hours to his unconventional telling of things seen in his travels. It was a delight to listen to a traveler who knows so much of what he observed. In it all Bro. D. has seen "the other side of things." Being a man of versatile learning there clusters around every object of his observation the glamour of time with its tradition and romance. His audience were not subjected to the narrative of the conventional globe-trotter, but to the freshness of the man of literary tastes. He has traveled much, but not professionally. He has turned vacations into studies of peoples and lands, going to them from a busy life in pulpit and editorial sanctum. So the hearer gets the freshness, the "change of air" brought to the traveler in the journey. He has looked through the chronological telescope backward to the dim land of legend, then forward to the land of dreams. Human sympathy instead of iconoclasm touches all and the natural yet justifiable pride in Anglo-Saxon superiority constantly appears.

Bro. Durban counts Englishman and American one. He compliments the American free church and prophesies that the great battle in which he is battling will be over ere long and Englishmen too will not be compelled to pay where they do not wish to pray.

ALVA W. TAYLOR.

Norwood, Cincinnati.

New York Letter.

Among the urgent appeals placed before the American Christian Missionary Society, at the Jubilee Convention, those coming from the East were not the least important. It has often been said that the Eastern section of the United States is not so promising (as a mission field) as other parts of our country. Perhaps a few facts and figures concerning New York State will not be amiss, as the situation in this state represents quite well the condition through the North Atlantic section. The population of New York State is 6,500,000, and for every two cities of 8,000 people in other parts of the country without a church of the Disciples of Christ there are three of the same size in New York destitute of the plea they make. In other words, three-fifths of all the cities of 8,000 in the United States destitute of our teaching are in the Empire State. Where should we go to evangelize the cities? Where should three fifths of city evangelization efforts be placed? But some one will arise and say, "New York is not doing anything herself." Listen: New York's 8,000 Disciples gave more than $10,000 for missions outside the state last year. Is not this comparatively liberal? If all the states had equaled this we would have offered a million and a quarter for Foreign Missions last year. New York is doing something for missions. Our state gave in 1893 $149 for American missions, and in 1899 we gave $3 016, an increase of 1,920 per cent. Is this growth excelled in any other state? Is it equaled? In the past six years the membership of our churches has more than doubled in New York State, and mostly by conversion, too, as our missionary offerings show. And more than 75 per cent. of this gain has been made in the city churches. In the year 1897, when we recorded the largest growth throughout the country—a net gain of 4 per cent.—in that same year the gain in New York was 17 per cent. Do not these figures show that the Empire State is a promising field for evangelistic efforts? What is true of New York is also true in large measure of all the North Atlatic states. A man of wide observation, familiar with the facts, a nonresident of our state, says: "One convert in New York State is worth more than fifteen in Missouri or Illinois, as a working factor in the evangelization of the world." Should we not hasten, then, to save New York in order that we may the more quickly reach and redeem others? If these statements are true it is urgent that our national mission boards should turn their attention immediately to the great and neglected East.

***

The Rev. James Chrystal is giving at the Amity Building, in New York, a course of special lectures on "Irenics and Christian Union." Among the interesting topics are these: Need of a Complete Restoration, The Decisions of the Six Great Ecumenical Councils, Their Decision an the Son's Two Natures, on the Divinity of the Holy Ghost, on Creature and Relative Worship, on The Eucharist, on the Mode or Modes of Baptism, on The Design of Baptism, on The Subjects of Baptism, and their Decision on Church Government. The object is to prepare the way more thoroughly for the reunion of Christian people. After a lecture of thirty minutes, each time, ten minutes will be allowed for the submission of written questions and twenty for the giving of answers to the same. Doubtless this method will make the lectures practically valuable to those who are interested in these topics.

Rev. Daniel C. Potter, a former pastor of the Baptist Tabernacle, of this city, has just secured a judgment for $8,000 against the New York City Baptist Missionary Society, in the Supreme Court, of Queens County. After long and bitter struggles Dr. Potter was ejected from the parsonage of the Tabernacle, about two years ago, and sued for $100,000 damages on the ground that he had a judgment against the property. The counsel for the missionary society will endeavor to have the decision set aside, so the end of this ugly trial is not yet. Christian people, especially ministers, missionary societies and churches make grave mistakes when they go to law with one an other if it can possibly be avoided

***

Cortlandt Myers, of the Baptist Temple, Brooklyn, in a recent discourse on "Christ Behind the Counter," gave utterance to these words, over which we should seriously think:

The tendency to deception is increasing in the tremendous competition of business life. Clerks are staining themselves with the blackness of falsehood, and offering the excuse of compulsion. In order to sell the goods we must do it, and in order to keep the place we must sell the goods. The most frequent word is "bargain," and every time it is uttered it carries a lie upon its back

There are no "bargain counters;" they are blood counters. You cannot sell or buy something for nothing in this world It costs somewhere. There must be fraud or loss some place. If the lie is not in the store the loss is in the sewing woman's blood in the tenement. This false method of transacting business shatters the very foundation of society, destroys hope of real prosperity and closes the doors of heaven against the guilty. The owner cannot relegate the responsibility to the superintendent, and the department cannot cast it upon the clerks, and the clerk cannot talk compulsion.

No man is forced to do wrong. He can suffer first—yes, he can die first. Truth is elemental in character. A lie strikes at the very center of a man's life. It is not a small sin. There is no trifle in sin It is great beyond all boundary lines. A clerk may damn himself or herself for a yard of calico or muslin.

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Among the impressive lessons enforced by the great Jubilee Convention the following may be mentioned as worthy of reflection:

(1) The numerical greatness of this people represented by the throngs assembled at Music Hall. It was a host, and yet, a very small fraction of the mighty army for which it stood. (2) The strong, pure character of the men assembled. A more splendid body of men would be difficult to find in all the world. (3) The unanimity of sentiment, the oneness of faith, unity of object and aim were among the impressive lessons indicated in all the deliberations. (4) The undying confidence of all in the simple gospel of Christ as the only effective remedy for all the sorrows and sufferings of the human race. (5) The inexpressible joy that characterizes the fellowship of redeemed men and women, giving themselves wholy for the redemption of the lost. (5) The perennial enthusiasm, wholesome and unselfish, that is engendered more and more by the work of Christian missions. And (6) the deep devotional life produced by the gospel, especially by the frequent observance of the Lord's Supper. This was made manifest by the very solemn and spiritually precious communion service on the Lord's day. The impressions of this convention will abide. S. T. WILLIS.

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Kansas City Letter.

Well, the convention season is over at last, and it is now in order for the peripatetics to settle down at home for a while and look after their flocks. In truth, the burden that is put upon the busy pastor, in the matter of attending conventions, is heavier than even he realizes, except when he sits down and counts the cost in time and money. Many a pastor pays out more money in this way than the average rich member of his congregation pays for missions, and then gives an equal sum outright to the various missionary boards, local and general, at the regular annual offerings. He thus duplicates the giving of those who are many times as able as he is. It may be said that he ought to stay away from the conventions if he cannot afford to go. But he cannot stay away and fulfill his duty to his congregation and to the cause of Christ in general. There are many in his flock who would complain if they knew that their pastor ignored the meetings where other ministers were wont to be. Two things ought to be done by our churches: they ought to pay the fare of their pastors to these conventions, and their rich members ought to vastly increase the size of their offerings, so that the sacrificing pastor would not feel that he is bearing a double burden without producing any appreciable effect upon the wealthy of his people. These sentiments have forced themselves upon me with unusual emphasis, quite recently, from conversations I have had with some of our self-denying preachers who have been prevented from attending our missionary meetings by sheer poverty; and some of them are preaching for churches which are able to send them te these gatherings easily, if they would.

It has been my privilege to attend two great state conventions during the last few weeks, those of Kansas and Missouri. They were notable occasions. The enthusiasm was at high tide, the Spirit of the Lord was manifestly present to unify their counsels, and the business of the Master was despatched with promptness and skill. We are learning how to do things these days in missions as well as in merchandising.

But the Jubilee Convention! Were you there? If not, the opportunity of a lifetime was lost. Read what our papers have to say about it. Get all you can out of the delegates from your church upon their return. And then the half will not have been told. The Cincinnati brethren did themselves proud by their complete preparations for the great gathering and the admirable way in which the throngs were handled. Every person on the program, so far as known to me, was present for duty, and the speakers showed, for the most part, careful preparation. The average of the addresses was very high. There was little to criticise and very much to approve and applaud. If I might be allowed to offer one slight criticism it would be upon one or two of the speeches concerning the place of our own country in the world's civilization. It was two or three times emphasized that since there were only about one-third of our population communicants in the churches, the other two-thirds numbering fifty millions, were non-Christian and hostile to religion. This was repeated over and over by one good and intelligent brother who forgot for the moment, no doubt, that a very large proportion of these fifty millions of nonchurch members are little children, too young to assume church membership, but most of whom will do so at the proper age. Our problem is difficult enough, without magnifying it by thoughtless statements like this. But there was very little with which to find fault throughout the whole convention. Never has the tide of Christian patriotism risen so high as at Cincinnati. Such addresses as those of Brethren Cowden, Darst, Philputt and Wilson could not fail to inspire us with a stronger passion for the evangelization of the world. The addresses of Bros. Lord and Garrison on Jubilee day proved complementary each to the other, the former testing again the foundations on which our fathers and we have built, and the latter pleading for the largest Christian liberty in thought and speech, not inconsistent with the authority and teaching of Him who is both the chief corner stone of the foundation and the headstone of the completed temple. They were two splendid addresses and enthusiastically received by the vast audience. Bro. E. L. Powell's masterly address on "Missions the Crowning Glory of the Country" will be long remembered by those who heard it. It was a classic.

Not least among the enjoyable features of the convention was the music led by the splendid choir under the direction of Bro. A L. Fillmore, of Allegheny, Pa. We were often lifted near the throne of our Heavenly Father upon the tide of sacred song. And the solos of Mrs Princess Long, of California—what heart does not thrill at the memory? Such a voice consecrated to the worship of God has in it infinite possibilities of good.

Despite the rule of the convention, that delegates should bear their own expenses, many of the hospitable homes of Cincinnati and vicinity were filled with guests. It was the good fortune of the writer and his wife to enjoy the Christian hospitality of Dr. J. D. Collins and family, of Covington. We had formed their acquaintance at Macatawa Park, where the Doctor and his good wife have been spending their summers for several years. Their exceeding thoughtfulness for our comfort gave us a nobler conception of Christian hospitality.

These notes would be incomplete without mention of the special CHRISTIAN-EVANGELIST train on whice we journeyed to the convention. The "Big Four" railway did everything possible for the comfort and pleasure of their passengers, and the trip was delightful. Good cars, smooth roadbeds, fast time, toothsome lunch and accommodating employees combined to make our day's trip one long to be remembered.

Good-bye Cincinnati and the great Jubilee Convention! All aboard for the convention of 1900 in Kansas City! W. F. RICHARDSON.

Kansas City, Mo., Oct. 25, 1899.

A Long Acquaintance.

DEAR CHRISTIAN EVANGELIST:—Now that ye editor is home from the Jubilee Convention with his mind full of good things, with his heart full of compassion for all contributors, I feel that I may have a chance to tell the CHRISTIAN EVANGELIST how much we think of it here in Carthage. First, in my own home it has been a constant visitor. When but a little girl I remember of my father, Isaac Bellew, taking The Echo. I would watch for the paper too, and as soon as father would lay it down, would pick it up. I remember those pages well to-day, and from that time until to-day I have been a reader of the CHRISTIAN EVANGELIST; very few numbers have I missed. And once I remember ye editor holding a meeting at Burnside, some five miles from our place, and father promised to take us to the meeting Saturday night. With what childish interest I watched for Bro. Garrison to come in at the the door.

I got acquainted with a great many brethren by reading their letters in the paper, and a delightful acquaintance it has proved to me. I have since met some of these brethren face to face, but I knew them first by their letters. About four years ago I was at church in a strange city and I noticed a lady shaking hands with a number of people, myself among the number. Taking my hand she said: "Younkin is my name." "Not Sister Younkin of the Orphans' Home!" I exclaimed. "Yes," she told me. She was a stranger in the house, too, not knowing any one in the house; but I had found a friend and I shall never forget the evening spent with Sister Younkin. Let me place one flower on Sister Younkin's grave.

But our home is changed now. Mother has passed over the river and our brother, too, leaving us lonely sometimes, but not discouraged. Father still takes the CHRISTIAN-EVANGELIST and peruses every number with interest. We shall expect a treat in the next number. We that did not go to Cincinnati will be anxious to hear the reports of those that did go.

Our work here in Carthage moves right along. Our pastor, Bro. Scofield, is too well known for his good work to need any mention here. We have a fine Sunday-school and good attendance at prayer-meetings.

MRS. OTHA MCMINIMY.

Carthage, Ill., October 25, 1899.

Pretty Hands,

Hands delicately moulded and daintily white are among the chief of woman's charms. When such hands are marred by eruptions, their very beauty draws attention to the repulsive disease. Humors which break out on the body begin in the blood. Soaps and salves may cover up a humor but they can't cure it. There *is* a cure for salt-rheum and other eruptive diseases, caused by a corrupt condition of the blood. Dr. Pierce's Golden Medical Discovery cures these diseases perfectly and permanently It carries off the poisons which cause disease. It makes the blood pure and rich. It increases the quantity of the blood supply by increasing the action of the blood making glands. It makes the skin white and clear by making the blood pure.



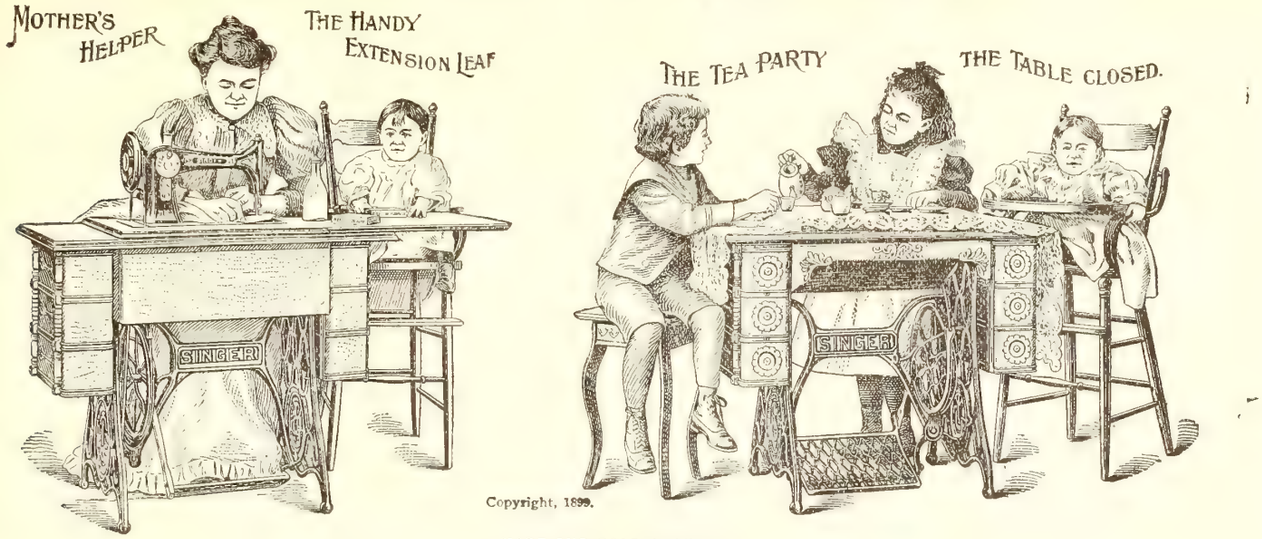
"Golden Medical Discovery" contains no alcohol, whisky or other intoxicant.

"I write to tell you the benefit I have received from your 'Golden Medical Discovery,' after having suffered for three years with salt-rheum," writes Miss Bertha Peters, of Lulu, Monroe Co., Mich. "The humor was on my hands, and I had been treated by our home physician who did not help me. After I began the use of Dr. Pierce's Golden Medical Discovery I took seven bottles, and can now say with pleasure that I am cured. Nobody knows the intense pain I have suffered. I could not sleep at night, the stinging, burning, and itching sensation would be so bad, sometimes I could hardly bear it. I thank you for your kind advice."

Dr. Pierce's Pleasant Pellets assist the action of the "Discovery" when there is constipation.

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Leaves From Mission Fields.

MISS HATTIE L. JUDSON—NO. 2.

"Turn, then, my heart—thy home is here,
No other now remains for thee;
The smile of love and friendship's tear,
The tones that melted in thine ear,
The mutual thrill of sympathy,
The welcome of the household band,
Thou mayst not hear, nor feel, nor see."

Once settled in her Indian home Miss Judson entered on the life and the experiences of a missionary with ever-increasing devotion. She had no regrets over the sacrifice she had made in going to live in the shadows and the sorrows of a heathen land. She cast no wistful, melancholy look back to the home she had left behind. Since the hour of her conversion she had grown in favor with God and man. Like the beloved John, who leaned his head on the bosom of his Lord, she had passed into the inner circle of believers and her heart was full of peace. She had a closer walk with God and a sweeter fellowship with our Lord than do those who follow afar off, as did Peter on the sorrowful way to Golgotha. The many are called, but the few are chosen. Life on the mission field had for Miss Judson high aims and high issues. These she sought to impress on the hearts of others. Herein was the secret of her consecration. She had experienced in her own heart and life the joys and the elevating influences of our holy religion. She knew whom she believed. She also believed the gospel the best hope of the world. A woman who had gone to India as a missionary was asked why she had not gone before. "Because till now I had not experienced a religion that was worth passing on to others," was the reply. What the poets teach in song they first learned in pain.

Mr. G. L. Wharton says of Miss Judson as she appeared on her arrival in Hurda: "She was a happy, healthy, strong young lady. She applied herself diligently to the acquiring of the language, which she learned thoroughly. From the time of her arrival her good, congenial spirit and good sense, along with her happy, hopeful and cheerful disposition, made her presence helpful in all our work. She seemed good for many years' service in India." Mr. A. McLean says: "She was one of the most devoted and consecrated workers we have ever sent out. She did a fine work in India. She had good health, a cultivated mind and a cheerful spirit. She had tact, and got along smoothly with all her associates and with the natives. She worked in the schools and in the homes of the people. The girls and the women came to her frequently for medical treatment as well as for instruction. She took some lessons from Dr. Durand and was able to treat simple diseases effectively." Hurda, the city in which Miss Judson began her missionary career, is a place of sixteen thousand people. There was only one European family there, excepting those employed about the railways. She took the place in the school room made vacant by the death of Miss Sue Robinson, who went out to India from St. Louis. Miss Judson says of her work in this new field: "My school is increasing slowly. I have twenty-four scholars. They are rather wild and do not understand what they must and must not do in school hours. The Lord has graciously spared the lives of the four girls who have had to undergo the pain of smallpox. I have been especially kept while going among the children who came from disease-infected homes, and when visiting the girls, trying to alleviate their sufferings as much as possible. This afternoon two of our girls were baptized. Janki has been ready two months to confess her faith, but I thought she would better wait in order to be better informed. The girls are young in the faith, and will need a good deal of teaching and training. The inspector of police brought a girl of twelve or thirteen years to me. Her husband had turned her out of his house. She told me that he and his mother tied her hands together and hung her to the ceiling; then they beat her with a stick. The child is a Brahman of the third caste. When she first came she would not eat any food of ours, nor would she use the water we brought for our use. She has, however, overcome all her scruples, and took her food with my little Christian girls. She has begun to read and to sew. I am teaching her about Jesus her Savior. I am sure, if she stays with us, she will give herself to Christ. I am praying for leading into some plan by which I can be able to tell the poor, ignorant mothers about the love of Jesus. I also pray for the light to enter the darkened homes through the Bible verses and hymns which the children learn in school." This gifted young woman made her school both a means of teaching the children and reaching the parents. In this she fulfilled the beautiful promise in the Evangel of Isaiah, "A little child shall lead them. The wilderness and the solitary place shall be glad for them; and the desert shall rejoice and blossom as the rose. The eyes of the blind shall be opened. The ears of the deaf shall be unstopped. The lame man shall leap as an hart, and the tongue of the dumb shall sing. In the wilderness shall water break out and streams in the desert." The children have a special invitation to come to Christ, for they are made the standard of entrance into his kingdom. The promise is only to those who are converted and become as little children. To receive one such little child in Christ's name is to receive him. The children are the hope of the gospel in every land. This is especially true in India, the Gibraltar of missions. The schools and the orphanages in pagan lands are doing more for the final triumph of the gospel than any other agency. A Hindu said to a missionary: "I expect to live and die in the faith of Hindooism, but I also expect my grandchildren to become Christians. For this reason I wish you to send out more missionaries to tell us all about this religion." The good seed of the kingdom sown in the hearts of children by Miss Hattie L. Judson will continue to bear fruit long after the heathan temples of Hurda shall have fallen into ruins.

"Let us watch awhile the sowers,
Let us mark their tiny grain,
Scattered oft in doubt and trembling,
Sown in weakness and in pain.
Then let faith with radiant finger
Lift the veil from unseen things,
When the golden sheaves are binding,
And the harvest anthem rings."

N. M. RAGLAND.

Fayetteville, Ark.

Good Health vs. Bad Roads.

The new food law, which prohibits the sale of alum baking powders, bestows a double advantage upon the public. First, in protecting the people from a food which is dangerous to health; second, in aiding to build and pay for good roads throughout the country. The penalty provided by the law for selling an article of food containing alum is $100, each offence, which goes toward the making and maintenance of good roads in the country where the fine is collected.

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Doctrines and Dogmas of Mormonism.

D. H. Bays, 205, Champion St., Battle Creek, Mich :

Dear Sir:—Yours of August 9th has been duly received My statement, that you did not know what the Spaulding theory invoved, was made because your book indicates nothing to show that you ever heard of Spaulding having written three manuscripts; the first of which simply outlined the story and is the one now in Oberlin The second was prepared for the printer; the plot of the story changed as to place from which Indians came here, and the names changed to suit the change in the plot. This is the one which furnishes the basis for the Book of Mormon.

The statement that you had made no investigation worth mentioning was based upon your suggestion that the total want of similarity in names between Spaulding's Manuscript and the Book of Mormon was evidence that they had no connection. If you had made any investigation worth mentioning you would have found the absolute identity of the very unusual names in the Book of Mormon with the second Spaulding Manuscript was originally one of the principal evidences of the connection between the two. If you had known these facts, and those which necessarily go with them in the study of the question, the Oberlin Manuscript, instead of convincing you that there was no connection betwen the two, would have furnished many confirmations of the theory that the Spaulding Manuscript was the basis of the Book of Mormon.

Mrs. McKinstry made no investigation worthy of mention, not even as much original work as you did. If any evidence was needed as to Mr. Davidson's superficiality it would be shown by the fact that she knew of the existence of the Oberlin Manuscript, even at the time she wrote, and she was not sufficiently earnest in her search for truth to secure its possession as she probably might have done. If you had made very much original investigation in the matter you might, in the publications of the Utah Church, have discovered some few circumstances which would have supplied the only missing links in the evidence of the connection between the Spaulding Manuscript and the Book of Mormon.

I cannot establish these facts except by hearsay evidence, which Greenleaf would bar, and yet I do not know of any historical fact not now within the knowledge of living witnesses that can be established by any but hearsay evidence. Barring the question of the hearsay character of the evidence, I believe that a case can be made out much stronger than the circumstantial evidence upon which many a man has been hung.

Permit me also to add that your little sarcasms about my "rich store of information" are wasted on me I happen to possess a library covering considerably over one thousand books and pamphlets on the subject of Mormonism, and I chance to know something of the contents of those books. Similar statements to the one which you make concerning the Spaulding Manuscript have been quite often repeated, and are usually made by persons who have not even read Mrs. Davidson's and Mrs McKinstry's evidence.

If I have leisure I may in the near future write a short essay on the origin of the Book of Mormon, and if I do I shall take pleasure in sending you a copy. Of course, it would be hard in a letter of ordinary length to cite the evidence from which my impressions are made, and would involve the spending of more time than it is possible for me now to do.

I have before now known men to preach for a lifetime without having the least bit of *critical* knowledge of their religion, and while I am satisfied from your book that you are better informed than many who attempt to write on the subject of Mormonism, I still believe that there is evidence upon several questions which you have overlooked and which has made you reach wrong conclusions. While on the whole I think your book will do good, I do believe it might have been more free from error.

Yours very truly,

A. T. Schroeder.

August 14, 1899.

REPLY.

A. T. Schrodder, Esq , Salt lake City, Utah:

Dear Sir:—Replying to your favor of the 14th ult., permit me to say that while I thank you for your promise of future aid and suggestion, yet candor compells me to say that I not in the least disappointed—in fact, your letter contains only about what I had reason to expect. I very much regret that, from "a library covering considerably over one thousand books and pamphlets on the subject of Mormonism," you are unable to furnish me with a single *fact* in support of the old, exploded "Spaulding Manuscript theory" of the orgin of the Book of Mormon.

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In justification of your statement, that the writer of "Doctrines and Dogmas of Mormonism" "*did not know what the Spaulding theory involved*," you remark that the statement "was made because your book indicates nothing to show that you ever heard of Spaulding having written three manuscripts." That there is nothing in my book to indicate that I had ever *heard* that Spaulding had "written *three* manuscripts" is certainly true, and for the obvious reason that in that work I deal with *facts* rather than fancies and unsupported assertion

I was, at the time my book was written, fully aware that such assertions had repeatedly been made, but as I have never been able to obtain the testimony of a single witness in support of the claim, I have unhesitatingly dismissed it as an idle speculation.

You assure me that the first of these manuscripts "simply outlined the story and is the one now in Oberlin." The second, you assert with equal gravity, "was prepared for the printer," while in the third "the plot of the story changed as to place from which Indians came here and the names changed to suit the change in the plot;" and this, you assure me, "is the one which furnishes the basis for the Book of Mormon."

This is a very pretty "theory," and somewhat ingenious, but where is the evidence to support it? *When* and *where* were these "three manuscripts" written? By whom were they preserved after Mr. Spaulding's death? And how did they all so mysteriously disappear from view? Indeed, it is but legitimate and fair to all parties concerned to ask why at least one of these alleged manuscripts was not *produced* long ago, and thus forever silence the defiant voice of the Mormon Church which, for the last fifty years, has been clamorous in its demand for proof upon this point.

I confess myself not a little surprised that an attorney, trained in a school of justice to weigh and determine the value and admissibility of evidence, should ask a candid public to decide so grave a matter upon the bare *assertion* of an interested party, without the shadow of evidence to support it.

If "three manuscripts" ever existed, why not produce the evidence to prove it? Why not induce that library of "over one thousand books and pamphlets" to yield up some of its hidden treasures of knowledge upon this point, and settle this mooted question once for all? Mormonism for more than half a century has been demanding the production of the "Manuscript Found" that it might be compared with the Book of Mormon. Since the discovery of that now historic document, and the further unquestionable fact that it bears not the slightest resemblance to the Book of Mormon, the wonderful discovery has been made that Solomon Spaulding wrote "*three* manuscripts!" While you affirm very dogmatically, as others have done before you, that Spaulding wrote three manuscripts, yet, like your predecessors, you offer not a single fact in support of this claim. In the face of these significant facts, you with characteristic pertinacity assert:

"If you had made any investigation worth mentioning, you would have found that the absolute identity of the very unusual names in the Book of Mormon with the *second* Spaulding Manuscript was originally one of the principal evidences of the connection between the two."

Here we have the *assumption* that a "second Spaulding Manuscript" actually existed, and from this assumed premise you jump to the conclusion that the names were "*absolutely identical*" with those in the Book of Mormon. My objections to this statement are—

1. The existence of a *second manuscript* is asssumed, not proved

2. If such manuscript really existed, no proof is offered to show the "absolute identity" of the names with those in the Book of Mormon.

Hence, until you establish the alleged fact that such "*second* Spaulding Manuscript" had a bona fide existence, and that the "very unusual names" found in the Book of Mormon are "absolutely identical" with those found in the so-called "second Spaulding Manuscript," a fair-minded, just public will reject this new-fangled "Spaulding Manuscript theory" as the merest vagary of a prejudiced mind, and wholly without the slightest foundation in fact. I do not say that the "three manuscripts" had no actual existence; but I do say that if such manuscripts ever had anything more than an imaginary existence somebody knows it; and if somebody *knows* it, why not have that somebody step upon the witness stand and boldly testy to the fact? But why pursue this question further, since you admit that it is only a "theory"—a theory,

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too, supported by such a class of evidence which, as a lawyer, you well know would be rejected by any court in this broad land of ours. Acknowledging the fact you say:

"I cannot establish these facts except by *hearsay evidence, which Greenleaf would bar.*"

In concluding this paragraph you remark that—

"Barring the question of the hearsay character of the evidence, I believe a case can be made out much stronger that the *circumstantial evidence* upon which many a man has been hung." (Italics mine.)

This may be true, but it must be borne in mind that many an innocent man has been hung upon purely "circumstantial evidence," and it is a principle of law from which there is no deviation that a guilty man may better escape the punishment due to his crimes than that an innocent man should suffer the extreme penalty of the law. Hence, juries are always instructed to give the prisoner the benefit of a doubt. But, of course, I need not remind an experienced attorney that there is a vast difference between "hearsay evidence" and "circumstantial evidence." The former Greenleaf peremptorily *excludes*, while the latter is declared to be the "best evidence" of which any case is susceptible, for the assigned reason that circumstances cannot lie, provided that *all* the circumstances are considered.

Concluding your letter you remark:

"I have before now known men to preach for a lifetime without having the least bit of *critical* knowledge of their religion, and while I am satisfied from your book that you are better informed than many who write upon Mormonism, I still believe that there is evidence upon several questions which you have overlooked and which has made you reach wrong conclusions."

If, as you seem to think, I have, through lack of information, "reached wrong conclusions," permit me to say that I am always open to conviction and stand ready to correct any and all errors of the past. And if, as you assert, "there is evidence upon several questions which I have overlooked, and which has made me reach "wrong conclusions," I shall esteem it a favor alike to myself and the public if you will furnish me the evidence which has led you to this conclusion, and I shall take great pleasure, I assure you, in making such corrections and emendations as shall be justified by the facts.

As a lover of truth, purity, good government, liberty and law, I have the right to expect your co-operation in a matter frought with so much importance to all concerned. It becomes a duty alike to yourself, to posterity, and to society that you speak out and give us such facts as may be in your possession relative to the question now under consideration.

That I stand with the class of preachers you name, who have "preached for a lifetime" without a "*critical* knowledge" of what they preach, may, I confess, be true; but of this others must judge. However this may be, I feel quite sure, if I know myself, that I desire all the light possible upon any question that pertains to Mormonism, and shall only be too glad to avail myself of any facts and figures which you may be pleased to offer.

"While on the whole I think your book will do good, I do believe it might have been more free from error."

In this statement I fully concur. Thanking you for the modest compliment you pay me, permit me to say, in conclusion, that I shall hail with joy any additional light my friends may afford me—yourself with others—and shall studiously endeavor to make the second edition of my book all its friends could wish.

A copy of your proposed "Essay on the Origin of the Book of Mormon" will be very thankfully received.

Very truly yours, D. H. BAYS.

205 *Champion St., Battle Creek, Mich., Sept.* 7, 1899.

Up-to-Date Religion in an Up-to-Date Town.

I do wonder if there will be any daily papers in heaven to read when we get there! If there are not I fancy it will be a dull place for many of our church members, especially on Sunday. Shut up all day to religious reading, and especially to reading the Bible, I imagine will be pretty dry business for some of us.

I do not know that I want to go to heaven unless I can have a good large supply of daily papers to draw nourishment from and while away the time on Sunday. About all the religion I can stand is one sermon per week, and that must not be more than thirty minutes long at the outside. Life is too short to allow one who wants to make the most possible out of it to devote any more precious time to religion than that in this day and age, when daily papers are so numerous.

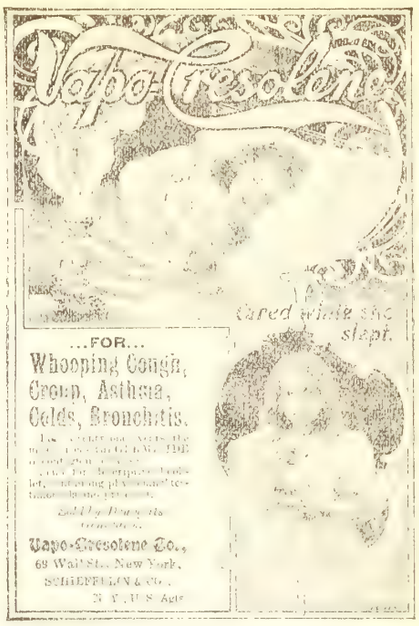
I like short sermons so that I can get out early and have plenty of time to read the Sunday Times. And I very well know that this is the feeling of many of the members of our church. They are so constructed that they cannot stand too much religion. And any way they want to keep up with the times. That is me exactly, you know that religion in this age of progress, to many of us, is a very dry affair, and we want to get along with just as little of it as will possibly do. In this busy age of daily papers, if we keep up with the times we cannot afford to waste too much precious time on religion. That is the reason why I have quit taking our own church papers. I could neither afford the time to read it nor the money to buy it. I am taking six daily papers and cannot afford to spend money for any more reading-matter. When I attend one meeting on Sunday and then read a half dozen daily papers, I have little or no time left to read the Bible or any other religious literature, and to tell the truth, very little inclination, even if I had the time.

Last Sunday morning when I was on my way to church I saw one of our deacons making for home as fast as he could. He had been to the news stand and had procured a fine, large, fat edition of the Sunday Times and was going home to feed his famishing soul. The deacon is one of our wide-awake business men, who believes in keeping up with the times. He is a devoted husband and father and staid at home all that day in the bosom of his family, feasting on the rich bill of fare served up for all such spiritually minded Christians in the Sunday Times. One of the elders took the deacon's place at the Lord's Supper, and after some search a teacher was found for his class in the Sunday-school, and in this way we managed to pull through and thus give the deacon a chance to cultivate his mind and post himself in what pertaineth unto this world.

A great many more of the members of our church had to stay at home that day. Out of a membership of two hundred we had an audience of forty-nine, counting two baby's and six little girls. Many of the members had got behind with their reading, owing to the fact that it had been fair week, and they had to attend the horse races and to stay at home and make an effort to catch up with their reading. The people of our church are an intellectual people, peculiarly so, and cannot stand to have anything come between them and the reading of the daily papers—not even their religion. They will keep themselves posted in what is going on in this progressive age, even if they have to stay at home on Sunday to do it. And this propensity to read is not confined to the members of our church. It is a peculiarity of the people of our town, and affects the members of all the other churches as well as ours. Hence, we have one of the most up-to-date towns in the whole Northwest. Strangers who come to our town notice this peculiarity right away. Especially is this true of strange preachers, who chance to fill our pulpits. They see at a glance by the smallness of the audiences that greet them on Sunday that our people must be great readers, and on this account abreast of the times.

One evidence of the up-to-dateness of our town is the fact that we have no less than twenty-three lodges in it and all well patronized. Nearly all church members belong to some lodge, and many of them to five or six, and are scarcely ever absent from a lodge meeting. I know some church members who attend as high as three lodge meetings in one night. Our people are very liberal too in the support of their lodges. This up-to-dateness of our town all comes from the fact that the people read (and especially on Sunday), and in this way keep themselves posted in what is going on in this progressive age.

R. U. UPTODATE.



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DORCHESTER, MASS.

Reflections on the Treasurer's Report of the A. C. M. S.

A striking feature of the Jubilee National Convention was the continuous enthusiasm of a great success. The effect of the collections made by the American Christian Missionary Society was tremendous, and before the convention closed pretty much everything was judged in the light of collections. Perhaps because a year previous it had seemed so improbable, the $100,000 was declared a praiseworthy success. The tendency seemed to those interested more in the other side of the service which a National Convention may furnish to its people to be to smother the attempt to deal with unsettled questions in the enthusiasm of self-satisfaction with present attainments. In fact, not much that didn't lead sooner or later to large collections was worth while to be said. So far as this enthusiasm furnished courage to go on and was based on a clear conception of the real ground for enthusiasm it was wholesome, but so far as it was an uncritical flag-waving demonstration it was not. To prove that large receipts taken by themselves may be misrepresenting, it is interesting, by way of example, to analyze the report of the treasurer of the A. C M. S.

In the first place, the report is too abstract and general to give all the information looked for. The report ought to be more detailed. The Church Extension report covers nearly three times as much space and is complete enough to be intelligible to the uninitiated. But as the report stands, the salaries to missionaries, which may be taken as representing the real missionary work of the board, together with the B. N. E. E. work and the German mission work, amounts to $38,125.75. The special funds cannot be used here because it is impossible from the report to find how much may really be considered as belonging to the board's receipts, since the funds sent from these districts are partially returned to them. For instance, the Tonawanda Church sent $1,000 to the board, and $900 was returned at once to it. But, liberally allowing for this, the working capital of the board for this year is not over $40,000. The expenses, including secretaries' salaries and administrative expenses, are $16,017.56. Some of the missionaries spent part of their time, however, in the field in behalf of the board, so that part of their salaries should appear in the last sum rather than the first, making the real amount available for general missionary purposes even less than $40,000. In other words, $40,000 is practically all the money the A. C. M. S. and B. N. E. E. had to use during the current year. Only a few of the persons at the National Convention *felt* $40,000 as available when $100,000 was being read. Of course, more than $40,000 will sometime be available, but most persons, whether they ought to or not, got the impression that in some way $100,000 was now in available form, and therefore that the society was in a position to do more than twice as much work as in the previovs year. Further, the amount of the special funds was all credited to the general receipts, while really, when funds are at once returned, it meant nothing at all for the general missionary work. It doesn't detract from the great value of the annuity plan that it can't furnish receipts now, or that it means less money to the treasury because of the interest which has to be paid during the lifetime of the donor. In the same way it may easily be wise to expend money somewhat out of proportion to the receipts because of the education of the people gained thereby, which in the future will mean larger collections, provided this expense is incurred in creating the real, fundamental interest and intelligence desired, and not an inflated enthusiasm which will react in the future to the injury of the cause. It is not a bad thing within certain limits to arouse interest in a certain locality by refunding part or all of the collections taken there to the local work, but it hardly ought to reach the point where the National Society goes to the trouble of receiving and sending back practically the identical sum of money, since we have local boards which can dispense such funds. At least it ought to count for little in a statement of the money coming into a national society for national work.

Nothing is to be said against these facts provided they are given as wide a circulation as the announcement of the large receipts. In other words, it ought in the National Convention to have been made as clear to the people that the real working capital of the A. C. M. S. was about $40,000 as that the collection transcended the $100,000 mark set at the previous convention. The treasurer's report should have been found in every seat where the report of the secretaries was found. And this not to detract from tho real glory of the report, but to have the situation thoroughly understood. And this in the long run will place the board and the secretaries in the best light. Because of the large receipts the outlying districts in need of funds came jubilantly to the secretary for more help. When refused for lack of funds it was naturally disappointing to the good effect of the announcement before the convention. And if the work which can be done this year doesn't increase in proportion to the increase in the announced receipts there will be another disappointment, and all will have to be explained to the next convention. So that really, even to those who are most anxious for success in numbers and money alone, the effect produced by the announcement of the large receipts may not be lasting. But the particularly bad effect was the prestige it was used give to the board as a thing by itself apart from and in a sense above the people which really constitute it. This was noticeable in the business session, when the measure for unification of missionary forces, a measure which a representative Disciple says is sympathized with by all pastors of anything like large churches, was effectively argued against because it seemed to reflect on secretaries and societies which had succeeded in raising so much money. It was thought by many under the circumstances to be discourteous to even discuss an important question from any but the secretaries' and society's point of view. Other measures which many Disciples at least think very important were much more easily laid on the table, so far as they did not conform to the wish of the present administration, because that administration could show large receipts. Whenever a delegate argued against a measure, not on the merits of the question, but on these personal grounds, it showed the bad effect of creating the impression of the $100,000 collection. In the midst of our flag-waving and cheers and general patting on the back it ought to be remembered that our most serious problems are now upon us. These issues ought to have received serious and definite attention at this past convention. But instead one whole business session and half of another was devoted to the question of credentials and national political policies, and the rest of the second session to disposing of some of the most important issues without anything like sufficient discussion. There seemed to be no expression of a general desire to deal with our difficulties oursolves or even to think we had any. It was sufficient to determine these by the desire of our administration, which had succeeded in raising so much money, while because of the very nature of human limitation it is not going to think of all the advances which are necessary for our best growth. The work of education could have been made more popular under other circumstances. The unification movement would have been an important issue otherwise. These issues, which are regarded as highly important for and germane to our national gatherings by many of our most prominent men are constantly shoved aside by the machinery of the conventions and their place taken by expressions of enthusiasm over more or less inflated reports of our successes. Because of personal prestige secured by the great financial successes, this was more easily done than otherwise would have been likely. This is due to the ease with which people are lost in any kind of success. In the midst of our successes—and a great deal of credit belongs to the society and secretaries—we should have been in a position to count the costs and survey new fields of usefulness. It ought not make a particle of difference with the free discussion of disputed questions. There was certainly no success which warranted the attitude of the last convention toward these other interests, nor to warrant our conventions in the future in wholly following the paths already laid out.

A. A. FORREST.

Indianapolis.

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Some Things.

About the Jubilee. What will we be at the Centennial?

Not a legislative act passed. Did not meet for that purpose. Had no right to. Did not need any new law. The law of the Lord is perfect.

How many sermons did our people preach in and near Cincinnati on that Lord's day? It should be made a matter of record and history.

President Loos don't know any reverends among us. May his tribe increase.

It was a very clean convention. I saw only two men smoking, and one of them was a very old man, a kind of a back number, and the other had no badge on. I think he was not of us. It must be confessed, though, that now and then there was a breath worse than—well, I have no comparison.

What a host of mighty men we have!

The addresses were of a very high order. So were the ladies' hats, but almost all of the *ladies* took off their hats.

Cincinnati did herself proud in entertaining.

The committee on resolutions gave us a very good one on the drink evil and army canteen. A few years from now we will have a better. Large bodies move slowly.

How the heart leaped for joy when we heard the reports! What wonderful achievements! Forward is the word. There must be no backward steps.

E. L. FRAZIER.

MEN or WOMEN debilitated or exhausted from any cause cured by Dr. Kline's Invigorating Tonic. Free, $1.00 Trial Bottle. DR. KLINE INST., 931 Arch St., Philadelphia. Founded 1871.

Notes and News.

Carlinville Convenion.

The churches of Macoupin and Montgomery Counties, Illinois, will meet in convention in Carlinville, November 8, 9. A good program has been prepared for this convention, but a large attendance from the churches is essential to its success. We are informed of this convention by Paul H. Castle, and shall hope to hear of good results.

Deserted His Family.

DEAR BRETHREN:—It has become our painful duty to inform the brotherhood of the Church of Christ that our former pastor, J. H. Moore, has deserted his family without cause, leaving his wife and four little children in destitute circumstances, that his conduct previous to leaving was unbecoming a Christian and a reproach upon the church. Therefore we warn any church from employing him until he changes his life and rights the wrongs he has done his family and the church. Any information as to his wereabouts will be gladly received by the undersigned. By order of the official board of the Church of Christ.

G. A. SHADLE.

Odell, Neb

State Mission Notes.

Word comes from F. M. Hooten that they are at work on their state mission collection, have a goodly sum in hand and will raise more than Bolivar ever did before for this great work. This is the thing of which Bro. Hooten is guilty wherever he goes.

So, also, the message comes from J. B. Marley, who has just taken charge of the work at Poplar Bluffs, that they will send in their full apportionment next month; this, too, in spite of the fact that they are spending a great sum of money in repairing and renovating their house. But, you see, Bro. Marley has been at work in the destitute fields, and he knows the need of prompt action in the premises.

Then L. J. Marshall, of Palmyra, says: "You may look for a big collection for state missions from Palmyra next month." You can just set it down that when he says anything he means every word of it.

But these are not alone. W. F. Turner, of Joplin, says: "We will be in line for this next year for state missions." C. C. Hill, of California, says we can depend on him and his church, and Bro. Melvin Putnam, of Sedalia, sends word that they will be in line. These are a few that we have heard from, but they indicate the trend.

Immediate help, however, is needed, that the work may not lag at all. Next month is STATE MISSION MONTH, and we are looking forward to its collection with a great deal of expectancy. Why not lift the state mission collection then and get it out of the way for the rest of the year? This will place the money in the hands of the board and they can plan accordingly. This will be far better than to have us "guessing" how much you will send. A *personal* letter has been sent to every church in the state, telling the amount apportioned to them for the coming year's work, and asking for immediate action on the same. It was resolved at the state convention to raise $10,000 for this work this year. This apportionment has been made on that basis. If it is not as much as you can pay, will you not tell us? If it is more than you ought to pay, won't you please write and tell us how much you *can* pay? We must persuade each church to contribute something for this work this year.

Our Baptist brethren persuaded 300 more churches to contribute to state missions this year than last. Will we admit that they love Missouri or the dear Lord better than we do? Will we allow them to do more to bring Missouri to Christ than we will? Will we allow them to so work in this state that they will again the position of leadership which they lost to us? What does the brotherhood of Missouri say? Let your answer come in shape of acceptances of the churches' apportionment for the year. Give us the means, and the work shall be done in a glorious way.

Yours in His name, T. A. ABBOTT.
1123 *Oak Street, Kansas City.*

Illinois News.

FIFTH DISTRICT NOTES.

The time is at hand for the collection for state and district work. The time is at hand to exemplify the teaching of the Master, "Bear ye one another's burdens." Many weak churches in this district are in great need of help. Many all over the state are in a perishing condition. Brethren, are we willing to sacrifice just a little now in order to answer these calls of God's children?

The success of our collection for state work will depend mostly upon the character of the leadership of our preachers. The brethren can be depended upon to give something if the preachers will present the facts and ask for a response.

The district board has its hands tied for the present. We cannot move out and plan for greater things until we know how much the brethren want this done. We shall judge by their collections how solicitous they are in the matter and will act accordingly.

We want to put an evangelist in the field, assist in locating preachers with needy churches and assist a few churches to hire evangelists for special evangelistic efforts.

Brethren, tell us during November that we can go ahead and plan for a great work during the coming year.

We feel by putting special emphasis on county co-operation that we can use the district money to great advantage.

Do not call upon the state or district for aid until your county co-operation has expended every means to reach the needy places within its jurisdiction.

If possible, take up your collection Nov. 5, and if it is not possible then, do it just as soon as possible thereafter. The district board is anxious to know at once what it can do.

PAUL H. CASTLE, Dist. Sec.
Virden, Ill.

Big Bills—But No Benefit. Mrs. Annie Sukovale, of Sidney, Neb., writes an interesting letter in regard to her mother. She says: "Mother had been sick for two years with a serious stomach trouble. She was unable to eat hardly anything, she had a pain in her left side and in her breast. Two doctors treated her without result. One of them called the sickness neuralgia of the heart. They were unable to do anything for her, but they did not forget to leave behind big bills for the services. About that time we heard about Dr. Peter's Blood Vitalizer and decided to use it. When she had taken the first dose, she said, 'I can feel that medicine through my whole body.' The Blood Vitalizer cured her completely. We leave the doctors alone and use the Blood Vitalizer." For further particulars, write to the sole proprietor, Dr. Peter Fahrney, 112-114 South Hoyne Ave., Chicago, Ill.

Six Colleges.

Prof. J. F. Draughon has recently established a business college in St. Louis, and purchased the Southern Business College, Ft. Worth, Tex. He already had flourishing business colleges located at Nashville, Tenn.; Savannah, Ga.; Galveston and Texarkana, Tex. His course of instructions and facilities for securing positions are strongly indorsed by bankers, merchants and practical bookkeepers. See his Ad. elsewhere in this issue and write him, at either place, for his catalogue.

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Evangelistic.

SOUTH DAKOTA.

Castalia, Oct. 25.—Have been here in a meeting three weeks. Plea is new and strange. Only eight decent nights. Three confessions. Good interest. Expect to stay another week. We don't predict, we only work, hope and trust.—R. D. McCance.

CALIFORIA.

Riverside, Oct 23.—We began work with this congregation June 12th. Eleven have been added by letter and statement to date. Raised balance of our apportionment for Foreign Missions, made an offering to Home Missions and exceeded our apportionment for Church Extension. The church is alive to every good word and work.—A. B. Houze.

INDIANA.

Wabash, Oct. 23.—I recently preached three sermons at Moscow, O.; five persons, all men, confessed Christ and were baptized into his death. We thank God.—L. L. Carpenter.

Anderson, Oct. 23.—Two added at East Lynn, at our regular services yesterday.—Arthur McKown, pastor.

Indianapolis, Oct. 26.—J. M. Canfield is again in the evangelistic field. He has just closed a meeting at Mooresville, with 44 accessions.—E. B. Scofield.

Indianapolis, Oct. 26. — The meeting in Mooresville, resulted in organizing a church, with 47 members, and a Sunday-school, with 54 members, and a pastor secured.—J. M. Canfield.

NEBRASKA.

North Bend, Oct. 21.—Our meeting is still at high tide; 24 added up to date. This has been a "red-letter" week. Special services. Next will be "rally week." Everything pushed. The town is talking and we are preaching. Bro. Atwood is dealing the gospel out in strong doses —F. Howard Sweetman, singer.

Alma, Oct 13.—We have fairly good audiences and Bible-school and C. W. B. M. Are going to begin a protracted meeting Nov. 10, with Bro. Speck, of Council Bluffs, at the helm. About the 1st of January, 1900, we expect to begin a meeting at Republican City. We are looking forward to these meetings with much interest and desire for the salvation of souls.—E. L. Poston.

IOWA.

Wapella, Oct. 20.—Four added at Atalissa, as part of the results of a two weeks' meeting —three confessions. Bro. I. H. Fuller, of Burlington, has just located in Wapella. I go to Burlington, Oct. 22 —Charles Blanchard.

Siam, Oct. 19.—I am in the second week of a meeting with 20 confessions and one by statement. Fine interest. I can hold another meeting before returning to the Pacific Coast if arrangements are made soon.—Cal Ogburn.

Batavia, Oct. 25.—Meeting starts out here with fine audiences. Bro. Lowe, the pastor, is leading the song service. My time is taken until about Jan. 1st. Those wishing to correspond concerning meetings to begin about that time and later can address me here.—Lawrence Wright, evangelist.

OKLAHOMA.

Last night (Thursday night, Oct. 19) Bro. D. T. Broadus, of Belle Plains, Kan., commenced a meeting at Antioch Church, eight and a half miles north of Nardin, Kay county, which is expected to last several weeks. We have a good house of worship at Antioch. Bro. J. J. Broadbent is preaching for the church, and I learned from him that the church and Sunday-school are in good condition. There is a meeting in progress at Nardin, conducted by Bro. J. W. Hall, late of Kentucky. Bro. Day, a new man in Oklahoma, is looking for permanent work. Hope he will find it at Blackwell. This is the most central, the largest and the most rapidiy growing town in Northern Oklahoma. It has three railroads, and just now there is strong effort being made to establish a normal college there. I understand that our brethren in Brosman, about 10 miles northwest of Blackwell, are having a meeting conducted by Bro. Hunter. The writer filled (?) the pulpit at Arkansas City last Lord's day. Was called there to preach the funeral of Sister Maggie Dobbs, who died on Friday, Oct. 13. The funeral, however, was preached in Oxford and not in Arkansas City, and by Bro. W. S. Rehorn, and not by the writer. Hence, I attended the 11 A. M. services in the city, and by request of Bro. Sorey and others preached for them. Bro. Sorey is a young man just from Eureka College, Illinois. From the size of the audience that was present and the attention and interest I should think that the cause in Arkansas City is doing very well. Of course, I am aware that I have crossed the line, but have not wandered very far away.—R. W. Robertson.

ILLINOIS.

Charleston, Oct. 23.—One added yesterday by baptism—student in new Normal School.—W. L. Harding, clerk.

Jacksonville, Oct. 23.—Four great audiences here yesterday and five additions; four by confession.—Wallace Brockman.

Pekin, Oct. 23.—All departments of the work doing well here. Ten added since last report. Four yesterday.—J. T. Alsup.

Sciota.—Bro. Ellsta is in a good meeting here with 49 additions to date.—Ante McHenry.

Allenville, Oct. 23.—Elder Herman held us a 12 days' meeting, resulting in 25 additions; 24 by baptism and a general awaking of the community.—J. W. Mathers.

Blandinsville.—J. S. Clements will conduct a series of meetings at the Old Bedford Church, beginning Oct. 29th. A. R. Adams will fill Bro. Clements' pulpit during the meeting.—A. R. Adams.

Watseka, Oct. 23.—Last Lord's day was an unusually glad day with this congregation. Both the morning and evening services were given up to the Jubilee Convention echoes Having had 14 representatives at Cincinnati (among whom were five elders and their wives and one deacon), we were enabled to easily arrange our programs. At the two services six talks were made. I shall be greatly disappointed if great good does not come of these meetings. I shall give a report of the convention at Milford, Oct. 25. One added here since last report.—B. S. Ferball.

ARKANSAS.

Independence, Mo.—I am on the zinc field again, with headquarters at Mt. Home. Here we have a congregation of from 50 to 75. At present they are without a preacher. Several of the leading business men, heads of mercantile companies, are members. Bro. Howard is teaching in the public schools. He teaches and preaches in a substantial way. He and Prof. Truman are pioneers, coming to this country in the sixties. They have stood by the cause until they have won. We have congregations at Arkana, Gasville, Buford, Big Flat, and Lone Rock in this (Baxter) county. These have good houses, and some have splendid congregations. Some are able to pay a fair salary. I think most of them do not have regular preaching. Bro. Welch is in a meeting at Buford; meeting one week old, with fine interest and 10 additions. I spent Sunday night with them. Bro. George and Bro. Henly are rendering valuable assistance in the meeting. Bro. Rose recently held a meeting at Mt. Home with 25 additions. He is now in a meeting at Lone Rock, assisted by Bro. George, a pioneer preacher. Have not learned results. Mt. Home is a beautiful mountain town, the county-seat of Baxter County, one of the finest and richest counties in Arkansas. It has several good brick and stone business houses, four good frame churches and some splendid residences. The Baptists have a fine brick college and stone music hall. This would be a pleasant place for a home in the winter. Fishing is exceedingly fine in the White and Buffalo Rivers.—G. W. Webb.

KANSAS.

Arkansas City, Oct. 23.—Three additions today; two by letter and one by confession, all adults. The work is gaining in interest. God is blessing our efforts.—M. Lee Sorey.

Highland, Oct. 20.—This date finds the writer at this place assisting the pastor, L. S. Ridenour, in a meeting. There were two confessions and three baptisms at the services last evening. The outlook is very promising, but we must return to Reserve to-morrow.—Melancthon Moore.

Hamlin, Oct. 21.—I began here last Tuesday, the 17th. A hard battle is before us. Immorality prevails. Closed after two and a half weeks at Newark, Mo., with nine added. Baptized one man 68 years of age. The church was stirred up to her duty and Bro. J. T. McGarvey is called as pastor for one-half instead of one-fourth time. Next meeting at Norton. —W. S. Lowe, evangelist.

Smith Center, Oct. 24.—Closed a two weeks' meeting at Stuart on Oct. 22; seven baptisms, one reclaimed, one by letter. Five were added to the church at Smith Center during September; four by statement, one baptism. The work in Smith county is moving along nicely. —A. L. Drummond.

Olathe, Oct. 23 —Four noble young men came out last night and made the good confession. It was an impressive scene. One man restored two weeks ago. Work prospers.—C. H. Hilton.

Bluff City, Oct. 26.—We have just closed a meeting, conducted by Bro. Frank Talmage, which resulted in 17 additions to the church. This was a grand meeting considering local conditions.—W. V. Williams

The church at Norton, W. G. Menzies, pastor, begins a protracted meeting Nov. 5th.

Ft. Scott, Oct. 25.—We have just closed a meeting at Mapleton, we found the congregation at that point in very bad condition. They had no preaching for about three years, no Sunday-school for over two years and the brethren were badly discouraged. We closed a three weeks' meeting last Lord's day with the congregation in good working order, and pastor's salary raised for one year, one-half time. Full board of officers. Eight additions; three by confession and baptism, five by statement. Sunday-school going and greatly encouraged. I think that small places like Mapleton are too much neglected by our preaching brethren. There are numbers of such points where much good can be accomplished if we will give a little of our time. Brethren, the Macedonian cry is continually coming to us from like places.—T. R. Overton.

MISSOURI.

Tavern, Oct. 23.—Eleven additions thi month by baptism and two otherwise.—Chas. E. Dunlap.

Tarkio, Oct. 21.—Our meeting here seven days old with nine additions. Fine outlook.—A. R. Hunt.

Canton, Oct. 20.—Closed three weeks' meeting at Mt. Sterling, Ia.; 28 additions.—A. N. Lindsey.

Bucklin, Oct. 23.—M. M. Goode assisted B. C. Stephens in a meeting at Rushville with 11 additions to date; 10 baptisms.

Kirksville, Oct. 20.—There were five additions to the church here last Sunday, and four the Sunday before.—H. A. Northcutt, pastor.

Tipton, Oct. 23.—Fifteen days here. Eight confessions. Continue. Harold E. Monser is an active and efficient pastor. I go to Colby, Kansas, next.—Vernon J. Rose.

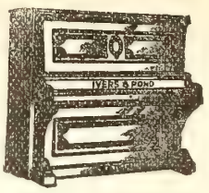
Louson, Oct. 23.—I have just closed a meeting at this place; nine additions, eight by confession. I go from here to Mt. Ayr, Iowa, to take charge of the work in response to a unanimous call from that people.—L. C. Snow.

Plattsburg, Oct. 23.—Oct. 22nd the writer closed a 12 days' meeting at New Market, Platte Co., where he has been pastor for the last two years. In the 12 days there were 27 additions to the church; 24 by baptism.—Wm. C. Thompson

Nevada, Oct. 23.—Closed a two weeks' meeting with the church at Walker last night; three baptisms. Bro. Hill, our pastor, is in a good meeting with the home church. We are expecting and working for great results. Bro. H. takes hold of the work here like a veteran and his services are highly satisfactory to all. —S. Magee.

Billings, Oct. 19.—Our meeting here continues with growing interest; 23 additions to date; 16 by baptism. We have recently organized Christian County into a co-operative work and employed T. A. Foster as evangelist for his full time. He is in a fine meeting at Riverdale with nine confessions and two from Baptists to date. House will not accommodate the audiences.—T. J. Yokley, Pres. of Co. Work.

Maysville, Oct. 25.—Our work began here Oct. 15th. We hope to accomplish a good work here. We had good audiences last Lord's day; one confession. We give the 3rd, 4th and 5th Lord's days to Maysville, and the 1st and 2nd to Princeton. We shall live at each place half the time, but call Maysville our home. We begin at Princeton, Nov. 1st. This divided service is the first I ever undertook, but I hope to bring one or both of these churches to an "all time service" within a year We shall not "housekeep," but board.—H. S. Gilliam.



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Family Circle.

The Secret of the Flowers.

MRS. ADA M. ESTES.

They bloomed and bloomed all summer,
And we thought they only play;
But they could hold their secret
When their petals flew away
And disclosed the snuggest garner,
Where tiny seeds they keep,
When the Autumn stopped their blooming
And the flowers fell asleep.

Through long summer days and dewy nights
They've ever busy been,
Unfolding their bright corollas
And sucking pollen in.
And in their tiny workshop,
In closests dark and deep,
They filled the smallest corner
Before they fell asleep.

Mister Bumble Bee, saucy rover,
Called it a shameful sin,
Wooing so long at their portals
And never a peep within.
The honey bee 'most guessed it,
When drinking their nectar sweet,
And watched for the rich surprises
When the flower fell asleep.

Behold! from the loftiest treetops
Down to the grassy sod,
Each one being true to duty,
And loyal to Nature's God,
From millions of bursting carpels
The shining seed balls peep,
Since the Autumn stopped their blooming
And the flowers fell asleep.

Old Mother Earth gently called them
To come to her and rest;
From leaf-bud to tiny rootlet
They had done their very best.
And when the warm winds of April
Unto the valleys sing,
They will rise from her bosom rested,
And wake at the call of Spring.

Beatrice, Neb

A Heroic Boy.

BELLE M'FUTERS.

Away in the Far West lived a family of four. The father and mother were hard-working, Christian parents. The son was a tall, stout boy of eighteen years and the daughter was a frail, slender girl of about sixteen. We will call the boy Fred and the girl Ada. Fred dearly loved his sister Ada, and did anything he could to make her life pleasant. From birth she had been an invalid. There were few schools where they lived, so as you may know they knew little about books. They had a neat little cabin in the edge of a wood. At this time there were plenty of Indians where they lived The Indians were not hostile, but, of course, they disliked being driven away to new camping grounds whenever new settlers came. Their chief was a fierce-looking Indian and always wore a long yellow and green stripped robe. Fred disliked the Indian very much. But Ada was quite often found at their camp, much to the dislike of her brother Fred. Whenever she went to their camp she took the squaws a string of colored beads or something good to eat. The white people had built a round-house or a sort of garrison to protect them in case of an attack by Indians. If the people could just get to this garrison they were safe. Fred and Ada lived half a mile from the garrison, and as Ada couldn't walk so far she had to be carried by her father. One day a squaw, named Redbird, came to their camp and told them the chief, Flyer, had called a council and was about to make an attack on the whites. Redbird was very fond of Ada and wanted to save their lives if possible, so she had come to warn them. Ada's mother hastily put up a lunch, which she gave to Fred, who started with it and his sister for the garrison. They had to cross a deep stream of water, which was much swollen by the recent rains. When Fred came to this stream he was puzzled to get across. But he thought he could swim with Ada on his back till his father and mother came along. So he started, and by hard work nearly reached the opposite side when he saw two Indians approaching the water. He saw that they would be captured, and so he prepared to look ahead for a chance of escape. The Indians came up and captured them, the strongest one taking Fred. They were about two furlongs from the garrison and were going through a forest. Fred was walking behind his captor when he happened to see his only chance of escape. His captor's scalping knife was behind him in his belt. Fred managed to secure it and plunged it into the heart of the Indian. The remaining Indian sprang on him and grappled with him. The Indian was beginning to get the best of it, for Fred was nearly exhausted, when suddenly the Indian tripped and fell. Instantly Fred sprang on him and with one blow of his knife killed him!

Then, hastily taking Ada on his back, he ran for the garrison, which he reached in safety. His parents who were already there cried for joy when they saw their children, unharmed, except a few slight bruises. I think Fred was a hero, and I'm sure Ada must be very proud of such a brother.

The Difference.

She was a woman, worn and thin,
Whom the world condemned for a single sin.
They cast her out on the King's highway
And passed her by as they went to pray.

He was a man, and more to blame,
But the world spared him a breath of shame,
Beneath his feet he saw her lie,
But raised his head and passed her by.

They were the people who went to pray
At the temple of God on a holy day.
They scorned the woman, forgave the man;
It were ever thus since the world began.

Time passed on and the woman died,
On the Cross of Shame she was crucified;
But the world was stern and would not yield,
And they buried her in Potter's Field.

The man died, too, and they buried him
In a casket of cloth with a silver rim,
And said, as they turned from his grave away,
"We have buried an honest man to-day."

—*Arthur Lewis Tubbs, in the Ram's Horn.*

Via Dolorosa.

Resent the fact as we may, the path that ends in final victory, whether for the man or for the world, is a Via Dolorosa. And the world by such means, and in spite of all, is becoming a better world. There are more men than once there were that are not afaid; more men than once that are ready to be a dying sacrifice, and, what is still better for this generation at least, a living sacrifice. And by so much the world is being lifted toward the consummation for which men pray, and out toward which runs the purposes and pledges of Almighty God.—*C. H. Parkhurst.*



The Saloon the Mouth of Hell.

Does any one doubt this? Let him read the following extract from the report of the grand jury of Chicago. Having investigated the saloons, they made out and published the report, which, in part, reads as follows: "Repeatedly witnesses before us have testified to the fact that in saloons which are the resort of thieves, hold-up men and dissolute women, robbe ies and burglaries are planned; and criminals with well known records issue from these vile dens to waylay men, women and children. In many cases saloonkeepers and saloon employes serve as receivers of stolen property. In no less than six cases before this grand jury it was shown that murders were committed either in saloons or as a result of saloon influence. The police, when striving to detect criminals, at once visit the saloons, proving that those officers are aware of the character of the men who habitually fill them.

"The fact is, that in the opinion of competent men whose duties call them to the consideration of crime in Cook County, seventy five per cent. of the criminal offenses committed within the county are traceable directly or indirectly to the saloon, and the further fact is that the greater portion of the expense for the administration of justice and the regulation and punishment of crime is caused by the evil of drink. All these facts are ample evidence that there should be immediate and stringent measures adopted for the suppression of the frightful evil and influence of open saloons."

The worst of all in this array of infamy is the fact that every one who is fairly well informed as to the purpose and work of the saloon knows that this terrible indictment is only too true. The statement is made not by "cranky prohibitionists," or "long-haired," "wild-eyed" "temperance fanatics," but by plain citizens, commissioned by the court to investigate and make report under oath of the facts and conditions they find.

The saloon is a God-blaspheming, law-defying, man-destroying institution, that will sooner or later destroy this republic if not itself destroyed. In the name of all that is precious and sacred, why do not the Christian people get together, concentrate their efforts and forever overthrow this foul foe of God and man?—*Religious Telescope.*

TO MAKE YOUR WIFE LOVE YOU
Buy "Garland" Stoves and Ranges.

The Old, Old Story.

He was one of the fellows
That could drink or leave it alone,
With a fine, high scorn for common men
Who were born with no backbone.
"And why," said he, "should a man of strength
Deny to himself the use
Of the pleasant gift of the warm, red wine
Because of its weak abuse?"

He could quote at a banquet,
With a manner half divine,
Full fifty things the poets say
About the rosy wine;
And he could sing a spirited song
About the lips of a lass,
And drink a toast to her fair young worth
In a sparkling, generous glass.

And since this lordly fellow
Could drink or leave it alone,
He chose to drink at his own wild will
Till his will was overthrown.
And the lips of the lass are cold with grief,
And her children shiver and shrink,
For the man who once could leave it alone
Is a pitiful slave to drink.

—*British Temperance Advocate.*

General Tom Thumb.

St. Nicholas for November contains an interesting article about this midget man and other little folks from which we reproduce below the concluding part of the article:

"Hoping to renew his former successes, in 1857 the energetic showman again sailed for England. Tom Thumb accompanied him, and soon Mr. Barnum began to retrieve his fallen fortunes.

"The General continued his exhibitions in different European cities, while Mr. Barnum made trips here, there, and everywhere, until, in 1861, we find them all back in America.

"In December of this year Mr. Barnum received at the museum a visit from a wonderfully small dwarf named George Washington Morrison Nutt.

"Mr. Barnum immediately conferred upon him the title of 'Commodore,' and procured for him ponies, miniature coachman and footman, and a little carriage that when closed resembled an English walnut. General Tom Thumb was at that time traveling in the South and West. He had grown quite stout, and, singularly enough, Commodore Nutt bore a striking resemblance to the General as he looked a few years before. Many thought that General Tom Thumb and Commodore Nutt were one and the same.

"On the principle, I suppose, that two dwarfs are better than one, and to refute the unbelievers, Tom Thumb's Western engagement was brought to a close, and the two mites were exhibited together at the museum. Advertisements headed 'The Two Dromios,' and 'Two Smallest Men and Greatest Curiosities Living,' drew many visitors; and soon after Mr. Barnum heard of another dwarf, a very pretty little woman calling herself Lavinia Warren. Her home was at Middleboro, Massachusetts, and Mr. Barnum soon made an engagement with her which was to last for several years. Lavinia had a sister, smaller than herself, named Minnie, and she too was soon persuaded to join the group of midgets; and Tom Thumb, Commodore Nutt, Lavinia and Minnie Warren formed a marvelous quartet as one could wish to see, and their exhibitions were attended by as many people as the museum could accommodate.

"On February 10, 1863, Miss Livinia Warren and General Tom Thumb were made man and wife at Grace Church in New York. Commodore Nutt and Minnie Warren acted as best man and bridesmaid. And these two were married somewhat later.

"General Tom Thumb and wife held a large reception at the Metropolitan Hotel. The bride and groom, on their wedding tour, went to Washington and visited President Lincoln, and then settled down to private life, the General having made enough money to warrant his retiring from business.

"Tom Thumb had been too long accustomed to the excitement of a public life to care for retirement. In a few months he made business arrangements with Commodore Nutt and Minnie Warren, and the four soon found themselves again in the show business.

"On June 21, 1869, the 'General Tom Thumb Company,' as it was called, started from New York on a three years' tour around the world.

"The journey of the four midgets was really most remarkable. They traveled 55,487 miles, gave 1,471 entertainments in 587 different cities and towns, in many latitudes and climes, and never lost a day nor missed a single performance through accident or illness; and they coined money all the way.

"From this time on we hear of Tom Thumb sometimes quietly resting in his home in Bridgeport, sometimes giving entertainments in various cities. He and his wife were frequently seen in New York, and were present in 1881, when Mr. Barnum opened his 'Greatest Show on Earth,' at Madison Square Garden.

"Tom Thumb died in Middleboro, Massachusetts, on July 15, 1883. He was laid to rest in the beautiful Mountain Grove Cemetery of his native town. A slender shaft of marble, surmounted by a life-size statue of himself, marks his resting-place, while near by is the massive monument of granite over the grave of his old friend and manager, Mr. Barnum."

"Now Be Good."

In the course of the celebrations attending his arrival at New York, Admiral Dewey met Governor McMillin, of Tennessee, dna said he had a good story to tell him.

"It's about one of your boys. During one of the land battles outside of Manila one of the Tennessee regiments was engaged in skirmishing. One of your soldiers had been shot at twice by a Filipino," said he, "and both shots missing, the Tennessee boy became disgusted at the poor marksmanship of the Filipino, ran over to him, and gave him a good spanking. 'Now go home and be good.'"

Governor McMillin promised to spread the story throughout his state.

To Clean Lace.

When lace is soiled, even the very finest, such as honiton and point, you can clean it by being careful in this way: sew the lace upon strips of muslin and roll it tight around a smooth glass bottle and fasten securely Make a suds by adding a teaspoonful of Gold Dust Washing Power, and put the bottle in this to soak for several hours. If the water looks soiled, make fresh suds and repeat this process, patting the lace frequently between the fingers and rinse in several waters; then dry the lace on the bottle with a soft towel.

IT CAN'T BE DONE.

No One Can Remain Well, No Chronic Disease Can Be Cured Unless the Stomach is First Made Strong and Vigorous.

This is plain because every organ in the body depends on the stomach for its nourishment. Nerve, bone, sinew, blood are made from the food which the stomach converts to our use,

How useless to treat disease with this, that and the other remedy and neglect the most important of all, the stomach.

The earliest symptoms of indigestion are sour risings, bad taste in the mouth, gas in stomach and bowels, palpitation, all gone feeling, faintness, headaches, constipation; later comes loss of flesh, consumption, liver and heart troubles, kidney diseases, nervous prostration, all of which are the indirect result of poor nutrition.

Any person suffering from indigestion should make it a practice to take after each meal one of Stuart's Dyspepsia Tablets, allowing it to dissolve in the mouth and thus mingle with the saliva and enter the stomach in the most natural way. These Tablets are highly recommended by Dr. Jennison because they are composed of the natural digestive acids and fruit essences which assist the stomach in digesting all wholesome food before it has time to ferment and sour.

Stuart's Dyspepsia Tablets are sold by druggists, full sized packages at 50 cents. They are also excellent for invalids and children. A book on stomach diseases and thousands of testimonials of genuine cures sent free by addressing F. A. Stuart Co., Marshall, Mich.

The Value of Adversity.

The air from the sea of affliction is extremely beneficial to invalid Christians. Continued prosperity, like warm atmosphere, has a tendency to unbind the sinews and soften the bones; but the cold winds of trouble make us sturdy, hardy and well braced in every part. Unbroken success often leads to an undervaluing of mercies and forgetfulness of the giver; but the withdrawal of the sunshine leads us to look for the sun.—*Spurgeon.*

An Open Hand.

An inveterate drunkard once asked a Quaker whether he knew of a method whereby he could cure his dominant vice. "Friend," answered Broadbrim, "it is as easy as keeping thy hand open."

"How can that be?" said the drunkard; "every man can keep his hand open, but as to abstaining from liquor, that's quite a different thing."

"I will tell thee, friend," quoth the Quaker, "when thou hast gotten a glass of gin in thy hand, and before thou dost raise the tempting liquor to thy lips, open thy hand—and keep it open. Thou breakest the glass, but thou breakest not the law of sobriety."

$100 Reward, $100.

The readers of this paper will be pleased to learn that there is at least one dreaded disease that science has been able to cure in all its stages and that is Catarrh. Hall's Catarrh Cure is the only positive cure now known to the medical fraternity. Catarrh being a constitutional disease, requires a constitutional treatment. Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system, thereby destroying the foundation of the disease, and giving the patient strength by building up the constitution and assisting nature in doing its work. The proprietors have so much faith in its curative powers, that they offer One Hundred Dollars for any case that it fails to cure. Send for list of Testimonials. Address,

F. J. CHENEY & CO., Toledo, O.

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THOSE who subscribe now, sending $1.75, the price of a year's subscription, with this slip or the name of this paper, will receive The Companion Free for the remaining weeks of 1899, the beautiful Companion Calendar, and the 52 issues of the new volume to Jan., 1901.

N N 152

THE YOUTH'S COMPANION, BOSTON, MASS.

The Smallest Book.

The smallest book ever printed is the story of Perrault's little "Hop-o'-my Thumb," lately published. The book is one and one-half inches long by one inch wide and one-quarter inch thick. It can be read only by the aid of a microscope, but is complete in every way and has four engravings.—*Chicago Inter-Ocean.*

We have seen this item from time to time in various papers. It is not correct. We have an English Dictionary, 384 pages, legible without a microscope to those with good eyes, which is only one inch long, three-quarters of an inch wide and a quarter of an inch thick. It is bound in imitation morocco (the genuine would have been too thick), and is inclosed in a silvered case with a glass front, with a ring so that it can be worn as a watch charm.—*Herald and Presbyter.*

Some Interesting Dairy Statistics.

"Keeping Cows For Profit" is the well-chosen title of the newest work on practical dairying to come under our notice. We understand that a large issue of this little publication is being gratuitously circulated with the compliments of The De Laval Separator Co., 74 Cortlandt St., New York, which concern offers to send a copy to every reader of the CHRISTIAN-EVANGELIST upon request.

The book treats of dairying as a manufacturing *business* and discusses its problems from the standpoint that every dairy farmer is just as much a *business man* as though engaged in any other manufacturing or commercial undertaking.

The book begins with a brief review of the history of dairying, shows the relative percentages of the various component parts of the different dairying products, takes up the production and marketing of such products in one form after another, and closes with a pertinent reference to private dairying.

In an historical and statistical way it tells much that is interesting. We learn that dairying is of most ancient beginning, going back at least 2,000 years before Christ, but that in a commercial form it is most modern, being scarcely more than the development of the last generation. We learn that in 1898 the dairy products of the United States were $500,000,000; that there are some 17,000,000 milch cows in the U. S.; an annual consumption of 1,750,000,000 gallons of milk; 1,500,000,000 lbs. of butter and 300,000,000 lbs. of cheese; and that 1899 prices of all dairying products, especially butter, have been considerably higher than for several years past.

We find that the average U. S. yield of milk per cow is less than 4,000 lbs. a year, and only about 130 lbs. of butter; while to be profitable the milk yield should be from 5,000 to 6,000 lbs., and the butter production never under 200 lbs. In this connection it is authoritatively stated that fully one-half of the butter produced in farm butter making, by the practice of the older dairying methods, is made and marketed at an actual loss to the maker.

The book fairly teems with practical facts and epigrammatical expressions appealing to the dairy farmer.

Passenger or Freight.

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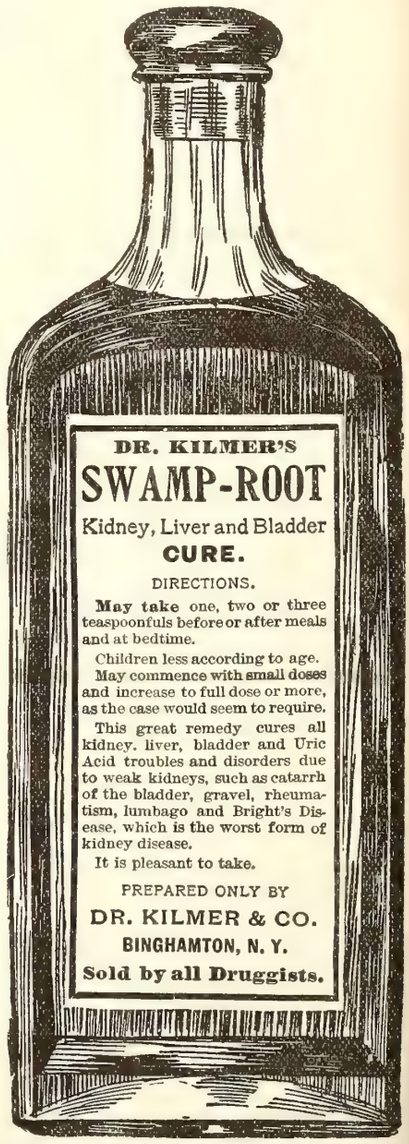
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IT takes a great deal of courage simply to be yourself, and yet to be yourself is the line of power. We are all the time thinking that if we act and speak or feel as others do, we shall be right; but once in a while, in a moment of illumination, it comes over us that we are not just like anyone else, and that we have to act and think and feel according to our nature.

With The Children.

CONDUCTED BY

J. BRECKENRIDGE ELLIS, PLATTSBURG, MO.

The Red Box Clew—VI.

Frank Douglas was thrilled with pleasure. She read what Vega had written upon the slate as if she dared not believe her eyes. But when she looked up, she saw that the deaf girl's face had changed. It was no longer cold and sour, but shy. Frank impulsively threw her arm about her companion, and they sat for awhile in close embrace. Then Vega asked, "What would you like to do?" It gave her a throb of joy to ask the question, as she realized that she might make another happy. She never thought of the happiness of her brother and sister, because they always treated her as if she were a burden. They did what she commanded because their mother saw to that, but they manifested no interest in her. She felt that Frank needed her, and it was a sweet thought; she had long ago ceased to think of herself save as an unfortunate, miserable drag to other people. No wonder she had moped, and had been dull and imperious! And all the time she had been thirsting for a little human companionship; and she had been given everything but that.

Frank took the slate and began to write, and Vega reflected how differently others took the slate—impatiently and with hasty hands; and how they always wrote as few words as would express their meaning. But Frank wrote lovingly, with a bright smile. And Vega wondered that she had ever hated the slate over which the pure, patient face was bending. Frank wrote, "I suppose you are used to the brook, but I do so want to play in it, for I have never been real close to a brook in my life; I mean close enough to touch the water." Vega was surprised. Why any one should want to play in a brook, and what one could do with a brook in the way of getting entertainment, mystified her. She answered doubtfully, "I suppose a person would get wet."

Then Frank's face lit up with a reckless, bold thought, and with a hand that trembled from her audacity, she wrote, "Let's go barefooted!"

"Go to the house and bring a towel," said Vega briefly. Not that she had any desire to go barefooted. It had been more than a year since she had so disported. But she had determined to let Frank have her way, and since Vega did not desire to do anything, why not please her friend? She waited in the summerhouse feeling strange and light-headed, as if she was going to have a fever. What a curious feeling it gave her, to think of somebody else's pleasure!

In the meantime, Frank reached the house and entered the back way. "A towel?" said Mrs. Dew, looking with wonder at the girl's glowing face. "What's the matter?"

"Oh, we are going barefooted in the brook," said Frank breathless and happy. "And oh, Mrs. Dew, I was never barefooted in my life, except sometimes in my bedroom, when I was playing the rug was a pond. And when I think that sure-enough water will be splashing over my toes I feel like laughing aloud."

"Well!" exclaimed the housekeeper. "And do you mean to say that Vega is going to *play!*"

"Of course she is." And Frank ran away just as Mrs. Clarmont peeped in. "What's that?" the mistress demanded sharply.

"They are going barefooted," said Mrs. Dew; they are going to play in the brook."

"Mercy on us!" cried Mrs. Clarmont. "This comes from hiring a child, nobody knows who, with common ways. They are too *big* to go barefooted!"

"Nobody can see them down in the grove," said Mrs. Dew, drawing in her mouth as was her custom in certain moods.

"But the idea of turning out their—their *toes* and *heels* to the *air!*" cried Mrs. Clarmont. "This has affected my nerves, Mrs. Dew! I have not raised my daughters to splash about with their legs in the open country!"

"Say the word, ma'am, and I'll run down there and put a stop to it."

"Yes, and have Vega mope about for a week. No, indeed. I am not accustomed to crossing Vega, as you know. But I am disappointed in Fanny; I shall go and tell Clara how *common* she is." And Mrs. Clarmont slammed the kitchen door. Ronald was reading as he sprawled on a sofa, while Clara was giving her attention to some fancy work. Mrs. Clarmont announced the news with a tragic air. "What do you think? That Fanny has actually inveigled Vega into going barefooted!"

"And did Vega *want* to do it?" inquired Clara. "I can't imagine her wanting to do anything! Well, for mercy's sake don't stop her! If it would please the child to stand on her head, I'd help hold her up!"

"That Bob is a bright girl," said Ronald, looking up. "Here we've nearly run ourselves distracted, trying to trump up an amusement for Vega, and none of us hit on the barefoot idea!"

"It's low," said Mrs. Clarmont. It's—it's *common*."

While Frank was taking off her shoes and stockings, she really could not help from laughing and shivering with delightful anticipation, and Vega could not help from catching a little of the joyous infection. So even she smiled as she followed suit. And they waded up and down the branch. It was fun when they came to the bridge, because you could just step off of it into the water as if you were a horse that didn't care how wet he got himself. There were places where the sun got through the treetops and reached the water, a good deal tangled up, and shone there peaceful and placid. There was one place where the banks came close together and rose high and abrupt—quite higher than their heads. And in this narrow channel the water ran deep and dark; oh, it quite came to their knees, and you had better hold your dress well in that place! Then there was another place, just the opposite of that; for here the channel grew broad and the banks ran away from each other, and looked like they would never come close together again. And in this place there was a broad sandbar where you could paddle out of the water and make deep tracks and run the fine sand through your fingers, and dig a great hole in no time. Further down the pasture a high rock bluff rose from the stream, and about half way up, a cold, thin line of water spouted out and fell into the brook below with a song that had no rest-notes. And that was a spring, such as Frank had often read about. Now she saw it with her own eyes, and caught some of the water in her own mouth! And Vega drank from it too, just for fun, not because anybody was thirsty.

They kept the slate on the bank, where it would not get wet, and whenever they moved their quarters, they would move the slate. Now Frank had a great idea, and ran out of the water to write, "Let's build a dam!" Vega said. "We can't." But Frank nodded her head with rapture, and wrote, "You know, Rollo did." And Vega in much perplexity said, "Who's Rollo?" Then Frank wrote, "A boy in a book. And I think two girls *not* in a book could do as much." Well, at that Vega laughed, —it had become wonderfully easy to do that sort of thing—and they set to work. They selected a place where the water was not too strong, nor the banks too far apart. They dug up rocks with their fingers and placed them carefully across the brook till it began to quarrel among them at being interrupted. For a brook is a good deal like some people. But as the rock wall rose high, the quarreling stopped, and on one side—the upper side—the water rose and rose till the dam made it pretty nearly five inches higher than the other part. Think of that! Then you could wade in the dammed—in part, and feel the water come up all about you. And there was one place where they had dragged a great rock out of the bottom, leaving a "step-off." And it was fun to step into the "step-off" and pretend to be surprised and frightened, just as if you didn't go to do it! A funny thing about the dam was that you couldn't make it tight enough to keep back the stream, and you couldn't force the water to rise above those five inches—it would get through somehow, nobody knew where. They concluded it was much easier, after all, for Rollo to build a dam in a book; only they doubted if he had half as much fun. Fun? Yes, Vega had really and wonderfully enjoyed herself for several hours—for all the morning in fact. For they were making a flour mill on the sandbar when Clara Clarmont came down to tell them it was dinner time. They washed off the mud from their feet—each had been vying with the other in seeing how much they could get to stick on—good, black, slippery mud; and having found a broad stone at the margin, they stood on that (it was as large as the top of a table) and dried themselves on the same towel. But at the house they separated and Frank went to the kitchen. Vega startled the others at the dinner table by saying, in her loud voice (for being deaf, she couldn't know how to pitch her tones), "Mother, after this, Frank is going to eat with me, or I with her!" Of course, nobody thought of opposing Vega, but disgust appeared in the face of Mrs. Clarmont, vexation in that of Clara, while Ronald stared in surprise. Mr. Clarmont did not look up; he was as silent and cold as ever. Mrs. Dew had watched the two girls as they came up from the meadow. She had noted the happy look on Vega's face. "Little girl," she said, putting her motherly arm about Frank, "How did you like it?"

Frank's eyes sparkled with joyful tears. "I just prayed, and God made it all right," she said.

Sunday School.

HERBERT L. WILLETT.

THE RISING WALLS.*

HERBERT L. WILLETT.

Nehemiah, the king's cupbearer, had received the message from his countrymen in Judah regarding the waste and desolate condition of Jerusalem, and his prayer for divine mercy upon his people and for success in the undertaking which he proposed, had been uttered. Soon after King Artaxerxes one day noticed the pale and careworn expression of his chamberlain and inquired the cause. Nehemiah rehearsed in the presence of the king and the queen-mother the story of his unfortunate people and secured in reply to his silent prayer for a favorable moment in which the matter should come to the king a commission to visit Jerusalem and an order upon the royal forest-keeper to provide timber for the rebuilding of the gates of the castle, and passes to the royal governors beyond the Euphrates for the safe conduct of the chamberlain and his company. Moreover, the king granted him an escort of Persian soldiers to insure his safe arrival at Jerusalem. Thus equipped, Nehemiah started from Susa and made the journey to Judah. Upon his arrival he remained three days in quietness and then started out at night to reconnoitre the city and discover possible means of rebuilding it. He found it impossible to make the circuit of the city on horseback and was compelled to dismount in order to see all points of the old wall. He told no one of his purpose, so that he was unhindered; but the next day he called a meeting of the leading men of Jerusalem and laid upon their hearts the necessity of building the walls. Not since the days when Jerusalem had fallen under the hands of Nebuchadrezzar had there been any attempt to erect these battlements. The temple had been built and Jerusalem had slowly taken on some semblance of life once more, but her position was singularly defenceless, and Nehemiah saw that if she was ever to be strong it must be by the rebuilding of her walls. The result of the meeting was a resolution to rise up and build, and they set to work at once in accordance with this purpose.

The third chapter of Nehemiah presents a striking picture of the process by which the walls were repaired and built. The entire circuit of the city had to be provided for, because it was useless to build on one side, leaving the other parts exposed. They began at the sheep gate and posted workmen around the entire circuit of the city, including such points as the tower of the hundred, the tower of Hananel, the fish gate, the old gate, the broad wall, the tower of the furnaces, the valley gate, the dung gate, the fountain gate, the pool of Shiloah by the king's garden, the house of the warriors, the ascent to the armory, the tower of the king's house near the court of the guard, the water gate, the east gate, the gate of the overseer, back again to the sheep gate, from which the beginning was made. Many sorts of people joined in the enterprise. There were those who came in the city from outside and assisted their brethren in building the walls. Such were the men of Jericho, of Tekoa, of Gideon and of Mizpah. There were also various orders of the inhabitants who worked in sections, such as the goldsmiths, the priests, the Levites and the nobles, while many individuals who are mentioned by name wrought in the work opposite their own houses. Some are expressly mentioned as refusing to join in the enterprise, such as the nobles of Tekoa, who declined to follow the leadership of their ruler; but for the most part the people worked gladly and in the incredibly short space of fifty-three days the walls were completed.

But this was not done without serious opposition from without. The neighboring peoples regarded with jealousy the attempt of Jerusalem to secure rehabilitation. Three leaders particularly—Sanballat, the Horonite; Tobiah, the Ammonite, and Gesham, or Gashmu, the Arabian, with their allies from among the Pilistines, were anxious to retard and prevent the work as far as possible. They saw that Jerusalem's prosperity would be dangerous to them. At first they only cast contempt upon the enterprise, which had been so long neglected that it was considered impossible. If the Jews had never sought to rebuild their city during all the years that had followed its destruction, it was scarcely possible that now they would be successful in their undertaking. They saw that the Jews were weak and that the city was so desolated and ruined that only the most arduous labors could accomplish its restoration. Therefore they were sceptical when they heard the report that the attempt was to be made. They did not believe that a wall sufficient to keep out a jackal could be built. All this Nehemiah tells us in his personal memoir, which is thus shown to be of the highest historical value. The governor himself breaks out here and there into personal appeal to God in the writing of his journal, because of the dangers around him and the taunts to which he is subjected by the people. But nevertheless, he had inspired something of his own courage and energy into the Jews and they gave themselves with enthusiasm to the work, and thus the first condition of success was met.

Several obstacles stood in the way of success. There was, first of all, the discouragement of the people after they had undertaken the work and saw the amount of rubbish that had to be removed before a beginning could be made at building the wall. They felt that no strength was left for the really important work, because all the laborers were exhausted in the removal of the debris. Then again their enemies outside were constantly planning to take them by surprise, and they had to be on their watch day and night. And then in the third place, the Jews who dwelt at a distance were besought by their friends at home to return, and thus the working force in Jerusalem was reduced. Nehemiah considering these difficulties took a resolute stand in the matter and armed his people for conflict with any enemy that might present itself. He encouraged the rulers of the different sections of Jerusalem and held out to them the comforting assurance of God's presence and protection. These measures and others which the energetic and enthusiastic governor devised stayed the complaints and encouraged the people. Night and day the work went forward. The walls were guarded as they slowly rose and the artisans themselves stood side by side with the soldiers, or even themselves bore arms, while Nehemiah went from place to place with a trumpeter in constant attendance, so that if there should be an attack in this quarter or that, he could meet it and summon all available forces to defend the walls.

Nothing could more forcibly illustrate the splendid abilities of Nehemiah than such a work as this. He was just the man needed in an emergency of this character. His devotion to his people had encouraged him to abandon for the time his high position in the court at Susa and to give himself to the rebuilding of Jerusalem. Now on the ground, in the midst of dangers and discouragements that would have appalled a smaller nature, he rises sublimely to the great task and by every artifice and device that a resourceful mind could invent he kept his people loyal, baffled his adversaries and brought his great enterprise to a complete success. Such men are needed to day as much as in Nehemiah's time. They are needed to lead in the enterprises of the Church of Christ. They are needed in missionary work, in Sunday-school work, in Endeavor work—men who do not know what failure is, men of prayer and consecration, who first of all get themselves right with God and then go forward to the accomplishment of the divine will. Such men cannot be defeated. The work is not theirs but God's and they are the efficient means of its succesful prosecution.

The University of Chicago.

*Sunday-school Lesson for November 12, 1899—Rebuilding the Walls of Jerusalem (Neh. 4:7-18). Golden Text—Watch and pray (Matt. 26:41). Lesson Outline—1. Difficulties (7-12); 2. Encouragements (13, 14); 3. Methods (15-18).



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Christian Endeavor

By Burris A. Jenkins.

TOPIC FOR NOVEMBER 12.

THE LIVING BREAD.

(John 6:26-35.)

These people seemed to have some inkling of Jesus' meaning when they said, "Lord, evermore give us this bread." It was not merely daily satisfaction of hunger that they craved. They wished evermore to be satisfied. And is there not, then, in all human hearts, however thoughtless, indifferent or depraved, the yearning, the hungry, that cannot be daily satisfied?

This heart-hunger, then, it is, that the Living Bread is intended to satisfy. How many hungry souls there are, eating husks when there is bread to spare, accepting a stone when they might have a loaf, a serpent when they might have sustaining meat! They it is who are rushing about hotly after the empty pleasures and vanities of the world. We have often heard of the fruit that was said to grow on the shores of the Dead Sea; it was round and ripe-looking, and colored beautifully, but when one grasped it to eat, it crumbled to ashes in one's hands. So it is, indeed, with too much of that upon which people try to feed their souls. What they took for food, what they thought would lead to comfort, happiness, satisfaction, was not food. They have been filled with that which is no bread.

Jesus says to all the world, I am that bread you crave. Startling utterance, yet true. There is nothing that satisfies heart-hunger like companionship, friendship. Isolation is the hardest thing to bear. It is sin that brings isolation. Possibly hell consists in that very banishment from association with God and one's fellows. Now, says Jesus, for the solitary I am the friend and companion, for heart-hunger I am the living bread.

It is this companionship, this love, this satisfaction of a clear conscience, void of offense, that we need, and this it is which absorption, assimilation of the Spirit of Jesus, will give. What causes the unrest and dissatisfaction in our lives, Endeavorers? It is not that we have to toil hard for daily bread, is it? That is a joy. It is a pleasure of life to toil and overcome obstacles. "All for the joy of the working!" It is not that we are met with difficulties, is it? It is only a pleasure to strive against odds. No, it is hunger for rigbteousness, it is lack of nearness to Christ, it is the famine of friendship with God, it is sadness of sin and isolation that weighs us down. It is Christ that we need. Whoso eateth of this living bread shall never hunger. Whoso drinketh of this water shall never thirst. Let this mind be in you which was also in Christ Jesus.

University of Indianapolis.

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Every church should be an educational center. It should have a school of higher grade, wider scope and more definite aim than the average Sunday-school. The Bethany C. E. Reading Courses are admirably designed to meet this need. Concise handbooks are provided for Bible study, the study of missions and the study of the plea and history of the Disciples. Two successful years have demonstrated the wisdom of this plan. Every Christian Endeavor Society, every C. W. B. M. Auxiliary and every church ought to investigate the merits of these courses at once. Full and free information will be sent on application to J. Z. Tyler, 798 Republic Street, Cleveland, Ohio.

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THE C. E. READING COURSES.

Character and Purpose of the Bible.

By Herbert L. Willett, *Director.*

From any point of view, the Bible is the most important book in the world. In making this statement one must not overlook the fact that there are other sacred literatures which exert a wide influence over large sections of the human race. The Koran, the sacred book of Islam, has a constituency of exceptional strength and persistency, and as a propagating system, Islam, which is founded upon it, takes rank among the foremost systems of belief. The Vedas that contain the precepts of the Hindoo faith, may be said to hold the leading place as a literature in Eastern Asia. They are regarded as utterances of divine character. The code of Confucius and the Zend Avesta are both believed to be sacred, and are held in great reverence by the followers of the Chinese and Persian prophets respectively.

The day is past when any candid student of religious questions can overlook the presence and influence of these other systems of belief. Nor is it possible to longer hold the view that they are vicious impositions upon ignorance and superstition, which was once the prevalent attitude of mind on the part of Christians. The study of Comparative Religion at the present time is revealing the high moral tone of much of this ethnic literature, and is demonstrating beyond question that the effect of these various systems of faith upon the people who accept them has been markedly beneficial. Human systems though they are, they have still served as steppingstones to higher truth, and it may be believed that in the providence of God, they are the intermediate grounds between the old heathen faiths which they displaced, and the larger truth which Christianity is yet to bring to all nations.

Unsatisfactory as is the code of morals presented in the Koran, and immature as are its religious ideas, one cannot but be impressed by the striking advance made by the followers of Islam over the old paganism from which their leader rescued them. That Islam is no better to-day, if as good, as a thousand years ago, is simply due to the fact that it was a human expedient, and therefore that it crystallized about Mohammed's life and teachings, and became stationary and unprogressive.

In comparison with these ethnic and stationary religions, Christianity presents the person of the world's Savior, for whom the preparation is recorded in the Old Testament, and whose life and ministry are given in the New Testament. The vital character of Christianity, and The Book which records its beginnings, is emphasized by the progressive influences which have come from the Bible during the centuries during which Christianity has been in the world. While it is not exact to say that Christianity is founded upon the Bible, since the Bible is the record of the divine activities which produced Christianity, rather than itself the cause of them, yet the self-disclosure of God to the world is set forth in The Book to such an extent that The Book becomes thereby the rightful and necessary center of all the forces that conspire to further Christian influence in the world. The spread of Christianity is indissolubly linked with the spread of the Bible. It is therefore true, in a special sense, that Christianity is the religion of The Book.

The three years of Bible study already projected in the Bethany Courses provide ample opportunity for acquaintance with the leading portions of Holy Scripture The first year's course deals with the entire Bible, and makes use of a handbook which gives a brief introduction to each book of the Old and New Testaments. The second year has for its theme the Life and Teachings of Jesus, and uses a handbook of that title The third year is devoted to a study of prophecy, and is based on the handbook, "The Prophets of Israel" Any reader may begin with either of these handbooks, and may take the Bible Course either alone or in connection with the courses on Missions and Disciples.

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Literature.

PICTURE PUZZLES, OR HOW TO READ THE BIBLE BY SYMBOLS. By Frank Beard and others. J. L Nichols & Co., Naperville, Ill., Toronto and Atlanta, Ga., publishers.

At first glance the above looks like a picture book for children, but a closer inspection reveals a decidedly unique and interesting combination of words and pictures. The pictures are word-symbols, and taken together give the text of some Scripture. Each page is a scriptural rebus. There is a fascinations in the effort to read off each page that attracts the reader familiar with the Scriptures, and the desire to interpret the symbols will certainly create an interest in Bible reading on the part of young people and children. We do not know of a book that we could more heartily commend to every household than this one.

NOVEMBER MAGAZINES.

Self-Culture for November contains a pleasing variety of subjects from Hollow'en customs to statesmenlike articles on the great national and international questions. The editorial touches are timely and the engravings of this number are up to the usual standard of perfection.

The Pall Mall Magazine for November contains several articles of unusual interest, among which we find one giving an account of the chief newspapers of the continent, with a reproduction of the front page of each paper. Besides the leading articles there is the usual number of stories, illustrated poems, etc.

Frank Leslie's for November contains some leading articles by prominent men on prominent themes, among which that of Secretary Gage on "The Finances of Our Wars" (continued), and that on "Among the Boers," are worthy of special mention. The freshness and timeliness of the other articles and departments of this magazine makes it one of the best of the season.

The Woman's Home Companion for November is an issue that cannot fail to attract attention. This number contains three prize stories, one of which won the $100, another $60 and the third $40, which had been previously offered by the publishers of the W. H. C. The regular departments of this number are replete with suggestions for the early days of winter, Thanksgiving and the holidays.

Among the literary features of general interest in the Ladies' Home Journal for November are "How the Next Census will be Taken," "How a Play is Written," "The Anecdotal Side of Robert E. Lee." Rev. Charles M. Sheldon, author of "In His Steps," contributes an article, "Is Christianity Practical in Worldly Affairs?" and Sir Henry Irving writes on "The Study of Shakespeare in Small Communities." By The Curtis Publishing Company, Philadelphia. One dollar per year; ten cents per copy.

"Ian Maclaren, His Home-life in Liverpool," with pictures of his house, his church and family, is the title of an article in the Ledger Monthly for November, which all readers of this keen and humorous portrayer of Scotch character will enjoy. The picture on the cover is a reproduction in color of J. G. Brown's painting, "Memories of the Red Ear," a work suggestive of the happy long ago, in an old New England farmer's life, full of unconscious pathos and the poetry of work. It is accompanied by a descriptive poem by W. J. Henderson.

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No DISEASE has so baffled the medical skill of all ages as RHEUMATISM.

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The "5 DROPS," has proven itself wonderful for its curative power in Rheumatism, not as a Temporary Reliever only, but to give a Permanent Cure even in chronic cases. Sometime ago, I had among others several Rheumatic cases, under my treatment and prescribed for these patients the very best Remedies which I skillfully selected, but without desirable results. I then heard of "5 DROPS" and of its Wonderful Cures, and prescribed it to a few patients who found relief from its use within a few days. After that I prescribed it to a great number and to my surprise, I will say that in the course of Two or Three Weeks after they had used "5 DROPS" and "5 Drop" Plasters they were Cured.

Among these were a few who had, for a number of years, been suffering with Chronic Rheumatism, who had piloted themselves around on Crutches. They came to my office without Crutches and told me they were perfectly Well. They give all the credit to "5 DROPS" and to "5 Drop" Plasters and this is their testimony to the Swanson Rheumatic Cure Company for their kindness and for the conscientious way in which they are placing these Wonderful Remedies among suffering humanity, which they told me to write to the Company as an acknowledgement.

As I have seen the Curative Power of "5 DROPS" and "5 Drop" Plasters, in a great many instances, I can Truly recommend them and also that the firm is perfectly honest and reliable to deal with. C. A. JACKSON, Physician and Surgeon, Kearney, Neb., Aug. 29, 1899.

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Do you not think you have wasted precious time and suffered enough? If so, then try the "5 drops" and be promptly and permanently cured of your afflictions. "5 Drops" is a speedy and Sure Cure for Rheumatism, Neuralgia, Sciatica, Lumbago (lame back), Kidney Diseases, Asthma, Hay-Fever, Dyspepsia, Catarrh of all kinds, Bronchitis, La Grippe, Headache, Nervous or Neuralgic, Heart Weakness, Dropsy, Earache, Spasmodic and Catarrhal Croup, Toothache, Nervousness, Sleeplessness, Creeping Numbness, Malaria, and kindred diseases. "5 Drops" has cured more people, during the past four years, of the above named diseases than all other remedies known, and in case of Rheumatism is curing more than all the doctors, patent medicines, electric belts and batteries combined, for they cannot cure Chronic Rheumatism. Therefore, waste no more valuable time and money longer, but try "5 Drops" and be promptly CURED. "5 Drops" is not only the best medicine, but it is the cheapest, for a $1.00 bottle contains 300 doses. Price per bottle $1.00, prepaid by mail or express, or 6 bottles for $5.00. For the next 30 days we will send a 25c. sample FREE to any one sending 10 cents to pay for the mailing. Agents wanted. Write to-day.

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The November Demorest's appears in the old form in which it was published for nearly forty years. The change to the large size which was made in 1897 proved both popular and successful, but the old subscribers have never grown quite used to it, and in response to their requests, the magazine reverts to the original form. If there is any perceptible change in the matter in Demorest's it is, as usual, for the better. The table of contents for November provides a rare treat in fiction, as well as in scientific, social and philanthropic topics.

In Scribner's for November President Hadley, of Yale College, one of the best-known authorities on the subject in the United States, writes an article of the most timely interest on "The Formation and Control of Trusts." He gives a very clear statement of the motives and conditions that lead to their organization, and points out with reassuring emphasis some of the causes that are already tending toward their limitation as mere speculative enterprises. He believes that the question of state ownership or control will become less and less acute as a political issue.

Vick's Magazine appears this month in a new form and with some new features, adding very much, it is believed, to its appearance and usefulness. The business relations of the magazine have also undergone a complete change by entirely severing its connection with the seed business, and being issued by the Vick Publishing Company, Rochester, N. Y., entirely independent from any other business. All of these changes, it is thought, will materially conduce to the usefulness of the publication and the interests of its readers, who will, no doubt, appreciate them at their real value, and whose expressions of approval or criticism are desired.

BOOK NOTICES.

The series of articles on Christian Science which first appeared in The Standard, Chicago, a leading Baptist journal, have been published in a book entitled, "Searchlights on Christian Science." Each of the ten articles was written by a separate author, and each author treats his subject from a different standpoint, thus constituting a valuable symposium on this new thing in the world call Christian Science. The publishers of the book are Fleming H. Revell Co., New York, Chicago and Toronto, and a copy in paper cover may be had for 25 cents. It is a reasonably thorough and critical study of the subject.

We acknowledge the receipt of a copy of Charles T. Russell's late book, "The At-one ment Between God and Man." This book of 500 pages on this vital question may be had of the Watch Tower Bible and Tract Society, Allegheny, Pa. Price, cloth, 60 cents; paper, 25 cents. Chas. T. Russell is the author of some books that have reached up into frequent editions, and large sales are predicted of the present book.

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Missouri C. W. B. M.

DEAR SISTERS OF MISSOURI:—Another year is numbered with the past, and it is too late for regret for opportunities lost forever, but we have the blessed privilege of looking forward to those before, and making the very best of them according to our God-given strength. Let us be up and doing while it is day.

The time for observing C. W. B. M. Day in December is rapidly approaching. Let us not miss this opportunity or else we shall likely have a cause for sorrow that will make itself felt in our work for a long time. Let each auxiliary and each woman begin to pray and plan *now*. Do not postpone it unless the local conditions of your congregation make it necessary, as other interests come crowding before our churches, and delay makes it more difficult to get a place.

Make it an open meeting, if possible. Our brothers and sisters can never enter into sympathy with the work unless they know more of it. Make the program short, interesting and to the point. An over-long program, however good, often loses effect by tiring the hearers. Let every number teach its lesson, or lead to it. In short, make the meeting short, bright, pointed and educational, and the congregation, being instructed and edified, will willingly give our cause an occasional future hearing.

Dear sisters, Missouri is rich and beautiful, only waiting to be invited to yield up her treasures. Untold undeveloped treasures of love and service lie dormant in the hearts of our women, and to us is given the responsibility of helping to develop them into sweeter, fuller consecration to Christ. Let us not shrink from this duty, or how shall we dare to approach the Master, with a scant apronful of leaves, when we may, if we will, go before him overladen with precious fruit. Let us patiently, prayerfully teach and entreat our sisters to enter into fuller fellowship with God, and while blessing them, broaden and round out our own poor lives until something akin to his likeness.

We should have 6,000 active workers to report next September. Shall we? It depends upon the individual worker. As no chain is stronger than its weakest link, let us beware lest *our* indifference helps to make *our* auxiliary the weak link.

As your secretary, this work is new and untried, and I feel I cannot do it without the prayers and earnest co-operation of the dear workers everywhere. I ask this of you. To begin, I ask that every auxiliary in the state shall drop me a postal NOW, containing the names and address of its officers for this year. I need this information, and I wish to write personally to each one, in the near future. This will help me very much, and I shall appreciate the help. Yours in Christian love,

MRS. L. G. BANTZ, Sec.
5738 *Vernon Ave., St. Louis.*

Baghdasarian Fund.

Alva W. Taylor, of Norwood, near Cincinnati, O., writes expressing his gratitude in our taking up Bro. Baghdasarian's case. He says: "We who knew him in his classroom and private life knew one of the purest Christian men as well as a most proficient student, and loved him for his work's sake. He is most self-sacrificing and worthy." These things being true, there ought to be little or no delay in securing the necessary funds either for bringing him to this country or to some other place where he can earn a living. We will be glad to acknowledge further receipts to this fund. The following sums have been previously acknowledged:

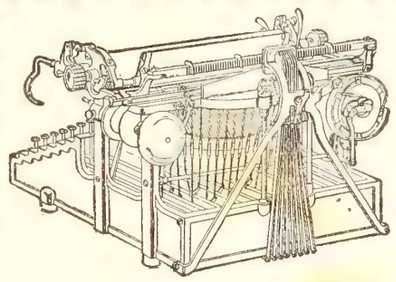
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Jerome A. and Zilpha Scott, Mendota, Wis.	2 00
Katie M. Boddie, Washington, D. C.	1 00
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Thou sparkling bowl! thou sparkling bowl!
Though lips of bards thy brim may press,
And eyes of beauty o'er thee roll,
And song and dance thy power confess,
I will not touch thee, for there clings
A scorpion to thy side that stings.

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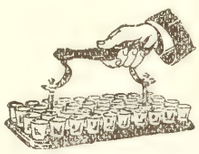
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An Aid for the Junior Classes, containing the Scripture Text, Lesson Story, Lesson Lights, Lesson Pictures, Lesson Words, with definitions and Explanations, Lesson Questions, Lesson Thoughts and Suggestions for Home Study and Work. The book contains, also, the Order of Service for each Quarter, with the music of the songs printed in full. PRICE.—Single copy, prepaid, 25 cents; per dozen, not prepaid, $2.40.

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OUR SPICE-BOX.

Very Rich.

"Dinsmore is very rich, I am told," said Cumso to Cawker.

"Rich? I should say he was. He's rich enough to evade the payment of his taxes."

* * *

The Future Unfolded.

She. Suppose I didn't dress as well as I do now, would you love me as much?

He. Certainly, dear. Why, that is as much as to say that I won't care for you after we are married.

* * *

Hard Hit.

"By Jove, Snip the tailor has failed! That hits me pretty hard," said Jarley.

"Why, were you interested in Snip's place?" queried Perkins.

"Very much. I owe him $500. I'm afraid the receiver will make me pay up," said Jarley.

* * *

Willing to Imitate.

"Why don't you take example from the little busy bee?" inquired the man of unoriginal ideas.

"I do," answered Meandering Mike. "An' I want to call your attention to the fact dat about now is when de little busy bee lays off an' doesn' do no more work fur de nex' six months."

* * *

Modesty.

She glanced up at the clouds, apprehensively.

"I verily believe the sun is going to shine!" she faltered, paling. "And here I am miles from home in my rainy-day skirt! How shockingly immodest I shall appear!"

Modesty is the crown of womanhood, being rather more complex than the average imported hat, even.

* * *

Something to Be Considered.

Prospective Tourist (at booking office of great ocean liner). That state-room is near the stern of the vessel, isn't it?

Agent. Yes, sir.

Prospective Tourist. You ought not to charge me full price for it.

Agent. Why not?

Prospective Tourist. Because when the steamer comes to land I'll have to walk half a mile to get ashore.

* * *

Treating His Hair.

"Your hair is getting thin," said the local barber to a customer.

"Yes," replied the man addressed, "I've been treating it with anti fat. I never liked stout hair."

"But you really should put something on it," persisted the tonsorial artist, in a most earnest manner.

"I do every morning," returned the customer.

"May I ask what?" inquired the barber.

"My hat," said the patron.

The habit of using ardent spirits, by men in office, has occasioned more injury to the public, and more injury to me, than all other causes. And were I to commence my administration again, the first question I would ask respecting the candidate for office would be, Does he use ardent spirits?—*Thomas Jefferson.*

THE CHRISTIAN-EVANGELIST.

A WEEKLY FAMILY AND RELIGIOUS JOURNAL.

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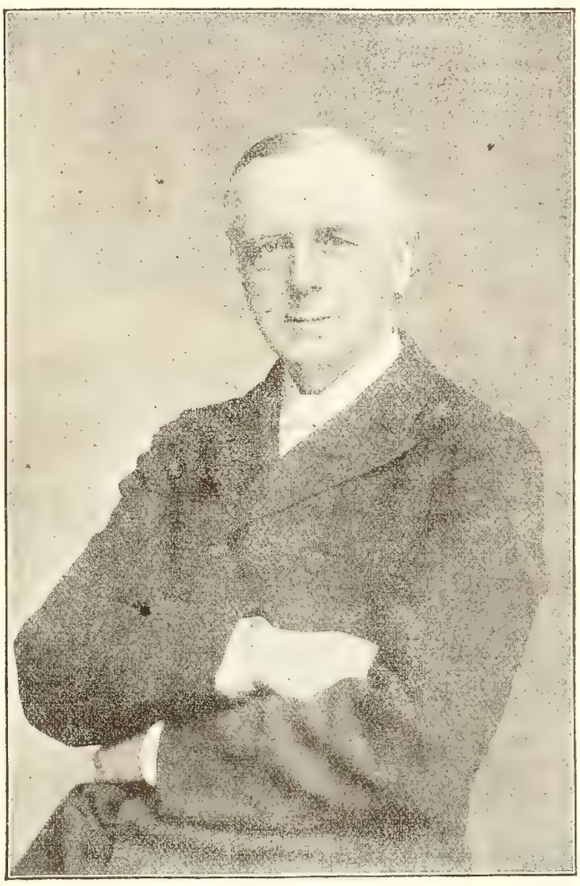
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THE

CHRISTIAN - EVANGELIST

J. H. GARRISON, EDITOR.

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The Christianity of the New Testament, taught by Christ and his Apostles, versus the theology of the creeds taught by fallible men—the world's great need.

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The unity of Christ's disciples, for which he so fervently prayed, versus the divisions in Christ's body, which his apostles strongly condemned.

The abandonment of sectarian names and practices, based on human authority, for the common family name and the common faith, based on divine authority, versus the abandonment of scriptural names and usages for partisan ends.

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The fidelity to truth which secures the approval of God, versus conformity to custom to gain the favor of men.

The protection of the home and the destruction of the saloon, versus the protection of the saloon and the destruction of the home.

For the right against the wrong;
For the weak against the strong;
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For the truth, 'gainst superstition,
For the faith, against tradition,
For the hope, whose glad fruition
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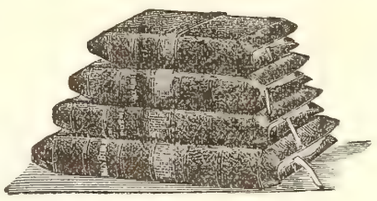
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THE CHRISTIAN-EVANGELIST

"In faith, Unity; in opinion and methods, Liberty; in all things, Charity."

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CURRENT EVENTS.

The report that an agreement has been entered into between Gen. Bates and the Sultan, of Sulu, is important news. The text of the agreement has not yet been published, but it is presumed on good ground that it is practically the same as that which existed between Spain and the Sulu Islands before the transfer of sovereignity. These islanders of the southern group of the Philippines, numbering about 300,000, are of an entirely different family from the inhabitants of the northern islands. They are to the last degree ferocious, warlike and vigorous. They are afflicted with no tropical languor, but are hardy warriors and as ready to die in battle as to slay. Spain never exercised sovereignty over them in any proper sense, but had an agreement, the terms of which included a protectorate in external affairs and the right to suppress piracy and to prevent the periodical crusades of the fanatical Sulus, who are Mohammedans, against the nominally Christian Filipinos in the northern islands. These rights naturally passed to the United States, but Spain could not transfer to us any sovereignty which she did not possess, so it may be inferred that the agreement recently made by Gen. Bates is of substantially the same import. The Sulu, with his vigorous physique and his intense Mohammedanism, is a typical religious fanatic of the most dangerous sort. To murder the enemies of Islam is the height of his felicity and to be slain in battle against them is a sure passport to everlasting bliss. This is the opinion of Pres. Schurman, who has visited and studied them, and who says also that polygamy and slavery, which are inwrought in their religion, cannot be abolished by the United States authorities without precipitating the most savage war in our history. They must be gradually civilized and Christianized. Here is a field for heroic missionary work.

The annual report which Adjutant-General Corbin has submitted to the Secretary of War gives statistics relating to the present strength of the army and its losses during the past year, and recommendations touching several matters of comparatively minor importance. The American army at present consists of 99,160 officers and men, of which number a trifle over one-third are volunteers, while the remainder constitute the regular army. There are 32,541 soldiers in the United States; 31,344 in the Philippines and 16,553 en route thither; 10,796 in Cuba, and 3,255 in Porto Rico. The remaining few hundred are in Alaska and the Hawaiian Islands. Between May 1, 1898, and June 30, 1899, the list of killed and wounded contained the names of 3,454 officers and men, of whom only 493 were killed in action; but besides these there were 6,000 deaths from other causes, cheifly disease. An estimate based on the figures in this report shows that every soldier who was killed in battle or died from wounds, nine died from disease. Four recommendations stand out prominently in the Adjutant-General's report. First, that four fully equipped and permanent camps should be established in the four quarters of the country, to be kept in constant readiness for occupancy on short notice, and that an appropriation for this purpose ought to be made at once. Second, that officers below the rank of major-general who retire from the army by reason of age or disability should be retired at the rank above that which they held in the army. Third, that there should be a general increase of salaries by at least one-third for all officers below the grade of brigadier-general. Fourth, that a medal be awarded to each volunteer officer and enlisted man who continued in service in the Philippines after March 2, 1899, until honorably discharged.

The following summary of the elections to be held on Tuesday, Nov. 7., may be of value. State officers or members of legislature will be chosen in twelve states, viz., Iowa, Kentucky, Maryland, Massachusetts, Mississippi, Nebraska, New York, New Jersey, Ohio, Pennsylvania, South Dakota and Virginia. The greatest interest centers in the campaign in Ohio, where a governor several state officers and a legislature will be elected. There are five party tickets in the field and, in addition, Samuel M. Jones, the "Golden Rule" mayor of Toledo, who is running for governor on an independent ticket with a prevailingly socialistic platform which he framed for himself. The fight has been made chiefly along the lines of national politics, the Republicans taking their stand on the policy of the McKinley administration, while the Democrats, though re-affirming the Chicago platform, have made their fight against expansion, trusts and Hanna. The Jones following is the uncertain element which renders all attempts at prophecy futile. The outcome in Ohio may throw light on the possibilities of the presidential campaign. In Nebraska the election is of no general interest except as a trial of strength between the fusion ticket supported by Mr. Bryan and the Republican ticket. Bryan is the real issue there. The decrease of the Democrat-Populist plurality, from 23,000 in 1897 to 3,400 in 1898, makes it an interesting test of Mr. Bryan's standing in his own state. The general interest in the situation in Kentucky, where a full set of state officers and a legislature are to be chosen, arises from the fact that part of the Democratic party, disapproving of the Goebel election law, has seceded and put a rival ticket in the field as against that headed by Goebel, the regular Democratic nominee for governor. Both sections of the Democracy make Bryan, and free silver a part of their platform and the Republicans are agreed with the seceding Democrats in dnouncing the Goebel law.

The past week in the Transvaal has been marked by continued British reverses. The week opened with a calamity to the British near Ladysmith on Monday, and closed with the fall of Colenso on Saturday. The victory of the Boers on Monday was the most brilliant achievement of their arms thus far, and has a decided effect in sobering the British mind and contributing to their respect for their antagonists. The loss of nearly 2,000 men and a battery of artillery is a serious blow to the British force at Ladysmith. Gen. White manfully assumes all the blame for the defeat and admits that his plan of campaign was not well conceived. He claims, however, that his force is sufficient to hold Ladysmith indefinitely against the Boers. This will soon be put to the test, for there is no longer any possibility of a retreat toward the coast. Between Ladysmith and Durban, the seaport terminus of the railroad on which Colenso and Pietermartzburg are located, are 189 miles of railway with a dozen bridges, each of which offers a vulnerable point. Early in the week the telegragph wires along this line were cut by the Boers. The capture of Colenso on Saturday and the retreat of its garrison southward effectually cuts off Gen. White and his force at Ladysmith from retreat along the railway, and also cuts off the possibility of reinforcements except in such numbers as can break through the Boer lines.

The London Daily Chronicle says that the empire is "face to face with a repulse comparable only to the surrender of Burgoyne to the embattled farmers of our American colonies." It is an ill-omened comparison for England, but it is not without a certain degree of appropriateness as regards the military situation. However, it must be remembered that the British reinforcements are only now beginning to arrive and are not yet in the field. On Sunday of this week 6,000 troops arrived at Cape Town. Others will arrive daily, and within 10 days the British forces in South Africa will be increased by 28,000 men. Gen. Buller is already at Cape Town and may take the field at any time if the occasion demands, though his army corps will not be ready for action until late in December. As now planned, the British army in South Africa will consist of 89,634 men. Since the reverses of the past week have impressed upon the war office the seriousness of the situation, orders have been given for the mobilization of other reserves and

second army corps has been ordered to be ready.

Gen. Funston, who on his return from the Philippines has been receiving most enthusiastic receptions from his fellow Kansans, has some very distinct opinions as to what ought to be done in the Philippines. He believes, in the first place, that the war can be ended within six months, that the forces now in the islands and en route thither will be sufficient to capture and effectually occupy all the strong points. Furthermore, he has an opinion in regard to the religious situation in the Philippines. He says that the first duty of the United States Government is the expulsion of the friars. This by itself would put a speedy end to the rebellion. By this he does not mean that the Catholic Church ought to be repressed or its officials excluded, but that the monastic orders, whose presence has always been a curse and a menace to the natives, should be expelled from the islands. Under the Spanish regime the friars took advantage of the intimate connection between church and state to absorb the greater portion of the crown lands, and thus became possessed of vast quantities of real estate. The natives as their tenants are oppressed by a grievous system of rack-rents in comparison with which Russian serfdom is mild and generous. If is true that the natives are Catholics, at least nominally, but the first demand by the leaders of every insurrection in the history of the islands has been, not for political independence, but for freedom from the yoke of the friars. It is Gen. Funston's opinion that the removal of this ancient grievance would do more than anything else to assure the Filipinos that the United States Government is acting in good faith toward them. At the same time he believes that the Catholic secular clergy should be encouraged and that there is little opportunity for the introduction of Protestantism.

The Philippine Commission has gone into session in Washington, D. C., for the preparation of its report. Meanwhile, a preliminary statement has been issued at the President's request to be used by him in the preparation of his message to Congress. This statement gives a thorough and it may be said authoritative deliverance upon several critical points. From a study of the islands and of previous insurrections it is shown that the idea of securing independence had never entered into any of them, but that their sole purpose was the redress of particular grievances arising from Spanish maladministration, not to be free from Spanish sovereignty, but to be free from the petty tyranny of Spanish friars and civil governors. Not until the Spanish-American war brought American forces upon the scene did the insurgent leaders conceive the idea of turning this struggle to their own account by casting off all external sovereignty. The Commission has made a thorough study of the relations between Admiral Dewey and Aguinaldo, and its conclusion is that no recognition of an official sort has ever been given to the insurgent leader. The United States Government is, therefore, in no way committed by any technicality whatever to the recognition of Philippine independence. An historical survey of the course of events in and about Manila from the time when Dewey came upon the scene leads to the conclusion by the Commissioners that the present war with the natives, however undesirable it may be, was absolutely unavoidable by any means except retreat. As to their capacity for self-government, the statement is made that the natives, while they are rated high as to general intellectual capacities, have so little education and experience as to be practically incapable of self-government. The Commission reports encouragingly that the material for intelligent administration of local affairs is there, but for the present there is every need of control by some outside power. The report concludes with this judgment regarding the effects of American control in the islands: "Our control means to the inhabitants of the Philippines internal peace and order, a guarantee against foreign aggression and against the dismemberment of their country, commercial and industrial prosperity and as large a share of the affairs of government as they shall prove fit to take. When peace and prosperity shall have been established throughout the archipelago, when education shall have become general, then, in the language of a leading Fillipino, his people will under our guidance 'become more American than the Americans themselves.'" The report is signed by J. G. Schurman, George Dewey, Charles Denby and Dean C. Worcester.

Gen. Wood, in charge of the department of Santiago, in submitting his annual report for that province, recommends that the United States force there be decreased. Such have been the effects of the introduction of American civilization into Santiago that it is now necessary to rely in a less degree upon the exercise of force for the preservation of order. The most intelligent and trustworthy part of the inhabitants have seen by this time the beneficent effects of Gen. Wood's administration, the improved sanitary conditions, the provisions for general safety and the economic and commercial improvement, and are now in thorough accord with him. Such a situation as this and a recommendation coming from the chief military authority in that province is of much significance. It indicates that the bearing of the "white man's burden" is not all a fatuous dream; that our desires for the amelioration of conditions in Cuba are not a pretense or mere cover for selfish ambition. It is difficult to talk of "criminal aggression" in the face of this recommendation of decreased force in Cuba. The Cubans themselves have come to appreciate this fact. Perhaps it is not too much to hope, in view of this, that those of our own citizens who have been incredulous upon this point may find their suspicions gradually vanishing in the light of such facts as this. What has been done in the department of Santiago needs to be done and can be done in the Philippine Islands.

Cardinal Rampollo has resigned his office as papal Secretary of State. He has not done this on account of failing health, nor from excessive modesty, nor yet from a desire to put away from him the glittering baubles and honors of this world. Cardinal Rampollo's health is good, his modesty is not excessive, and baubles are his strong point. He has resigned rather as a threat. Ever since the pope ceased to be a temporal sovereign in the reign of Leo's predecessor, several of the governments of Europe have maintained the ancient fiction of his temporal sovereignty by keeping two embassies in Rome, one at the royal and one at the papal court. France, Austria, Bavaria, Spain and Portugal have done this. Two weeks ago the finance committee of the French Chamber voted to abolish this expensive and incongruous embassy. The government might, perhaps, have protested and reversed the act of the committee, but just at present little enthusiasm could be developed in that direction. Accordingly, the vote has been approved and the Vatican notified that henceforth it will have no French embassy. The propriety of this movement is so obvious as scarcely to require comment. While the pope is unquestionably a man of influence in European politics, and while it may be worth while for the governments to keep in touch with him, there is no consistency in denying his temporal sovereignty and at the same time maintaining an embassy at his court or at the court of a monarch. Cardinal Rampollo, however, does not take this view of the situation and has tendered his resignation to take effect if the French Government persists in its action. He will be sadly missed, for of late years, since Leo has been comparatively feeble, Rampollo has been in many respects practically pope. He has conducted the business of the Vatican, has controlled its relation to the powers of Europe, has conducted in person most of the spectacular religious ceremonies in which the pope is supposed to participate and has figured prominently in all forecasts as to Leo's probable successor.

AN EXPLANATION AND STATEMENT.

A few weeks ago an Associated Press dispatch announced to the country that the editor of this paper had tendered his resignation to the stockholders at their annual meeting in October, because of dissatisfaction on the part of some of the stockholders with his editorial management. The degree of interest and inquiry which this announcement has stirred up throughout the brotherhood demands a brief explanation of the fact stated, and of the changes which have been made in the ownership and control of the stock in the Christian Publishing Company.

For some time past we have been aware that an effort was being made by outside parties to create opposition to the CHRISTIAN EVANGELIST because of its attitude toward what has come to be known as higher criticism. This came to us from different sources, and called out two or three editorials in the latter part of the summer, designed to give assurance to any who might have doubts on the subject, that our position on the question mentioned was a conservative one, and the only tenable and safe one for a religious journal to hold. These editorials called out many expressions of approval from reasonable, conservative brethren, and we hoped the matter would be allowed to rest.

On the 6th day of September the editor, while still at his summer home at Macatawa Park, Mich., received a formal communication, signed by six of the stockholders of the company, and representing a majority of the stock, expressing their dissatisfaction with the editorial manage-

ment of the CHRISTIAN-EVANGELIST, on the ground previously mentioned, and their unwillingness to remain connected with the company any longer under this condition. On this account they offered their stock for sale to the editor at a stipulated price, and fixed the 20th of September as the date at which an answer should be given. This time was subsequently extended to the date of our annual meeting in October. Not having been able up to that time to secure purchasers for the stock, the editor saw but one honorable course open to him, and that was to offer his stock for sale at the same price and terms, and to tender his resignation. Accordingly this was done. The resignation was not acted upon at the time, but the matter was postponed until after the National Convention.

After the convention a proposition was submitted by the protesting stockholders, offering to purchase some real estate belonging to the company in part payment for their stock. A price was agreed upon, and at a meeting of the stockholders held on Friday last the directors were authorized, by a unanimous vote, to sell the real estate, at the price agreed upon, to the dissatisfied stockholders, and to declare a stock dividend to the remaining stockholders in proportion to their present holdings. This was done, and the transfer has been made.

The stockholders who go out of the company by this change are F. M. Call, former business manager and treasurer of the company, T. W. Grafton and wife, A. M. Haggard and wife, Mrs. B. W. Johnson and E. M. Smith. Three of these—F. M. Call, T. W. Grafton and E. M. Smith—were directors of the company, and their places have been filled by A. H. Duncan and W. Palmer Clarkson, new stockholders and active members of the Central Christian Church, of this city, and G. A. Hoffmann, an old stockholder and former director of the company, of Columbia, Mo. The settlement seems to be mutually satisfactory to both parties, and has been effected in a most amicable manner and without any bitter personal feeling.

Accepting as we do the sincerity of motive which prompted the objections to the editorial management of the paper, we nevertheless feel sure that they arose, partly, from a misconception of our editorial policy and partly from a difference in our ideas of what a religious paper should be. We do not feel that it is necessary here to make any defense of our editorial management of the CHRISTIAN-EVANGELIST. The assurances of sympathy and approval from so many representative men among us, and from those whom Mr. Lincoln used to call "the plain people," since this matter has become public, would seem to render such defense entirely unnecessary. We trust those who have written us personal letters will accept this general acknowledgment of same, and feel assured that their expressions of confidence have been ample compensation to us for the period of anxiety and uncertainty through which we have passed.

This much it will not be out of place to say here: In this crisis in the history of the paper, through which it has just passed, the issue, as we view it, has been that of Christian liberty. For this the CHRISTIAN-EVANGELIST has stood, unflinchingly, in every period of its history. Its attitude toward present-day problems is precisely what it has been to the questions of the past. In the organ controversy, in the conflict over missionary societies, in the storm of opposition to M. E. Lard because of his pamphlet on "Aionios," as in the present discussion about questions of biblical criticism, our plea has been for Christian liberty and Christian charity. The tyranny of opinionism we have always recognized as the one rock of peril on which our ship of Zion is in more danger of running than any other. Because we love our glorious plea for liberty and loyalty and unity, and are jealous of its honor and of its future triumph, we have sought to defend it against every encroachment on the freedom of thought of those who hold Christ as Master, even when that encroachment is made, as it ever has been made, on the plea of superior fidelity to the Scriptures.

We look forward with pleasure to the opportunity God has given us to show that the confidence of our friends has not been misplaced. Never did the Bible occupy so high a place in our reverence, our affection and our admiration. Perish the thought forever that we could treat its holy oracles, its sublime revelations, its divine mandates, its glorious ideals, its blessed promises, in any other way than in the spirit of devout faith and reverence. If we can help to remove a false interpretation or an inadequate theory that is an obstruction to faith in any heart, gladly will we do so; but may our right hand forget its cunning and our tongue cleave to the roof of our mouth before we write one sentence or utter one word that would tend to subvert the faith of any in its inspiration and authority. As to the Christ of Nazareth, we bow before Him continually with an ever-increasing adoration. To exalt Him, to make His example the inspiration of men's lives, to help our readers into a closer and more vital relationship with Him—that shall be our supreme aim in the future as in the past.

Forgetting the things which are behind and stretching forward to the things that are before, we call upon all who love our Christ and his cause, laying aside all strifes and unprofitable questions, to co-operate with us in making the CHRISTIAN-EVANGELIST a mightier agency than it has ever been for the advancement of the kingdom of God among men.

DR. WHITSITT ON BAPTIST SUCCESSION.

In an article in the Journal and Messenger, under the title of "On the Fence," Dr. W. H. Whitsitt, late president of the Baptist Theological Seminary, at Louisville, charges some of his brethren of the South with "riding on the fence," on the subject of succession. He says:

> They deny the existence of a universal, spiritual church, which denial is also everywhere the mark of Roman Catholic theology. Christ builded the universal, spiritual church upon a figurative and therefore invisible rock (Matt. 16:18). These excellent and esteemed brethren have accomplished an impossible feat of engineering by establishing an outward, visible church organization on that figurative and therefore invisible rock. Roman Catholic theology has established the Catholic Church on the rock where these brethren prefer to establish the Baptist denomination. Here is, indeed, a difference in detail, but not a difference in principle.

A claim for greater consistency on the part of the Roman Catholic Church might be made on the ground that they make Peter and his successors—the popes—the rock on which Christ built His church, and they have, therefore, a visible rock on which to build their visible church. Dr. Whitsitt is correct, however, we think, in saying that Baptists or members of any other religious organizrtion who identify the denomination or religious body with which they are associated with the church which Christ said He would build on the rock, and against which He said the gates of hell should never prevail, are guilty of the same sort of reasoning as Roman Catholics. The "succession" idea, by whomsoever held, involves the Roman Catholic conception of the church, not as a universal, spiritual church, but as a visible body or outward organization, in which membership is essential to salvation. Dr. Whitsitt expresses his grief that Baptists, of all the people in the world, should have been guilty of such an error. He speaks sober truth when he says, "Succession is Anti-Christ's chief hold, the main prop and pillar of popery; and yet they have made it, in some sort, the article of a standing or falling church. No greater calamity has befallen our Southern Baptist cause." This medicine may be a little bitter for our Baptist brethren of the South, but it is wholesome, nevertheless, and will do them good if they are properly "exercised thereby."

As to what is logically involved in this doctrine of "succession," as taught by some Southern Baptists, Dr. Whitsitt further adds that these brethren of the South, "having denied the universal, spiritual church and placed the outward, visible denomination on the rock, consistency requires them to assert that outside of the Baptist denomination is no salvation." "It is a preposterous thing," he says, "to conclude that any man can be saved who is not on the rock." Most of his brethren, he says, are unwilling to draw such a conclusion, however logical it may be, but the late Dr. J. R. Graves had the courage of his convictions. "He taught that local churches are the only integers of the kingdom of God; that no individual can be an integer, and hence that no individual can enter the kingdom without first entering a church. But according to him there is no local church except a Baptist Church, all other churches being simply 'man-made societies.' In other words, he held that salvation is not possible outside of a Baptist Church. He placed the church before Christ and the water before the blood." Dr. Graves was driven to this extreme position in an effort to be consistent. After he had once accepted the idea of "succession," he identifed the Baptist denomination with the church which Christ built on the rock-truth confessed by Peter.

But what a poor, restricted, impoverished idea this is of the church and the kingdom of God on earth as compared with the spiritual conception that all who are united to Christ in faith and life coustitute His spiritual body on earth! This larger conception of the church leaves room for the work of reformation in clearing away errors which have crept into the doctrine and practice of the church, and opens the way for a plea for Christian unity, which

is wholly inconsistent with the doctrine of "succession," for according to "succession" all Christians are in one visible, outward organization, and are therefore already united. The Baptists themselves have a great history, and have contributed mightiiy to the advancement of the kingdom of God, by their steadfast devotion to some great truths and principles. It is a pity that their usefulness should be hampered, in certain sections of the country, by a few outgrown ideas which have no legitimate place in any religious body that is to deal successfully with the problems of our time.

We heartily endorse the suggestion of our esteemed contemporary, the Religious Herald, that there be a Pan-Baptist Council, even if it be restricted to those wearing the Baptist name. The mingling together of Baptists from various parts of the world would do much to remove those provincialisms in theology and ecclesiology which have long marred the usefulness of that great body of believers.

CHRIST'S METHOD OF REACHING THE MASSES.

We are told at the beginning of the Sermon on the Mount that the Savior went up into a mountain and sat down, and his disciples came unto him, and he opened his mouth and taught them. In this simple fact, that appears to be incidental and without significance, we have the suggestion of the divine method of instruction and evangelization. When the disciple was to be instructed he sought the teacher; when the sinner was to be saved the teacher sought him. In the capacity of a teacher Jesus sat down, and those who wished to learn sought the opportunity of hearing"—they came unto him;" in the capacity of a Savior, an evangelist, an individual soul-winner, he traveled through the land *seeking* the lost that he might save them. This is the divine method the church must follow if it successfully edifies itself or converts the world. We must *seek* the lost; the saved, who desire to learn, will seek us.

Our Lord gives us two striking illustrations of his own method of seeking lost men and the spirit of unconquerable earnestness and sustained enthusiasm in which the search is carried on. A man had a hundred sheep, and one of them went astray. An Oriental loved his sheep as a moden fine lady loves her pugs, poodles and pet cats. Each sheep was named and known individually to his master as domestic animals are with us. When it was known that one of the flock was missing there was no more rest in that household till the lost was found. Day and night, on hill and plain, they search for him. Away on the mountain wild and bare, away from the shepherd's tender care, the poor sheep wanders on, and men wander seeking for him, and when at last he is found, he is not driven, dragged, or hauled, but carried in triumph on his master's shoulders, in the midst of demonstrations of great joy by the family and their neighbors, a type of the joy in heaven over one sinner that repents. Do we search for lost men as the Eastern shepherd searches for his sheep that is lost? Is the body of a sheep of more value than the deathless spirit of a man? And then the woman with the ten pieces of silver lost one of them. Nine pieces of money in the woman's pocket and one missing. What did she do about it? Did she sit down and wait for the coin to "turn up?" Did she make up her mind to lose it, or to let some one else institute a search for it? It was broad, open daylight; but she lit the lamp that she might be able to see behind the doors, in the dark corners and under the floor. She swept the floors, that no possible lurking-place of the lost coin might be missed. She went here and there, the whole family joined in the search, every crack and crevice, every corner and cranny were examined till the coin was found; and so keen had been her sense of loss, and so great the joy of recovery, that she called in her neighbors and friends and said, "Rejoice with me, for I have found the piece which I had lost." And so we are told there is more joy in heaven over one sinner that repents than over ninety-nine just persons who need no repentance. Does the church, do individual Christians, seek for lost men as the shepherd sought for the lost sheep and the woman for the lost coin, and do we rely chiefly on the individualistic method introduced and commended by the Savior? These are illustrations, of which there are several historical instances on record, of the Savior's earnestness in seeking lost souls, who have wandered from God, and his own heart of divine solicitude went into the words when he said to the church through the apostles, "Go into all the world and preach the gospel to every creature"—go, seek men till you find them.

The mission of Christ—to seek and to save the lost—is the mission of the church and of the individual Christian. The church, we fear, has in a measure reversed the divine order. Christ was seeking the lost; we are waiting for the lost to seek us. Christ went in search of the sinner; he did not wait for the sinner to come in search of him. It is the characteristic of a divine religion to seek the lost, for the lost will not seek the Savior till sought by him. One of our chronic church problems, from time immemorial, is how to reach the masses. A more pertinent question would be, How are the masses to reach us with our present inadequate methods? In the first place, there are no masses to reach. Men are not reached in masses or in classes; they are reached as men, man by man. Men are not saved *en masse* or lost *en masse;* they are saved or lost as individual men. Men are born one by one, they die one by one, and they must be sought and saved one by one. The church has been waiting nearly two thousand years for the world to seek, but the world will never seek the church; the church must seek the world. Lost men will not come to us; we must go to them. If Christian men and women went in search of lost men as the shepherd went after his wandering sheep, as the woman searched for her lost piece of money, as Jesus the Christ went seeking the publican and sinner of his day, as the men of our time seek learning and wealth, honor and office, the problem of the world's salvation would in a large measure be solved. A great need of the kingdom of God is the consecrated buttonholer, the keen-eyed, quick-witted, spiritual sharpshooter, who can single out and pick off the soldiery of darkness as Boer riflemen are picking off English officers in the Transvaal war. If you know a lost man, go after him! He may not welcome your message. He may repulse and elude you. His ignorance is his trouble. He does not know that you have anything that he needs. But go after him. Go with holy persistence and loving doggedness. If you fail to find him, let some one else go. If he fails, send a third and a fourth and a fifth, till the lost is found. This is the chief and the most efficacious method of reaching and saving the lost.

Hour of Prayer.

THE NEEDED GUEST.

(Rom. 8:6-17; Jno. 14:15-18).

(Uniform Midweek Prayer-meeting Topic, Nov. 15th).

CENTRAL TRUTH: *The real test of Christian character is the possession of the Spirit of Christ, which is the Holy Spirit. This possession is conditioned on love of Christ and obedience to Him.*

These Scriptures, which constitute the topic of the lesson this evening, grapple with the real problem of Christian life. They should be carefully studied and even memorized, if possible, that their mighty import may the better be taken up into our thought. The passage from the Roman letter sets forth the fact that the Christian life is a warfare between "the mind of the flesh" and "the mind of the spirit." The former, we are told, is "death," while the latter is "life and peace." The reason why "the mind of the flesh" is death, is that it is "enmity against God; for it is not subject to the law of God, neither indeed can it be." This, of course, means death in the deepest and darkest meaning of the term.

It follows from this that "they that are in the flesh cannot please God." But who are "in the flesh" in Paul's meaning of the phrase? Evidently, those who are dominated by the flesh—its appetites and lusts. Those who live in the lower region of their nature instead of the higher are in the flesh. Those who live for material rather than for spiritual things are in the flesh. These cannot please God. It is worth while here for each one of us to raise the question as to what is the dominant motive of our life.

But who are "not in the flesh, but in the Spirit?" The answer is, "But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwelleth in you. But if any man hath not the Spirit of Christ, he is none of His."

We often raise the question concerning ourselves, but oftener, perhaps, concerning others, as to whether they have obeyed this or that command of Christ in proper form. We too seldom, perhaps, raise the question concerning ourselves as to whether we really have the Spirit of Christ, and whether or not, therefore, we are really His. But this, after all, is the supreme test of our discipleship. The passage from John, which contains the words of Christ, lays down the condition upon which we enter into the possession of the Holy Spirit or receive as a Guest the divine Comforter. "If ye love me," says Jesus, "ye will keep my commandments." This is inevitable. The man who claims to love Christ and refuses to do what He has commanded is either self-deceived or is seeking to deceive others. But on this condition of a loving obedience Jesus adds, "And I will pray the Father and He shall give you another Comforter, that He may be with you forever, even the Spirit of

truth, whom the world cannot receive; for it beholdeth Him not, neither knoweth Him. The "world" here stands for those who do not love and obey Christ. Such do not receive the Spirit.

Truly, this Holy Spirit is a needed Guest in every heart. He is called "the Comforter:" do we not need cnmfort? He is the Advocate: do we not need one to plead our cause? He is the Spirit of truth: do we not need Him to lead us into a larger comprehension and appropriation of truth? He brings with Him, when He comes into the heart, a whole train of glorious virtues and graces, as love, joy, peace, self-control, meekness, temperance, patience. Do we not need all these to make our lives a blessing to the world?

But think of what an honor it is to receive and entertain such a Guest. Is our heart a fit chamber for Him? He will make it the Palace Beautiful if we will allow Him to enter and give Him full scope to guide and control us.

We are persuaded that the great need of the church to-day is, first, the realization of our need of the Holy Spirit and a proper appreciation of His work in perfecting our redemption and in fitting us for service, and then an earnest and prayerful seeking for the infilling of the Holy Spirit. Let not this meeting close without an earnest prayer from every heart that the Holy Spirit may enter in and take more complete possession of our lives and guide them to the glory of God and the good of our fellowmen.

PRAYER.

Our Father who art in heaven, we thank Thee that Thou hast created us with spirits so capacious that nothing but God can fill them. We beseech Thee that Thou wilt create within each of us a great hungering and thirsting after righteousness. Thou hast promised Thy Holy Spirit to those that love and obey Thee. Thou knowest our hearts and whether or not we love Thee and are striving honestly to do Thy will. We pray for Thy Holy Spirit to dwell within our hearts in a fuller and richer measure than ever before, to the end that our lives may be more fruitful in every good word and work, and that so living in communion with Thee here, we may be prepared to dwell in Thy immediate presence forever. For Christ's sake. Amen!

Editor's Easy Chair.

What is the *heart*, about which the Scriptures speak so much? No book in the world lays such emphasis upon the heart as does the Bible. No teacher among men went down through all human exterior to the very core of human life as did Jesus of Nazareth. Men look at the outside; God looks at the heart. Human law concerns itself chiefly with the motive —the purpose—of the heart. The righteousness of the scribes and Pharisees consisted of conformity to external rules. But Jesus taught a righteousness that results from the purified heart. A man really is, in the sight of God, what he purposes in his heart. According to Jesus, whatever good or evil there is in man's outward life proceeds from the heart. Make that right and the conduct will be right. All reforms of whatever character that ignore this fundamental teaching of Jesus are doomed to failure. Human conduct and human character can only be elevated as the hearts of the people are purified.

But still the question recurs, What is the heart? In its scriptural or figurative sense it is to the spiritual man what the material heart is to the human organism. There are moral heart-failures which result in spiritual death, just as there are physical heart-failures which result in physical death. The heart, in its scriptural sense, involves, often, at least, if not always, both intellection and affection. It is the source from which emanate thoughts, motives, purposes, deeds. It is the very breeding-place of character, and to be pure in heart is to be pure in thought, pure in motive, pure in affection. To be large-hearted is to have a large capacity for friendship, for sympathy with our fellowmen, for loving those even that are unlovely. Blessed is the man who is both pure-hearted and large-hearted, for such an one can see God, not only in nature and in revelation, but in his fellowmen. It is the pure-hearted and large-hearted who are loved of God and their fellowmen.

But while the large-hearted man is the one whom we love, he is also the one who suffers most. He bears other people's burdens. He enters into sympathy with all forms of human suffering about him. Men who are in trouble apply to him for sympathy, and they always receive it, but they are not always aware that virtue or vitality goes out along with the sympathy. A few minutes before Bro. Atkinson went out to the Convention Hall of the Grand Hotel, to make his last speech, he came to where the writer and another brother were sitting, and addressing the other brother he said, in substance: "Here is a man whom I love." "Yes," we replied, "some men have hearts and you cannot help but love them." His reply was, "Yes, but a man who has a heart must suffer for it!" "Very true," we replied, and added, "Did it ever occur to you that of the three persons crucified on Calvary it was only the central figure whose heart was broken?" Bro. A. replied, "I had never thougnt of that before, but that is true, because He was the only one of the three that was carrying in his heart the burdens of the world!" And then we passed out together to the hall, where he made that last and memorable speech, corroborating in a most remarkable way the conversation just held in the hotel parlor.

We believe it was Dr. Hoyt whom we once heard say that after a walk through Glasglow or Edinburg, in Scotland, passing through a part of the city noted for its squalor and misery, until his heart was sick at the wretchedness and suffering he witnessed, he exclaimed to himself, "How can God witness all the wretchedness and misery of the world without His heart breaking?" After pondering this question for awhile in his chamber, there seemed to come to him a voice saying, "My heart was broken on Calvary because of the world's sin and woe!" And then he understood the meaning of the cross as he had never understood it before. Have we learned what it is to enter into the fellowship of Christ's suffering? Are we carrying any part of the burden of the world's sorrow on our hearts? Are we seeking to diminish the sum-total of human woe and wretchedness? If not, how unlike the heart of Christ must be our hearts!

Questions and Answers.

1. Does the Bible give any account of a previous marriage of Joseph, the husband of Mary, prior to the one with Mary, the mother of Jesus?

2. Why is Sunday or the Lord's day called the first day of the week?

E. W. Payne.

1. There is no account in the Bible of any such marriage.

2. For the same reason, we suppose, that Saturday is called the seventh day of the week. It is evident that if we have the weekly division of time at all that one day must be the first day, and the day that we call Sunday or Lord's day happens to be that day.

Please give an explanation of James 5: 13-20? *Martin Crim.*

This passage directs those who are suffering to pray. What could be more natural? It directs those who are cheerful to sing praise. This, too, is so natural as to need no explanation. Perhaps the part concerning which explanation is needed is that which directs that if any one be sick he should "call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: and the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins they shall be forgiven him." It is this prescription of prayer, together with the anointing with oil in the name of the Lord, that seems out of joint with modern methods of medication. And yet, is it not probable that we have vastly underestimated the remedial power of prayer in sickness? This anointing with oil was a part of the religious feature of the treatment, and was in harmony with the custom of the times. We do not understand that this passage prohibits the use of such other remedies as science and experience have taught to be valuable in the treatment of disease, nor must we understand that every case of sickness can be healed. We must interpret this passage of Scripture in the light of others and in the light of reason. With these qualifications we have no hesitancy in saying that the apostle's advice might be followed to-day with great profit.

As an illustration of the power of prayer the instance is cited of Elijah praying "that it might not rain, and it rained not on the earth for three years and six months. And he prayed again, and the heaven gave rain, and the earth brought forth her fruit." This example of Elijah is quoted to encourage prayer.

The epistle closes with the statement that if any err from the truth and one convert him he shall thereby save a soul from death and shall cover a multitude of sins. This is said to encourage a practice that is too often neglected, of seeking to win back to the truth those who have fallen into error.

Referring to an answer in a former issue of the paper a correspondent asks whether a church which, not only "occasionally neglects" meeting for worship, but which has discontinued its meetings on the Lord's day, can be regarded as a Church of Christ.

We should say not. The church that forsakes the assembly and the ordinances of the Lord's house ceases to be a church, and we fear that its individual members who permit such a condition of things to exist have already ceased to be Christians in fact and in character, if they ever were so.

Reformation of the Nineteenth Century

NINE DECADES OF HISTORY

THE FOREIGN CHRISTIAN MISSIONARY SOCIETY.

V. China and Africa.

A. McLEAN.

The first representative of the Foreign Society entered China January 29, 1886. Dr. W. E. Macklin was sent out to Japan as a medical missionary. On reaching the field he discovered that medical missionaries were not needed in that country. After some correspondence with the executive committee, and conference with his associates in Japan, he decided to open a mission in China. He spent six months in Shanghai, studying the language, and then moved to Nankin and called for reinforcements. Dr. Macklin is a Canadian by birth. He took his medical degree in Toronto. After spending some time in practice he offered himself for the foreign field. Before his departure he spent six months in New York City taking special courses to qualify himself mor e thoroughly for the service. When he left his teachers pronounced him the best all-around man they had ever sent out. A. F. H. Saw and E. P. Hearnden joined him that year. They went out from the West London Tabernacle. They had been indoctrinated and trained by W. T. Moore. The next year E. T. Williams and F. E. Meigs and their families sailed from San Francisco for China. Mr. Williams resigned one of the best pulpits among us to become a missionary. At the time of his appointment Mr. Meigs was one of the Sunday-school evangelists of Missouri. Both were widely and favorably known. Their going made a profound impression on the minds and hearts of many thousands. On arriving at their destination they rented and repaired some rooms in an old Buddhist temple and began the study of Chinese. Additional men and women have been sent out since from England and America. Several experienced and efficient workers already on the field joined the mission. These were as follows: James Ware and family, Charles E. Molland and family, Mrs. E. P. Hearnden and Mrs. Ella C. F. Saw. There are ten men and fifteen women and forty-seven native helpers connected with the mission. Work is carried on at five stations and seven out-stations. Nine churches have been established; these have a combined membership of 400. The additions for the past year number 122. The children in the mission schools number 232.

Nankin is the center of the work in China. Nankin is situated on the Yangtsz River and is about two hundred miles from its mouth. It is a walled city, with a population numbering half a million or more. Nankin was once and for centuries the capital of the empire; it may be the capital again. There are thousands of towns and villages that can be reached by the workers in Nankin. The society has now in that city a hospital, two dispensaries, a college for boys, a school for girls, a chapel and a number of other places where the gospel is preached regularly. At the present time the workers are as follows: Dr. W. E. and Mrs. Macklin, F. E. and Mattie Meigs, Frank and Ethel B. Garrett, Mrs. Ella C. F. Saw, Miss Emma Lyon, Miss Mary Kelly and Dr. Daisy Macklin. Dr. Macklin has charge of the medical work. Each year he sees about 20,000 patients. Only the worst cases go to the hospital. The Chinese have physicians of their own and go to them first; they spend their substance on them. If they get no relief they go to the foreigner as a last resort. People suffering from cholera, smallpox, scrofula, rheumatism, blindness, syphilis and other forms of disease throng the hospital for treatment. Some have traveled hundreds of miles seeking health and cure. Every in-patient is instructed in things pertaining to God. Bible classes are taught in the hospital. Out-patients hear the Word preached daily; each one receives a Gospel and some tracts. The medical work is designed to open the hearts of the people to the message of salvation. Everything that is done is intended to contribute to the furtherance of the gospel. Dr. Macklin is a fluent and effective speaker. He delights in preaching. He has several circuits and goes out and speaks good words for the Lord Jesus. In his spare minutes he writes tracts and articles for the papers. Mrs. Macklin is a sister of Mrs. Garst, and is a granddaughter of Jonas Hartzell. She has four children to train up in the nurture and admonition of the Lord. She assists in the mission as she is able. Mr. Meigs is president of the college. The students number 35. The great majority of them are Christians. There is in the college a Christian Endeavor Society and a Young Men's Christian Association. Twelve of the boys keep the morning watch. The students are being prepared for useful and noble lives. Most of them are taught trades. In the industrial department they are given to understand that manual labor and scholarship are not incompatible. Some of these boys will become teachers; others, it is hoped, will become evangelists and colporteurs. Thus one of the most pressing needs of the mission will be supplied. Mr. Meigs goes out in different directions to preach; in tea houses, in temples, in the marketplace, along the roadside he finds opportunities for making known to the Chinese the unsearchable riches of Christ. Mrs. Meigs has two children and her household duties to look after. She gives as much of time and thought and strength to the work as she can. Frank Garrett is a graduate of Drake University. He has recently taken charge of the church at Nankin. The membership numbers 172; the pupils in the day school, 45. He visits Pukeo, a large town across the river, three times a month, and preaches there. Mrs. Garrett is a graduate of Oskaloosa. She has a child to rear and teach. She gives two hours a day to the college, and spends some time in teaching the women the first principles of the gospel. Mrs. Saw is busily engaged in the work among the women and children. She goes out from time to time on evangelistic tours. She encourages the other missionaries and proclaims the gospel to those who have never heard the joyful sound. Miss Lyon is a graduate of Bethany College; she entered the field in 1892. Miss Lyon has charge of the girls' school. She has two Sunday-schools, and visits and receives visits from the women of the city. Miss Mary Kelly is a graduate of Hiram; she does evangelistic work in Nankin and in other parts of the empire. She has visited Chu Cheo and Lu Cheo fu, and has spoken the Word of life to the people of those places and in the towns through which she has passed. Dr. Daisy Macklin assists in the hospital and in the dispensaries.

Early in the history of the mission the workers felt that it would not do to confine their labors to Nankin; they must reach other towns and cities with the truth. The second place entered was Shanghai. It was necessary to have a station there, as that is the gate to the empire. Shanghai is by far the most influential commercial center in the Far East. The population numbers about 450,000. Shanghai is not so large as Canton, Hankow or Pekin, but it is very much more important than any of these. It is a great literary center. The Missionary Recorder, the Review of the Times, the Missionary Review, the Daily Herald and other papers are published there. Shanghai is one of the most cosmopolitan cities in the world. The Lord sent a man to begin work in that city. James Ware had been in China for more than ten years; he had been an agent of the British and Foreign Bible Society. He knew the language and the people and the customs of the country. On making the acquaintance of Mr. Williams and Mr. Meigs he found that his convictions respecting questions of doctrine and the ordinances accorded with theirs. He threw in his lot with our people in China. Ever since he has been working in Shanghai under the auspices of the society. W. P. Bentley went out in 1890. Soon after reaching the field he was assigned to Shanghai. Mr. Bentley is a graduate of the Ohio State University and of Bethany College. Mrs. Bentley came from Braddock, Pa. There are now two churches in Shanghai; the combined membership is 87. The pupils in the day school number 93; those in the Sunday-school, 108. In one church the membership has doubled in two years. Recently Mr. Ware has opened a new work in a new section of the city. It is in the neighborhood of the great cotton factories. A mandarin has given him the use of a large room for a girls' school. There is a school for boys in the same vicinity under his supervision. Mr. Ware is one of the busiest men in China. He is one of the committee to revise the present Chinese version of the Scriptures; he reads the proof-sheets as the work passes through the press. He superintends the stations in Tsungming, a large island in the river with a population of a million souls, and in Tung Chow, a city with a population of 80,000, and in Tseu-Saw, a city with a population of 30,000, and in Yung Shing Saw and in Yang King. There are many other places that he visits and in which he preaches while going to and from

these out-stations. His aim is to diffuse a knowledge of the gospel as widely as possible. Mr. Bentley has oversight of the Christian Institute. That is a hive of busy workers. In that building day schools and night-schools are carried on; Bible women and evangelists and colporteurs are trained; the gospel is preached every day in the year, and literature is sold and given away to those who will read it. Mr. Bentley edits and publishes a monthly paper entitled the Eastern Star.

The next station was opened in Chu Cheo. That place is north of the river and forty miles distant from Nankin. It is on the main road between Nankin and Pekin. Imperial couriers and merchants and travelers and pilgrims and coolies pass through daily. Chu Cheo is a place of considerable political importance. The society has there now W. R. Hunt and family and Dr. E. I. Osgood and family. Two homes and a chapel have been built. The present number in the church is 21. Last year 504 patients were seen. Schools have been opened for boys and girls. Before the advent of Dr. Osgood Mr. Hunt did the medical work. He took some lessons in medicine from Dr. Macklin and was able to cure simple forms of disease. The serious cases were sent to Nankin for treatment. Dr. Osgood is a classical graduate of Hiram; he received his medical degree from one of the Cleveland schools. Mrs. Osgood is a daughter of O. G. Hertzog, and is also a graduate of Hiram. Much work has been done round Chu Cheo. In that district there are not less than five millions of people in need of the gospel. A building has been rented and an evangelist employed in Luhoh, a town of 40,000, and some forty miles away. The membership there numbers ten. Yu Ho Tsz is fifteeen miles from Chu Cheo. There Evangelis Shi and his devoted wife live. It was through her instrumentality that the church was planted. She is known as a hot-hearted Christian. It was her purpose to erect a house of worship; she proposes to bear the expense herself. Her neighbors said, "We will help you;" they have done so most gladly. A neat chapel is the result. Every night the bell rings and the people gather to hear the Word of life. The fame of that church has been carried as far north as Pekin. Four miles beyond Yu Ho Tsz is the out station of Kwan wu wai. There, too, the gospel is preached and the youth of the place are taught. The missionaries in Chu Cheo have made evangelistic tours all through the district.

Wuhu is fifty miles up the river from Nankin. Charles E. Molland and family and Miss Effie D. Kellar are located there. Wuhu has a population of 100,000. It ls an open port. From Wuhu caravans start in several directions into the interior. In Wuhu the society owns a good home, but no other buildings. Mr. Molland and his helpers preach every day and night in the hired chapel and in the inns and on the streets. Work is also carried on at Wu wei Cho. The believers in Wuhu number 64; the children in the Sunday-school, 36. For several years Miss Rose Sickler taught the women and children in Wuhu; that school is still taught and has 36 pupils. Miss Kellar has gone to this field; she is supported by the churches in Kansas City, Mo.

Lu Cheo fu is about 150 miles due west from Wuhu. It is an inland city with a population of about 100,000. In the vicinity there are a million people or more that can be evangelized from that center. Lu Cheo fu was opened by T. J. Arnold. It took him three years to rent the first house; the citizens did not want their soil defiled by the presence of outside barbarians. The man that did rent them a house was for that act incarcerated for several months. Dr. James Butchart was the first missionary to live in Lu Cheo fu. On his arrival the people wanted to drive him away; he would not oblige them by going. Before many weeks a prominent merchant was dying of hernia. When the Chinese physicians confessed that they could do no more, Dr. Butchart was called in for consultation. He proposed a surgical operation as the only possible method of saving the man; his proposal was accepted by all concerned. The operation was performed without delay. With the blessing of God the patient recovered. Then a feast was made for the great Western doctor, scrolls were hung on the walls of the hospital and congratulatory speeches were made. Since that time there has been no talk of chasing the foreigner out of town. Dr. Butchart was born in Canada. He received his medical training in Cincinnati and in New York. In his courses he took every gold medal and every prize that was offered. C. B. Titus and wife are now in Lu Cheo fu. Mr. Titus is a graduate of Hiram. Thus far he and Mrs. Titus have been giving most of their time to the language. As they have found opportunity they have spoken to the people of the love of God as revealed in the person of his Son. By their lives and by numerous acts of kindness they have done what they could to commend the gospel to the favorable consideration of all with whom they have had to do. Dr. H. G. Welpton has had charge of the medical work in Lu Cheo fu in the absence of Dr. Butchart on furlough. Dr. Welpton is a graduate of Drake University; he is a recent recruit. Before leaving for the field he spent several months in the postgraduate school in New York. Now that Dr. Butchart is on his way back to Lu Cheo fu, it is likely that Dr. Welpton will be sent to some other station. Mr. Arnold who first entered that city will return after a little; it is his purpose to make Lu Cheo fu his home and to spend his life in work in that city and district. Already a church has been organized; the present membership is 19. Pupils in the Sunday-school number 14. Dr. Welpton treated 300 patients last year. His purpose was not to treat any, but to give himself exclusively to the study of Chinese. It was impossible for him to do this; the suffering came to him and sought relief; he could not turn them away. From the first the believers in Lu Cheo fu have been taught self-support. The first year they gave about $1 each for the support of the gospel; they also made a contribution to the treasury of the Foreign Society. They are collecting funds now for a chapel. When their poverty is remembered it will be seen that their gifts are on a generous scale.

Since the work began in China several of the workers have died. The following laid down their lives: Mrs. Carrie Loos Williams, A. F. H. Saw, Mr. and Mrs. E. P. Hearnden. Mrs. Williams gave six years of devoted service to China; her beautiful character and good deeds will be long and lovingly cherished by that people. She came home for surgical treatment, fully expecting to return in a few months. Contrary to the predictions of all the physicians, she died within a few hours of the operation. She is buried in Columbus, O. Mr. Saw while caring for the starving fugitives took typhus fever and died from it. He was a giant in body and was able to endure hardness as a good soldier. He was never so happy as when talking to the people about the gospel of God's grace. He loved the Chinese and sought to guide their feet into the way of peace. Mr. Hearnden was drowned. He had been out visiting some of the converts. Before the time for his return there was a heavy fall of rain and one of the streams that he had to ford was much swollen. In swimming across it his horse kicked him and he sank to rise no more in this life. Mrs. Hearnden died of a broken heart. The doctors said she died from a disease that has a long Latin name, but this was her real malady. They were loving and pleasant in their lives, and in their death they were not divided. Among those who died should be mentioned little Marion Macklin. Though her name is not found among the missionaries, she did much to win the Chinese to the glad tidings. In her case the Scripture was fulfilled, "A little child shall lead them." She was a source of joy in her home, and not only so, but in the whole mission. Other changes besides those made by death have been made. Mr. Williams resigned in 1896. For a time he was one of the editors of one of the Shanghai daily papers. Subsequently he was interpreter to the consul-general and for a time vice-consul. It was his desire for a long time to give his life to literary work; he believed that in that capacity he could serve the Chinese more effectively than in any other way. Before his resignation he became the editor of the Missionary Review of China; he still holds that position. At the present time he is in the employment of the Chinese Government. He is preparing text-books for the Chinese schools. Miss Rose Sickler Williams is engaged in the same kind of work. Their home is in Shanghai. The two bright boys, Edward and Loos, are in school at Chefoo. Soon after the death of her husband Mrs. Saw, with the consent of the society, removed to Nankin.

China is one of the great mission fields of the world. The population is estimated at about 400,000,000. Of these 100,000 are enrolled as believers. There are missionaries in each of the provinces and in Mongolia, Manchuria, Tibet and Korea. When it is remembered that the country has been open for a few years only, that the difficulties to be encountered and overcome were numerous and most serious, and that the force even now is comparatively small, the success that has rewarded the efforts that have been put forth and the sacrifices made is extremely gratifying. But what has been done thus far compared with what remains to be done is only as a drop in the ocean. Much is said about the conservatism of the Chinese. What is said is all true. But the Chinese do move, nevertheless. Railroads are being built, factories are being opened, the mineral resources of the empire are being devel-

oped. Recently a steam launch has been put on the route between Wuhu and Lu Cheo fu. The distance that a year ago took two weeks to cover can now be covered in twenty-four hours. A new day is dawning on that great land. Now is the nick of time for enlarging the work.

The first missionaries of the Foreign Society to Africa were sent out in 1897. E. E. Faris was under appointment for more than a year before an associate was found. Mr. Faris is a son of one of our well-known Texas preachers. He was educated in Add Ran University. After much searching Dr. Harry N. Biddle, of Cincinnati, volunteered and was accepted. He received his education in the common and high schools of the city in which he was born. Here he took his medical degree. They were a pair of noble brothers. On the fourth day of March, 1897, they sailed out of Boston for the Dark Continent. They went by Liverpool and London and Paris and Antwerp. They were six months reaching their field. They went far up the Congo and along several of its large affluents seeking a suitable place for the first station. They found a number of such places, but the authorities were not willing for them to occupy them. All sorts of excuses were made. They were told that it would not be safe for them to live among the savage natives. The fact is, they did not wish any Protestants in Catholic territory. The natives begged them to remain among them; they said, "White men of God, do live and work in our midst." For many months they had no certain dwelling-place. They lived in tents or in the open air. They were down with fever many times. Living thus, Dr. Biddle's health failed. His physicians told him that his only hope of recovery lay in his immediate return home. He left on a ship bound for Antwerp. The ship touched at the Canaries. He was so low that he was carried to the English hospital. In course of two days he died. Dr. Biddle was cast in the heroic mold. There was something in him akin to Livingstone. He gave his life for Africa. As soon as his death was reported the society began to look for some one to take his place. Dr. Royal J. and Mrs. Eva N. Dye volunteered and were sent. They are both from Ionia, Mich. Dr. Dye took his medical course in New York. Mrs. Dye spent two years in Brooklyn in special preparation. Last March the Baptists turned over one of their stations on the Upper Congo to the Foreign Society. They did this because their missions covered more ground than they could cultivate. The property at Bolengi cost over five thousand dollars; it was sold to the society for half that sum. Dr. Dye has two clinics daily. All the diseases that flesh is heir to are found in that region. He has treated the old chief of the village and cured him. Traders resort to the station for medicine. Mrs. Dye is clothing and teaching the children. Mr. Faris is repairing the property, studying the language and preparing to preach the gospel far and near. This work is the continuation of the work done in Africa a generation ago. Early in January, 1854, Alexander Cross, a freedman, and his family reached Monrovia. He spent two months pioneering and preparing for his life work. He overtaxed his strength and exposed himself to the burning tropical sun. As a consequence he took the African fever and died. The Disciples of Christ never gave up the thought of resuming work in Africa. But forty-three years came and went before any man was willing to go out to that field. That reproach has now been rolled away. We are doing something to win the people from savagery and superstition and to civilization and Christianity. What we have done is only a beginning. Reinforcements must be sent out and the necessary facilities supplied that the laborers may prosecute the work most effectively.

Cincinnati, O.

A PLEA FOR THE HOMELESS.

BY GEORGE DARSIE.

(CONCLUDED.)

8. And this leads me to that particular phase of this great subject on which I wish to put the utmost emphasis, that it deserves our most generous support because it espouses and champions the cause of our homeless congregations throughout the land, our brothers and sisters in Christ Jesus, children with us of the same tender Father.

Their only hope of a church building is in this fund. They cannot build of themselves. They cannot borrow the money from banks or trust companies. Even if they had the credit they cannot afford the rate charged or the risks run. Their sister churches of the vicinage cannot aid in putting a roof over their heads. Their path is hedged in on every side save one. For them it is our Church Extension Fund or nothing. It alone has made their cause its cause. It alone stands out before us their mighty advocate, their friend in time time of need. Its plea to our great brotherhood is a touching plea in their behalf. "Help me that I may help your homeless brethren. Their appealing cry has come up into my ears, and is wringing my heart with pity. This is their hour of darkness, this is their time of sorest need. Help me to heed that cry ere by wanton and continued neglect they perish of discouragement and despair."

And what a host they are! The Congregationalist body is to-day mourning over the fact that it has three hundred unhoused churches in the United States. And it is making appeal upon appeal to its membership in their behalf. But well might it mourn and well *might* it appeal if it had *twenty seven* hundred unhoused churches as we have. No other body in the land is so far behind proportionately in this regard as we are. This is of course owing largely to our rapid growth as a people—the largest during the past decade of any church in our land. Four hundred new congregations a year is our present rate of progress. And two hundred of them are unable to build without help. And our Church Extension Fund with its present resources can aid in building only a little more than fifty churches annually. Twenty-seven hundred behind now, and falling still further behind at the tremendous rate of one hundred and fifty churches a year! That is the situation we are compelled to face. I am free to say that I marvel at the corresponding secretary's equanimity no less than at his extreme moderation in setting his stakes for a quarter of a million dollars by the close of the year 1900. Why, with *twice* that amount right now we could no more than keep up with the procession, while to wipe out the enormous arrearage of twenty-seven hundred homeless churches it would require more than a dozen years if our loan fund were this moment increased to a round million. A certain Englishman after an extended visit to America was asked his opinion of this country and his reply was, "Too beastly prosperous." That seems to be the trouble with our church. It is "too beastly prosperous." It is growing so fast as to be absolutely embarrassing. And what shall we do about it? Cease our aggressiveness and organize fewer churches till we catch up? Never! That is the counsel of the coward. That would be like saying to your growing boy, "Quit your awful eating, for you grow so fast that I can't half supply you with clothes." You would not think of saying such a thing, but would toil the more manfully and save the more carefully in order to supply him. And that is just what we must do for our homeless congregations. We must abate not one jot or tittle of our aggressive evangelism. We must make no fewer disciples and organize no fewer churches than we are making and organizing now, but we must go to work with might and main to double, treble and quadruple our Extension Fund and make it equal to the tremendous demand upon it. To refuse so plain a duty is to demonstrate our inappreciation of the favor and blessing of God so signally bestowed upon us.

I plead for the homeless among us because they are our brothers. They are our Father's sons and daughters. They represent the same divine and holy cause that we all represent. Like us, they, too, are marching under a banner on which is inscribed the motto, "Back to Christ." They are earnestly contending for the faith once delivered to the saints. They are trying to restore the New Testament gospel and the New Testamant church. They are striving for the union of all God's people on the one foundation. They stand for God's Word alone as their sufficient rule of life, and for a right division of that Word. They stand for Pentecost as the birthday of the church, and for Acts 2:38 as the law of entrance into it. They stand for the dispensation of the new covenant as against the dispensation of the old, or rather the dispensation of a confusing and confounding mixture of the two. They stand for a repudiation of the bondage of authoritative human creeds, for the liberty wherewith Christ has made us free, for the gospel as the power of God unto salvation, for the wholesome doctrine that faith cometh by hearing and that baptism is for the remission of sins, for the divinely given name of Christ's followers, for the clear and definite promises of God as the solid assurance of pardon and acceptance, and for all that standing for these positions mean. They stand for the courage required to uphold them, for the ceaseless battle involved in their advocacy, for the strength needful to resist the perpetual temptation for their surrender, for the steadfast endurance of the opposition and the odium, concealed or unconcealed, with which in certain quarters they are always regarded. In short, they stand for the same great struggle for a pure Christianity that all of us are making, the only difference being that they stand in weakness and homelessness against over-

whelming odds. I am speaking the exact truth when I say that *these are to-day the heroes of our cause in this great land.* They have shown themselves thoroughly and pre-eminently worthy of our help. They had enough faith in God to shoulder the responsibility of forming a church with no hope of a church building. They were willing to undertake the heavy task even at such a disadvantage. And now it is *ours* to see that faith and heroism like theirs shall not go unrecognized and unrewarded.

I plead for them because without the guaranty of permanence which a church building gives few of them can hope to live and fewer still can hope to prosper. Their destiny for the future is vitally connected with the question of a church home. The marvel is not that with a need so great they die so soon or do so little, but that they live so long and do so well. To each of them would Jesus say as he once said to the church at Philadelphia, "Thou hast a little strength and [yet] hast kept my word and hast not denied my name." Their loyalty and fidelity are worthy of all praise. They deserve at our hands, not cold indifference and neglect, but the highest respect and honor. And now it is for us to say whether they shall go forward in a career of glorious usefulness, or be doomed to the paralysis of perpetual houselessness. It is for us to say whether they shall perish in their helplessness, or live by the power of the helping hand of Church Extension. As Queen Esther of old, a kneeling suppliant, waited at the feet of the king for the golden sceptre that would bid her live, so do they await from us the gracious generosity that would open out before them their only hope of prosperity and life. If it was worth while to call them into existence, it is ten times more worth while now to strengthen and perpetuate that existence. Every reason that can be given to justify their original organization rises up before us, not only to justify, but also to *demand* their preservation. Better never to form a church than after it has been formed to tie its hands and block up its pathway and consign it to eternal inefficiency by denying it a church home.

It is with me a profound conviction that our people are guilty of a most sinful waste of power and resources in permitting the continuance of this enormous list of unhoused churches. And it is a waste as foolish and unnecessary as it is sinful.

To crowd the work of home evangelization and at the same time to cramp the work of Church Extension, as we are doing, is to make us like a ship at sea that puts out sail and throws away ballast. The coming storm is sure to topple it over. Our Church Extension Fund is the greatly needed ballast of our good ship Zion, that enables it to sail on its steady course to a glorious destiny. And our safety for the future is directly dependent on its large and rapid increase.

I do not believe that any duty now confronting our people is more pressing or more intimately connected with their permanent prosperity than the vigorous pushing of the work of Church Extension. Our home missions have gone to the front this past year as never before. Our home society has had the unprecedented increase of a hundred and fifty per cent. in its receipts. That of itself, in order to preserve the rightful balance of things, necessitates a like increase this next year in the receipts of Church Extension. Whatever else is neglected this great work must not be allowed to fall behind. It must both keep up and catch up. It must take in ballast just as fast as the home work puts out sail and at the same time try its very best to provide the needful ballast for the dangerous amount of extra canvas already out.

As there has been a glorious rally to the American Christian Missionary Society in 1899, let there be an equally glorious rally to our Extension Board in 1900. That is but the fitting and logical thing for us to do. Let the qnarter of a million aimed at come and more than come. Let all records be broken and all expectations exceeded. I want to see our Extension Board embarrassed in a new way, not by our wonted *under*giving, but by our unequaled *over*giving. I want to see it saved the humiliation of being compelled to say "no" to four-fifths of our homeless brethren that call upon it for aid. I want to see it at last given the power to gladden the hearts of these hundreds and hundreds of our faithful and long-waiting little churches which, though weak and homeless, have yet so bravely and loyally held aloft the banner of the cross in the sure confidence that the great brotherhood to which they belong would one day hear their cry and hasten to their rescue.

SOME MINISTERIAL STUDIES.

F. W. COLLINS.

The minister of the gospel, more perhaps than any other person, should be a student. He should be so for his own sake, that his thought may be fresh and his mind kept at its best activity. He must be so for his people's sake, that he may be their leader in the highest and best sense of the term. The majority of people are not interested in the abstruse critical discussions of the day, and it is not at all necessary that they should be, but they like to know, and it gives them confidence to know, that their preacher is not ignorant of these things. Furthermore, it goes simply with the saying that before the pastor can lift his people to higher levels of thought and life he must himself occupy the highest position. He cannot push them before him, but must draw them after him. And to be at his best spiritually he must be at his best intellectually. Moreover, there are in most communities a few persons who read widely, think carefully and study closely certain subjects. If the preacher cannot command the intellectual respect and confidence of these, who are in a measure the intellectual leaders, he suffers a loss of influence with those who do not belong to this class. He must not be pedantic, but his words must bear the unmistakabls stamp of knowledge and culture. That was a wise remark of one of the distinguished educators of our brotherhood, that "a preacher need not preach philosophy, but he must preach *philosophically.*" Likewise, the preacher need not, must not, preach criticism, but his speech and his thought, in matter and method, should reflect the highest and best scholarship of the day. This is the aim to be reached so far as the most strenuous effort shall render possible.

The problem with most pastors is how to command the necessary time and money. Salaries are small and the pastoral duties many and various. One need not read a great number of books if one knows the books that are most worth reading. Fortunately, many agencies operate to assist the pastor in solving the problem. One of these has proved helpful to me.

The American Institute of Sacred Literature, Hyde Park, Chicago, has added to its many lines of activity a new department for professional readers. The eight courses of reading now in operation are on the Pentateuch, Old Testament Prophecy, the Hebrew Psalter, the Life of Christ, the Apostolic Age, Johanine Problems, Christianity and Social Problems and the Preparation of Sermons. The books to be read are selected by the "Council of Seventy" and are the best books on the subjects, according to the combined judgment of some of the best biblical scholars of the country. I can speak experimentally only of the course on the "Apostolic Age." The books constituting the course are Schaff's Church History, Vol. I, McGiffert's Apostolic Age, Weizsacker's Apostolic Age, Conybeare and Howson's Life of Paul, Ramsay's St. Paul, the Traveler and Roman Citizen, Sabatier's Apostle Paul and Neander's Planting and Training of the Christian Church. These afford sufficient variety for a fairly complete view of the field traversed. Schaff is scholarly and conservative. McGiffert is no less scholarly, but is less conservative and came near being the victim of another heresy trial. His work was characterized by Prof. Shailer Matthews at the time of its appearance as "the most notable contribution to theological literature yet made by any American." It often calls forth earnest dissent, but is stimulating reading indeed. His discussion of Paul's doctrine is exceedingly interesting and valuable. Lyman Abbott expresses the opinion that "he has discovered Paul." Weizsacker is perhaps more extreme than McGiffert and in the same direction. Conybeare and Howson's Life of Paul is valuable for its wealth of information, not for a d scussion of critical points. Ramsay's theme is the historical trustworthiness of the book of Acts. He approaches his subject from the direction opposite to the one usually taken, estimating the book not from its agreement with Paul's epistles, but from its harmony with Roman provincial law, history and geography.

The result places Luke in the front rank of great historians, and demonstrates the statesmanlike wisdom of Paul in his plan to conquer the Roman Empire for Christ. The work of Sabatier is a scholarly discussion of the development of Paul's doctrine. This doctrine came as a divine revelation, but not independently of the apostle's experience. "The apostle's circumstances, his external conflicts and practical necessities have left their impression deeply marked upon his doctrine. The course of this historical development we must now proceed to recover and describe." These words give a fair statement of the purpose of the book. The work is marked by rare sympathy and spiritual insight. Of Neander it is sufficient praise to say that after half a century of progress in criticism his work commands a place in a course of critical reading.

The institute places the busy pastor under great obligation by thus indicating the best literature on these important subjects, and bringing it within such easy reach. The books may be loaned for thirty days upon the payment of the postage and ten per cent. of the cost price. A preliminary condition is subscripton to the American Journal of Theology ($3.00) or The Biblical World ($2.00). Ten years' careful reading of the latter leads me to value it highly. A card of inquiry to the institute, as above, will bring full information. My only purpose in writing is to confer a favor on my fellow pastors. Systematic study is a practical necessity. Those who have not formed other plans should begin at once one of these professional reading courses.

Kellogg, Ia.

Our Budget.

—Covetousness is a secret sin.

—Many prayers are falsely so called.

—Philanthropy cannot be hid under a bushel.

—As we go to press the battle of ballots is on in tweve states.

—The meetings now being reported indicate a foward movement all along the line.

—Our readers will find our Correspondence department unusually large and interesting this week.

—Bro. A. McLean is giving our readers an excellent account of our missionary work in foreign fields in his historical series.

—A note from Miss Mattie W. Burgess, of St. Joseph, Mo , received just as we are going to press, says: "Our dear mother fell asleep in Jesus on Friday, Nov 3. She had said that she wished to go while the sun was shining. She had her wish, although she was unconscious. Friday was a bright, beautiful day and at 12:55 P. M. the end came." Miss Burgess will have the sincere sympathy of the brotherhood in the loss of her dear mother, by whose side she has been watching so tenderly since her return from India. Further notice of her death will be given soon.

—A. M. Harvuot, of Cincinnati, Ohio, informs us that the question of a "School of Pastoral Helpers," to be organized in Cincinnati, has not been abandoned, but the work of the Jubilee Convention has delayed it. The question is now being considered by some of the leaders and we shall expect some report of their counsels in the near future.

—The time is at hand when if B. H. Roberts, congressman-elect from Utah, shall be prevented from a seat in the next congress, or if seated, to be unseated, action must be taken. The way to act is to have every legal voter sign a petition to his representative in Congress calling upon him to use his utmost endeavor to prevent the shame. Petitions may be had in any quantity of the League for Social Service, 105 East 22nd St., New York City, and when signed by all the voters you can get in each district return again to the League, of which Josiah Strong is president. Anti-Mormonism literature may also be had of this League for distribution. Let the women take the matter up and see that these petitions are circulated, signed and returned without delay. Send to the League for Social Service at once for the petitions and literature.

—The abiding elements of Christianity are faith, hope and love, and the greatest of these is love, but there were brethren in the Corinthian Church who thought differently. In their estimation the gift of tongues, or of healing, or of prophecy, was a much greater gift. And to this day there are those who hold to the same view, Paul to the contrary notwithstanding. In their estimation the gift of healing bodily afflictions is of greater importance than the remission of sins, the gift of the Holy Spirit or the bread of eternal life. This is an error fatal to spiritual development in any congregation. It makes the body of greater importance that the soul and encourages people to follow Christ for physical rather than spiritual blessings.

—The report of the conference on benevolences in the Jubilee Convention, given by the secretary, Mrs. W. D. Harrison, in the October issue of the Orphan's Cry, is exceedingly interesting. The report presents many of the facts and features of the conference in a concise, clear and interesting way. Mention is made of the leading speakers, some of their leading thoughts and other important things of the conference. It would be a treat to you to read this number of the Orphan's Cry. It is so full of good things about the Home and the conference at the convention that you could not fail of great interest in its pages. You will then know more about the B. A. C. C. and its work than ever before, and the knowledge will be to your soul as honey to the mouth.

—The report of the Christian Orphans' Home, prepared for the Jubilee Convention by Sister Rowena Mason, president of the board, and read by Sister Bantz, appears in the Orphans' Cry for October and is of great interest to all whose hearts are in sympathy with the orphan. We commend it to the careful consideration of our readers. The knowledge of the good done by the establishment of this home will gladden the heart of any child of God.

—The picture on our first page this week is that of one of the foremost preachers and authors of the present age, Rev. F. B. Meyer, of London, England. The great power of this man, both as a preacher and a writer, is his spiritual insight into spiritual things. We are sure that the picture of a man so widely known and so profitably read will be appreciated by our readers.

—We are too much inclined to teach our children only the things that have been rather than the things that are or ought to be, and our colleges and universities are not wholly free from this limitation. Investigation should have free course and discovered truth, however revolutionary, should be accepted. But at this point both church and state are not infrequently confronted with things which stagger them, and rather than accept the truth they try to muzzle the investigator. If political and religious institutions could have education to proceed along fixed party lines there is no doubt but that they would be more liberally endowed than they are, but the world's progress would soon stop on that basis. To make true progress the freedom of the pioneers of thought must not be molested.

—The kind of religion that comes to a man without effort and purpose is about as dangerous an element as an education that comes from the street university. Neither can a man afford to be irreligious or religionless any more than he can afford to be a fool or an ignoramus. The wise thing for every man is to secure the true religion and then work at it as he would his farm, or trade, or other life avocation, and on this line he will not be bothered about evidences, etc. The fruits of righteousness will satisfy his soul. It pays to be a Christian.

—There is a fine meeting in progress at the Second Christian Church, this city, with twenty-seven additions the first two weeks. Ten were immersed last Sunday evening. The meeting was begun by Brother Fannon, of the First Church, but he took sick and had to retire at the end of the first week with six additions. The meeting was then continued by Brother Pittman, who has been preaching for them for several months with the result stated. This meeting will enroll Brother Pittman upon the list of successful evangelists and may lead to his entire consecration to the work. At all events the Lord is using him to a glorious end in the field in which he is now laboring.

—We have received a clipping from a local paper in Marion, Iowa, concerning a difficulty which has existed in the Christian Church in that place, in which Geo. E. Platt, the pastor, is involved. The verdict of the committee examining the case involves the resignation of Mr Platt and of the elders and deacons of the church for a re-election. A note appended to this verdict says: "It is understood that Rev. Platt intends soon to take orders in the Episcopal Church, to which he formerly belonged." We know nothing of this case except what is stated in this clipping, but it is safe to say that any preacher among us who, because of real or imaginary wrongs, proposes to take orders in the Episcopal Church is certainly out of place in our ministry, and is likely to be out of a place while he remains with us.

—At cur regular meeting of the City Mission Board, of this city, in this office, on last Saturday at 4 P. M., the outlook or churches this winter appeared bright. Protracted meetings are being held at the Second and Carondelet Churches with good results, and other churches are to hold meetings this winter. The young church in Carondelet is now in good working order, in a comfortable home, and will soon be turned over to a regular pastor and the city evangelist sent into a new field. Several of the churches having a debt have materially reduced their debts, thus lightening their financial burden and bringing in corresponding encouragement. On the whole the outlook for a general forward movement in the St. Louis churches is good.

—The secret of success in church government is love. The moment a man, whether the pastor, an elder or a deacon, begins to assume authority, lay down the law, dictate the policy, etc., etc., friction begins, and friction when it becomes vigorous produces fire, and fire when it is finished leaves only bitter ashes. A church must have both discipline and policy, but these should be the invisible forces of the church and not the visible ones. Keep love to the front and there will be but little trouble about rules and forms. God's government of the world is invisible to the eye. We simply see the results of that government and not its hidden forces.

—The September-October issue of Business in Christianity deserves special attention because of the Jubilee Map which is mailed as a folder within its cover. The board very justly asks that this map be carefully posted up in a conspicuous place in your church. These maps were circulated throughout the general convention, and no more beautiful souvenir of Church Extension could be obtained by anybody. The map is up to date. It shows the work of Church Extension up to September 30th, '99, the close of the eleventh year of the board's work. As this is the year for the rounding out of our first quarter of a million dollars for Church Extension, and as all eyes will be turned toward Kansas City during the year, on account of the board being located there, and because of the next nationa convention meeting there, each preacher should take a special interest in seeing this map posted in a conspicuous place in the vestibule of the church. Remember that the Jubilee Aftermath for Church Extension is to be held at the time of the National Convention meeting in Kansas City in October, 1900, and the motto is: "$50,000 for Church Extension this year in order to reach $250,000 by the time of the next convention." Churches that have not taken the September offering should do so sometime this fall, and send the remittance to G. W. Muckley, Cor. Sec , 600 Waterworks Building, Kansas City, Mo.

—On last Friday, at 5:40 P. M., a meteor of great brilliancy passed across the heavens in the north. It was traveling from east to west in majestic style and was an impressive sight. Its intense whiteness and incandescent tail indicated very high speed. Its path was probably from north of east to south of west, rather low in the northern heavens and inclining toward the earth in its plane. When about due north, where the writer stood, there was a partial explosion, from which issued various colored flames, but that of the blue was the largest. There were frequent scintillations from the extremity of its tail and from its head in the explosion; but the explosion did not seem to destroy or disturb the journey of this fiery visitor, although the writer's vision of it was shut off by forest trees soon after this event. Relatively, the head of this train of fire seemed to be about four to six inches in diameter and its tail from four to six feet long; but of its absolute dimensions, distance from the earth and rate of travel we have no conception.

W. W. H.

—C. A. Freer, Columbus, Ohio, referring to a statement in our tribute to Bro. Atkinson, that "he read all our papers" suggests that this would be a capital idea for all who can afford it. No paper, he says, represents everything among our people, and those who want to be representative men should read different papers. He adds: "You say some things that do not suit my taste; so does Bro. Lord and Bro. Haley, but reading after you all stirs up my own 'thinker' so much that I find it the greatest help to individuality and independence of thinking." But that is a very different state of mind from what is manifested by some others who are always "grieved" or "pained" at any difference of opinion among our scribes. But whatever stirs up one's "thinker" ought to be regarded as a blessing. It has never been our aim or ideal, however, to make the CHRISTIAN-EVANGELIST represent one single phase of thought. There is not a number published that does not contain variety in modes of thought, of expression and in conception of themes treated. We like the idea, however, of our brother, of having all who can do so take a number of our leading papers.

—The article which we have entitled, "A Business Talk to Business Men About Christianity," which appears elsewhere, was the first of the addresses delivered to the Business Men's Meeting at Cincinnati, of which the last one was delivered by Bro. Atkinson. Aside from this fact, which lends it special interest, we commend it for its fine thought, and for its modern and up-to-date conception of the relation of business of every kind to the kingdom of God, and the manifestation of God's will in all the forces and activities of life.

—The assistant editor of this paper spent last Wednesday in Kansas City, Mo. While there we called upon the Register Publishing Company and found the place full of business. The Register-Review was coming from the press and others were as busy on job work, of which the Register Company is having a fine run and doing some excellent work. Bro. Wilson, the junior editor of the Register-Review, arrived from the country in the afternoon and is to give the paper his personal attention this winter. In the evening we attended prayer-meeting at the First Church. The theme was "Lessons From the Jubilee Convention," on which Brother Richardson spoke with interest. A cold wave had greatly reduced the attendance that evening. En route home, that night, we had the company of G. A. Hoffmann, the senior editor of the Register-Review. The weather on our return was of the most disagreeable kind; a veritable snowstorm was on hands for the day. But as we seldom get so far from the office it is no wonder that it snowed.

"What's in a Name?"

Everything when you come to medicines. A sarsaparilla by any other name can never equal Hood's, because of the peculiar combination, proportion and process by which Hood's Sarsaparilla possesses merit peculiar to itself, and by which it cures when all other medicines fail. Cures scrofula, salt rheum, dyspepsia, catarrh, rheumatism, loss of appetite and that tired feeling.

Hood's Sarsaparilla
Never Disappoints

Hood's Pills cure liver ills; the non-irritating and only cathartic to take with Hood's Sarsaparilla.

—It is said that "of the ten billion dollars' worth of gold produced in the world since the discovery of America, more than one-half has has been produced since 1860 and more than one-fourth since 1885. Or, to put it in other words, one-half the gold product of the last 400 years has been produced within 40 years and one-fourth within 15 years." Just so, but how about the ratio at which the love of gold has increased?

—The very hearty recognition of the Benevolent Association of the Christian Church and its work by the A. C. M. S. at the Jubilee Convention in the resolutions so unanimously adopted, will greatly strengthen and widen the influence of this important agency in the Master's work. The brethren will now feel that the Benevolent Association is a national rather than a local affair and that they can contribute to its success without the fear of opposing, burdening or hindering any of our great missionary organizations. It may also be looked upon as a step toward that closer unity of all the Master's work now in our hands toward which we are fast approaching, and in which the work of this Association shall be an integral part.

—Education is for the preacher rather than for the pulpit. Too often it serves to separate between the preacher and the people. One reason that uneducated preachers are so much appreciated and do as much good as they do is that they are in touch with the people and preach within the range of their knowledge. Too many of our educated preachers talk of things in language unknown, practically, to the masses. This is not a plea for ignorance in the pulpit, but of adaptation to conditions. The preacher should be an educated, not an elevated man. His education should not in anywise destroy simplicity, sympathy and touch with the people. Things brought within the comprehension of the common people will always be appreciated, however educated the man.

—The congregation of Seymour, Ind., will dedicate their new house the 26th inst. F. M. Rains will have charge of the services. H. L. Veach is the pastor.

—If some of our evangelists had held the meeting held by Peter on the Pentecost following the coronation of Christ and reported it for some paper the report would not probably have been contained in one short chapter as it now is. They would have argued about thus: "This is a meeting of unusual importance and should have unusual space in the columns of your excellent paper." Brethren, if we believe in the inspiration of the apostles of Christ and in the editorial oversight of the Holy Spirit in their writings fewer words in our reports of meetings and treatment of great themes would be more consistent with that faith.

—Prof. Geo. B. Herron has tendered his resignation of the Chair of Applied Christianity in Iowa College to its trustees. As the reasons assigned for his resignation are somewhat unusual and as Prof. Herron is prominently before the public as a reformer if not a revolutionist we think it proper to give his reasons for this step in his own words, as follows:

It seems to be the now generally accepted opinion of your constituency that men who have money will not give it to the college while I remain in its faculty; that the churches will not support the college because of my interpretation of the teachings of Jesus. I sympathize so deeply with your difficult responsibility that I am unwilling to leave you in a position where you are forced to choose between my freedom to teach and the financial support upon which the college must depend for its growth. However you may have felt like disowning my teachings as individuals, you have sought patiently to take the full consequences of my remaining as a teacher. I am glad to relieve you of this responsibility. Let me say that I do this with no thought of its being a sacrifice. Not for a moment will I allow myself to be thought of as a martyr to the cause of free teaching.

It is certainly true that the doctrines of property which I hold are subversive of the existing industrial and political order. I do believe that our system of private ownership of natural resources is a crime against God and man and nature; that natural resources are not property and cannot be so held without destroying the liberty of man and the basis of the religion of Christ. This common and equal right of all men to the earth and its resources as their common inheritance from God I expect to always and everywhere teach, but I recognize that the constituency of Iowa College is equally sincere in believing such teachings to be dangerous and untrue.

Educational institutions, as now organized and supported, dependent as they are on gifts of money from the existing social order, afford no place for the teaching of disturbing social ideas, though it cannot be that human truths that are new will always be outcast and vagabond on the earth, even when rudely spoken, until accepted and made a part of the past. As college education is now organized, however, I question any man's right to teach that which the college constituency does not want.



—In his article on Christianity in Business, in the Ladies' Home Journal for November, Rev. Chas. M. Sheldon, says:

Perhaps no age has equaled this for disturbances and unrest and warring interests in the business world. If the principles of Christianity were applied to the whole business world it would cause a shock that for the time being would result in what might indeed prove to be the greatest financial panic of the ages. But out of that result would emerge a new order of buying and selling that would result ultimately in more financial success on the part of more people than the world has ever witnessed. Ultimately, love will pay in dollars and cents better than selfishness. On selfish principles the business world to-day does not succeed even in the matter of making money; that is, not for any length of time nor for the masses of the people. Love in business would lose less money, and actually distribute the real earnings of toil among a far greater number of human beings than is possible now under the present system.

PERSONAL MENTION.

C. W. Dean has closed his work at Harvey, Ill., and Bro. E. A. Orr, who came from the Baptists to us, will take his place there.

O. H. Williams, of Newcastle, Indiana, has entered the field as evangelist of the sixth district in that state.

J. P. Davis has accepted a call to preach for the church in Fairfield, Neb., and is now at work in that field.

We are informed that Robert Grieve, of Duluth, Minn., will probably accept a call to Goshen, Ind.

J. B. Briney, of Moberly, Mo., has been engaged with the church in Cameron, Mo., in a protracted meeting.

Prof. W. E. Garrison, of Irvington, Ind., spent last Lord's day in this city, visiting his parents. He is looking in excellent health since his "Wheeling Through Europe."

The editor of this paper was in Columbia, Mo., on Monday of this week on matters pertaining to the interests of the Christian Bible College, of which mention will be elsewhere made.

Owing to throat trouble of a serious nature I. N. Grisso has tendered his resignation at Martinsville, Indiana, but we are told that the congregation will probably not consider the matter until after an operation has been performed.

A. M. Haggard, of Des Moines, Iowa, and T. W. Grafton, of Rock Island, Ill., were in the city last week in the interest of their interests in the Christian Publishing Company.

Prof. Collins' recent article in our columns entitled "The Nameless Terror," is receiving some very high compliments in the press of his city, Shelbyville, Ill., as a literary production.

After five years' service for the church in Seattle, Wash., J. N. Smith has resigned and will spend a few weeks in evangelistic work before accepting another pastorate.

Joel Brown, field agent for the Orphan Home, was in the city last week in consultation with the board. His cheerful visit to this office was appreciated.

A strong sermon on "Spiritual Indifference to the Great Sins of the Age" was recently preached by T. H. Blenus, of Jacksonville, Fla., and published in the Times-Union of that city.

On Friday of last week, W. T. Moore, of Columbia, Mo., was called to this city to conduct services at the funeral of an old friend of his by the same name and whom he joined in marriage many years ago in Kentucky.

The Orphan's Cry for October makes very kindly mention of the addresses of Mrs. H. M. Meier, B. B. Tyler, F. G. Tyrrell and others at the conference on benevolences at the Jubilee Convention.

E. C. Stark has resigned his work in Champaign, Ill., and can hold protracted meetings where desired, or will take regular work anywhere within fifty miles of Champaign. Congregations desiring a part of his time write to him there.

Sister Lois A. White is going from Indianapolis, Indiana, to Cuyahoga Falls, Ohio. The country church "Stowe," for which Cuyahoga Falls is the post office, is the church of which the father of Sister White was the pastor at the time of his death and in which her mother and only sister now hold their membership.

P. J. Rice, pastor West Jefferson Church, Ft. Wayne, Ind., and his wife were recently treated to a surprise visit from a large number of the members of his congregation. The result was an increase of the debt of gratitude in the heart of the pastor and his wife toward their brethren and sisters in the Lord.

J. Durham, of Irvington, California, called to visit the editor of this paper and his wife on his return from the Jubilee Convention. Of course, he was not unmindful of this office during his visit, andwhile here he came near telling some tales of the school days of the editor and his wife in old Abingdon College, but refrained.

B. B. Burton, pastor of the First Christian Church, San Jose, Cal., besides ministering to his large congregation is taking a special course in sociology and organic evolution at Standford University, which is located 18 miles from San Jose. Brother Burton was recently tendered a jubilee reception by the church and the occasion is said to have been a very enjoyable one.

W. R. Seytone preached by request for the United Presbyterians Oct. 22. The congregation that Bro. S. preaches for is building a new place of meeting, but for the present are housed in the Presbyterian church, kindly loaned them until the new church house is completed. The new church house will be centrally located, a modern building, and will give a much better chance for work there. Bro. Seytone would like to put any church wanting a preacher in communication with one who, with his wife, is a good worker.

In a lettler from W. T. Hilton, of Beloit, Kan., he says: "I have resigned the pastorate of the church here to accept a call from the Grant St. Church, Omaha. It is with sadness that we give up the work here. All the members have been good to me and mine. They have been loyal and true and ready to co-operate in every good work. This is a missionary church. Its offerings to missions during the year just closed was $1.22 per capita. Beloit is one of the best churches in the state. I go to Omaha because the call seems to be from God. In that city of 150,000 we have but two churches, and they are not large ones. Surely, there is room there for work. This call, while unanimous on the part of the brethren at Omaha, was unsolicited by me. We leave many friends behind at Beloit, but hope to make as many new ones at Omaha."

CHANGES.

W. O. Thomas, Lockland to 5546 Ingleside, Chicago.
D. H. Trowbridge, Wymore, Neb., to Eureka Springs, Ark.
J. E. Moyer, Russellville to Lawrenceville, Ill.
A. Sanders, New Castle, Wyo., to Logan, Ia.

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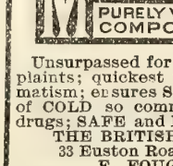
CHRISTIAN PUBLISHING COMPANY,
1522 Locust Street, **St. Louis, Mo.**

CHANGES.

John Lewis, Elmwood to Omaha, Neb.
P. N. Nystrum, Adel to Sac City, Ia.
R. C. McCance, Castalia to Clark, S. Dak.
M. E. Harlan, Topeka, Kan., to Brooklyn, N. Y.
R. W. Lilley, Lynchburg to Simmonsville, Va.
C. C. Redgrave, Estherville, Ia., to Decatur, Ill.
W. T. Allen, Silverton, Ore., to Angels Camp, Cal.
W. J. Shelburne, Milt, Va., to Lexington, Ky.
F. R. Stutzman, Kansas City to Palmyra, Mo.
B. F. Clay, Kansas City to Lexington, Ky.
J. E. Parker, Waynesville to Keithsburg, Ill.
R. W. Elder, Colorado Springs, Col., to North Middleton, Ky.
J. E. Donovan, Montgomery City, Mo., to College City, Cal.
H. A. Denton, Centralia to Warrensburg, Mo.
W. H. Cook, Dover to Higginsville, Mo.
C. W. Dean, Harvey to 6032 Washington Ave., Chicago.
T. J. Freed, Dana to Terre Haute, Ind.
Pres. Robt. Graham, Lexington, Ky., to Chattanooga, Tenn.
V. F. Johnson, Massena to Lenox, Ia.
E. W. Allen, Monroe City, Mich., to Andover, Ohio.
J. D. Lemon, Williamsburg to Burlington, Kan.
I. H. Fuller, Burlington to Wapello, Ia.
P. N. Nystrom, Adel to Sac City, Iowa.
G. W. Hamilton, Robey to Plad, Mo.
W. H. Gilliam, Vienna to Norris City, Ill.
C. M. Watson, Bellaire, O., to Irvington, Ind.
Clyde Darsie, Oregon, Mo., to Pueblo, Col.
Russell Taylor, Havana to Lincoln, Ill.
Thos. D. Butler, Hanford to Willows, Cal.
D. D. Burt, Omaha, Neb., to Bellefontaine, Ohio.
W. A. Meloan, Rushville to 1010 Baugh St., East St. Louis, Ill.
Russell Taylor, Havana to Lincoln, Ill.
F. R. Stutzman, Kansas City to Macon City, Mo.
W. L. McIlvaine, Goldendale to Carterville, Wash.
J. W. Garner, Beloit, Kan., to Perkins, Okla.
J. P. Davis, Brown's Valley, Ind., to Fa field, Neb.
L. C. Swan, De Moines to Mt. Ayr, Iowa
Robt. Grieve, Duluth, Minn., to Gosh Ind.
G. B. Townsend, Paulding, O., to 2640 Fi Ave., Troy, N. Y.
C. L. Walker, Brighton to Batavia, Iov
R. H. Lampkin, Walnut Hill to Lexingt Ky.

Winter in the South.

The season approaches when one's thoughts t toward a place where the inconveniences o Northern winter may be escaped. No section this country offers such ideal spots as the C Coast on the line of the Louisville & Nashville R road between Mobile and New Orleans. It posses a mild climate, pure air, even temperature and cilities for hunting and fishing enjoyed by no ot section. Accommodations for visitors are fi class, and can be secured at moderate prices. L. & N. R. R. is the only line by which it can reached in through cars from Northern citi Through cars schedules to all points in Florida this line are also perfect. Write for folders, etc. GEO. B. HORNER, D. P. A., St. Louis, Mo.



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Correspondence.

Wheeling Through Europe—XII.

SOME GERMAN ROADS AND TOWNS.

As we were saying, Munich is famous for art and beer. For the visitor whose primary interest is in art no city in Germany can be compared with Munich. Likewise for him who seeks German beer at its best there is but one place to go—Munich. So, since every one who travels in Europe is interested in art (or pretends to be), and since all German and most non-German travelers are connoiseurs of the national beverage and the others want to "see what it is like," the secret of Munich's popularity is not far to seek.

I never saw a city which in its external appearance put forth greater claims to be artistic than the Bavarian capital. Setting aside the older quarters, which are intricate and interesting, the main streets are broad, straight and parklike, and the handsome public buidings appear to be something added to the city rather than a real part of it. Most of them have the air of existing merely as specimens of architecture with no special function to perform except to make the city beautiful. King Ludwig I., of Bavaria, was a great builder and his special predilection was for reproducing classic models. Accordingly, it was through his activity, little more than half a century ago, that Greek temples, Ionic porticos, Doric columns and Roman triumphal arches were strewn in rich profusion over a city which, without them, would be, no doubt, a very pleasant place, but could make no claim to pre-eminent beauty. It is rather too obvious that the whole thing has been done almost at a stroke, with none of that ripening and mellowing which come only with time and slow growth. Suppose the Dewey Arch should be kept standing in New York as a permanent next-door neighbor to the Fifth Avenue Hotel, and that all at once a couple of dozen other buildings, in a style of architecture equally heterogeneous to that of Broadway and the Avenue should be distributed over the city. New York would doubtless be beautiful, but we would feel that the city was having beauty thrust upon it rather than developing into an appreciation and embodiment of the beautiful. Munich is a good deal that way.

Still, Munich is beautiful, even if its architecture does look too much like the creation of one king and too little like the embodiment of the city's life, and I believe that as a matter of fact it is just as artistic in its inner spirit as it is in its outer show. The two great galleries, the Old, containing the paintings of the old masters, and the New, containing modern works, are full of things that can never die. It was in the latter that I came unexpectedly upon Dagnan-Bouveret's Madonna of the Workshop, long known by photograph and loved, but now first seen. And it was in the Old Gallery that I began to make the close acquaintance of Albrecht Durer, painter and engraver of the high-time of German Renaissance and a strenuous character withal. It is worth while to spend several days in Munich just for that.

And besides the art, there is the beer—if indeed the latter is not to be included in the former. Doubtless a German would say that the art of Munich is divided into four classes: painting, sculpture, architecture and beer. Of the excellence of the foaming beverage I do not feel qualified to speak, but of its prevalence here I know a good deal. We enter a restaurant to get dinner and, as we take our seats, a buxom waitress glides forward and inquires, with full assurance that she is right, "Zwei bier?" We drop into a cafe in the evening for after-dinner coffee and it is luck if the waiter does not bring beer before we can tell him that we don't want it. We step into a confectioner's for an ice and when we ask for something to go with it, meaning cake, they offer us—beer! The suprise of an Italian waiter when you refuse wine is surpassed only by the consternation of a Munich waiter when you refuse beer.

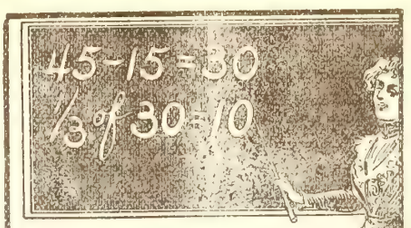
If you want to see the most German sight in Germany, go any day about noon to the "Hofbraukeller," which, being interpreted, means the "court-brewery-cellar." This is perhaps the most famous brewery in Germany, but it is more than a brewery. It is a whole series of beer halls and restaurants of various styles and grades, patronized by all classes of people from the street laborer to the cream of society. However far apart they may be in the social scale, these many patrons have one common interest—they all want beer. The "keller," or cellar, the vast, low room which occupies the ground floor, is where you will see the German populace eating its dinner and washing it down. There must have been five hundred men in the place when I went in, and there was plenty of room for more. In respect of cheapness, cleanliness and culinary excellence it was perhaps the most successful workingman's restaurant I have ever seen, and I have been at pains to observe them in severa countries.

At Munich my beloved Damon deserted me, took the train (though no man hates to do it on a bicycle trip more than he—unless it is myself), and made a bee-line for London to spend three weeks in England before sailing. Having alredy spent some months in that paradise of cyclists, I preferred to seek new roads and scenes in Germany and France. But now the time was getting short and my solitary ride must of necessity be a somewhat hurried one, and so must be the narative of it.

Leaving Munich in the middle of the afternoon, nightfall found me at a village inn forty-five miles away. It was a curious sort of inn, built in a haphazard, hit-or-miss fashion around the four sides of an open court which bore an unsavory resemblance to a barnyard, and when they led the way to my room they took me up a winding stair by the light of a flickering candle and conducted me through a narrow hall which turned five right-angles and went up and down three half flights of stairs before we reached the chamber. From my window, which overlooked the courtyard, I could see the ostler making frantic attacks on my wheel with a bucket of water and a bunch of straw in a futile attempt to clean it and thereby establish a claim on me. I shouted at him from the window to desist, but he interpreted my outcry as encouragement. When I attemped to rush down stairs to head him off, difficulties at once developed in regard to those three half-flights and five right-angles. It wasn't so easy to do them in the reverse direction without a guide and when, after groping about for ten minutes in inky darkness, I finally reached the ground floor, the ostler had done his worst to the wheel, had locked it up in some place unknown to any but himself (as bedfellow to a restless mule, I surmised) and had gat him off to the other end of the village. But after all the wheel got no great damage, and when the zealous ostler stood before me in the morning in an attitude of receptivity, with one hand at his cap and the other slightly extended, palm up, gratitude to Providence triumphed over my sense of justice to the ostler and I allowed his claim.

It was a short morning ride from this halting-place to the bank of the Danube River. It has not yet traveled far from its source in the Black Forest and is still a little river whose clean bed and clear water suggest canoes and possible trout. I had left the main highroad shortly after leaving Munich and had struck across country aiming to touch the Danube as near as possible to the "Befreiunghalle," or Hall of Freedom. A ride of a few miles along the river bank brought me to this imposing structure, a monument to the German army and its many victories. The building, in form a huge circular drum surmounted by a conical dome stands, on a cliff several hundred feet high, rising directly from the Danube and overlooking its valley, and below it lies the pleasant town of Kelheim. About thirty miles farther down the river, to the east beyond Regensburg is the "Walhalla," or Temple of Fame, a building similarly situated and containing busts of the most eminent Germans of all ages. This is externally a Greek temple of purest Doric type. Internally both buildings are resplendent with variegated marble and are floored with exquisite marble mosaic, for the preservation of which visitors are required to shuffle about over the floors with huge felt slippers over their shoes. King Ludwig I., the builder of modern Munich, was the promoter, and it is said, also, the architect of these two remarkable edifices.

Exactly half way between Regensburg and Nuremberg (it is just one hundred kilometers, or sixty two miles, between the two) night overtook me again, and I found a humble inn after some search—for a Bavarian inn is not always easy to identify as such even in broad daylight, not to mention dusk. From foregoing remarks it may be gathered that I do not consider German inns an unqualified success. They seldom offer anything to eat which the traveler can receive with more than the most meagre enthusiasm. They put you to sleep, be it January or July, in a bed with one sheet and piled mountain high with feather beds by way of covers—the German bed being as immutable in its make-up and as independent of climatic variations as a berth in a Pullman sleeper. They are not as quaint and curious as the average English inn and not nearly as clean. Their proprietors do not understand how a traveler, who arrives at dusk, unpacks



Ten Lost Years.

Figure it for yourself. From the age of fifteen to that of forty-five a woman gives one-third of her time to the suffering incident to the recurring periodic function. Ten years of suffering! And this condition of things is popularly accepted as natural, and endured as a feminine disability for which there is no help! Is there no help? There is help for every woman and for almost every woman perfect healing in the use of Dr. Pierce's Favorite Prescription. It insures regularity, dries the drains which weaken women, heals inflammation and ulceration and cures female weakness. It is a temperance medicine—non-alcoholic and non-narcotic.

"I was so weak I did not have breath to walk across my room," writes Miss Isabel Miller, of New Providence, Calloway Co., Ky. "My periods occurred too often and the hemorrhage would be prolonged and the loss of blood very excessive. I also had spells which the doctor said were fainting fits. I did not gain strength from one monthly period to another; was very weak and nervous all the time. Was confined to my bed for three months and the doctor told me I would never be any better. I lived in this way from sixteen years old to twenty-three. I was at last advised by a kind friend to try Dr. Pierce's Favorite Prescription, which I did, and before I had taken two bottles of it I could work all day. I took in all six bottles of the 'Favorite Prescription' and about five vials of Dr. Pierce's Pellets. I used no other medicine. I have never had a return of this trouble since."

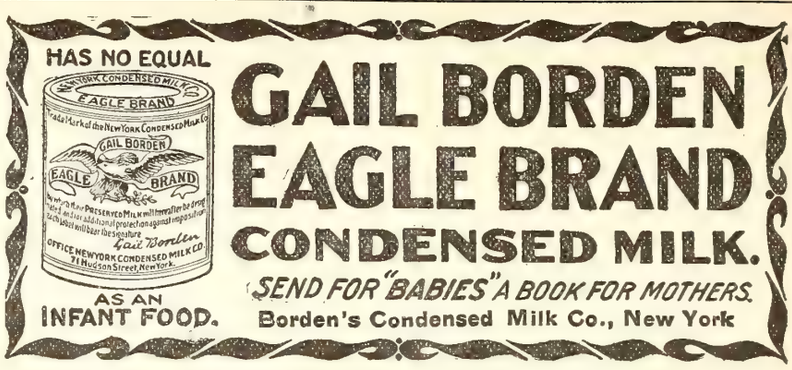
his baggage and stables his wheel in the entrance hall, can possibly want anything but a glass of beer, and they manifest little sympathy with his eccentricity when they find that he wants to eat and sleep. Black Forest inns are reputed to be the best in Germany, and I have reason to believe that this faint praise is inadequate to their virtues. Bavarian inns, so far as my experience extends, are uniformiy abominable.

Their redeeming feature is that they are interesting. They may starve you and rob you of slumber, but they show you phases of humble life which the comfortable traveler does not see. This inn, midway between Regensburg and Nuremberg, was one of the most unpromising of its class, but it showed me a sight worth many discomforts—family prayers conducted by the "biermaedchen" in the tap-room of an inn. I had finished my supper, consisting of a leathery omelette, a section of unspeakable sausage, black bread without butter and a certain vigorous, not to say violent, variety of cheese, and remained at the table in a corner of the tap-room writing the foregoing opinion of German inns, down to the beginnining of this mitigating paragraph. Eight or ten men were at another table drinking beer at the rate of one mug per hour and talking loudly and simultaneously, as usual. The servants' meal time has come. The girl who has been serving the beer brings in a large tin basin of some sort of broth or stew and places it on a table in a corner. The other members of the family appear, two women and three men, all apparently belonging to the least intelligent class of house and farm servants. They stand, facing the crucifix which hangs on the east wall, with bowed heads and clasped hands, and the barmaid begins the intonation of a prayer, a chant in monotone, uttered with such tremendous rapidity that only an occasional intelligible word would reach me. Midway of the prayer the others join and the thanksgiving continues in unison to the end—perhaps three minutes in all. Meanwhile, the convivial assembly has become silent and reverent, and at the end all cross themselves. Then the hubbub of noisy conversation, jest and argument begins afresh, exactly where it left off. When the meal was finished, which was not long with its single course and single dish, the thanksgiving was repeated in similar fashion. It was a companion picture to the "Angelus."

I suppose it is possible to imagine, a city which would be a more perfect living picture of the past than Nuremberg, but it may reasonably be doubted whether such a one ever existed. More than any other city in the empire Nuremberg stands as the representative of Old Germany, the Germany before the Thirty Years' War. Storms of war have swept this continent and every period of its history has been opened and closed by a human whirlwind of destruction. It is little wonder that a succession of such cataclysms has left to the Europe of to-day only broken and scattered monuments of the civilization of past centuries. Here in Nuremberg we have a town which has been fortunately saved from the wrath of man. It does not represent Mediævalism, though one instinctively thinks of it so, but it represents the time of the German Renaissance, the age when, following the lead of Italy, Northern Europe was being infused with new life, when the dawn of modern civilization was brigthening the East, when learning was waking after its long sleep, when literature and art were coming to their inheritance, when the earth was full of an abounding and overflowing life. Old things were passing away and all things were becoming new.

It was at that time that there arose in Nuremberg a group of men who, working at their handicrafts in the temper of artists, bodied forth this exuberant spirit in works of the brush, the chisel, the graver and the pen. There was Adam Kraft, who worked in stone, and Viet Stoss, who worked in wood, and Peter Vischer, who worked in bronze, and above all there was Albrecht Durer, greatest of German artists, who not only painted pictures, but engraved them on wood, so that the printing press, then newly invented, could be the ally of his art and scatter its products abroad in multiplied copies. And, with all this carving and painting and sculpturing, they builded them a city which, taken as a whole, with its intricate streets, curious archways and corners, its jutting gargoyles and overhanging windows rich with clustered carvings of men and things, its high, steep roofs from which peep row upon row of eyebrow windows, formed a complete embodiment of the spirit of German Renaissance. There it stands to-day, and one may not know that spirit or feel its subtle charm unless he has seen it in the concrete at Nuremberg.

W. E. Garrison.



English Topics.

WHAT AN ENGLISHMAN THINKS OF AMERICA.

This and my next letter will be written on American soil. After that my letters will again arrive from my native land. Meantime, I wonder whether the majority of my kind readers are as anxious as hundreds I have recently been meeting to know what I think of this colossal country. I have during the last week or two got to feel that I know exactly what the next American lady or gentleman I meet is at once going to ask me. It is sure to be the eternal interrogation, "What do you think of America?" I am always obliged to begin my reply to this query very apologetically. When the great Dr. Johnson visited Scotland, as told in that wonderful record by Boswell, he said that to go from England to Scotland was like seeing a flower dying gradually down to its stalk, for from soft, sweet, pretty rural England the transition to wild and rugged Scotia was a change from the gently charming to the sublimely sombre. But who can describe the sensations experienced in the change from England to America? There are some institutions and some scenes characteristic of England which I dearly love, and which I miss entirely in this country. They seem to have faded and died down in my mind like flowers bloomed in my consciousness. It seems so strange to travel a thousand miles, to traverse Virginia, Kentucky and Ohio, and never to see a village with its venerable and majestic parish church, covered with evergreen ivy; never to catch sight of a magnificent cathedral seven or eight hundred years old; never to get a glimpse on a rocky height of a battlemented old castle or glorious abbey, telling of the Old-World life that throbbed a thousand years since; never to descry a luxuriant hedge with its wealth of wild flowers and its long festoons of ferns and brackens; never to see anything that gives token that one had a grandfather and grandmother living in the land, and that they had grandfathers and grandmothers too who flourished in the "good old times."

A COUNTRY WITHOUT ANY GRANDMOTHER.

Henry Ward Beecher used to say that in order to be strong and healthy every man should start by having a strong, healthy father and mother. I always thought he might have improved on that advice, for the antecedents should travel farther back. A good grandfather gives any man a good chance. Hereditary reversions come out in the third generation. An English thinker has said that every man has an immense deal of the essence of his ancestors potted within him. Another observes that every man has to carry all his grandfathers on his back. Well, I perceive that the American people are reveling riotously in the consciousness of their entire independence of the past. Nothing here "smacks of my grandmother," as your great Emerson curtly puts it. What cares the go-ahead Yankee under the Manhattan sky-scraper for the old, effete auspices under which his nation had its little beginning in the days of Raleigh and the Puritans? I am impressed with the countless departures from all the fashions of life in details to which I have been accustomed. In England I am used to seeing locks, door-handles, window-fastenings, traveling trunks and bags, railway engines and carriages, gigs and coaches in the streets, of types so familiar that my eyes are accustomed to them as were the eyes of my forefathers. Of course, all these things are more elegantly finished than of old, but the types are everlasting, for they are strong, durable, and well turned out. Workmanship in England is solid, and is invariably lasting in its results. But in America the object seems partly to develop original thought, and to improve on all creation, and to find out fresh departures in everything pertaining to life's experiences. My eye falls on nothing familiar, with one exception, in which America is a slave to Europe, of which I will speak anon. This endless variation is exciting and stimulating to the faculties of cognition to an indescribable degree. Now, it is curious indeed to come to this country and to hear one's own language, and to see people all round who look simply like my own countrymen, and yet to behold all things new. I mean not only new, but diverse. All the material patterns are changed. It seems to me that the average American will not, if he can avoid it, have anything made for him at all like things were made for his father and mother. I am under the impression that Englishmen are too contented with the auspices of yesterday, while Americans are too eager to smash everything that was born the day before. In Russia there is the most extraordinary mixture of antepast continuity with the freshest novelties of to-day. That is why I consider Russia one of the coming nations which will seriously compete for supremacy, with the whole Anglo-Saxon race. England reveres too profoundly the rags and tatters of the effete eras, just as we hang up in our cathedrals the shot-riddled banners of Crecy, Agincourt and Waterloo. America is too much disposed to tear to tatters things hardly used at all. The worship of to-morrow is the cult of America. You Americans are in a sense unconscious Parsees, for you adore the rising sun. But I think I can perceive that too many are mistaking grotesque lanterns for the sun. So that for every new sect of impostors that rises in England fifty spring up in America. Indeed, it is difficult to think of any religious novelty in England of late years which has not been imported from America. The English

people have a mighty respect and admiration for this great new country, and are proud to borrow ideas from it, as they rarely borrow any from the Continent.

CAPTURING OUR ENGLISH MINISTERS.

I read with regret, though not with surprise, on taking up the New York Herald this morning, that the Rev. G. Campbell Morgan, one of my nearest London neighbors, is called to the pulpit of the Fifth Avenue Presbyterian Church, New York, in succession to the late Dr. John Hall. Although this gifted London preacher does not belong to my own faith and order, I say I profoundly regret to think that he will be removed from the London community. He is one of the most evangelical and spiritually-minded of the Congregationalists in England. It is singular that he should have received this call to a church not of his own denomination; but he is not a typical Congregationalist. In fact, I have myself perceived that he is altogether out of touch with the great body of his own sect in England, while he is intensely popular as a preacher. Mr. Campbell is of the Moody type. He is pastor of Newcourt Chapel, in North London, near the beautiful Finsbury Park. His father was an obscure Baptist minister in a little country parish down in Gloucestershire, near the source of the River Thames. He has, during his recent visit to America, received four other calls to American churches. He is a determined foe to the flood of worldliness which is inundating the fashionable religious community. Not long ago I happened to meet a Methodist minister who is my near neighbor. He was out of temper, and soon let me know that the object of his wrath was G. Campbell Morgan. Mr. Morgan had been announced to preach one of the opening sermons at the Methodist Church, but had refused to fulfill his engagement on finding that a great church fair was arranged. He sternly set his face against the carnalities of religious feeling at bazars, so common, and so injurious to spiritual life. But the sneers of the Methodist minister at the assumption of holiness on Mr. Morgan's part were not edifying to my soul. I entirely agreed with the scruples of the Congregationalist reformer. But, to speak quite frankly, I was at the same time not a little puzzled. I soliloquized within my soul. I am often driven to the process. I am frequently constrained to "speak a solo" in my heart, and to philosophize in the secret chambers of my consciousness, impelled thereto by what seem to me to be the incomprehensible inconsistencies of great and good men. I fail to see why any man whose conscience permits him to turn Congregationalist and to sprinkle babies, after he has been born and educated in a Baptist parsonage, should feel so sensitive about a bazaar for raising a church debt. To my mind baby rantizing and bazaar ranting, with all its auctioneering and marketing are both extremely objectionable. But I think if I could go back to the process of sprinkling the little suckers, I really could manage also to give my conscience a generous holiday on the other matter. Mr. Morgan has been giving a definition of his theological position. He is most conservative and orthodox in his views as to the criticism of the Bible and the question of inspiration. Once more, I am all the more puzzled at his position as a Pædobaptist. But I give it up! When I try to understand the religious conscience to day, then conundrums start up in quick succession, and chaos rushes in. W. DURBAN.

891 *Sterling Place, Brooklyn, N. Y., Oct.* 20, 1899.

STUDIES IN ACTS, or, the New Testament Book of Beginnings, by W. J. Lhamon, is a work that deals with things fundamental in the Christian system in a judicial spirit, among which are the First Sermon After the Ascension, First Church, First Persecutions, First Martyr, First Gentile Convert, First Missionaries, First History of the Holy Spirit, etc. 420 pages. Cloth, $1.25. Christian Publishing Company, St. Louis, Mo

Actual and Formal Remission of Sins.

It is somewhat remarkable that the first thing Bro. Jones does in nearly every article is to present his sublimated philosophy; and then he gives his interpretations of Scripture, thus making the Word of God conform to his philosophy! Like Paul, I have encountered a philosopher, and our readers would do well to heed the apostolic admonition, "Take heed lest there be any one that maketh spoil of you through his philosophy." I may be permitted to suggest that a Universalist can largely discount my brother as a philosopher on the love of God. He spins out a philosophy which makes the love of God save all mankind, and then interprets the Scriptures accordingly. This is a very unsafe method of interpretation, whether pursued by Bro. Jones or a Universalist.

Bro. Jones says: "Faith and repentance are moral forces, and coordinate factors, working together in the human understanding and affections. They involve each other. Where there is gospel repeatance there is gospel faith, and where there is gospel faith there is gospel repentance. But neither one, nor both together, involve baptism. Baptism belongs to a different category. It is an outward act performed by one man on another. It is a matter of law, a legal appointment, a formal thing."

This may be good philosophy, but it is very bad doctrine in the light of the Scriptures. Peter says that baptism is not an outward act ("not the putting away of the filth of the flesh"), but "the interrogation of a good conscience toward God." Instead of being an outward act it is an act of the conscience; and Paul makes it an act of the heart: "You have obeyed from the heart," etc. John preached the "baptism of repentance," thus associating baptism and repentance so intimately that the former grows out of the latter. The Master expresses a vital connection between faith and baptism in Mark 16:16 and John 3:5. It is also associated closely with one's love of Christ. "If ye love me ye will keep my commandments." "This is the love of God, that ye k ep his commandments." Dissociate baptism from faith, repentance and love, as Bro. Jones' philosophy does, and of course it is "an outward act, a formal thing," and ceases to be baptism.

Bro. J. will please take his seat at the feet of Mr. Campbell and receive from the sage of Bethany, whom he assumes to represent on this question, the following lesson: "Reader, be admonished how you speak of bodily acts in obedience to divine intitutions. Remember Eve, Adam and all transgressors on the one hand. Remember Abel, Noah, Enoch, Moses, Abraham, down to the harlot, Rahab, on the other, and be cautious how you speak of bodily acts! . . . There is no such thing as outward, bodily acts in the Christian institution; and less than in all others in the act of immersion. Then it is that the spirit, soul and body of man become one with the Lord. . . The soul of the intelligent subject is as fully immersed into the Lord Jesus as his body is immersed in the water."—*Christianity Restored, page* 253. The face of this "outward-act" man of straw is perfectly familiar to me. I have seen it in every debate that I have ever held or heard with a sectarian. Mr. Campbell had to meet it in his debates; and here is its grim visage, framed by Bro. Jones!

My good brother thinks that not only have I failed to answer his argument in the first article, but that no man will ever be able to answer it. This is certainly a high opinion for a man to pass on his own work! I not only believe that it has been answered, but that it has been shown to be a very lame fallacy. He alludes, I suppose, to his argument on such passages as "he that believeth on the Son hath eternal life," etc. His argument on that class of passages is precisely the same as that used by Mr. Rice. Some of their expressions are about identical. In truth, Bro. J. has absorbed more of Mr. R. from that debate, so far as the design of baptism is concerned, than from Mr. Campbell; and in the coming centuries some higher critic may say that either R. wrote J.'s articles, or J. made R.'s speeches! But let us see what Mr. Campbell thought of this argument. He wants to know why Mr. Rice ignores the argument and raises quibbles about such phrases as "he that believeth on the Son of God hath eternal life;" "he that believeth on him is not condemned," etc. Having fully exposed the "quibbles," Mr. C. says: "If Mr. Rice did not design all this talk about faith, etc., for an *ad captandum* argument, it is clearly one of that class; but not of such high elegance and plausibility as to inveigle any one of much mental comprehension and perspicacity. All things, then, are possible to him who believes. Faith is a great principle. It is, however, but a principle—by which we may secure righteousness, holiness, redemption, riches, glory, immortality."—*Debate, page* 457. Again, Mr. Campbell says on page 486: "Sometimes remission of sins, blotting out of sins, washing away of sins is spoken of and sometimes not; sometimes baptism itself is not mentioned. From all which the conclusion is inevitable that when any one of the adjuncts of conversion or salvation is named, all the rest are understood to have accompanied." Again, on page 510: "The conclusion is inevitable that when we are said to be justified, sanctified, saved by faith, or to have eternal life through believing, it does not mean that we actually have them now, or shall enjoy them hereafter, by mere faith alone, but in consequence of this principle displayed in the obedience of faith or in submission to the authority and rule of the Lord." I am at pains to state Mr. Campbell's position fully in his own language, because I see that I have to vindicate him against the subtleties of Bro. Jones' philosophy as well as the Scriptures.

I distinctly repeat that Mr. C. does not reaffirm in his debate with Rice the distinction of actual and formal remission that he made in the McCalla debate, and I propose to examine that matter thoroughly. In the first place, the distinction should have appeared in the proposition if it was intended to be made. The first of the rules under which the debate was held reads thus: "The terms in which the question in debate is expressed and the poin at issue should be so clearly defined that there could be no misunderstanding respecting them." Here is the proposition: "Chris-



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tian baptism is for the remission of past sins.'' Who would ever suspicion that there is a dual meaning in this proposition? or that only formal remission is meant? In the second place, Mr. C. should at the very beginning have explained somewhat after the following fashion: ''I mean by this prop sition that Christian baptism is for the formal remission of past sins, their actual remission having already taken place.'' Who does not see that this would have turned the whole thing into a roaring farce? Who can believe that Mr. C. had any such idea? Mr. Rice quotes the McCalla statement and says: I could shake hands with my friend over this sentiment, and we might have something like Christian union. What does he say? 'Paul's sins were really pardoned when he believed.' This is all for which I am contending—that the sins of every individual are really pardoned when he believes.'' Now, if this is all Mr. C. was contending for, what was the debate about? The idea is proposterous. A reaffirmation of the McCalla statement would have terminated the debate, and it ought never to have been begun if a mere formal remission was all that was involved, both speakers contending that actual remission occurs before baptism. After the McCalla debate Mr. C. said in the Christian Baptist, page 422: ''When Paul was immersed it was declared and understood by all parties that all his previous sins were washed away in the act of immersion.'' No distinction of actual and formal remission here.

But I must pay attention to Bro. Jones' special pleading. He quotes Mr. C. thus: ''Neither Paul's faith nor his repentance had washed away his sins in the sense of the precept of the Messiah.'' I presume that the ''precept of the Messiah'' here referred to is the commission by Mark. Now let us see the sense in which Mr. C. understood this precept. Having cited it in connection with Acts 2:38, he says: ''These passages mutually explain each other. Here is given to baptism a most imposing character. Along with faith, and as the adjunct of faith, it saves penitents. That it has power to save one from anything else than sins is not imagined: inasmuch as we have three distinct salvations expressed in the Bible—the first, a salvation of the body from the ills and evils, the accidents and dangers of this life; the second, a salvation of the soul from the guilt and pollution of sin; the third, a salvation of both body and soul—of the whole man in heaven forever.'' Where is the place for a fourth salvation—a formal salvation—a salvation from some unknown something that lies concealed in the mysterious depths of a mystic philosophy? In expatiating upon this great salvation and contrasting it with the salvaton enjoyed by the Jews, Mr. C. says: ''Their deliverance was from temperal grievances, and from the tyranny of oppressive enemies; but the new salvation of the gospel is a salvation consisting primarily of the actual, real and personal remission of sins. Hence, John's baptism was for the remission of sins.''—*Debate, pages* 436, 437. Here the great man declares that the ''sense of the precept of the Messiah'' is that baptism, ''along with faith and as the adjunct of faith,'' saves from the guilt and pollution of sin, and elaborates by saying that this salvation embraces ''the actual, real and personal remission of sins,'' and adds: ''Hence John's baptism was for the remission of sins.'' Here is a positive declaration that even John's baptism was for the actual, real and personal remission of sins. This thing of attributing the vagaries of a philosopoy to Mr. C at the time of the Rice debate might well ''be suspended.''

Bro. Jones' second effort will amount to a ''hint'' when he cites a Greek or Latin father who says that baptism is for the formal remission of sins. Mr. C says that he stands with the ''fathers'' on this subject, and everybody who is at all acquainted with their writings knows that they contended that baptism is for the remission of sins, and some of them went so far as to say that even an infant could not be saved without baptism. They knew nothing of the distinction that Bro. Jones is contending for.

The ''hint'' that was meant to ''punch them [me] right between the eyes'' only shows that Bro. J. closed his own eyes and ''punched'' at random. Notice carefully what Mr. Campbell says: ''I feel myself prepared to sustain every *prominent view* that I ever published on the subject of the Christian religion.'' That Paul's sins were actually forgiven before baptism, and formally forgiven afterwards, was not a ''prominent view'' in the writings of Mr. C. before the Rice debate, and hence this statement falls short of being a reaffirmation of the distinction he made in the McCalla debate. He had several opportunities to reavow that sentiment, Mr Rice pressing it upon him, and practically offering to shake hands with him upon it. The fact that he failed to do so under the circumstances is clear proof that he did not hold the sentiment at that time. And he practically repudiated it when he said in the Christian Baptist that Paul's ''sins were washed away in the act of immersion,'' and that the eunuch was ''actually forgiven in the act of immersion.''

Bro. Jones' disposition of the statement last made above smacks of trifling and can scarcely be satisfactory to himself. Mr. C. meant that ''God actually granted to the eunuch in his baptism the formal remission of his sins!'' That is enough to make the grand old hero turn over in his grave! Mr. C. is explaining the eunuch's joy, and says: ''He had found what thousands before him had experienced, peace with God FROM A CONVICTION THAT HIS SINS HAD BEEN ACTUALLY FORGIVEN IN THE ACT OF IMMERSION.'' According to our philosopher the eunuch, though really pardoned, found no peace with God till he ''actually received formal remission!'' I protest against making Mr. Campbell talk nonsense.

Bro. Jones' effort to bring Mr. Campbell's statement, that ''repentance and immersion are actually necessary to forgiveness,'' into harmony with his own philosophical notions is entirely abortive. He has two forgivenesses while Mr. C. has but one. He makes repentance necessary to actual forgiveness, and baptism necessary to formal forgiveness, while Mr. C. makes them both necessary to the same forgiveness.

The brother says that he once held the same views on remission that I now hold. I am glad that he was once right. He is not the first man that ever gave up truth for fiction. It may be presumed that at that time he thought that Mr. Campbell held these views and that the Scriptures teach them. He was then a man of faith, believing that the sacred writings mean what they say, and supposing that Mr. C. meant what he said. But subsequently he became a philosopher and dreamed out his formal remission fiction, and now both the Scriptures and Mr. Campbell's writings must be revised accordingly!

Bro. J. pays me a high compliment in his supposition that I never say that baptism is for the remission of sins ''in a sense;'' but his assertion that in this I differ from Christ and the apostles only emphasizes his conspicuous ability to see things that do not exist. John preached ''the baptism of repentance for the remission of sins.'' (Bro. Jones: In a sense, John.) Christ says: ''He that believeth and is baptized shall be saved.'' (Bro Jones: In a sense, Master) Peter says: ''Repent and be baptized . . . . . for the remission of sins '' (Bro. Jones: In a sense, Peter.) Ana ias says: ''Be baptized and wash away your si s '' (Bro. Jones: In a sense, Ananias.) I have learned to speak as the oracles of God speak. Bro. J. has to throw in the parenthetical emendation and thus correct Christ and men who spake as they were moved by the Holy Spirit!

Bro. J. returns the statement, ''Through his name whosoever believeth in him shall receive remission of sins,'' and comes amazingly near admitting that ''through his name'' is superfluous, which it certainly is if his interpretation of the passage is correct. I asked him to point out wherein ''whosoever believeth in him shall receive remission of sins'' fails to express his idea of remission by faith alone. No answer. I asked him to point out what additional thought ''through his name'' adds to that idea. No answer. He prefers to make an assertion about ''critical scholarship.'' I venture that much of this ''critical scholarship'' is satisfied with sprinkling for baptism. Will Bro. J. accept that? I am glad to have Mr. Campbell with me on this passage also. He finds baptism in ''through his name.''

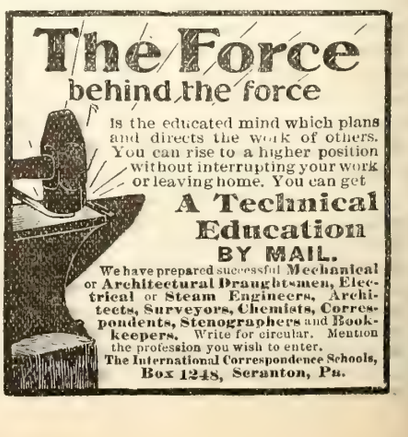
The brother says: ''So must we distinguish between actual and formal remission. Then make our induction of passages relating to actual and another induction relating to formal remission,'' etc. Here stands his philosophy again, right in front of the Scriptures, subordinating them to his whims. Bro. J. assumes the very thing in dispute and reasons from that assumption to the proof. I am glad that I stand with Mr. Campbell here also, who puts baptism in his induction along with faith and repentance, and does not recognize two inductions because he does not recognize two remissions.

The following statement surprises me: ''I have never said that remission of sins is a psychological experience in the mind of man.'' Here is what he said in his first article: ''Actual remission of sins is a psychological fact and evolves psychological experience, a moral experience in spiritual natures resulting in a moral cause and a moral effect.'' I ask this plain question: Did Bro. J. mean to predicate the forgoing language of God, or man? I will have something more to say when he answers.

Bro. Jones' characterization of Acts 2:38 as ''Morro Castle'' is quite appropriate, for my information is that that castle has never been taken by storm. Acts 2:38 is in no danger from the smoothe-bore guns of Fort Philosophy! The brother says that repentance and baptism are to the same end, and immediately proceeds to split that into two ends—actual remission and formal remission This is not a shot from any sort of a gun; it is rather a flash in the pan of an old flint-lock musket!

The brother's admonition to my friends to wake me up is one of his ''superfluities,'' for, judging from numerous letters that I am getting, my friends think I am ''wide awake and duly sober;'' and the length of the brother's article indicates that he does not think that I am very much asleep. If when asleep I can write an article of two columns and a half that requires more than six columns in an attempt at reply, when I get my eyes open the CHRISTIAN-EVANGELIST will have to double itself to furnish Bro. J. room to rattle around in!

I have said nothing from which ''no divine providence and no efficacy in prayer'' follow as ''natural allies.'' Bro. J. is apparently peevish. Won't some of his friends give him some soothing syrup? J. B BRINEY.



Leaves from Mission Fields.

MISS HATTIE L. JUDSON—NO. III.

"Now thou mayest give
The famished food, the prisoner liberty,
Light to the darkened mind, to the lost soul
A place in heaven. Take thou the privilege
With solemn gratitude. Speak as thou art
Upon earth's surface, gloriously exult
To be coworker with the King of heaven."

The last service Miss Judson did for sad India was to give the famished food during the late famine. Like her Master, she looked on the hungry multitudes and her heart was moved with compassion. Our mission stations in India were in the midst of the famine district. There were eighty millions of people without food or the means of procuring it. We, in this imperial republic, have no appreciation of the dense population of India. In the valley of the Ganges the inhabitants range from five hundred to seven hundred to the square mile. In our beloved country of magnificent proportions, productive soil and fruitful seasons, the struggle for bread is a heavy task, even in spite of these favorable conditions. In heathen lands, where there are no modern appliances for cultivating the soil, the struggle for food is fierce. In this struggle the weak perish and the strong survive. It was a remark of the late Robert Louis Stevenson that the war for bread is the most terrible of all wars. This is especially true in time of famine. Dr. J. T. Gracey says of the late famine in India: "The pangs of hunger drive people in silent procession, living skeletons, to find food, dying by the way, the stronger getting a few grains, the feebler perishing, and children, an intolerable burden, are sold at a price varying from ten to thirty cents a piece. At best a heritage of orphaned children of tens of thousands must remain to the country. India has a population fifty per cent. greater than that of the United States, which is always in a state of semi-starvation, having but one meal a day, and forty millions of whom always go to bed hungry. Drought under these conditions means death." The Viceroy of India estimated that seventy-two millions would die unless gigantic relief measures could speedily be organized. Great Britain did everything she could for the relief of her subjects in India. The agencies used were efficient, but not sufficient. The drought-stricken region was far more extensive than had ever before been blasted by famine. Man's extremity is God's opportunity. The missionaries came to the help of the government in feeding the starving millions. The sight of so much suffering and want made a heavy draft on the resources of the missionaries, who were scattered all through the afflicted territory. One missionary says: "Hundreds of children are to be seen in the bazaars, picking up grain or anything that can be used as food. Some stagger as they walk. The cries of hungry people for bread in the darkness at railroad stations are often heart-rending. Parents take their children to the missionaries and offer to give them away for food." In the midst of these distressing experiences, even when it was hard to keep life in themselves, these heroic servants of the Master continued to minister out of their small income. They asked not to be relieved. Their only appeal was for more money, that they might take a few more orphan children into their homes.

"A cry, a cry is in the air!
It comes from Asia's peopled plain;
A voice of grief, of love and prayer—
O Christian, shall it come in vain?

"Hear us, for we are in distress!
It is not for ourselves we plead!
Though toils and cares upon us press,
Our toils and cares we little heed."

Mr. G. L. Wharton says of the unselfish service of Miss Judson in this time of frightful suffering: "Early in April she went to Mahoba and remained till September. During all these months of the hot and rainy season she never had a day's rest or quiet. With the orphans of the mission in the same yard, always requiring attention and always making more or less noise, there could be but little rest or quiet at any time. Her special work was to the outside famine people, where she distributed rice and served cooked food for hundreds of starving people, mostly children. Besides this daily work, she often had scores of orphans at a time on her hands trying to keep them alive till they could be sent away. Her last work was to fit out two parties of famine children, one of boys, the other of girls, and assist them in getting to another station. She cheerfully gave her life for others, the starving orphaned children and the missionaries whom she relieved."

Mr. A. McLean writes: "The winter before her death, she and Miss Thompson went into the villages around Hurda. They visited about a hundred towns and preached the gospel to thousands of people who had never heard it. In the spring she went to Mahoba to assist in the work there. She fed the hungry, she nursed the sick and dying, she relieved the overworked missionaries at that station." Miss Frost sends this pathetic message: "Miss Judson came to us at Mahoba in the weariest, hardest of the famine year, 1897." Human strength, like the sea, has its metes and bounds. Thus far we can go and no farther. Constant toil and care in the hot and sickening atmosphere resulted in complete collapse. Mr. Wharton says: "When writing, though she never complained, she showed that this overstrain was telling on her health. We knew it was too much for her, and wrote her entreating her to go away for a change and rest. She did not feel that she could leave at that time. In order to give the other missionaries at Mahoba a chance to go away and recuperate—for they, too, were sick and overworked—she, forgetful of herself, bravely assumed the responsibility of all the work, while they went away. This additional work and strain coming on her, poor and weary as she was by all the months of trying service, was more than her otherwise strong and healthy body and mind could endure. When disease came she had no strength or vitality left with which to combat it." The end came speedily. The poor, tired woman was anxious to get back to Hurda, the scene of her first experiences in India. Here she expected to find the rest she greatly needed and richly deserved.

"How tired I feel to-day!
My heart is aching with its pain
From other hearts, and sore the strain—
Life is a beaten bark,
Storm-tossed—astray!

"If I could only rest to-day!
If mind and heart could only sleep,
Forgetful of their pain so deep,
And wake beyond the skies
At peace for aye!"

N. M. RAGLAND.

Fayetteville, Ark.

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THE YOUTH'S COMPANION, BOSTON, MASS.

Baking Powder Combine Fights the Law.

The combination known as "The Associated Baking Powder Manufacturers" is opposing the enforcement of a law of Missouri which is designed to protect people from certain unwholesome substances in food. Among the articles of food whose manufacture and sale are prohibited by law are all those containing alum, a substance employed in making the cheaper grades of baking powder.

Such an organized opposition to the Pure Food law of the state will not meet the approval of housekeepers. The health of our families is the most important of all considerations. Alum baking powders have been condemned by law elsewhere and by our own and other high authorities for years, and the best interests of the people are in the enforcement of the law, and not with the Baking Powder Combine, which has heretofore been allowed to sell its alum compounds freely in this community.

The people should not be misled in this matter. The sale of alum baking powder is forbidden under penalty of a heavy fine by the law of the state. Grocers should take warning and inform themselves of the character of the goods they sell, as housekeepers are bound to be protected.

Texas Letter.

Carnegie, the big-hearted and wise-headed millionaire, has again shown his interest in Texas. A year or so ago the little town of Pittsburgh received from him several thousand dollars for a public library. Later Ft. Worth received a gift of $50,000 from him for the same purpose. And now Dallas gets the same amount, and a public library is one of the certainties of the near future. Our city council will donate a lot for the site of the library building and our citizens are raising the building fund. Some rich men are wise enough to administer on their own estates and to build their own monuments.

The Texas Baptists are a happy people just now, and well they may be. Their educational interests for years have been suffering for want of money. B. H Carroll, a great preacher, and pastor of a great church, saw this and saw the sad results to which it would lead, and he determined to do what he could to avert the calamity. He resigned his pastorate and sounded a bugle call to his people to rally round him, and they responded so nobly that in less than a year $100,000, the amount asked for, has been raised and there is great rejoicing in the Baptist Zion. Our Baptist brethren do occasionally quarrel and spat a little, but in spite of this they are doing great things among us.

Every year is strengthening the bridge that spans the "bloody chasm." Not a great while since Texas returned to Indiana a flag which was captured by Texas soldiers from Indiana braves during the war. Indiana, possessed of the same spirit of magnanimity, and having in her possession a flag lost by a Texas regiment and captured by Indiana soldiers, determined to return it to us. Accordingly, Gov. Mount and staff came down with it during our state fair, and in the presence of a great audience, and in the midst of the wildest enthusiasm, he presented it to Gov Sayers, of Texas, who in turn handed it to Terry's Rangers. The speeches on the occasion were appropriate, and the incident will tend to draw the North and South closer together. Gov. Mount's splendid speech closed with this prayer:

"Lord of the universe, shield us and guide us,
Trusting thee always through shadow and sun.
Thou hast united us; who shall divide us?
Keep us, O keep us, the 'many in one.'"

In the presence of scenes like this is it not about time for the obliteration of some of the chasms made in the church during this same war?

The church at Coleman is building a parsonage for its popular pastor, T. D. Secrest, and he deserves it. I have known Secrest for years, and the longer I know him the better I love him and the more I think of men.

M. M. Smith is doing a substantial work at Winnesboro, an evidence of which is seen in the fact that the church debt has been paid. A divine benediction on all such work.

The Junior Society in the Central Church of his city has adopted an orphan girl, of India, and have named her Esther Malone Davis. They call her Esther because they hope she will shine in that dark land like a "star." They call her Malone because the three Malone girls, Misses Fannie, Hattie and Tennie, have been the faithful superintendents of the society. And they call her Davis in honor of their pastor, an honor which he appreciates in the highest.

Some months since the Senior Society adopted a girl in this same country, so that our Endeavorers now have two in that far-away land. And what is so well caculated to save them from the demon of selfishness, and what will make them like the Christ so soon as the spirit of unselfishness?

M. M. Davis.

833 *Live Oak St., Dallas, Tex.*

"Better do it than wish it done." Better cure catarrh by taking Hood's Sarsaparilla than complain because you suffer from it.

The Work in the South.

For several years the colored people of Southwestern Virginia have been anxious that educational work should be started among them. The Board of Negro Education and Evangelization has had this matter under advisement for sometime, and last fall all arrangements were made for the opening of the school. Willie Scott, who began his education at the Southern Christian Institute, was sent to take charge of this work, but shortly after going there he was taken sick and his sickness continued so long and proved to be so serious that he was obliged to give up the work for the time, and as the Board of N. E. E. had no one else whom they could send to take his place at that time this work was dropped.

The colored people of this section are again writing concerning this work, and are very anxious that it shall be again taken up and that the Board of N. E. E. shall assume control, and one of the colored brethren writes as follows: "Inclosed you will find fifty dollars for the school that is to be opened at Martinsville, Va. . . . We would like to have the school opened this fall if possible." This is a good way to show interest in a work. The Board of N. E E. has seventy-five dollars in addition to this that they are holding in trust for this work, and if possible school will be opened at Martinsville, Va., in January, 1900, for the benefit of the colored people of Virginia and North Carolina.

The work at the Southern Christian Institute has been enlarged during the past year and the institution is ready to do a greater work during the coming year than it has yet done. It makes a fine report of work done during the past year, notwithstanding the fact that the Gulf States were visited by two epidemics of disease. During the year the following improvements on the plantation have been made: Two hundred rods of wire fencing were put up; the new college building and surrounding campus were put in good condition; a laundry and stables were built, and the tool house and granary enlarged. Then a crop of seventy acres of fine corn and peas and thirty acres of cotton and ten acres of truck were raised. Not only has this been accomplished, but in the accomplishment many young colored men have been taught how to work with their hands.

Mrs. Allison, writing concerning the sewing department at Southern Christian Institute, says: "The church at Millersburg, O., sent us a box containing two hundred and fifty yards of cloth, besides thread and buttons, and they also sent $12 50 and paid the tuition for a day pupil. . . . . The church at Gibson City sent about one hundred yards of cloth and Miss Monahan brought seventy-five yards. Bro. J. S. Ross, of Wooster, O., sent $3."

It was recommended by the Board of N. E. E. and endorsed by the convention, that a special fund be raised this year for the purpose of erecting a hospital and two dormitories at the Southern Christian Institute. The wave of yellow fever which has swept over that portion of the South for two successive seasons and the epidemic of typhoid fever which followed this year have emphasized the need, not only of a hospital, but of a training school for nurses. Two of our workers at the Southern Christian Institute died during the past year. In memory of those who gave their lives for the cause this hospital building will be built.

Three weeks ago the Board of N. E. E. purchased for the Lum Graded School a tract of twenty acres of land adjoining the tract of five acres already owned by the school. Mrs. Daniel Mercer, of Bowling Green, O., and other friends of this cause, gave liberally to the fund for the purchasing of this land. The board hopes to make it the basis of an industrial department for the Lum School.

Robert Brooks, principal of the school, upon receiving the letter telling of the purchase of this land, wrote as follows: "I received your lette eat rejoicing because I realized the fact long ago that the success of the Lum School in one instance at least, depended on the purchase of the land around. This is a great and benevolent step for the board and we feel honored that we are the receipients of such munificent gifts. We are exerting every energy within us for this work, and this means encouragement for all.

"School opens on the 16th of October. We have things in better shape now than ever before. However many little things are yet needed to complete the schoolrooms."

From a recent issue of the Christian Educator I quote the following: "The Freedmen's Aid and Southern Education Society confronts facts too stubborn to be neglected. Its achievements are monumental, its burdens most weighty, its duties appalling. The four million freedmen have become ten million wards. Pushed out into the sea of liberty, they have reached the surf line where it is too deep for them to wade, and they are not yet able to swim. They seem to be neither citizens nor serfs, having the difficulties of both conditions and the full blessings of neither. Their almost hopeless struggle presents a picture nearly as pitiful as any in the long story of their wrongs and sorrows.

"Added to these wards are the helpless multitudes providentially committed to our care by our new possessions. Now our wards number more than twenty five millions. Their destiny and ours are inseparable. Justice under the law and spirit of the Christian school are the only forces given under heaven among men whereby they can be delivered and elevated.

"The Board of Bishops in the spirit of earnest prayer and unhesitating faith recommend the Board of Managers of the Freedman's Aid and Southern Education Society to make a comprehensive and persistent effort to utilize the twentieth century thankoffering movement for raising one million dollars, not for current expenses, but for the obligations and for the endowment of the schools under their care, and of schools which must be opened in our new possessions and in the home fields.

"We ask our people to remember that our work for our old and new wards is not completed, but rather only fairly commenced. The sympathy and liberality of the past must be greatly increased. Pray for these millions, and give for their evangelization and enlightenment."

It is well for us to know something of what other peoples who have wrought long and earnestly and given most liberally of their thought and lives and money in this Southern mission field think of it. The above shows something of what the M. E. Church has done, what it thinks of the conditions and what it expects still to do. A million dollars for the endowment of schools already established and for the establishment of new ones. No steps backward in rounding out the century in the great work to be done among the negroes of the South. One of the workers in this field says: "Give us the million dollars and the silent conspiracy of the Christian school will walk about defenseless to ward off the demon and dethrone the mob." In another place he says: "The criminal negro is not the product of Christian education. No student of the Freedman's Aid and Southern Education schools has ever been lynched." We must go on in our work in the South—clothing and feeding and ministering unto these "little ones"—taking to them the light and liberty and uplifting power of the gospel.

C. C. Smith.

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Notes and News.

Missouri Bible-school Notes.

Every school in the state ought to open the nter campaign with a good, enthusiastic, ely rally, and the fourth Sunday in this nth is a good day. The Boys' and Girls' lly for America is the event and the exer- e sent out by B. L. Smith makes a fine and ried program Send to him at Y. M. C. A. ilding, Cincinnati, O., and your school will e on new life generally. Why not?

The Monroe City school held their rally in tober, inviting me to participate, which I gladly. It was a great day, with the gest attendance in their history and an ering by the classes of nearly $12. The ung misses had charge of the music, while ers of the school gave us recitations, so t all in all it was a great day with us and us. M. J Nicoson has a knack in such rk that makes everything go off so smoothly d evenly that one thinks it was no trouble all. It did the school good, it did the urch more good, it helped the entire com- unity. I am sure that Bro. Nicoson's signation was a mistake, but some other ngregation will profit by it; only let it be a ssouri church. Monroe [reluctantly accept- it.

Elmer Shepard is to be our evangelist in utheast Missouri, not Eugene Burr. He is a . Louis boy, is just from Eureka College, s the heartiest commendation from J. H. rdin, and will do his uttermost to honor God d establish the cause. Any one needing his lp write me at once.

We now have five men in the field, hoping to h our work to the front as we have never ne, and if the schools will only sustain us in is effort to honor God in Missouri, I am just re it can be done.

"Girls' and Boys' Rally Day for America" w has the right of way, seeing that State ission Day is past, and with such good re- lts. Send to B. L. Smith, Cincinnati, O., r anything you want in the shape of a good ogram.

Next spring we are to push new school work, t now we are striving for new houses, new ethods, new workers and such like, and to is end institutes are in order. Am holding em every week with good attendance.

T. A Hedges, La Grange, now has arrange- ents made for institutes at Bible Grove, lenwood, Rutledge, and if you would have a lly or institute write him as above imme- ateiy.

The Saline county meeting was not largely tended, but the interest was good, the ad- resses were above average and the entertain- ent was after the Blackburn fashion, gener- s and abundant. The preachers taking part the program were C. Q. Shouse, W. G. rber, J. I. Orrison, J. M. Blalock and H. . Davis, while J. A. Gordon and Dr. Ish did uch in the conferences to enthuse us. Bro. ordon does not shy much, but knows the way ible-school work should be done, and he has is school do it.

My work at Nelson was among some d-time friends, so that it was a visit as well. . Q. Shouse, the minister, has always been ne of our most helpful friends, so that I joy- lly reciprocated by doing the very best ossible for his "charge." N. M. Ireland, n old Miami boy, superintends, while the taples and McAllisters seem as pillars in the ouse of God. It does one good to work with nd for such people. Our drills seemed so njoyable that the superintendent has ordered ne chart and will continue the work until astered by the school. Good for Nelson. he brethren were kindly considerate of our ims and gave us financial support.

Now that we are coming near the time let us et a good ready on for "Girls' and Boys' Rally Day for America." It is the fourth unday in November, and every Missouri school should observe it. Your exercise is ready for you in such quantities as you need without price; only write B. L. Smith, Cincinnati, O , and write him immediately.

The Higbee school is planning for a rally at C. H. Strawn's coming appointment, and S. E. Marrs has the ball rolling now. Bro C. H. will give them a helping hand in the good work, while all will enjoy the exercises from opening song to benediction.

Was glad to give the Keytesville school a helping hand, for they deserve it and appreciate it too. The superintendent, B. H. Smith, seeks nothing else so much as the school's success, but weeks' confinement to the home has interfered much with his plans, but not with his fraternal spirit and hospitality. With all their burdens the school has never failed to help our work and never will while the Knappenbergers, Smiths and Venighauses are there. Miss Eva Knappenberger is our Charitan county superintendent, and one who loves to work for Christ and the church.

H. F. DAVIS.

Commercial Bldg., St. Louis.

C. W. B. M. of Illinois.

DEAR SISTERS OF THE ILLINOIS C. W. B. M.: Educational Day is drawing near. Are you preparing for a splendid day, full of enthusiasm which will be rich in results?

The members of your state board are very desirous that every auxiliary in the state observe that day, and that you begin now to prepare an interesting program. Make a vigorous effort to secure new memberships for your auxiliary. Let each sister try to secure one new member and you will double your number.

Strive also to increase your donations. Let the inspiration of the great Jubilee Convention permeate each heart, let those of you who were present tell the good news to all others about you, tell them not only of the hosts in attendance and of the excellent programs, but bear the good tidings of great joy, of hopes in *contributions realized*, and even *surpassed*, and the great outlook for the future as we press onward and upward with the deeper devotion and increased loyalty to Christ and the advancement of his kingdom.

Happy *indeed* the *women* for this God-given privilege. Let our Savior's first sweet message to the faithful few be an incentive to action. Let us be more zealous as the passing days bring us nearer the time when our work must cease.

May the coming year be filled with activity, and in consequence richer in results, than any past year of our history.

With a message of love for each sister of our beloved C. W. B. M.,

MRS. S. J. CRAWFORD.
State Treasurer.

For Foreign Missions.

Comparing the receipts for *Foreign Missions* for the month of October with the corresponding month, 1898, shows the following:

	1898	1899	Gain
Contributing Churches,	20	31	11
" Sunday-schools,	20	7	Loss 13
" C. E. Societies,	6	8	2
" Individual Offerings,	19	33	14
Amount,	$7,794.40	$1,526.13	$6,268.27

Comparing the receipts from different sources shows the following:

	1898	1899	Gain
Churches,	$ 224.78	$266.04	$ 41.26
Sunday-schools,	85.62	17.81	Loss 67.81
C. E. Societies,	33.17	75.38	42.21
Individual Offerings,	142.37	768.22	625.85
Miscellaneous,	156.70	398.68	241.98
Annuities,	1,200.00	——	" 1,200.00
Bequests,	5,951.76	——	" 5,951.76

There was a heavy loss. Remember, $200,000 *for Foreign Missions in this, the Silver Jubilee Year.*

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An Offer Proving Faith; Read And Write.

CURES "ALL RUN DOWN" FEELING, BONE PAINS, BLOTCHES, BUMPS, PIMPLES, PAINS IN THE BACK, EATING SORES, CANCER, SCROFULA, RHEUMATISM, CATARRH, ITCHING SKIN HUMORS.

If any CHRISTIAN EVANGELIST reader has any evidence of impure blood, then give B. B. B. (Botanic Blood Balm) a trial. The best proof of its ability to cure the most obstinate cases—the kind that resist all other treatment—is to try the medicine, and this you may do at our expense by simply writing for a free sample bottle. Can anything be fairer? Can any other offer more fully prove our faith in B. B. B.?

DO YOU SUFFER THIS WAY?

Have you any of the symptoms named in heading or is the Skin Hot and Swollen? Have you Scabs? Itching? Eczema? Boils? Hair or Skin Humors? Aching Bones? Ulcers in Throat or Mouth? Swollen Glands? Rheumatism? Catarrh? Have they resisted medical treatment? If you have any of the above troubles, B. B. B. (Botanic Blood Balm) should be taken at once. It neutralizes and drains from the blood and entire system the Humors and Poison which cause all the above-named troubles, and thus makes a permanent cure and heals every sore after everything else fails.

By using B. B. B. you may get rid of the Bumps, Pimples, Red and Raw or Itching Skin, by simply purifying and enriching the Blood with B. B. B. Pains and Aches in the Joints and Bones pass away under its magical influence.

If you are already satisfied that Blood Balm is what you need, you will find large bottles for sale by all druggists for $1, or 6 large bottles (full treatment) $5. For sample bottles address Blood Balm Company, 137 Mitchell St., Atlanta, Ga., and trial bottle and medical book will be sent, all charges prepaid. Describe your trouble, and we will include free medical advce. Write to-day—don't delay.

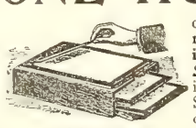
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A Trial Package of This Marvelous Remedy Free to All Who Will Take the Trouble to Write—Write To-day, for It Is a Wonderful Remedy.

A man never grows so old that he can get accustomed to the pains of rheumatism. Four old people, whose addresses are given below, went through years of constant suffering until they tried the new



JOHN A. SMITH.

remedy, Gloria Tonic. It cured them so completely that they were anxious that their recovery be published in order that other afflicted persons may profit by their good fortune. Owing to their advanced age they considered their condition very critical, especially so after having exhausted every known remedy. They heard of Gloria Tonic, tried it, and the result was glorious indeed as shown by the following extractions from their letters. Mr. John Mesel, of Okarche, Okla., a gentleman of 70, wrote the maker of Gloria Tonic in a recent letter as follows:—"I am 70 years of age, and since using Gloria Tonic I feel healthier than I did for many years for which I am very thankful." Miss Emily Kreuter, of No. 339 North Winchester Ave., Chicago, Ill., expresses herself as follows:—"My mother, who is 75 years of age, was cured through Gloria Tonic after everything else failed." Mr. Michael Muth, of Perrysburg, Ohio, a gentleman 77 years of age, reports equally as favorable, saying:—"My right arm was totally lame, could only sleep two hours a night and expected to remain a cripple. I could not even dress myself, but thanks to the Lord Gloria Tonic cured me completely." Mrs. Catharine Muller, of Meggers, Wis., an old lady of 80, declares that Gloria Tonic cured her when all other remedies failed. This remedy enabled her to plant and work her vegetable garden as in former years. In thousands of other instances the results have been the same. It might interest the readers that Mr. Smith had been a sufferer from rheumatism himself, and by a lucky chance hit upon a combination of drugs which completely cured him after his case had baffled every doctor that treated him. Mr. Smith will send a free trial package to any reader having rheumatism who will send their address. His full address is John A. Smith, 538 Summerfield Church Building, Milwaukee Wis.

THE SCIENCE AND PEDAGOGY OF ETHICS is a volume of 312 pages, just from the press of the Christian Publishing Company, by Prof. H. W. Everest, Dean of the Bible Department of Drake University. The work is the result of a life-long study of Moral Science and religion on the part of the distinguished author. The subject is treated under the general heads of Theoretical Ethics, Practical Ethics and Pedagogical Ethics. It covers a vast field of thought, and is worthy the special attention of teachers and ministers. $1.50 per copy.

Eighth Anniversary.

October 25 was the eighth anniversary of the Christian Church of this city, and the occasion was fittingly celebrated by the members and friends of the church.

Eight years ago 12 members of this church held a meeting at a private house and decided to call an evangelist to conduct a series of meetings and endeavor to effect a permanent organization of the Christian Church in this city. In response to the call G. L. Brokaw came and conducted an eight weeks' series of meetings, at the close of which the church was organized with a charter membership of 125. The services of this church were conducted in the operahouse until April, 1893, when the prssent handsome church edifice was completed and dedicated. S. M. Johnson was pastor of the church from the time of the organization until July, 1896, when he was succeeded by the present pastor, Sumner T. Martin.

The anniversary meeting was largely attended and very interesting. After an anthem by the choir and prayer by Chancellor Craig of Drake University, G. L. Brokaw preached an eloquent reminescent sermon. This was followed by reports from all departments of the work. The report of the clerk, H. I. Prussia, showed that at the time of the dedication of the church building the membership was 246; at the close of the second year, 358; third year, 422; fourth year, 449; July, 1896, 451; sixth year, 696; the beginning of the eighth year, 897. Eighty-five have been added during this year, making a total membership of 957, of which 200 are nonresidents. There have been six deaths during the year.

The report of the treasurer showed that the amount of money which passed through his hands was $3,968.65, and in addition to this the societies raised $1,532, swelling the amount to $5,500.65. This includes about $600 in unpaid pledges, leaving a clear balance of $4,809.65. The amount raised for home and foreign missions during the year was $715.

The report of the Christian Woman's Board of Missions shows that organization to be the largest in the state, with a membership of 134. This society raised $244 for missions during the year and the society subscribed for 30 copies of the Missionary Tidings.

The Junior Christian Endeavor report shows that organization to be the largest of its kind in the state with a membership of 108. Two new features of the society are the organizing of the Little Light Bearers and the Little Sunbeams. The little tots belonging to the Light Bearers raised $3.25 for missions, and the whole organization raised $80.62.

The report of the Y. P. S. C. E. showed a total membership of 85 with $52.70 raised for missions during the year.

The report of the Sunday-school showed an average attendance of 246 in the main school and 62 in the mission school, and the total money raised during the year was $397.39. The home department is a new feature of the Sunday-school added this year with a present membership of 221 and offerings amounted to $63.01.

The Ladies' Aid Society, which is in two branches, showed by their report that $84.82 had been raised by them during the year.

Pastor Martin's report was not very long, but it covers a vast amount of work. During the year he preached 152 sermons, of which 82 were preached outside the Mason City pulpit. He also solemnized 15 marriages and conducted 11 funerals.

Three months ago it was decided to make a special effort to raise the amount of the church indebtedness, and yesterday the congregation had the pleasure of hearing the financial secretary's report that the whole amount, $1,500, had been raised and that the church was free from debt.

At the evening meeting the address of Chancellor Craig, of Drake University, was the feature. After an anthem by the choir and short address by Bro. Brokaw, Pastor Mart introduced the venerable chancellor, who d livered one of his characteristic addresse There was a large audience present and t address was highly appreciated by all.

[The above items are from a report of t meeting in the Globe-Gazette, Mason Cit Iowa.—EDITOR.]

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To the Nebraska C. W. B. M.

Verily, the past year has been more than li eral to us. Material prosperity has been our Nature's triumph is told by our overflowi granaries and storehouses, by the good things she has done for us. It would see that our bounty overruns our due.

Not only has the good old earth by her gl rious harvest caused us to rejoice, but our lo ing Heavenly Father has caused the sunlig of righteousness to enter and permeate t hearts of many loving women in our state.

The great Jubilee Convention tells us n only of the wonderful things accomplished our loved Nebraska, but throughout the leng and breadth of this great land of ours.

Our missionary boards have overreached t sums so much desired to carry on our bless Master's work. This deep interest, this spi of love and obedience, this great growth numbers, should voice to us, "More ze more enthusiasm, more money, more wome more and greater hopes for the future."

Let us who know the blessings that co from service work for the enlistment of m women in the active service of Jesus. 2,(women for 1900 is our cry.

May God continue to bless our work and gi us not only added numbers to our ranks, bu deeper religious sentiment, a more lively e thusiasm and a faith that knows nothing b hopes of success. MRS. WM. OESCHGER

MEN or WOMEN debilitated or exhausted fr any cause cured by Dr. Kline's Invigorating Ton Free, $1.00 Trial Bottle. DR. KLINE INST., 931 A St., Philadelphia. Founded 1871.

Evangelistic.

NEBRASKA.

Fairfield, Oct. 29.—Four confessions at Ox-Bow to day. Three young ladies made confession at morning service; one young man made confession at the water. House crowded. I have ministered for this noble band for the last two years. God bless them —E. W. YOCUM.

OKLAHOMA TERRRITORY.

Perry, Oct 30.—Since last report a dozen or more have been added to the church at this place. We have also reseated the church with opera chairs, papered the walls, remodeled the baptistery, put in electric lights, purchased a new organ and made various other improvements, costing in all $600.—E. M. BARNEY, pastor.

ARKANSAS.

Fayetteville, Oct. 31.—Five received into the fellowship of the First Church on last Sunday and four on the previous Sunday.—N. M. RAGLAND.

Arkadelphia, Oct. 30.—L. C. Wilson, of Nashville, closed a meeting with us here last night with two added; one by letter and one by baptism. Bro Wilson is an excellent teacher of the Bible.—E. S. ALLHANDS.

WEST VIRGINIA.

Huntington, Oct. 27.—We are in a great meeting at this place with S. M. Martin doing the preaching. This is enough to assure the brotherhood that they need have no fears concerning the quality and quantity of the goods delivered. There are four additions to date, with crowded houses and splendid attention. We are hopeful that God will hear our prayers and give us the richest harvest of our existence. Bro. J. H. Rosecrans is the lovable and efficient leader of song. Look for great things in our next report.—A. E. ZEIGLER.

INDIANA.

Lawrenceburg.—T. H. Kuhn is in a short meeting at this place.

Thorntown, Oct 30.—The church here is in a prosperous condition. A young man, the principal of our high school, united with the church yesterday. Bro. L. E Brown, of Frankfort, commences a meeting for us to-night.—LEE TINSLEY.

Poseyville, Nov. 3 —We are now in the second week of the meeting here. We have had confessions each night this week. Five last night, and there are more to follow. We are soon to dedicate the new houses of worship at Seymour and Brazil.—L. L. CARPENTER.

Greensburg, Nov. 2.—At our prayer-meeting here last night I had the pleasure of baptizing Bro. John F. Childs whose daughter, Sister May Chapman, is with husband engaged in mission work in Constontinople.—D. R. VAN BUSKIRK.

PENNSYLVANIA.

Scranton, Oct. 31.—A year ago eight faithful Disciples with the assistance of R R. Bulgin, then pastor at Providence, organized in Dunmore, a suburb of this city. It was my privilege to assist them in a meeting. Immediately after the organization Bro. Bulgin became the pastor and the church grew until it now numbers near 100 members, with a Sunday-school of 150, whose collections run from three to six dollars per Sunday, a flourishing Y. P S. C. E. and a fine kindergarten. We are now in the second meeting with five confessions to date. Never have I seen a more consecrated or devoted church, and I predict that it will speedily take its place among the strongest and most influential churches of the state.—A. P. COBB.

IOWA.

Volga City, Nov. 2.—I am now in this city. A good meeting is promised by present indications. W. H. Hollett, pastor of the church at Arlington, Ia., is leading the song service. I am to begin a meeting with him and his pleasant people in their beautiful new house of worship on Nov. 19 Pray for us. May the Lord bless you and the CHRISTIAN-EVANGELIST. —D. D. BOYLE, evangelist.

A meeting in Siam held by Cal Ogburn with 31 additions to date was recently reported to us

Des Moines, Oct. 27.—The East Side Church is rejoicing because of additions to its membership. We begin a meeting November 12, with J. Will Landrum as leader of song The outlook for the church here is bright with promise.—J. M. LOWE

Des Moines, Oct. 26.—Our meeting at Melbourne with Evangelist D. D Boyle closed October 18. Bro. Boyle is a forceful, scriptural preacher. While there were but few additions to the church, we believe that the greatest good accomplished was the awakening of zeal in some of the membership.—T. S. HANDSAKER, Drake University.

OKLAHOMA.

Perkins, Oct. 31.—We have just returned from Conway Springs, Kan., where we held a three weeks' meeting; 14 were added, eight were immersed. Street fair at Wichita and a merry-go-round in Conway were against our meeting.—J. W. GARNER.

Enid, Oct. 31.—Ten additions at regular services this month by letter and statement; one a regular Baptist minister who preached for that people 13 years.—OTHA WICKISON.

OHIO.

The church at Steubenville, of which Jno. G. Slayton is pastor, reports the work as prosperous. Additions have been made to the membership every Lord's day except one during three months. On the day excepted the pastor was sick and unable to preach. The attendance at the Bible school rally was 694; average attendance is 275

Ashtabula, Nov 4.—Eight confessions here last Lord's day. Seventeen not previously reported.—ROBERT SELLERS.

ILLINOIS.

Olney, Oct 30.—Baptized two here recently one from the M. E.s, the other a consumptive. People said she would die if she went "down into the water" They were so sure of it that they even told that she had died, but three weeks of time has shown a decided improvement in her condition —W C. SWARTZ

Richfield, Oct. 30.—Good prospects now for success. An old and serious trouble removed and three added to date. Meeting will continue two weeks or more. My next will be at Liberty.—T. L. NOBLITT, evangelist

Alma, Oct. 20 —Our college here growing up gradually and prospects are good. Prof. A. I. Hibner has been called to preach for the church at Alma for one-half of his time and at Mason for one-fourth. Prof. A. F. Ritter preached at Watson yesterday —A. I. HIBNER.

Kansas, Oct. 27.—We closed a meeting at Brunswick, Oct. 24, with seven additions; five by obedience. We had the assistance of Elder W. M. Groves, from Shelbyville, in this meeting, he doing most of the preaching. The church was greatly strengthened by this meeting I am at leisure now and could hold one or two protracted meetings if some congregation might desire. Address me at Kansas, Illinois. —E. F KERAN.

Le Roy, Oct. 27.—Began work here Oct. 1st. There is a membership here of over 200. Two additions last Lord's day The church gave us a very nice reception last Tuesday evening. We are just beginning a meeting here; home help thus far —P. A. SWORD.

Sullivan, Oct. 28 —Just closed a little meeting in the country, with 10 additions; but for being rained out we would have had many more.—E W. BRICKERT

Jacksonville, Oct 30.—Three more additions here yesterday. Many were unable to get a seat in our large auditorium last night to hear Bro. Snively's sermon on "The Reasonableness of Bible Religion."—WALLACE BROCKMAN.

Humbolt, Nov 1.—I closed a two weeks' meeting at this place November 1, with five added to the fellowship —A H HARRELL

Ridge Farm, Oct. 31. —I closed a meeting at Sumner, October 29, with five additions The devil and the antis were the main enemies.—C. H. BERRY, state evangelist

Charleston, Oct 31 —Meeting at South Charleston two days old and 10 accessions. six confessions last night. Interest growing daily —E. F. KERAN

Windsor.—A H Harrell had four additions at Atwood, Ill., Nov. 5th. The audiences were large and interest good at each service.—A. H. HARRELL.

Sullivan, Nov. 4 —Just closed a meeting at Cadwell with 16 added and only about 20 to begin with. We expect to build next year. Our new church almost enclosed —E W. BRICKERT, pastor.

Atlanta, Nov 6 —We began a meeting here yesterday. One confession last night. Prospects are bright. Bro. L W Morgan, the former pastor, was with us yesterday and preached a fine sermon to a large audience in the evening. I am doing the preaching.—W. R. JINNETT

Jacksonville, Nov. 5.—Eight additions today; 29 in the last four weeks at regular services. Our official board is looking for a desirable man to be called to the assistant pastorate of this work. During the ministry of our pastor, Bro. Geo. L. Snively, our church has grown beyond one man's capacity to render the best service We are church expansionists — WALLACE BROCKMAN

Palmyra, Nov 3 —Eld. J. W. Knight, of Carlinville, with his singing evangelist, Guy B. Williamson, closed a meeting here on Wednesday night, which had continued 28 days, with 32 additions; 31 of them were by confession Bro. Knight with his fiery denunciation of sin and his loving appeals to turn to Christ won many, and the special song services and solos rendered by Bro Williamson brought out many hearers. The brethren here are much strengthened by their work —J. B. SEARCY.

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IVERS & POND PIANO CO.,
110 Boylston St., Boston, Mass.

KANSAS.

Highland, Nov. 3.—We have just closed a very successful meeting here with 25 additions. Twenty-four of these were by primary obedience and one from the Baptists. Bro. Melancthon Moore did the preaching and he did it "right well." Bro. Moore is one who preaches the truth in love and with telling effect. Our church is greatly strengthened numerically, financially and spiritually.—L. S RIDNOUR, Pastor.

Erie, Oct 31.—Began a meeting at Shaw, Kansas, Oct. 1st. Closed 29th with 52 accessions; 43 by baptism. All of age except five. Work at Erie prospers. C J Saunders goes to McPherson —W. H. SCRIVNER.

Banner Springs, Oct. 31.—I preached at Stony Point last Sunday; baptized four and one made the good confession who deferred baptism.—J M MICHAEL

Olathe, Oct 30 —Two added here yesterday; seven for October at regular service. Four baptized last night, and a house full of people. Things look very bright here now.—C. H. HILTON.

TEXAS.

San Antonio, Oct. 30.—Two confessions at regular services yesterday. Fine audiences and a steady growth in the church life apparent.—GEO. B. RANSHAW

Texarkana, Nov. 1 —Four added to this congregation the last month; three by baptism. Bro. A. J. Bush stopped with us Oct. 22 on his way back to Abiline, Texas, from the great convention, and preached to the help of us all. The church here on that occasion raised $25 for Texas state work. Please remember that Texarkana lies half in Texas and half in Arkansas, and our congregation is almost equally divided So, usually, whatever we do for Texas we do the same for Arkansas.—T. F WEAVER.

Dallas, Oct. 31 —Had the great auditorium of the Central Christian Church filled to the walls and 11 added yesterday. I am delighted to have the privilege of working with Bro. M. M. Davis here, he is so kind in every way, and seems to live in the very hearts of his membership. Bro. Huston is doing excellent work in song.—CHAS. REIGN SCOVILLE.

MISSOURI.

Lamonte, Oct. 30.—Began a meeting here yesterday; one confession last night. Prof. John Cox, of West Line, is conducting the song service. There have been nine additions in regular work since last report. — KING STARK

St. Louis, Oct. 30 —Four additons at the Fourth Church yesterday.—E T MCFARLAND.

Kirksville, Oct. 27 —Four additions to the church here last Sunday.—H. A. NORTHCUTT.

Bethany, Oct 28.—I assisted in a meeting at Lorraine, Harrison County, which resulted in three baptisms, man and wife and one young man. Began first Lord's day in October and continued over the third Lord's day.—W. H. HOOK.

Boydsville, Oct. 26 —Filled my regular appointment at Forestell Sunday with four additions; two by statement and two baptisms. Began meeting here Tuesday evening. It is raining us out now, but we trust it may hold up soon.—J W COGGINS.

Paris, Oct. 30 —Five additions; four reclaimed and one baptised at Midway Church, and five additions at Oak Ridge, all by baptism —C H STRAWN.

Springfield, Oct 30 —Two by confession yesterday. One by statement the Lord's day previous. Outlook good for our winter's work. —D W. MOORE

In St. Loui the following churches report additions as follows: Tuxedo, 14 in last three months; Mt. Cabanne, one added last Sunday; West End, three additions; Central, three additions; Second, 27 added in two weeks.

Family Circle.

"Father, I do not ask
That thou wouldst choose some other task
And make it mine. I pray
But this: Let every day
Be molded still
By thine own hand; my will
Be only thine, however deep
I have to bend thy hand to keep.
Let me not simply do, but be content,
Sure that the little crosses each are sent;
And no mistake can ever be
With thine own hand to choose for me."

"In Remembrance of Me."

S. S. LAPPIN.

It was a bright Lord's day in autumn; the worshipers were gathering at the chapel in a village in the Corn Belt of Illinois. Sturdy, brown-faced farmers drove up in front and left their families to wait on the platform till the horses were tied. Well-dressed, smooth-shaven young fellows in shinging rigs rolled in along the black, waxy roads, and sweeping grandly around the corners by the hitching rack, came stalking in presently. The fairer young folk, returning from a half-block stroll after Sunday-school come in by twos and take places near the front. Within a rustling quiet reigns, save now and then a loud whisper or a sound of some restless youngster noisily getting ready for a nap. Subdued voices are heard from the door now and then as the comers greet each other in the vestibule without. In the front seat but one is a row of young people who have but recently obeyed the gospel. Here and there in the room are the pillars of the congregation in their usual places. The audience is larger than common, and two preachers are in the pulpit, for a revival is in progress and an evangelist is assisting. No excitement is evident; in fact, it has not been an exciting revival. The gospel way has been made plain and hearers urged to accept the Savior. When the "second bell" rang a hymn was announced and all the people sang—

"Again the Lord of light and life
Awakes the kindling ray,
Unseals the eyelids of the morn
And pours increasing day.

"Ten thousand different lips will join
To hail this welcome morn,
Which scatters blessings from it wings
To nations yet unborn."

As the last melodious note swelled out and died away the audience arose and the pastor led them in reading that noble psalm beginning, "He that dwelleth in the secret place of the Most High shall hide under the shadow of the Almighty," and at its close the evangelist offered a fervent prayer to God to direct the minds of his people in the worship. When the sweet, solemn notes of "'Tis midnight on Olive's brow" filled the house, the two preachers took their places among the people. When the hymn was finished six men — two farmers, a grain dealer, a carpenter, a banker and a salesman—walked quietly forward and were seated two at the table of the Lord and four on the front seat; they were the elders and deacons of the congregation. Plain men were they, but brethren in Christ and "of good report of them that are without." A few words were spoken by one of the elders, plain unpolished words, but earnest and to the point, and the people stood while thanks were offered for wine and loaf. As the deacons passed the emblems to the brethren and sisters a solemn hush fell over the service. Heads were bowed and hearts searched; eyes were wet with tears and vows were remembered anew as one by one the disciples ate and drank in memory of the risen Lord.

There was a sermon after that, but what sermon can deserve special mention after a scene so impressive? It was a retelling of the story of Jesus and his love, and that alone made it worthy a hearing. There was many a pleasant greeting and many a hearty handshake after the benediction, and the congregation went one by one to their homes, strengthened for the daily cares again.

The evangelist was tired with his labors and homesick a little besides that day, but his strength was renewed and his heart filled to the brim by that sweet service, and wherever his changing life shall lead him the precious memory of the day will go with him. The little circle was made up of the plainer people for the most part; no deep learning and no boasted culture, but they were the kind Jesus liked to be with; and who can say he does not love their company still? It was a humble feast, unlike those of our great conventions, or those in the city churches, where each one has a cup to himself and the minister leads while all drink at once; it lacked the enthusiasm of the former and the systematic formality of the latter, but perhaps it was nearer the apostolic spirit and practice than either. Have we thought of Christ as looking down from above upon his people as they eat and drink in his memory? I tell you there was no vacant place at the table that day; the Lord was there among his own.

God Almighty's common people! What hosts of them there are! How touchingly simple, yet how sublime and grand are these sturdy lives, dedicated to God! How good to be among them—to be one of them at the Lord's table, to breathe again the atmosphere of frank, crude, every-day righteousness. These plain, plodding churches are the brooding-places of great lives and great influences. Who can tell what tremendous issues may one day turn on the work begun and carried on in this little church. Many of us met the Man of Nazareth first in just such a place. And we used to feel his presence near indeed as we sat by the open window breathing the air from growing crops or fragrant forest trees, thinking meanwhile of the One who walked the lanes and fields of Galilee. Since then we have often sat in greater crowds amid more gorgeous furnishings, but we have never been nearer God than we were in the old church at home. Even now our eyes grow moist as, in memory, we see the plain old building again, and God's acre near by, with its sad, sweet associations. So soothing, so restful, so comforting is the scene before us, we feel that heaven must be very near the plain old country church. And who shall say it is not?

"GRASP ALL and lose all." Many are so intent on "grasping all" that they lose their health. Hood's Sarsaparilla has helped many a business man on the road to success by making and keeping him healthy.

The Man Without the Hoe.

MRS EMMA G. WILLIAMS.

Lo! all downtrod and degraded,
With brow like gloomiest night,
Comes creeping to my door unguarded
A visitor my soul to so affright.

So plain his mark, no need for introduction,
But what in that eye of hope or pride?
What that sees afar! What of illumination!
Unless a remnant abide—
With sparks driven off like planets from a nebula.
What is there of sense to duty or shame?
What of thought in that inert brain? Aye!
We shudder at this self-abnegation, this life without aim.
Unfurnished he with facilities for battle,
We catch from the heart of social passion
The plaint, "'Twere not we more than ye ate the apple,"
And of gifts the goddess bestows few have possession.

Is this the outcome of divine inspiration,
Worthy the prophets of old?
Is this we see the law of evolution,
Leading on to divinity foretold?
Leading on by agencies human,
Whose wealth is ever and forever increasing?
This soul—back to God will it slowly be drawn,
Or overthow the ages' tradition?
Misshapen by the burden of a heavy load,
Was it passed from the portal by the potter's hands
A thing of beauty, now broken with its God?
How grapple with the problem: "Philanthropists and millionaires?"
What say ye the original cause?
How came it? what is it?
What the end? Here we must pause.

From a palace we trace, of titled fame,
One who ne'er o'er steeps hath climbed
To Freedom's air. The palace of thought and brain
Stands honeycombed o'er, but alas! we find
A soul in a prison is chained,
And, if I err not, with cold disdain
Spurns what by toil might be reclaimed,
And bears away what others gain.
His jeweled hands he cannot use
To cast his fetters off, and with sting
His soul must early wither as vanish the morning dews,
And cling to its support as to the cliff the May flowers cling,
Not doomed to toil, like him at our door,
And he sinks, the billows carrying both under.
Rise! Up to sight, oppressed and oppressor!
Rise! High Priest, with your twin brother!

But forbid me tell of guilt and shame,
Where virtue dwelleth not. Let the goddess her nectar infuse,
And we'll little care. A damp cold creeps o'er my frame,
For to rescue these we've no time to lose.

Adel, Iowa.

President Lincoln and the Flowers.

President Lincoln, with his great, kindly nature, to which children and music appealed so strenuously, was of course passionately fond of flowers, and during his administration the conservatories assumed a form, very similar to their present appearance. Very often when Lincoln wished to be absolutely alone he sought the solitude of the conservatory, and those about him, as soon as they became appreciative of this fact, exercised the greatest care that his wish for privacy should be respected. Often when the cloud of war and desolation hung darkest over the country, the old gardener in charge would come suddenly upon the President standing dejectedly among the foliage, his eyes bedimmed with tears.—*Woman's Home Companion.*

An Evening with the Cates.

J. FRAISE RICHARD.

It was my pleasure to spend, recently, an hour in an exceedingly interesting family—the household of the Cates. The family is quite a large one, and includes members of widely different characteristics.

On the occasion referred to I was not privileged to find all the children at home; and inasmuch as I give the names of only those with whom I was permitted to form a personal acquaintanceship, I am frank to confess my list is not complete. I hope, however, through the aid of admiring friends, to secure and publish the list entire.

I feel confident that my readers will be gratified to know something concerning the various members of this family. To avoid impartiality I begin with the head of the list.

ABDICATE—to give up, or resign a throne, expresses an event that has occurred often in the history of the world. The step is usually an involuntary one.

ADJUDICATE—to settle by law, affords extensive occupation to lawyers and judges.

ADVOCATE—to plead for, or support, calls into service the abilities of preachers, teachers, editors, orators, lecturers and active people generally.

CERTIFICATE—a written declaration, cheers the heart of the recipient from the humblest child in the day school or Sunday-school to the highest officer in the government. Who would refuse a gold certificate?

COMMUNICATE—to give or impart, is very extensive in its description of the processes that transfer benefits from one person to another.

COMPLICATE—to entangle or mix up, indicates a condition very annoying to persons, firms and parties.

CONVOCATE—to assemble, implies a gathering of people for some special purpose.

DEDICATE—to consecrate or set apart, recalls a ceremony quite frequent as applied to both houses and monuments.

DEFALCATE—to show a lack of funds, expresses a condition of either bad bookkeeping or lack of honest purpose.

DELICATE—sensitive, refined, is applied to the objects of nature, to indicate a quality much admired by intelligent people. A condition of delicate health is hardly desirable.

DEPRECATE—to regret; to desire or entreat that something may not be, implies a wish to avoid the happening of evils or misfortunes to mortals.

DOMESTICATE—to make tame or homelike, is an admirable quality in persons and families.

DESICATE—to dry, provides a vegetable compound easily transported but less valuable than that of the objects in their natural state.

DUPLICATE—to double, is quite useful as a means of preserving objects that have a value in themselves.

EDUCATE—to train, to develop, is the panacea for most of the ills of life. Solomon was right in saying: "Train up a child in the way he should go, and when he is old he will not depart from it."

EMBROCATE—to rub with a lotion, is a remedial agent of no inconsiderable significance.

EQUIVOCATE—to use ambiguous or doubtful language, indicates a condition of mind and heart not frank and manly. It is hardly to be commended.

ERADICATE—to root out, suggests one of the necessary processes in all true education. As applied to bad habits it is especially commendable.

EXPLICATE—to explain, or make clear, is essential to enable people to form rational ideas on all important subjects.

EXTRICATE—to set free or release, frequently affords relief at an opportune moment.

FABRICATE—to make by art, to falsify, shows a disposition either good or bad, and may, therefore, be commended or condemned.

HYPOTHECATE—to pledge as security, is a term very popular in dealing in bonds or stocks.

INDICATE—to show, suggests the index finger on the signboard and performs valuable service. It is a valuable guide to the pathway to be trodden.

IMPLICATE—to involve, often gets people in trouble by connecting them as particeps criminis.

IMPRECATE—to invoke as an evil, exhibits a disposition wholly unlike that of the Master, who said: "Forgive them, for they know not what they do."

INTRICATE—perplexed, obscure, portrays a state of things that has puzzled many a brain.

LUBRICATE—to oil, to make slippery, is a wise and humane effort to overcome the roughness of life by using some means to counteract excessive friction.

MASTICATE—to chew, reveals a condition highly essential in these days of rush and worry The teeth need to be used more; for a new set can be had at any time, but a new stomach never.

PREVARICATE—to quibble, to evade the truth, is a sleek, slippery person found in every community. She is a very unreliable and untrustworthy creature.

PREDICATE—to declare, to affirim, a personage often mentioned in English grammars when dealing with the analysis of sentences.

PROGNOSTICATE—to predict, to foreshow, has some important connection with the Weather Bureau, and assists Old Probabilities in making his storm forecasts.

RUSTICATE—to live in the country, reveals a species of earthly happiness supremely enjoyed by one who takes a most needed rest.

SUPPLICATE—to petition, to entreat, describes an act which all such smokers should be glad to perform. They should beg the pardon of all decent people for the unpardonable breach of the commonest propriety and respectability.

SYNDICATE—to associate,, to traffic, represents one of the most severely condemned members of the Cate family, and yet it is the one that is most potent to-day in controlling the business and financial world.

TRIPLICATE—to occur by threes, indicates a condition in life of not frequent occurrence.

VACATE—to abandon, to annul, would leave the impression that the original enterprise was to some extent a failure, and a change was deemed necessary.

VINDICATE—to justify, to sustain, implies a result most gratifying to a tried soul. It affords satisfaction to compensate for all trials and indignities endured.

I repeat that it would be difficult to find a family containing a greater diversity of character than the one I have mentioned. Some are lovable; some are despicable; some are friends; some are doubtful; some are outright enemies.

I was at first disposed to recognize as a member of this household, Miss Katy-did; but on reflection I recalled the fact that she has been conducting a self-opinionated controversy, a portion of the time maintaining "Katy-did," and then changing it to the opposite side and insisting with equal fervor, "Katy didn't." I finally concluded that the family had a sufficient burden to carry in sustaining the ambiguous character of Miss Equivocate and Miss Prevaricate. Miss Katy-did was therefore refused recognition in this select family.

Washington, D. C.

Remodeling a Gown

becomes a pleasing occupation, provided it was stitched on a ***Singer Automatic.*** The elastic seam made by this machine is perfectly safe when locked, but can be taken apart in an instant when unlocked. Thus its use is especially desirable for the clever woman who wishes to make over a garment so that it may conform to the changing styles. Whether in the hands of the amateur or the expert, this simple bit of mechanism is the most convenient and effective of any.

Having all the advantages claimed for other "automatic" sewing machines, ***the Silent Singer has many points of preference*** that can easily be demonstrated by comparison. Of ***faultless construction and finish,*** it is absolutely the lightest-running, the simplest and most compact. It is more easily threaded, and its parts are better protected from dust. The broad treadle better ***promotes the health and comfort*** of the operator, because it is lower and the position of the feet can be changed at will. These points are worthy careful consideration by those of delicate health or unaccustomed to continuous use of a sewing machine.

SOLD ONLY BY **THE SINGER MANUFACTURING CO.**

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The Danger Line.

LAURENE HIGHFIELD.

It isn't so hard to refrain, dear,
From doing some grievous wrong,
As it is to do right in the trivial things
That arise as we journey along;
To always be patient and loving
And faithful and loyal and true,
And to do minor duties the best that we can,
Though they try us and worry us, too.

It isn't so hard to do right, dear,
When some great thing is to be done,
When the sacrifice made is a momentous one
And approval and praise may be won,
As not to do wrong in small matters,
Or cruel and cross words to say,
Be neglectful or thoughtless, unjust or unkind
To the people we meet every day.

And so you will find throughout life, dear,
The choice between evil and good
Will be hardest to make when there's little involved,
Though its ethics are well understood.
Strength is given to meet sore temptations,
And the soul nerves itself for great deeds,
But a courage that's steadfast when small trials come
Gives to life the divine touch it needs.

Quincy, Ill.

Our Population is 75,000,000.

In June of next year the people of the United States will be counted for the twelfth time since the establishment of our government. "It will require about fifty thousand enumerators," writes Clifford Howard in the November Ladies' Home Journal, "to take the census, and their work must be finished in one month's time, or by the first week in July, 1900. That means that about seventy-five million people must be recorded in thirty days, or at the rate of two and a half million a day. The rate will be even greater than this, however, for in towns and cities of eight thousand inhabitants the enumeration must be completed within two weeks. The enumerators will not be permitted to have any assistance in the work; it must be done by them in person, except in such sections of the country as contain a great many foreigners, where the employment of interpreters will be allowed, as otherwise it would be next to impossible to secure the necessary data. The enumerators will be paid for their services in accordance with the amount of work they are called upon to do."

Canada a Commercial Competitor.

Commenting upon the growth of exports from Canada of cheese, butter and flour, Hon. George Johnson, statistician for Canada, says: "The development of the cheese export trade is marvelous. We sent a little over $500,000 worth of cheese to Great Britain in 1868, and in 1898 we sent $17,522,681 worth, thus far surpassing the exports of the United States, which, last year, to the mother country, were only $3,267,607. Of the total exports of Canadian manufactures in 1868, cheese only formed 3 per cent. in value, while in 1898 it formed over 31 per cent. of the total exports of manufactures. The exports of manufactures of wood, as is quite natural, occupy the highest place, but they have not increased relatively to the others as rapidly. In 1863 the exports of manufactures having wood as the raw material were 61.7 per cent. of the whole, while in 1898 they were 40.3 per cent. During the 30 years Great Britain has taken of our manufactures of wood over $258,000,000 worth, while the United States has taken $242,000,000 worth, leaving Great Britain the better customer by $16,000,000.

Singular Epitaphs.

From more than a column of old and singular epitaphs in the Christian Endeavor World, Nov. 2, we republish the following:

In a Biddeford (England) graveyard may be found this account of why a bridegroom of long ago did not appear at the time set for his wedding:

"The wedding day appointed was,
The wedding clothes provided,
But ere the day did come, alas!
He sickened and he died did."

More than one visitor to the churchyard at Brixham, England, has gone away smiling over this verse found on an old tombstone:

"Underneath this stone
There lies two children dear;
One buried in Ashburton,
The other buried here."

A visitor to another very old cemetery came across the following surprising inscription, almost erased by wind and weather:

"Here lies the mother of children three,
Two on earth and one with she.
Her husband did this stone erect,
As a token of his deep respect."

Brief and right to the point is the following from a tombstone in the state of New York:

"She was in health at 11:30 A. M.
And left for Heaven at 3:30 P. M."

The remarkable matrimonial exploits of a certain Captain Tully are thus set forth on his tombstone, which may be seen in Exeter Cathedral:

"Here lies the body of Captain Tully,
Aged one hundred and nine years fully;
And threescore years before a mayor,
The sword of this city he did bear.
Nine of his wives do with him lie,
So shall the tenth when she doth die."

In a Connecticut rural cemetery may be found an inscription of somewhat ambiguous import. It runs as follows:

"Here lies the body of Obediah Wilkinson,
And Ruth his wife.
Their warfare is accomplished."

A very common epitaph in New England cemeteries is the following:

"Stranger, reflect as you pass by;
As you are now, so once was I.
As I am now, so you shall be;
Prepare for death, and follow me."

In a Maine cemetery may be seen the following:

"Here lies the body of John Mound,
Lost at sea, and never found."

A busy body was Betsey Brown, as the lines on her tombstone in Maine testify:

"Here Betsey Brown her body lies,
Her soul is flying in the skies;
While here on earth she sometimes spun
Six hundred skeins from sun to sun,
And wove one day, her daughter brags,
Two hundred pounds of carpet rags."

$100 Reward, $100.

The readers of this paper will be pleased to learn that there is at least one dreaded disease that science has been able to cure in all its stages and that is Catarrh. Hall's Catarrh Cure is the only positive cure now known to the medical fraternity Catarrh being a constitutional disease, requires a constitutional treatment. Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system, thereby destroying the foundation of the disease, and giving the patient strength by building up the constitution and assisting nature in doing its work. The proprietors have so much faith in its curative powers, that they offer One Hundred Dollars for any case that it fails to cure. Send for list of Testimonials. Address,

F. J. CHENEY & CO., Toledo, O.

Sold by Druggists, 75c.
Hall's Family Pills are the best.

KIDNEY AND BLADDER TROUBLES PROMTLY CURED.

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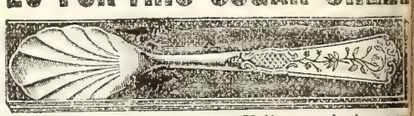
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The Advance Society.

But what about the Advance Society? It is flourishing; the members with unabated enthusiasm are reading their five pages of history and thirty lines of excellent poetry each week. Each week they are stowing away in their minds an admirable quotation; every day they are reading at least one verse in the Bible, and to cap the climax, they are keeping an account of this work in their notebooks. Why this poetry and history and quotation-learning? To cultivate themselves, to develop our possibilities, that we may be as bright as the brightest. Some people wonder why a certain person (somebody else's kin) is not bright. The answer is simply, they neglected to put any oil in their lamps. No wonder a person is stupid when he is burning his wick in an empty head! Pour in the oil of good literature, and see how that wick will draw in rich nourishment and make a blaze! Yes, the Advance Society is flourishing. Who else will come and join for their own good and for our encouragement? Vera McCain, Coldwater, Miss.: "Here comes a Mississippi sand-raker to join your society and advance with you. In twelve weeks I hope to be on the Honor List." Mabel Noris, Abingdon, Ill.: "I didn't know there was such a thing as the Advance Society till I heard there was a letter from Vivian Aten in the CHRISTIAN-EVANGELIST. She is one of my best friends, so I hunted up the paper and in that way I got interested. So one evening I hunted for all the back numbers and read them. Now I would like to join the society and keep the rules. Sometime I will write and describe how a sod house is built, if you wish." (I wish it very much. I know how to build a frame house. All you have to do is to get a good carpenter, put all your fortune at his mercy and look for as many disappointments as there are rooms in the plan.) "I am sorry the story about the Westons stopped so soon. I would like to join the society. I am 10. My name is Maudie Kelley. I live at Beardsley, Minn. My sister, Graca, would like to join. She is 12 years old."

But now we come to the ten favorite characters of fiction. You will remember I asked you to name the ten fictitious characters that were dearest to your fancy. If you are like me you like to think over story-people, and to talk about them to your friends. I kept a faithful tally of your votes as they came in. Madge Masres, Ozark, Ark., had on her list seven of the general favorites. The one who came next in naming the most popular was Stella Strawn, Moberly, Mo. The third honor goes to Nelle Campbell, Escondido, Cal. Many characters were named. The ten most popular are: Jo (Little Women), Polly (Old-fashioned Girl), Ellen Montgomery (Wide, Wide World), Florence Dombey, John Halifax, David Copperfield, Gertrude (The Lamplighter), Elsie Dinsmore, Black Beauty and Lucile (a tie vote between the horse and the lady), and the very most popular of all (for Jo comes second), Evangeline. Since Madge Masters named seven of these, you would like to know her other three. They are: Ursula (in John Halifax, Gentleman), Topsy (need I say which Topsy?), Laurie (Little Women). A few who received almost as many votes as the first ten: Amy (Little Women), Rose (Eight Cousins), Ben Hur and Ione (Last Days of Pompeii).

What five persons of history are your favorites? Which five would you rather have met in real life? This was my next question, and of all names submitted, the following five received the largest number of votes: George Washington, Joan of Arc, Empress Josephine, Abraham Lincoln and Thomas Jefferson. Close behind these came Queen Victoria, William Wallace, Oliver Cromwell, General Wolf and Columbus.

And now let us have a quiet chat among our members. Charlie Mountain, West Liberty, Ia.: "O, but I do hate to write this! —I kept the resolutions until June. I have been in poor health—missed the spring and fall terms from school. The doctor won't allow me to go to school, he also don't want me to read very much. I am improving and hope soon to be at work again. The continued story is grand. When my big brother was small he went to the cellar to get some apples. He came running and calling, 'O, mamma, I saw something running down the wall big as Shep!' (Shep is our big dog.) It was nothing but a cat. [This is certainly a startling adventure—did he ever get the apples?] Hope there will be lots of snow this winter, then we can go coasting, and won't I have some fun!" Nelle Campbell: "I am in the ninth grade and and take five studies, Botany, Algebra, Latin, History, English. I like Latin and Botany best. I am glad the Advance Society is prospering." Robert Close, Waco, Tex.: "I think I know just how the mystery of the Red Box Clue will turn out. I think Frank Douglas is none other than a long-lost daughter of that rich and proud Mrs. Clarmont. I believe Mrs. Clarmont will change and be good to her when she finds this out." Stella Strawn: "I am very much interested in the Red Box Clew. I can hardly wait for the next paper. I joined the society June 1st." Lilamay Dawson, Dawson, I. T.: "I am going to save all the chapters of the Red Box Clew and paste them in my scrap book. I feel so sorry for poor Vega. How many members have we now? [About 500.] When I joined the society we were living at Turley, I. T." (I wonder if people living in Indian Teritory ever make a slangy pun by saying they are always in IT? But perhaps this is an old chestnut down in I. T.) Henry L. Cash, Pennville, Ind.: "Bro. Underwood is preaching at our church. I confessed Christ and was baptized last Lord's day. We have a good Sunday-school and I love to attend." Madge Masters: "My favorite quotation—

'Let fate do her worst, there are moments of joy,
Bright dreams of the past that she cannot destroy,
Which come in the nighttime of sorrow and care,
And bring back the features that joy used to wear' (Moore).

But mamma says the one I need most is, 'Consecration alone conquers'" (Buxton).

Stella Nichols, Stone Fort, Ill.: "I am going to school and having a fine time." (Good for you!) Nelle V. Campbell: "I have read a chapter every day in the Bible for three months except the night of commencement. I came home late and had company to stay all night, and forgot my chapter. I have been reading the Last Days of Pompeii and My Opinions and Betsy Bobbit's. I am reading Ben Hur at present. I was very sorry when the Wilson story stopped, but believe I will like the Red Box Clew as well." Emma Robinson (14), Boston: "I have decided to join the Advance Society. I wish the members could meet me here some Saturday afternoon and go with me on an excursion to the sure-enough house where Jo and Amy and the rest of the Little Women really lived. I often see the place where Miss Alcott wrote her books, and once I went to Concord as an invited guest to the home of Emerson. The Red Box Clew is just fine, but for all that I think I can guess the secret. I think Frank Douglas is the daughter of that nice housekeeper, Mrs. Dew; and I believe Mrs. Dew will turn out to be a fine person. I think may be Vega will regain her hearing. I am anxious to learn if I am right, because my sister, Cleda, says Frank will turn out to be the daughter of an English lady, living in an old English castle, but who was lost in a big crowd, or something like that. If I am right and Cleda is wrong, won't I crow?—because she is 15; and, by the way, she wants her name put down as the very newest member of the Advance Society."

New Honor List: Stella Strawn, Moberly, Mo.; Nelle V. Campbell, Escondido, Cal. (secod quarter); Madge Masters, Ozark, Ark. (third quarter); Ethel Mae Taylor, Harlan, Ia. (third); Stella Nichols, Stone Fort, Ill.; Alvin B. Cash, Pennville, Ind. (fourth quarter—and hurrah for you!); Harry L. Cash; Nannze D. Chambers, Richwood, Ky. (third.)

Next week the Red Box Clew will contain the adventure of the tower porch; and there will be one hint as to the mystery of Frank Douglas' life. I wonder who of my readers will be shrewd enough to guess the rest from this little clue? I will be pleased to hear from you upon that subject, or upon any that interests you. A subject that is particularly interesting to me is Winter Amusements. Let everybody write to me about the way they get fun out of witer.

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Sunday School.

HERBERT L. WILLETT.

A NATIONAL BIBLE STUDY CLASS.*

The narrative which opens with the eighth chapter of Nehemiah, or rather with the latter half of the last verse of the seventh, is distinctly separated from the section extending from the opening of the book to the middle of verse 73 of chapter 7, which is taken from the personal memoirs of Nehemiah. In the account from which the present lesson was taken it is seen that Ezra and Nehemiah are co-operating. Whatever hypothesis regarding the work of these two men may be adopted, it is seen that this period is later than that of the rebuilding of the walls, concerning which Nehemiah has given us his narrative. If Ezra's work preceded that of Nehemiah, as it has been usually supposed, then he seems to have been absent during the entire period of Nehemiah's most strenuous work; otherwise we can hardly account for the absence of any mention of him in the governor's reports. If, on the other hand, Ezra arrived in Jerusalem about the year 397 B. C., in the reign of Artaxerxes II., as seems probable, the narrative which begins with Nehemiah 8 has to do with the period after his arrival, when he and Nehemiah would be drawn together by their mutual purposes of reformation. Ezra had come to Jerusalem bringing with him the law, and the main object of his coming was to impress it upon the mind of the community as the only safeguard and assurance of success for Jerusalem. To this enterprise Nehemiah would naturally lend his most enthusiastic assistance, for he was not concerned alone with the external rebuilding of the city, but equally in its moral revival. The earnestness with which he had undertaken the work of restoring Jerusalem to its former prosperity shows that he was deeply interested in his countrymen in Judah and would gladly utilize every means for their improvement.

We have then in this lesson two men of radically different characteristics co-operating for the same great purpose—Nehemiah, a Jew of prominence in the court of the Persian king, voluntarily leaving his high position at Susa to take upon himself the lowly and arduous tasks of assisting his countrymen in Palestine and devoting to this enterprise his splendid abilities and his considerable wealth; Ezra, on the other hand, of the priestly party, a scribe, perhaps the earliest of the scribes, a man whose contact with practical affairs had been comparatively small and who had spent his time in the study of the law, but was equally interested in the prospects of Judah, viewing them, however, from a slightly different angle. Nehemiah had seen that Jerusalem needed rebuilding and especially needed the protection of walls. Ezra believed that it needed education and particularly a grounding in the elements of righteousness laid down in the Levitical code which he brought from Persia. A man of scrupulously exact ideas with regard to conduct, he was prepared to bring just the elements which were needed to complete the reformation begun by Nehemiah, who had already insisted upon a separation of the people from their heathen neighbors and the observance of the Sabbath day. In this combination of forces may be seen the necessity for an internal as well as an external element in every religious work. It is not by formal reformation nor by external equipment alone that the work of God is to prosper There must be a genuine revival of intelligence and zeal on the part of the church if its mission is to succeed. Nehemiah and Ezra must go evermore hand in hand. The energetic and enthusiastic organizer must be assisted by the teacher.

The work of public instruction in the newly received code of law, which whatever its character and date, seems not to have been in the possession of the Jews of Jerusalem, but to have been brought to them for the first time by Ezra, was undertaken in the seventh month. This was the period of the year set apart to the autumn festival of thanksgiving called the Feast of Tabernacles, and it was therefore marked by the gathering of the people at the sanctuary according to ancestral custom. This does not connect the narrative with that immediately preceding, as we have no means of knowing the year in which this gathering was held, but it was the occasion best suited to such an enterprise as the public reading of the law (cf. Ezra 3-1). The province of Judah was comparatively small, extending only a short distance in various directions from Jerusalem, but it was dotted with small towns in which the Jews had been more accustomed to live than in Jerusalem itself up to the time when the city began to be rebuilt. This particular year the people celebrated the autumn feast in an especial manner. Ezra, the reformer, had already made known the fact that he had brought the book of the law and that it was necessary to the welfare of the community. Sufficient interest had been created to cause the people to ask for a larger knowledge of its contents. Ezra, therefore, produced the sacred rolls when the congregation met in an open space in the city not far from the water gate, and here upon the first day of the seventh month a public exposition of the law took place. This law had to do with the ceremonial life of Israel as a sacred community, and its tenor may be understood by consulting the Books of Leviticus and Numbers, with the latter part of the Book of Exodus. That the whole of this law was not rehearsed is evident from the fact that it would be impossible to read so voluminous a document through in half a day, the time said to have been taken in this public reading, but it is worthy of note that the people were attentive for something like six hours to religious instruction of this character and that they gave the most serious attention to the reading. In order to secure the purposes for which they were gathered Ezra himself stood upon an elevated platform and was assisted by a number of Levites, perhaps scribes like himself, who interpreted to the people in various parts of the congregation the words which he spoke, or it is possible that these men relieved one another in the task of reading in a loud voice so that all the people could hear. It was necessary that the earnest attention of the people should be secured, and this seems to have been accomplished from the fact that their responses of Amen at the close of paragraphs of the reading showed that they understood what had been said and were willing to conform to the demands of the law.

But it was not sufficient that the words should be so pronounced that they could hear and comprehend. Many of the people were ignorant and consequently unable to interpret for themselves the terms of the law. Therefore, the readers gave explanations here and there or paraphrases of what they read to bring it into range of all the people. This is what is meant by "reading the law of God distinctly and giving the sense."

But the knowledge of the contents of this code produced a depressing effect upon the people, just as the discovery of the lawbook in the temple alarmed Josiah in his day, for the sanctions of the law were high and the people were conscious that they had not lived in accordance with it. Many, therefore, wept as they heard its words. But the governor, Nehemiah, who was perhaps of a more sympathetic nature than the scribes and who was interested to look at things from the popular point of view, assured them that the real character of this day and service was joyful and not sad. If the law held up a high ideal, it was cause for rejoicing rather than grief, and if they had failed to keep the divine commandments it was because they had not depended sufficiently upon the divine strength. The joy of the Lord should be their strength hereafter. The day was not to be clouded by lamentations on their part, but rather to be regarded as a red-letter day in their history, the beginning of a new period of prosperity to the state. With finished temple and rebuilt walls they were now to proceed to the more quiet task of developing their religious life in accordance with the principles laid down in the law. Then he sent them away to observe fittingly the day with feasting and gifts to the poor, rejoicing in the new knowledge that had come to them concerning the will of God.

It must not be supposed that the Hebrew religion depended for popular knowledge of the divine will upon such assemblies of the people as this. It was only on rare occasions that a resort was had to such mass meetings for Bible study. The regular and orderly business of instructing the people in the Word of God so far as it was then in existence was carried forward in the homes. They were to teach their children the precepts and commandments of the Lord, to bind them upon their minds by constant attention to religious instruction in the home. Whenever public gatherings were held for this purpose they were rather supplementary than primary in character. It is certainly true that whatever criticism we may have to offer upon the Jewish religion as such, the fact remains that these people gave great attention to the study of the Scriptures and were never found ignorant of their contents, though they may often have been formal and pendantic in their application of them.

This lesson needs to be taken to heart in the present day when the Bible is being neglected for almost every form of literature which comes in such teeming quantities from the press. The family altar, which in earlier days was a safeguard to the life of the children as they went out of the home, is in too many cases neglected or abandoned and no care is taken to have the children commit Scripture to memory as was the case in former days. The result of this is apparent in a startling degree of ignorance on the part of otherwise intelligent Christian people regarding the contents of the Scriptures. There needs to be a revival of enthusiasm in the study of the Bible. It has suffered many elements of opposition in the past—from persecution, from suppression from ridicule and from rationalistic attacks—but all of these combined are insignificant in their power for evil as compared with the neglect which the Bible suffers at the hands of those who believe in its divine character Many there are no doubt who would be willing to give their lives for the Bible who could not pass a common-school examination upon its contents. And with the Word of God excluded from public schools and from state universities, in spite of the fact that it is the basis of all our culture and has saturated the best literature of modern times with its language and thought, there is needed a strenuous effort on the part of Christian people to reclaim for it the place which it occupied in educational and family life in former days. There are many signs that Christians are beginning to realize the situation and are taking steps to improve it, but the lesson of this great meeting for Bible study in the days of Ezra will be lost if it does not kindle a new enthusiasm in many quarters for a study of the Word of God in our own day.

The University of Chicago.

*Sunday-school Lesson for November 19, 1899—Public Reading of the Scriptures (Neh 8:1 12). Golden Text—The ears of the people were attentive unto the book of the Law (Neh. 8:3). Lesson Outline—1. Reading the Law (1:3); 2. Explaining the Law (4-8); 3. Obeying the law (9-12).

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Christian Endeavor

By Burris A. Jenkins.

TOPIC FOR NOVEMBER 19.

LIBERTY AND LOVE.

(Rom. 14:1-23.)

(A Temperance Meeting.)

The only means we have of judging one another is by outward appearances. Manifestly this is altogether inadequate, and the Scripture so informs us. Indeed, the basis of the Sermon on the Mount is the proposition: "The motive is the test of the action." Until we have pierced beneath the outward appearance to the true springs of action that are beneath, we cannot truly judge of one another. Even the laws of the land take into account, in a measure, the motives for acts. Of course, the law is compelled very largely to proceed according to outward acts and evidences, nevertheless the intent of the deed has much to do with judgments of bench and jury. But it is with extreme difficulty that we find out the motives of the heart, hence we should be careful how we judge another.

Such is the spirit of the words used by the apostle in our lesson. It is to our own Master that we stand or fall. No one else can see into our hearts or is capable of judging of our actions. He understands us. He sees and knows us, motives and all. So, then, let us all, temperance advocates that we are, be temperate in judgment, never infringing upon the liberty of others.

Then, let us also, in the liberty of our actions, be influenced by love as the deepest motive. If eating of meat, or drinking of beverages make my brother to offend, the motive that should lead me to refrain is the motive of brotherly love. This is the strongest possible argument for total abstinence. It is no doubt true that many of us could partake of wines and other liquors without excess. Many persons have done so. But so many more have been unable to do so, and have been lost to all goodness and nobility by indulgence, that we ought to forego the use of liquors because of the dangers of our friends.

There is, therefore, a limit to liberty—a place at which liberty becomes destruction. Liberty is bounded on the right by love, on the wrong by license, on the north by the coldness of excessive individuality, on the south by the fervent heat of melted and sacrificed personality. Liberty has a true circle, out of which it dare not swing. Every man has the right to do as he pleases—yes, so long as he pleases to do right. This is a country in which every man is a king—yes, because a king is one who loves and serves. "I serve," is the motto of the truest king. Each of us is a sovereign, so long as he holds the sceptre—love. Love is the only thing that rules personality in this world or the other. Love is the thing that truly is greatest in this world.

University of Indianapolis.

What An Octogenarian Says. Lick Creek, Ill., Oct. 27, 1898. Rev. Josephus Moss writes: "Your Blood Vitalizer was received in due order, and has been thoroughly tried. I am now 81 years old, and your medicine has helped me wonderfully. I was down with kidney disease and general debility. I had very severe pains in my back and hips. Your Blood Vitalizer has completely restored me and made me fat and healthy. I weigh more now than when I was in the prime of life. I am thankful to God for your wonderful medicine."

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A SOCIAL QUEEN.

"Who would ever believe that she is the mother of five children." These were the words that caught the ear of the Woman Reporter as she moved among the throng at a fashionable reception. Just before her stood the hostess, a young-looking, handsome woman receiving her guests with that air of hearty vivacious enjoyment which all the world considers as the special prerogative of youth.

There was sparkle in her eyes, a soft clear natural color in her cheeks; she had



a firm and rounded form, and that steady easy poise of the whole body which betokens strong limbs and healthy nerves.

It was the Reporter's business to be curious; moreover, she was a woman; and receiving gracious permission to call on the following day, she duly presented herself armed with a hundred such questions as only a woman can ask.

"Yes, I have five children" said the hostess, with a tone of earnest happy pride; "hope I'll have five more. I love every one of them. They are good children too, and a comfort to me all the time."

"You can't understand it of course, and my friends wonder that I keep my health and strength and do my work; but that I take care of myself is the reason. I never used to be strong. I was thoughtless and careless. After my first baby came I was all broken down and prayed that I might never have another, but I have learned better and I am stronger now than I ever was in my life."

"Women break down because they go without the little extra help they need to tide them over hard places. When a woman expects to become a mother she ought to be at her very best. But that is exactly the time when most women feel weak and sick and miserable. They grow melancholy and anxious as the time approaches and when it comes they have no strength or stamina of body or mind to go through the ordeal."

"No wonder they suffer and nearly die sometimes, and are all broken down for months or years. If they would take the right care of themselves and strengthen themselves in a natural way, they would never suffer as they do; and instead of dreading to have children they would welcome them as a real blessing."

"It is simply a case of a 'stitch in time saves nine' or rather nine hundred. A little natural reinforcement at the time when baby is expected will save months, perhaps years of suffering and weakness. At such a time I always take Dr. Pierce's Favorite Prescription; it invariably gives me the extra strength and healthy nerve-power which a woman needs to bring her baby into the world safely and comfortably."

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"I can tell you of a dozen women who have had almost the same experience as mine. I saw a letter written by Mrs. Jennie J. Jackson, who lived at Fergussons Wharf, in Isle of Wight Co., Va. These are her own words: 'I have enjoyed better health since taking Dr. Pierce's medicine than I have since I have been married. I can work hard all day and sleep well at night. I was almost gone when I wrote to Doctor Pierce three years ago. I had uterine trouble very badly, but, thank the Lord, I am very well now. My doctor did not have any faith in 'patent medicines,' but he says, '*something* has done you good.' I tried many different medicines and got no better until I tried Dr. Pierce's medicines. The first bottle gave me ease. I have taken six bottles of 'Favorite Prescription' and I feel as well as ever in my life, and can work hard all day and do as much walking as I ever did. I was nothing but a skeleton. I was so thin in flesh that it hurt me to lie down."

"I think Dr. Pierce has done more toward making healthy, happy women than any other man in this country."

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Literature.

THE TEACHINGS OF THE BOOKS; or, the Literary Structure and Interpretation of the Books of the New Testament: a Work of Collaboration. By Herbert L. Willett and James M. Campbell. The Fleming H. Revell Company, Chicago.

The general character of this book is set forth with sufficient clearness in the title and sub-title, given above. The authors, Messrs. Willett and Campbell, consider "the literary structure" and give the "interpretation of the books of the New Testament." The first part of the work has been done by Prof. Willett, the last by Mr. Campbell.

In a "Prefatory Note" the authors explain that this "handbook has been prepared especially for advanced Bible-class work," and the hope is expressed that "it may be also found useful to the pastor and to the general Bible student." "It is designed to furnish something more than an introduction to the study of the books of the New Testament." The separate books are examined for the purpose of discovering "the essential truths which they contain." "The proper classification and arrangement of the literary material is valued only as an aid to the interpretation of spiritual facts." "The aim of the book is to get through the letter of Scripture to the Spirit, through the shell to the kernel, through the bone to the marrow." And this the authors have succeeded well in doing. "The Teachings of the Books" is a helpful volume.

"The results of the older and of the newer learning are alike gladly accepted when they can assist in seeing things from the author's standpoint, in giving to his words their appropriate historical setting, and in getting through them to the mind of the Spirit."

"The sections upon the literary structure and historical background of the separate books are the work of Herbert L. Willett." After some things that have been said in the papers recently concerning Prof. Willett, his conservatism as seen in this volume is a matter of surprise. His intellectual independence is everywhere apparent. He is the retained attorney of no school. He is no special pleader. Truth is his watchword. What are the facts? is his question.

Again and again he contradicts McGiffert in the conclusions which he records. He has, for instance, no doubt as to the Pauline authorship of the Pastoral Epistles.

There are, of course, conclusions that will be called in question by some who will open "The Teachings of the Books" for the purpose, primarily, of discovering doctrinal errors.

Mark's "Gospel of Jesus Christ, the Son of God," is "regarded as by several years the earliest of the Gospels." Contrary to the teaching of Prof. McGiffert, Prof. Willett regards the Book of Acts as giving us an accurate and, therefore, reliable picture of New Testament Christianity. "This treatise," he says, "is our only source of information regarding the origin of Christianity." He quotes approvingly Prof. Schaff as saying, concerning the Book of Acts: "It is the best as well as the first manual of church history."

As to the authorship of the Epistle to the Hebrews, Prof. Willett seems to be in accord with Pres. McGarvey, as the latter expresses himself on this point in his "Handbook for Bible Study" for the Bethany Christian Endeavor Reading Circles. In fact, he seems throughout the book to be in much closer fellowship with McGarvey than with such men as Briggs and McGiffert.

The genuineness of the Second Epistle of Peter, he says, "has been much disputed, and with a good show of reason;" but before leaving the subject he says that "its inspiration, if tested by its moral value, stands unquestioned."

The Book of Revelation "is a great drama, written at a great epoch," by an unknown author. "The value of the book, however, does not rest on the questions of authorship, unity or data, but on the contribution which it makes to our knowledge of Christian thought and experience at a period so near the life of our Lord." The early date of Revelation is assumed.

So much has been said about Prof. Willett's part of "The Teachings of the Books" that but little space remains in which to speak of the work of his collaborator, James M. Campbell. "The spiritual teaching of the books" is admirably brought out by Mr. Campbell. His task does not lead him into the department of criticism as does that of Prof. Willett. He accepts without question the conclusions of his coworker and proceeds on this basis to exhibit most helpfully the doctrines of the separate books of the New Testament.

B. B. T.

NOVEMBER MAGAZINES.

Rollin Lynde Hartt's new article, "The Ohioans," in the Atlantic for November will attract a wide circle of readers. In this article Mr. Hartt carries his characteristic method into a new and widely interesting field. Mr. Hartt's methods of observation are not superficial, and his treatment, while distinctly facetious, is not flippant; but he has the unique faculty of seeing the salient points of a community, and presenting their humorous side in a manner that is not merely amusing, but also covers a serious purpose, and a keen and thoughtful analysis of the situation.

The November number of the North American Review contains two articles of conspicuous authority and extraordinary ability upon the conflict which for sometime has caused bitter dissension and division in the Church of England. The Earl of Portsmouth gives a most interesting account of the origin of the Royal Supremacy and of the purposes which it is intended to serve, while he forecasts the deplorable consequences which, in his judgment, are to be apprehended from the success of those who are now in rebellion against it.

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The Right Hon. Arthur J. Balfour argues against the Ritualists that their extreme course in following practices that have been unknown in the Anglican Church for three hundred years prevents the church from receiving a larger measure of autonomy than she now enjoys; and he deplores the serious injury done to the cause of religion by the unseemly disputes in which churchmen engage over matters which, compared with the deeper religious questions now occupying the minds of thinking men, are as nothing in the balance.

The leading literary feature of The Century magazine for 1900 will be a historical serial on the life and times of Cromwell by the Right Hon. John Morley, M. P. Mr. Morley was selected by the Gladstone family to write the biography of Gladstone, and no man is more competent to treat the life of Cromwell at this time. The article will be finely illustrated with original drawings and unpublished portraits. The accompanying features of this serial article in The Century will also be of remarkable interest from such writers as Ernest Seton-Thompson, Richard Whiting, Sir Walter Besant, Dr. S. Weir Mitchell and others of international fame in Europe and in America. Another special feature of The Century will be its art work. Timothy Cole's unique and beautiful wood blocks will continue to be a feature, with the work of many other engravers who have made the American school famous. The fine half-tone plates—re-engraved by wood-engravers—for which the magazine is distinguished, will appear with new methods of printing and illustrating.

In the November magazine number The Outlook prints a portrait and brief sketch of Mr. James Barnes, now on his way to the Transvaal as special correspondent for The Outlook. The articles from Mr. Barnes on the Transvaal War and on the problems of South Africa will undoubtedly prove as attractive a feature in this journal as have the two series of articles on Cuba by Mr. George Kennan. Another series of equal importance will be that on the Philippines by Mr. Phelps Whitmarsh, author of "The World's Rough Hand." Mr. Whitmarsh is now in the islands as a special commissioner for The Outlook. An article on Hawaii in its present relations to the United States, including an interview with ex-President Dole, appears in The Outlook for October 28th, and forms the first of Mr. Whitmarsh's series under the general title "Colonial America." ($3 a year. The Outlook Company, New York.)

"For Eyes that Weep" is the title of a sweet message to those who mourn by Samuel G. Smith. This beautifully printed booklet is published by Fleming H. Revell Co., Chicago, New York and Toronto.

Marriages.

DRY—CUNNINGHAM.—Oct. 18, 1899, by C. H. Strawn at the home of the bride's parents, near Holliday, Mo., Mr. Earl M. Dry to Miss Amber K. Cunningham.

FALLER—MAIN.—Sept 27th, T. L. Faller and Clara D. Main were married at Elk City, by S. W. Nay.

FORSYTH — GALLOWAY. — By C. H. Strawn, at the residence of the bride's parents, near Holliday, Mo., Oct. 18, 1899, Mr. Joseph M. Forsyth to Miss Nona C. Galloway.

HARLAN—MOUNSON.—At the residence of the bride's sister, of Republican City, Neb., October 18, 1899, by E. L. Poston, Harry B. Harlan and Miss Ivey L. Mounson.

HARRISON—HANCOCK.—Oct. 25th, Emmett P. Harrison and Bertha Hancock were married at Elk City, Kan., by S. W. Nay.

HOWARD—SMITH.—At Plattsburg, Mo., October 30, 1899, by J. W. Perkins, Joseph A. Howard and Miss Sarah M. Smith, both of Clinton County, Mo.

JIMMER—OSWALD.—Oct. 25th, William T. Jimmer and Hallie Oswald were married at Elk City, Kan., by S. W. Nay.

JORDAN—MINER —At the bride's home, Jewell City, Kan., September 29, by I. P. LeBaron, Charles H. Jordan and Ida Estella Miner.

NYE—LEBARON.—At the bride's parents, Ada, Kan., October 4, by I. T. LeBaron, Charles W. Nye and Alta Gertrude LeBaron.

SHINE—LAFOLLETTE —By N. R. Dale, Oct. 24, 1899, at his residence, 203 Beeler Ave., New Albany, Ind., Mr. Walter L. Shine to Miss Ora Pearl LaFollette; all of Floyd Co., Ind.

SMITH—FEAR —At the home of and by L. J. McConnell, Mineral Ridge, O., October 24, 1899, Chas. Smith and Miss Nellie Fear.

Obituaries.

[One hundred words will be inserted free. Above one hundred words, one cent a word. Please send amount with each notice.]

CANTERBURY.

Oliver P. Canterbury died at Cantrall, Ill., October 23, 1899, in his 76th year. He was born in Fleming County, Ky. With his parents he came to Sangamon, Ill., when but two years old. He lived here from infancy until death. He saw every stage of development in his community and added much to its progress. He was a man of good counsel; active and industrious in his business relations. Even during the last ten years of his life, while suffering and enfeebled by paralysis, he attended to his business affairs He became a Christian in early life, and always loved to defend the principles and ordinances of primitive Christianity. He leaves, besides a community of friends, an aged widow and nine children to mourn their loss. The funeral services were conducted by the writer at Canfrall Christian Church. L. T. FAULDERS.

Harristown, Ill.

DAVIS.

Mrs. B. F. Davis, wife of B. F. Davis, was born near Chicago, Ill., August 28, 1855; died October 24, 1899. She leaves a husband, two children and a large circle of friends to mourn her departure. Sister Davis gave her heart to the Savior in October of 1892, and was baptized in the Central Church of this city by F. G. Tyrrell. She became a member of the Fourth Church in 1894, and remained a faithful member of same until our Heavenly Father called her home. "They're gathering homeward from every land"

"Weep not that her labors are o'er,
Weep not that her race is run;
May God grant that we may rest as calmly
When our work like hers is done."

E. T. MCFARLAND.

KILLINS.

Joseph Killins, son of Andrew and Hannah Killins, was born in Greenfield, now Coal Center, Washington County, Pa., May 30, 1858. October 16, 1884, he was married to Mary E. Edwards. In October, 1887, he obeyed the gospel and united with the Christian Church at California, Pa., of which organization he was a member at the time of his death. During a long and painful illness he bore his sufferings patiently and hopefully. He died October 9, 1899, aged 41 years, four months and nine days. His funeral services were held October 11, and were conducted by the writer.

W. N. ARNOLD.

McCORMICK.

Mrs. J. H. McCormick, living five miles south of Sedalia, Mo., departed this life at 6 A. M., October 27, after an illness of four days. She was unconscious from the first and died in that condition. She was laid to rest Saturday, October 28, in the Bohon family burying ground, two miles south of Smithton, the place she selected fifty years ago to be buried. The funeral services were held at the Smithton Christian Church by Rev. W. H. Rodgers, and were very impressive. Mrs. McCormick (nee Bohon) was born in Mercer County, Kentucky, September 16, 1829, removing to Pettis County, Missouri, in 1838, where she has since resided continuously. She was married to J. H. McCormick on May 2, 1850, they living together for nearly half a century. She leaves behind to mourn her loss her husband and four sons—Wm. E., Walter V., George H. and James E. McCormick; also three brothers and five sisters. Well may it be said, "A good woman is gone," as humanity has never known one better. She was self-sacrificing at all times; was always ready to lend a helping hand in the hour of distress. She was a good neighbor, a devoted wife, a tender and loving mother and a consistent member of the Christian Church for over fifty years. She has gone to just reward. Although there is a vacant chair and aching hearts at her earthly home, all is peace and loveliness beyond the skies.

A FRIEND.

ONE IN EVERY FOUR.

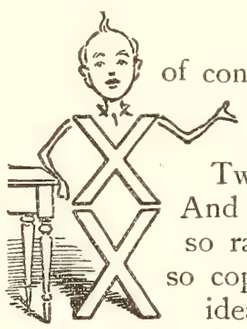
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About one person in every four suffers from some form of rectal disease. The most common and annoying is itching piles, indicated by warmth, slight moisture and intense, uncontrollable itching in the parts affected.

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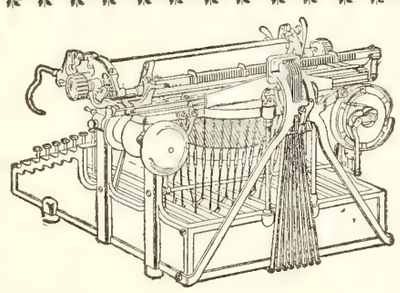


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By J. G. ENCELL

This book is of especial interest to Sunday-school teachers *just now*. Some of the Sunday-school lessons for the third quarter of 1899 are taken from the Book of Daniel, and the *first seventy* pages of "The Exiled Prophet" contain an Essay on the Book of Daniel, written by the well-known author and Bible scholar, Dr. D. R. Dungan. This essay will explain the Prophecy of Daniel, and should be read and studied by the Sunday-school teachers of to-day. Having read this they will be prepared to present the Sunday-school lessons in the present quarter to their classes in an acceptable manner. In addition to Dr. D. R. Dungan's explanation of Daniel the book is an able treatise on Revelation, the author of which has devoted many years of study and investigation to what many think is a "Sealed Book."

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Publishers' Notes.

HIGHLY COMMENDED.

N. J. Aylsworth's new book, "Frequency f the Lord's Supper," is highly commended by those who have carefully read it. This little book is rapidly gaining in favor among our people. It ought to have a very large circulation and its influence for good would be to deepen the spirituality of the church membership. The following is an extract from J. S. Lamar's opinion of this little book: "I have read N. J. Aylsworth's *Frequency of the Lord's Supper* with sincere pleasure, unqualified approbation and great spiritual profit. I heartily commend it to ministers, elders and all earnest Christians whose hearts are reaching after the best things in our holy religion. No such person can afford to pass by this helpful little book." The price of this little book is 25 cents, postpaid. It is bound in paper and contains 103 pages.

ITS MERITS RECOGNIZED.

The editor of the Baptist Standard, the leading Baptist paper of Texas, in a recent issue of his paper highly commends "Queen Esther" to his readers. We can here only give the following extract from the notice as it appeared in the paper: "The book itself is well written, high in tone and marked by intellectual strength and devout purpose. The author thoroughly enters into the spirit of the period described and his application of the truths of *Esther* to existing conditions are discriminating. It is unusual to find so complete an account of the delicacy of mind and devotion to refinement which led to the dethronement of the gentlewoman, Vashti."

THANKSGIVING CONCERT.

Now is the time to begin to prepare for Thanksgiving entertainments. The "Harvest Home," a Thanksgiving service, arranged by W. W. Dowling, is well adapted for an entertainment on Thanksgiving day. It consists of Scripture readings, recitation and songs, with the music. It can be creditably rendered by the average Sunday-school of to-day. When it is fully set forth before an audience it is both entertaining and instructive. The price is 25 cents per dozen or $2 per hundred copies, postpaid. Sample copies sent on application.

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Is the title of the latest book by Dr. D. R. Dungan. The many who have read the former works of Dr. Dungan can rest assured tha "Moses, the Man of God," will fully sustain the author's reputation as a Bible scholar and writer. This book is now in the hands ot the binder and will be ready for the reader in a few days.

The ordinary student of Old Testament characters will find that Dr. Dungan brings out into clear light the many grand traits of character in the life of Moses. The book will be neatly bound in cloth and the price is $1, postpaid.

California Notes.

The little church at Escondido has had a somewhat precarious existence in the past, but God has been with us, and we are to-day a *living* church, praises be to his holy name, hoping for a brighter future, as we look to him for guidance.

Yesterday we stood beside an open grave weeping with the bereaved ones, as we paid a last and loving tribute to our sister in Christ, Mrs. Martha E. Smith. Sister Smith had been a great sufferer for many months, and we know that death to her was a happy relief, but it seemed very sad to us as we thought of the darkened home from had gone forever the loved wife and mother. All was done for her that loving hands could do, and the devotion of her own family, which was beautiful and complete, did much to soothe her dying pillow. A husband, two interesting daughters and many friends remain to mourn her loss. May God comfort the sorrowing ones in his own sweet way.

While we shed tears of sorrow yesterday, to-day fell tears of joy, as one strong in his manhood came forward and confessed his Savior before men. The father of an interesting family, a sterling business man of standing and influence in the community, the hour of his conversion seemed one of peculiar joy to us all.

So it is. We have our seasons of sorrow and rejoicing. May we bear each as becometh Christians. It has seemed to us, at times, that our periods of sunshine have been comparatively few, but we have had them. In an existence of some eight or ten years we have been, with the exception of one year, without a resident pastor. By far the greater part of the time we have had no preaching. Bro. Crabtree, of San Diego, of whose noble Christian character we cannot say too much, has come to us often in our need, with such words of cheer and comfort that we have been impelled to press on toward the mark of the high calling. He held us several meetings and we had a most remarkable growth, finaly being able to call Bro. D. A. Russell to the pastorate. He labored with us earnestly for one brief year. Then came two successive years of drouth, which resulted in a veritable exodus from this section, our church losing some forty or fifty members by removal, again rendering us unable to hire a minister. Many of those who had stood by us in prosperity now deserted uo in our day of great trial. How the dear Savior must grieve over such faithlessness, and how unworthy we must seem of the price with which we were bought.

Three months ago, through the influence of Bro. Crabtree, the state board sent to us Bro. R. A. Hopper. Surely, there must have been divine guidance in this, for Bro. Hopper is so exactly the man we needed. Eloquent, learned, experieced and deeply consecrated, what more could we desire? And now our prospects grow brighter. Frail in body, but strong in spirit, Bro. Hopper proclaims the gospel with great power, and surely God's Word will not return unto him void when presented so strongly and beautifully by his servant. We feel confident that many will be won to Christ as a result of his ministry. Bro. Hopper goes to Los Angeles this week to supply the pulpit of the First Christian Church in the absence of Bro. Smither. His health permitting he will return here Nov. 1st to continue his work.

MRS. A. G. CAMPBELL.

THE CHRISTIAN-EVANGELIST.

A WEEKLY FAMILY AND RELIGIOUS JOURNAL.

Vol. xxxvi November 16, 1899 No. 46

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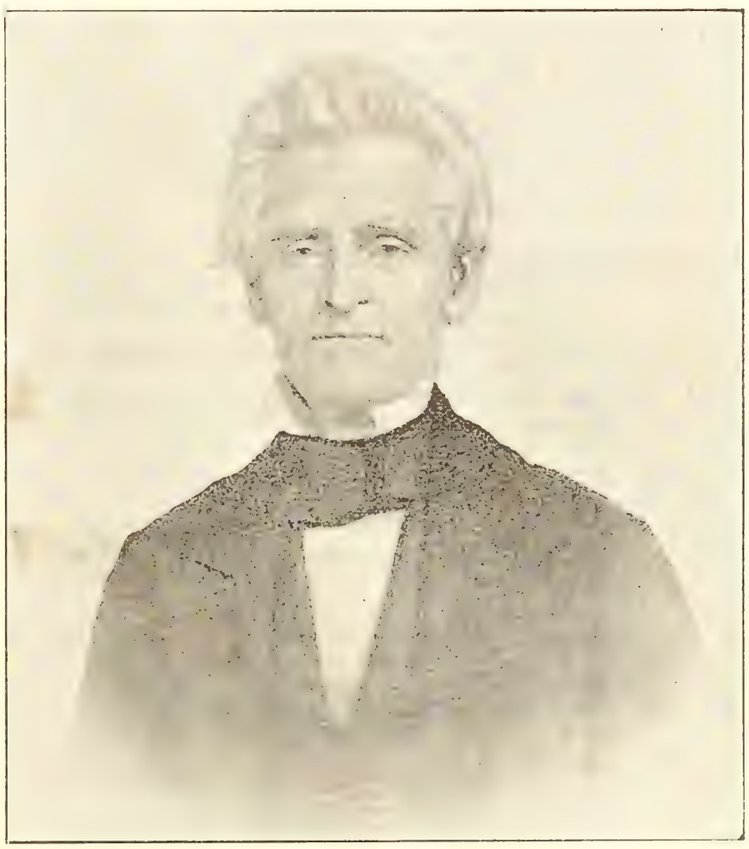
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THE

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THE CHRISTIAN-EVANGELIST

"In faith, Unity; in opinion and methods, Liberty; in all things, Charity."

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CURRENT EVENTS.

To a dispassionate and nonpartisan observer it appears that the results of the state elections on last Tuesday are not nearly so decisive in either direction as both parties try to claim. It is true that the Republicans carried Ohio by a plurality of about 50,000 after a campaign which centered chiefly on national issues. But a Republican plurality of 50,000 in Ohio is nothing overwhelming, and even that would have been less if it had not been for the independent candidacy of "Golden Rule" Jones, whose 100,000 supporters seem to have come more largely from Democratic than from Republican ranks. And the Jones campaign, which apparently helped to win the victory for Nash, has nothing to do with national issues. The immediate outcome of the battle in Ohio is the freezing of John R. McLean's political aspirations, which, be it said, were never more than a fatuous dream, based on the two improbable contingencies that he would win a Democratic victory in McKinley's state and that fusion forces would be defeated in Bryan's state. Even in that event it is scarcely credible that McLean could have succeeded the Nebraskan in the leadership of the Democracy. Not even his newly acquired brother-in-law-hood to Admiral Dewey could give to that dream a semblance of probable reality.

The result in Nebraska was about equally decisive with that in Ohio and on the other side. There were fewer disturbing elements in the way of personal enmities, outcry against trusts and independent candidates, but a straightforward campaign on national issues. The "fusion" was harmoniously fused and was backed by Mr. Bryan's strong personal influence. But the Democratic victory must be interpreted as a tribute to Mr. Bryan's personal popularity in his own state even more than as a rebuke of the policy of the administration. There is room for all sorts of opinions as to the soundness of Mr. Bryan's economic views and financial theories, and there may well be varying estimates of his intellectual strength and of the actual merits of his style of oratory; but to deny his influence or to overlook the fact that for vast numbers of people of average intelligence there is a halo around his head and a glamour about his very name, is merely to play the ostrich. Eminent Democrats differ as to whether the chief issue in next year's presidential campaign will be anti-expansion or free silver, but no one has been able to mention any other probable candidate in either case than William J. Bryan.

Kentucky's election has been marked by features characteristic of the "dark and bloody ground." Election day was disturbed by feuds and fights, and nobody knows yet which way the contest at the polls has gone. Nobody will know until several legal points have been fought through. It was a close vote and the plurality will not be large on either side. In either case the election has little or no significance for national politics, for local issues completely occupied the field. Even Bryan's personal advocacy of Goebel, the regular Democratic candidate, could not give a national turn to the matter. It was a fight over Goebel, and if Gen. Taylor and his ticket are finally declared elected it will not be because of Kentucky's approval of the Republican program, but because of the division of the Democratic party. The same is true, with the names changed, in Maryland, where the division of the Republican party was responsible for a Democratic victory. The result in Iowa was the most thorough and decisive victory for the administration on purely national issues.

While the suggestion is coming from many quarters that the President or Congress ought to declare definitely that it is the administration's intention to grant autonomous government in the Philippines, there comes something more decisive than a declaration of intentions—the thing itself. On Oct. 2nd there was a general election in the Island of Negros. The right of suffrage was determined by ability to read and write and by a property qualification. At that time there were elected a governor, a judge of the supreme court with three subordinate judges, twelve councilmen, an auditor and a secretary of the interior. On Monday of last week these officers, all of whom are natives, were inaugurated under the supervision of Gen. Smith, who has been military governor of the island. The islanders were all present at the ceremony and engaged in a three days' celebration of the event according to their own customs. Thus begins the autonomous government of the Philippines in this island, which submitted peacefully to the authority of the United States. It ought to be a good object-lesson to the deluded followers of Aguinaldo and some others. The great danger in Negros, according to Gen. Smith, is the intrigues of native politicians, and the United States must keep an eye on the situation to prevent the wrecking of the newly founded government.

The settlement of the Samoan complication is on the whole a much more satisfactory one than was anticipated six months ago, and it has a significance which is by no means limited to this small group of Pacific Islands. The old system of joint administration is abolished and the territory is divided between Germany and the United States. Great Britain withdraws her claim so far as Samoa is concerned. The United States gets the island of Tutuila and its smaller neighbors in the eastern part of the group. Germany gets the remainder, perhaps two-thirds of the total area, including the capital, Apia, but grants to the United States equal trading privileges. England's withdrwal was not a gift, but was purchased by Germany by several concessions which are not yet clearly defined. At any rate England gets the Tonga Islands, Savage Island and two of the Solomons, and in addition there is a certain "understanding," between England and Germany, not very well defined as yet, but highly significant as indicating their willingness to regard each other as friends in South Africa and China. What this may mean with reference to South Africa is still a diplomatic secret. As to the Chinese Puzzle, it means that Germany is added, or is likely to be added, to the combination of powers which stand for the "open door," viz., Great Britian, America and Japan.

The news from the Transvaal is so scanty and unreliable as to be scarcely worth repeating, so far as the reports from day to day are concerned. The situation is practically unchanged since last week, except that with the delay of reinforcements the conditions are becoming more and more serious for the British. Col. Baden-Powell is still defending Mafeking againt daily attacks. Gen. White is still shut up in Ladysmith waiting for something to happen. The wires being cut and the railroad broken, it is impossible to send orders to Gen. White,and one large source of anxiety is that he may get tired of waiting and risk a decisive engagement in an effort to atone for his previous error and loss. The Boer forces around Ladysmith outnumber the British in the town about three to one. In estimating the danger of the situation at Ladysmith it must be remembered that there was plenty of opportunity to retreat along the railroad before the retreat was cut off by the capture of Colenso, but when there was every prospect that it would be cut off, Gen. White deliberately chose to remain. Evidently, he believed that the position was defensible. The movements of the Boer forces are chiefly matters of conjecture, but it is believed that they are moving south from Colenso and that Pietermaritzburg is in imminent danger. The column that has been detouring through Zululand may also turn up unexpectedly somewhere along the line to participate in this southward movement along the railroad.

Many persons will doubtless be surprised to learn that by the inheritance tax laws, now in force, the bequests of the late Cornelius Vanderbilt Yale and Vanderbilt

Universities and to a number of religious and charitable organizations are subject to a federal tax of 15 per cent. Besides this, the bequests to servants and to friends outside of the family are subject to an additional 5 per cent. state tax which is imposed by the laws of New York upon all legacies to "strangers in blood." By these provisions, the public receive about $100,000 from the amounts left to the family servants and to Dr. Green, Dr. Depew and other friends, and a somewhat larger amount from the bequests to the colleges and hospitals. The inheritance tax law is a good thing, but it does seem that this is carrying the matter too far. By the New York State law one per cent. is collected on estates over $10,000. This is good. By the recent federal law, a two and one-forth per cent. tax is levied on personal estates of more than $1,000,000. This, too, is good. The entire $70,000,000 of the Vanderbilt estate is subject to these two taxes and thereby the state and national treasuries realize $2,275,000 without working hardships to any one. But it seems rather hard that the family servants should be required to give one-fifth of the amounts left to them, and harder still that educational institutions should have their bequests reduced by nearly one-sixth. As the federal law stands now it is a direct encouragement to the concentration of great fortunes in families and a deterrent to post mortem beneficence, which is the sort that comes easiest to most men. The federal law should be amended to exempt educational and charitable institutions from this tax, as the New York State law does.

SPIRITUAL CULTURE: ITS MOTIVE AND ITS MEANS.

That man is a spiritual being and not a mere animal, that he was made in the image of God and was destined to be like him in character, is one of the great truths of revelation. Indeed, the great end of God's revelation to man and of the establishment of the church and its varied ministrations is the moral and spiritual culture of man until he emerges out of bondage to his lower nature into the perfect freedom of the child of God. The only claim which the church has to-day upon the confidence and sympathy of men is that it is an efficient agency for carrying forward this spiritual culture. The moment that it ceases to be efficient in the great work of spiritual training, it has forfeited its right to exist and ceases to be a divine institution.

Not only is it true that this is the end for which the church exists—the conversion and moral education of men—but it is the end toward which every rational human being should struggle. Every man is bound by the highest obligations to his Creator to make the most of himself. God has given him the divine ideal in Jesus Christ, and to be like him is the highest motive that ever animated a human heart. The man who lives for anything less than this has missed the true aim of life. Conversion is the turning of the mind and heart toward this ideal life and character, and spiritual culture is the process of realizing this ideal. Men enter the church, if they do so intelligently, that they may receive help in living this new life and to assist in bringing others under its divine influence and uplifting power.

It is a pertinent question to raise as to what extent the various local churches are fulfilling the end for which they exist. Admitting that this work is twofold, viz., the conversion and spiritual education of men, let the question for the present be confined to the efficiency of the church in meeting this second requirement. Has the average church a true conception of this twofold character of its mission? Has it any well-matured program for accomplishing this work? We fear there is a great lack here, both in clearness of conception as to the work needed to be done and as to the means available for its accomplishment. It is evident that no church can succeed in any marked degree without either of these elements of success. To know what to do and how to do it is as essential for an organization as for an individual.

To begin with, the church must hold up a high ideal of what the Christian life is and what a Christian man should be. The church whose ministry fails at this point will fail all along the line. The pastor who fails to create in the members of his congregation a dissatisfaction with their spiritual condition, and a hungering and thirsting after a higher degree of righteousness, is not likely to lead them up to a higher level of life. As we have often had occasion to say, the great trouble with the average church member is that he has too low an ideal of what it is to be a disciple of Christ and of what Christ expects of him. It is the function of the ministry of the church to arouse such members from their spiritual lethargy and to impart to them a lively sense of their shortcomings, and to awaken in them a desire for something far better than they have ever realized. A preacher has accomplished no small task when he has done this for his congregation.

But this desire once created, how shall it be realized? It may be doubted if the public meetings of the church are as helpful in this direction as they should be. It is easy enough to criticise preachers, and many who indulge in it might be better engaged in criticising their own lives. No doubt the preaching of the average preacher is better than the living of the average church member. But granting this, it must be said that the sermon often fails to create a passion for righteousness or to bring nourishing food to the hungry soul. It is not for more literary finish in the sermon that we would plead, but for more moral earnestness, for more spiritual power, for sermons which have been steeped in prayer and that throb with an intense spiritual purpose.

But the sermon is not the only feature of the public worship. The singing, the prayers, the observance of the Lord's Supper, the offering—all these should have a direct bearing on the spiritual culture of the people. They are too often regarded as mere accessories to the public worship. With what care should the hymns for the public worship be selected with a view to their sentiments and their adaptation to awaken spiritual aspiration and to express the soul's adoration! With what care, too, should a large number of popular hymns be excluded from use in the public worship, because, in words and in music, they fall below the dignity of Christian worship. An improved hymnology in our churches would be an important step in the direction of promoting spiritual culture.

The question of the order of worship should receive a great deal more attention than it has received in the average church. How to make the service impressive, satisfying to the soul, full of the very spirit of worship and of the atmosphere of heaven—what is more worthy of devout study than this? There is lacking in many of the churches the spirit of reverence which adds so much to the value and impressiveness of public worship. The preacher can do much by his own demeanor and by his teaching to impress this spirit on the congregation.

It is agreed upon all hands that the Word of God is the great means of spiritual growth and culture. How shall we get people interested in it so as, not only to read it daily, but to ponder it and seek after its deepest meaning is a problem of the highest importance. The Sunday-school is an important factor in this work, but much remains to be done to make this agency what it ought to be. There must be much more conscientious work both on the part of teachers and pupils before this means of spiritual culture attains its highest value. When we come to a higher appreciation of the value of biblical instruction in our churches it is not improbable that one of the public meetings on the Lord's day will be devoted to this work.

What of the prayer-meeting? This meeting of the church contains great possibilities as a means for spiritual culture, but is often sadly neglected, not by the members alone, but even by the preacher, who fails to give it the study and preparation it deserves. This should be pre-eminently a devotional meeting, but the fires of devotion are sometimes best kindled by reports of work accomplished or needed to be done in the immediate locality. It should be made one of the most popular and attractive meetings of the week, and no church has a right to be satisfied with its spiritual status as long as its prayer-meeting is neglected by a large portion of its members.

We have called attention to these matters with a view of awakening thought and, if need be, discussion on the whole subject of church worship and edification. We are sure there is great room for improvement and that the churches are not doing all that it is in their power to do in promoting the spiritual growth of their members. Anything that the CHRISTIAN-EVANGELIST can do to stir them up to greater efficiency it will be glad to do, as we believe that in this way we can best promote the progress of our own religious work and the advancement of the kingdom of God.

THE MISSOURI BIBLE COLLEGE.

It has been sometime since we have said anything editorially concerning the enterprise above mentioned. The plan of having the Bible taught to the students of the State University in Missouri has attracted wide attention. They have been watching our experiment with a view to determining the feasibility of such an enterprise. The attendance at the State University this year, in consequence of free tuition and increased facilities, is greatly increased over any preceding year. This fact emphasizes the value of the work we are trying to accomplish in Columbia.

Owing to increased attendance of

students at the university and the time spent in organizing the classes, together with other hindering causes, the classes of the Bible College have only recently been organized. At a meeting of the board of trustees, held in Columbia last week, arrangements were made with C. H. Winders, pastor of the church at Columbia, and J. W. Monser, who resides there and was for many years librarian of the university, to organize and teach classes in the Bible during the remainder of the current year. Dr. W. T. Moore, dean of the college, will also probably give some lectures, but at the request of the board he is to give his special attention, during the remainder, of this term, to increasing the endowment fund of the institution.

The board of trustees was unanimous in the opinion that every year increases the evidence of the wisdom of the undertaking we have begun there, and of the necessity of carrying it on to success in order to the best interests of our cause in Missouri. The opposition that was manifested at the beginning of the work has given way, on further investigation and reflection, and, so far as we know, the brethren in the state are of one mind and one heart concerning the desirability and practicability of establishing Bible instruction at the seat of our State University.

In view of these facts we desire to urge upon the brethren of the state the importance of assisting in the work and increasing the endowment of this Bible College. We bespeak for Dr. Moore a cordial reception wherever he may go, and a favorable consideration of the claims of this institution. He would be glad to enter into correspondence with brethren in the state who feel an interest in the Bible College and who have any suggestions to make as to means or methods of promoting its welfare.

EVANGELISTS AND EVANGELISM.

One of the most interesting meetings in connection with the Jubilee Convention was the conference of evangelists. It was more largely attended than was either of the other conferences. The enthusiasm was such as was not seen in the other similar meetings held at the same time. The room in which the conference was held was crowded. Carefully prepared addresses on evangelistic work were delivered by men who have had large experience in this department of Christian effort. At Chattanooga a preliminary meeting was held. Out of the Chattanooga conference of pastors and evangelists came the meeting in Cincinnati. If any doubt existed previously that the Disciples are essentially an evangelistic people, there is no longer reason for such a state of mind. Evangelistic work seems to appeal to the popular heart among us as no other enterprise. Because this is true we ought to study the subject afresh and thoroughly. To conclude that we know all that can be known about this character of work will be to make a serious mistake. The last word has not been spoken on the subject of evangelistic work, nor will it be for sometime to come. Much remains for us to learn on this subject as well as on all others.

It is but natural that the Disciples should be marked by a strong evangelistic spirit. *The text* of our fathers in the inauguration of our movement was this:

"Neither for these only do I pray, but for them also that believe on me through their word; that they may all be one; even as thou, Father, art in me, and I in thee, that they also may be in us: THAT THE WORLD MAY BELIEVE THAT THOU DIDST SEND ME."

Note well the fact that the unity for which our Lord prayed was "THAT THE WORLD MAY BELIEVE." This was the object of this unity. And this was the object that the fathers had in mind when they began their work. It was a desire to lead the world to faith in Christ, *saving faith* in the Son of God, that inspired our fathers to undertake the work which has grown to such vast proportions and has been so wonderfully blessed from heaven. The unity for which they pleaded was a unity and union for effective evangelistic work. How they did ring the changes on: "So, then, faith cometh of hearing, and hearing by the Word of God!" And this thought is in the text from the seventeenth chapter of John, the prayer of our Lord, which furnished the original inspiration to such men as Stone and Campbell. Jesus spoke to the Father of those who "believe in me through their word." Faith comes through the Word preached. But the preaching of the Word is evangelistic work.

The one book from which we receive instruction in the religious life is a book of evangelism. From the New Testament we learn that the heralding of the good news is *the* work of the church.

The Master was a tireless evangelist. He went to every part of Palestine preaching the gospel of the kingdom. He conducted at the same time a school of evangelists. After instructing his students, by word and example, he sent them out to herald the good news concerning the kingdom.

After the triumphant resurrection of our Lord he spent almost six weeks with his disciples. During this time he gave them additional instruction concerning their work—the work of evangelization. When the time came for his departure he commanded the men whom he had trained to make disciples of all the nations. And this they proceeded to do after they received a spiritual enduement—a blessing previously promised by their Teacher. One of the historians says that "they went forth and preached everywhere," i. e., they did the work of evangelists.

It was understood by the early disciples of the Christ that this work was not limited to those who were especially trained for this service by our divine Lord. Their commission itself makes plain the fact that evangelism was to be perpetual. Read the following:

"And Jesus came unto them and spake unto them, saying, All authority hath been given unto me in heaven and on earth. Go ye, therefore, and make disciples of all the nations, baptizing them into the name of the Father, and of the Son, and of the Holy Spirit: teaching them to observe all things whatsoever I commanded you."

Note the fact that those who received their commission from our Lord were required by him to "teach" their converts "to observe all things" that he had "commanded" them; but he had just commanded them to "maks disciples ot all the nations."

Next to our Lord, Paul was the prince of evangelists. His call to the ministry explains his diligence in this great work. When the Lord appeared to Saul of Tarsus he said:

"To this end have I appeared unto thee, to appoint thee a minister and a witness both of the things wherein thou hast seen me and of the things wherein I will appear unto thee; delivering thee from the people and from the Gentiles, unto whom I send thee to open their eyes, that they may turn from darkness to light, and from the power of Satan unto God, that they may receive remission of sins and an inheritance among them that are sanctified by faith in me."

This was Paul's commission. He was required to do the work of an evangelist. It was his duty to bear such a testimony in behalf of our Lord Jesus as would cause men to turn from Satan to God. He influenced men to do this by preaching the crucified Christ. He said, you remember, to the Corinthians, after a year and a half of evangelistic work in their city, referring to his experience with them:

"I determined not to know anything among you save Jesus Christ and him crucified."

Paul understood that the work to which he gave his life, after his conversion, was to be perpetual. Timothy was one of his helpers in the publication of the joyful message. He solemnly charged this young man to continue the work after his decease. Here are some of the things that Paul said to Timothy in his last letter:

"Preach the Word." "Do the work of of an evangelist." "The things which thou hast heard from me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also."

Hour of Prayer.

THE HIDDEN WORD.

(Psa. 119:9-16; Col. 3:16, 17.)

(Uniform Midweek Prayer-meeting Topic, November 22nd.)

CENTRAL TRUTH: *The Old Testament and the New unite in regarding the Word of God, not only as the right rule of life, but, when taken into the heart and retained there, as the very means and inspiration of a true life.*

The superiority of the Bible in its moral teaching above all other books is seen in the emphasis which it lays upon moral cleansing. Many books are written to tell young men how to become rich; how to get on in the world; how to become a scholar; how to succeed in politics; how to gain social prestige, etc., etc., but these matters are all waived aside, and the question is raised, in this lesson, as it is so often raised in the Bible, "Wherewithal shall a young man *cleanse* his way?" The question is not, how a young man may *smooth* his way from difficulties, or *shorten* his way to some goal which he has in view, but, how may he *cleanse* it—make it pure.

The answer is, "By taking heed thereto according to thy Word." This signifies that the Word of God is a rule of life and conduct. But it is even more than that, as the Psalmist himself understood, for he immediately adds: "With my whole heart have I sought thee." When one seeks the Lord with his "whole heart" he is sure to find Him, and finding Him, he is sure to endeavor to be guided by His Word.

It is not as an external rule of life that the Word of God can save us, but as an

indwelling seed that begets new life, becoming an internal force that molds our outward conduct. It is only as the Word of God gets into the heart that it is able to control the life. It is remarkable how clearly the Psalmist grasped this truth when he said:

"Thy Word have I laid up in mine heart,
That I might not sin against thee."

It would be well for us to question ourselves just at this point, each for himself, as to how much of the Word of God we have laid up in our hearts. [Suppose the leader here asks for a number of quotations, from those present, of those passages which have been especially helpful to them.] The Psalmist proceeds to tell of his meditations in the precepts of the Lord, and how he delights in His statutes, and how he will not forget His Word. All this implies something more than reverence for the Word of God as external authority. There is an inward delight in it, which is the highest assurance that it will be obeyed in spirit as well as in form.

The exhortation of Paul in the Colossian letter falls into beautiful harmony with this teaching of the Psalmist. There is one difference only. Paul has become acquainted with Jesus of Nazareth, who was the Christ of prophecy; hence his exhortation is more specific. He says: "Let the Word *of Christ* dwell in you richly in all wisdom." Here is the same thought, however, of the internal dwelling of the Word. It is not enough that it be on the outside. If must be on the *inside*. We should say that the great trouble with most Christians to-day is, that so little of the Word of Christ dwells in us "*richly* in all wisdom." There should be an abundance of it in order that the life may be a rich and abundant life.

But this Word is not to dwell in our hearts as an idle, inactive force, but as a life-giving and life-imparting potency, expressing itself in "teaching and admonishing one another with psalms and hymns and spiritual songs, singing with grace in your hearts unto God." This is the music that is real worship, and nothing else is. When the Word of God thus dwells within us, it is then possible for us to comply with the apostolic injunction, "Whatever ye do in word or deed do all in the name of the Lord Jesus, giving thanks to God and the Father through Him." Such is possible only to those whose hearts are richly stored with the Word of God.

This lesson, then, does two things: It exalts the Word of God as the rule of life, and it impresses the necessity of having that Word *within the heart* in order that its cleansing and life-giving power may be manifest in our lives.

PRAYER.

O Thou God of all truth, we thank Thee that Thou hast spoken to the children of men, revealing Thy will and making known Thy ways. We thank Thee, above all, for the incarnate Word, who, taking flesh, dwelt among us, and whose life is the light of men. We thank Thee for the great and precious words Thou hast spoken through Him, and we pray that these words may indeed dwell in our hearts richly that we may be cleansed in our thoughts, in our motives, in our purposes and in all our lives. Help us to delight in Thy glorious gospel, and to walk with joy in every path of obedience to Thee, that we may share with Thee, eternally, the joy of the life everlasting, through Jesus Christ our Lord. Amen!

Editor's Easy Chair.

And so it has come about in God's good providence that our relations with the readers of the CHRISTIAN-EVANGELIST, which have existed for so many years, are to be continued. We had submitted the whole matter to God, and were prepared to accept any disposition of it, no matter how contrary it might be to our own judgment, as the will of God. When our resignation was offered it made us realize, as we had never done before, how hard it was to sever relations which have been growing closer and stronger through so many years. Nothing short of the most conscientious conviction of duty, in standing for what we believe to be a vital feature of religious journalism, could have induced us to reach such a decision. Happily, as God would have it, it was not necessary to carry out this decision. More than ever are we convinced that there is a "divinity which shapes our ends," and a Power not ourselves that guides the course of our lives. More than ever are we determined to lean not on our own understanding, but to commit our way unto God and ask His guidance in the difficult way that lies before us. The path in which He seems to be leading us may, for aught we know, contain more thorns than roses, and may involve more burdens and responsibilities than some other path, but no matter about that. If it be the Lord's will that we go this way, we are content.

Next to our feeling of obligation and of gratitude to God for His guiding hand is our feeling of gratitude to our readers for the unanimity with which they have stood by us in the crisis through which the paper has been passing. There is before us as we write a stack of open letters from every section of the country, offering congratulations and expressing confidence and appreciation which would touch any heart that is not a stone. We cannot answer all these letters personally, nor do the writers ask it or expect it, but we do wish them to know our deep sense of gratitude to them for their sympathy and support, and for their promises of hearty co-operation in the future. We do not know how we are ever to repay our friends for all their kindness, except by increased efforts, if possible, to make the paper more worthy of the name it bears and the cause it serves. This, with the assistance of many co-operating hands and hearts, we hope to do. Surely, a man ought to be able to do his best work when he feels that he is serving in the place where God wishes him to serve, and when he feels assured that he has the approval and the prayers of so many good men and women. It is a compensation for the seeming adversities of life that they serve to bring out in bolder relief than would otherwise be possible the strength and value of the divine and human sympathy and friendship.

In speaking of the unanimity of sentiment among our readers we do not mean to say that there are none who differ from the editor, and are not in full sympathy with the attitude of the paper toward the questions of our day. There are such, of course, and we have heard from them, too. It is not strange that this is the case. The strangest thing is that there are so few of these in comparison with those who have expressed their entire confidence in the course of the paper as a whole. We have never asked or expected the unanimous concurrence of our readers in all our sentiments. The most that any editor can hope for in this respect is that his readers will have confidence in the steadfastness of his loyalty to Jesus Christ and in his wisdom on the whole in shaping the editorial policy of the paper. Reasonable readers do not expect an editor to be infallible, but they have a right to expect that he will hold his paper steadfastly to the great purpose for which it exists and grow wiser by even his mistakes. We do not regard those who differ from us as our enemies, or as less sincere in their loyalty to Christ than ourself. We extend to them the same charity which we would like to have from them. We do not for a moment doubt that many of those who have differed from us in some things in the past will be among our most steadfast supporters in the future. We feel sure that this experience will do us all good and will tend to increase that charity for each other without which all our knowledge and our faith are as nothing in the sight of God.

And so, encouraged by the tokens of divine Providence, and by words of brotherly sympathy and appreciation, we take up the pen which we were about to lay down, and resume the onerous duties and increased responsibilities of our editorial position. We wish to cultivate the closest personal relations with our readers, as heretofore, and to keep in touch with their needs and their aspirations. We hope they will feel free to write to us on anything that relates to the interest of the paper or to the advancement of the cause. We may not always be able to answer the letters personally, nor to print all the articles that may be intended for publication, but we shall read them and be benefited by them, no doubt. As much as in us lies, we shall keep in correspondence with our readers. After all, how small a part of an editor's work goes into his paper! The smallest part of our writing ever appears in print. There are thousands of personal and private letters which go out from this office every year in response to inquiries of every nature from those who feel that they have a claim upon our time and attention. This feature of our work has come to make great demands upon our time and strength, and must necessarily be limited by other demands upon us. What is needed now, it seems to us, is the joining of hands all round, yea, and of hearts, too, both to make the CHRISTIAN-EVANGELIST more and more a messenger of light and of comfort, and to give it access to a still larger number of homes and hearts. We will be grateful to all who will enter with us into this fellowship of service.

It takes a great deal of courage simply to be yourself, and yet to be yourself is the line of power. We are all the time thinking that if we act and speak or feel as others do we shall be right; but once in a while, in a moment of illumination, it comes over us that we are not just like any one else, and that we have to act and think and feel according to our nature. The grace of God is not designed to make all Christians alike. It is designed to liberate and purify the personality, not to adjust it to a mold that some good man has set.—*Watchman.*

Reformation of the Nineteenth Century

NINE DECADES OF HISTORY

THE FOREIGN CHRISTIAN MISSIONARY SOCIETY.

VI. Conclusion.

A. McLean.

In this concluding article it is proposed to give some facts that are deemed of general interest. They are as follows:

1. *The Officers.* The Foreign Society has had only two presidents. Isaac Errett served in that capacity for fourteen years. At his death Charles Louis Loos succeeded him; he still fills that office. Among the vice-presidents have been Jacob Burnet, James Challen, A. I. Hobbs, O. A. Bartholomew, J. B. Briney, Dr. E. Williams, Robert T. Mathews, B. C. Deweese, E. T. Williams, T. M. Worcester, B. J. Radford, Dr. A. B. Thrasher, C. J. Tanner, H. McDiarmid, J. Z. Tyler, J. A. Lord, L. E. Brown, G. A. Miller and Geo. B. Ranshaw. Two men have served as treasurer, namely, W. S. Dickinson and F. M. Rains. The recording secretaries are as follows: B. B. Tyler, James Leslie, S. M. Jefferson, A. P. Cobb, C. W. Talbott, J. H. Hardin, P. T. Kilgour, I. J. Spencer and S. M. Cooper. The society has had four corresponding secretaries, as follows: Robert Moffett, W. T. Moore, W. B. Ebbert and the present incumbent. J. F. Wright has served as auditor and Dr. P. T. Kilgour as medical examiner. One man, and one only, has been a member of the executive committee from the beginning. W. S. Dickinson was treasurer for twenty-one years; since then he has been one of the vice-presidents. F. M. Rains was elected financial secretary in 1893. When Mr. Dickinson resigned, three years ago, Mr. Rains was elected treasurer. His duties now are substantially the same as they were from the first. His main work is to raise money for the society. Since his election, six years ago, the receipts have increased nearly threefold.

2. *Some Early Friends of the Society.* In the early years of the society several men assisted the secretaries most cordially. Some of these were state secretaries; those deserving of special mention are Robert Moffett, of Ohio; B. F. Clay, of Kentucky; N. S. Haynes, of Illinois; L. L. Carpenter, of Indiana, and J. H. Hardin, of Missouri. They were careful to see that on all state and district programs the work of Foreign Missions was well represented. They invited the secretaries to visit their conventions and made out trips for them among the churches. Robert Moffett took up the collection on Children's Day and forwarded the proceeds in bulk to the society. Prof. J. W. McGarvey was unwearied in his advocacy of world-wide missions; with tongue and pen he did what he could to enlist churches and individuals. Mrs. A. A. Johnston, of Dallas, Texas, was one of the warmest and wisest friends the society has ever had. She took special interest in the Turkish mission. She did not stop with that field; her sympathies embraced the whole world. Timothy Coop and his sons contributed on a generous scale. On looking over the books of the earlier years one finds that almost every large gift came from England. In later years A. M. Atkinson, F. M. Drake, J. F. Davis, T. W. Phillips and others contributed largely and regularly. One man to whom the society owes as much as to any other is one who has never had a prominent place in any of our conventions. He has been a steadfast and generous friend of the society since its organization. He has planned and wrought unseen for the enlargement of the work. Comparatively few know his face and fewer still the value of his services. Not more than a score are aware of what he has done for this cause. Russell Errett has been in a position where he could help; he has quietly and persistently and joyfully done what he could to send the gospel to those who are sitting in darkness and in the shadow of death. In recent years the helpers are so numerous that no attempt can be made to enumerate them and to set forth their labors and sacrifices.

3. *The Press and the Colleges.* Our religious papers have aided the work most effectively. They abound in missionary information. There is not an issue in the year which does not contain some matter relating to world-wide missions. They have line upon line, precept upon precept, here a little and there a great deal. The editors give much of their space to articles from the secretaries and from the missionaries, and write stirring articles of their own in the interest of every missionary appeal. Without their co-operation the society could do little. The colleges have made their contribution. In 1875 our schools knew nothing at all about missions. The students were not taught anything on the subject and had no interest whatever in it. Now in every school there is a band of missionary volunteers. Some of the schools support their own missionaries on the field. Every student is informed to some extent, and he is more or less interested in this divine enterprise.

4. *Finances.* The income for the first year amounted to $1,706. In the sixth year the income was $13,178.46. The next year, that is, the year in which it began work in the non-Christian world, it was $25,063.94. The receipts constantly advanced until they amounted to $50,000. Some predicted that was the extreme limit. Notwithstanding this prediction the receipts continued to increase year by year. For several years the society aimed to raise $100,000. Three years ago this limit was reached and passed. Some thought the next year would see a decided falling off, but this was not the case. The next year the receipts amounted to $130,925.70. Last year they amounted to $152,727.38. There has not only been an increase in the contributions, but there has been an increase from year to year in the number of contributors. In the first year of the society's work twenty churches contributed; in the sixth year the number increased to 217. Seven years later the number was 1,038; last year it was 3,051. In the second year of the society's history two Sunday-schools contributed. The Sunday-schools began to make offerings before they were asked. Children's Day was first observed in 1881; that year 189 schools responded. Six years later the number of contributing schools was 1,064, while last year 3,187 made offerings for the support of the work of the society. Even in hard times there was an advance in the receipts from year to year. No year closed without a small balance in the treasury. Every year it is necessary for the society to borrow money to pay the missionaries and helpers. From the time of the annual convention in October to the March offering the receipts do not amount to as much as one-third of the expenditures. From the time of the March offering until the convention the receipts exceed the outlay. The policy of the society has always been conservative. The executive committee has been in favor of going as far and as fast as it could induce the brethren to go with it, but no faster. Debt has been studiously and religiously avoided. The Lord has put it into the hearts of the people to give more liberally as the work expanded and as its wants multiplied. At each convention there has been a determination to go forward and to enter new fields. There has been no thought of calling a halt or beating a retreat. The war-cry for this year is, "Two hundred thousand dollars for Foreign Missions in this the year of Silver Jubilee."

5. *Bequests and Annuities.* The society has received from bequests from the first $94,122.36. The largest bequests were from the following: Mrs. H. Tubman, of Georgia; Albert Allen, of Ohio; Abram Farewell, of Ontario; John Stark, of Illinois; Timothy Coop, of England; J. D. Metcalf, of Illinois; Mary O'Hara, of Pennsylvania, and Asa Shuler, of Ohio. The first large bequest came from Mrs. Tubman; it was for $30,000. It was received in the nick of time; it enabled the society to erect buildings and to enlarge its work. The other bequests have been used in the same way. The society has received on the annuity plan $61.815. Most of this has been invested in buildings on the mission fields. It has been found expedient to house the missionaries and to provide schools, chapels, orphanages and asylums. The missionaries will live longer and do better work because of these conveniences. Besides, it is much cheaper to pay interest on this money than it is to rent buildings in the non-Christian world. At the death of those giving the money on this plan their gifts will belong to the society.

6. *Summary of the Work.* The gospel is preached in nine different countries. The forces in the field number 229. Of these 97 are missionaries; the remainder are evangelists, teachers and helpers. These work at 113 stations and out-stations. Seventy-nine churches have been organized. The whole number of members is 5,280. Some have died, some have removed to other places. These are living and under the care of the missionaries. Great numbers of Gospels and other portions of Scripture and tracts have been sold and distributed. The good seed has been sown beside all waters. Schools have been opened in India, Japan, China, Africa and Turkey. The number of children under instruction is 1,570. Some

of these are being taught and trained to assist in the work. In four fields there are medical missionaries; they treat about 40,000 patients annually. The whole amount received by the society from the first is $1,292,587.69. Of this amount $236,000 has been invested in mission property. Last year the gain in regular receipts was $23,548.57; this is the largest gain that has ever been made in any single year. This gain shows that the cause of world-wide missions is finding a large place in the thoughts and affections of the people constantly. The outlook is bright and full of promise. There are those now living who will see the Foreign Society receiving and disbursing a million dollars annually.

7. *The Co-operation of Other Lands.* From the very first England contributed handsomely to the treasury of the society. The women of England now support Dr. Mary T. McGavran in Damoh, India. Dr. McGavran has charge of the dispensary at that station. The churches in Australasia support three native helpers. They support also Miss Mary Thompson in Hurda, India, and F. E. Stubbin in Damoh. Miss Thompson works among the women in Hurda and in the villages round about; Mr. Stubbin gives most of his time to the industrial school. The women of Ontario and of the Maritime Provinces support Miss Mary Rioch in Japan. This is a small part of what is done by the friends of the work in Canada. The Foreign Society is an international organization; its supporters are not confined to the United States.

8. *New Work.* This day, October 24th, four missionaries left for Cuba. Their names are Lowell C. McPherson and wife, formerly of Buffalo, N. Y., and Melvin Menges and wife, formerly of Stanford, Ill. They go to Cuba to preach primitive Christianity. While mastering the language they will preach to the people in English. After they have gained sufficient knowledge to preach in Spanish they will attempt to reach the Cuban population. It is believed that Cuba is a most promising field. The priest-ridden people are ready to welcome those who come to them in the fullness of the blessing of the gospel of Christ. Lathrop Cooley has given the society $5,000 to help establish a mission in the Hawaiian Islands; there are over 30,000 Japanese on these islands. They are at work on the sugar and coffee plantations. The society is looking for a man to open a work there. Some months ago the society received a letter from Chaplain Herman P. Williams, who was then with one of the Iowa regiments in Manila. He urged the society to send some men to the Philippines to preach to the people. The society asked him if he would be one of the number; he consented. He has just returned home to be mustered out. He will be ready to return in a few weeks. The society hopes by that time to find one or two men to send with him. Mr. Cooley promises $5 000 more when the work is begun in the Philippines. Dr. Susie Rijnhart, who spent some five years in Tibet, is urging the society to work there. This mission will be the extension of the work in China. Dr. Welpton, who is now in Lu Cheo fu, is anxious to go to Tibet. He believes that in the high latitude of Tibet he will be free from malaria and enjoy better health than he has in Lu Cheo fu. The society has not yet decided what it will do with respect to Dr. Rijnhart's request.

9. *Literature.* Quite a literature has grown up since the society was organized. Tracts and leaflets have been published and scattered by the million. In the Bethany C. E. Reading Courses there are three books on missions. One is entitled "A Handbook of Missions;" this was prepared by the secretary. The other two are, "Mission Fields and Forces" and "Missionary Heroes;" both of these have been prepared by W. J. Lhamon, of Allegheny, Pa. A volume of missionary addresses from the pen of the secretary has been published by the Christian Publishing Company, of St. Louis, Mo. A booklet on China has been written by W. R. Hunt; this gives some account of the people, their religions, their customs, their needs, and the missionary work that has been done in China. The same writer has given the world a little work on "Evangelist Shi." James Ware, of Shanghai, has published a little book entitled "A Peep into a Chinese Library." Other books are in preparation and will appear in time.

10. *Two Foreign Towns.* One of the most dramatic and memorable events connected with the work of the society was the sending of Isaac Errett, the then president, to the Holy Land for a season of rest and to gratify a long-cherished desire on his part. Fifteen hundred dollars was contributed by his friends to defray expenses. The purse was presented to him at the Kansas City Convention in a most felicitous and touching address by Prof. Radford. The president was taken completely by surprise. His tears and broken utterances were more eloquent and more effective than any elaborated speech. Some months after, in company with Z. T. Sweeney, J. T. Toof, W. T. Moore, G. T. Smith and some other friends, he visited Egypt, Palestine, Asia Minor and the most interesting places in Europe. The trip was a great joy to Mr. Errett and his family and friends; it is probable that his strength was overtaxed, and his life shortened by what his admirers intended for its enrichment and prolongation. Another event similar in character was the sending of the secretary around the world to see the workers and their work This action was taken at the convention in Richmond, in 1894. Almost enough money was raised at the convention to pay the expenses of the tour. The next July he started; he was gone a year and a month. On this tour he visited the Hawaiian Islands, Japan, China, Hong Kong, Malaysia, Burmah, India, Ceylon, Austral asia, Aden in Arabia, Egypt, Palestine, Syria, Cyprus, Asia Minor, Turkey in Europe, Greece, Italy, Switzerland, Germany, Denmark, Norway, Sweden, Belgium, France and Great Britain. He wrote a series of letters describing his experiences and the lands through which he passed. These letters were revised and published in a book entitled "A Circuit of the Globe."

11. *The Chief Need of the Society.* The most serious problem before the society is that of getting men to serve as evangelists. There is no lack of qualified and consecrated women; ten apply where one can be sent. There is no lack of medical missionaries; the society can get twice as many as it needs. The most pressing need is that of men to preach the gospel. It took eight years to find a suitable man for Turkey. In the last year the secretaries searched the continent in vain for two or three evangelists. Men are needed in Japan and in India. They are needed for the new fields now open. It is difficult to obtain them. There is no lack of men for the army and for the civil service. For every vacancy there are fifty applicants. It is not so in the case of the Foreign Society. When young men who are qualified volunteer, parents and friends oppose. There is no objection when young men offer to go to Klondike or South Africa to dig for gold. When young men leave home to serve in the army or navy they are congratulated; their departure causes rejoicing on all sides. It is hard enough to get money for the work; it is far harder to get men. The church needs to pray the Lord of the harvest to send out laborers into his harvest.

12. *The Effect of the Foreign Society Upon Our Other Work.* The confident expectation that the work at home would be blessed and prospered because of the efforts put forth to preach Christ where he had not been named has been abundantly justified. For twenty-five years we sought to carry on home work without any foreign work. Our efforts ended in a dismal failure. For twenty-one years out of that time the churches gave less than $10,000 annually. For thirteen years out of the twenty-five they gave less than $5,000. For four years out of the twenty-five they gave less than $3,000. For two years they gave less than $2,000. Only once did they mount up to over $15,000; the next year they fell off almost one-half. As the work abroad has been prosecuted the work at home has flourished. It is not too much to claim that what has been done at home in the last two or three years has been made possible, in part at least, by what has been done to carry the gospel to all the ends of the earth. Twenty years after the Foreign Society was founded Robert Moffett said that the zeal for Foreign Missions had multiplied the zeal for Home Missions everywhere. He saw the hand of God in the organization of the Foreign Society. He saw how this created and fostered a spirit which is indeed the spirit of Christ, and which has been a spirit of life to preachers, Sunday-school workers and church workers generally. "Wherever this broad missionary spirit has gone, and in the ratio in which it has been dominant, it has united discordant churches, it has lifted mind and heart above contention about small things, it has given new tone to preaching, it has filled the church with a new and lasting fragrance, it has organized workers and filled them with hope, it has helped in the education of the Disciples of Christ into Christlikeness. The Lord has been with the society, and the Foreign Society has been a benediction to all who have prayed for and worked for its success."

The Lord has dealt graciously and bountifully with the society. He has raised up men to go out, and has sent to the treasury the funds requisite to their support. He has strengthened our faith when it was weak and faint and ready to perish. By the success which has rewarded our feeble and faltering efforts he is calling us to go forward and to do far beyond anything which we ever dared to imagine. We should respond eagerly and joyfully to his call. As has been said, we should push our prows into all ports, and wherever there is a people sitting in darkness and the shadow of death, let the shout go up, bursting through the valleys and sounding over the hills, "Ho, every one that thirsteth, come ye to the waters; and he that hath no money, come ye, buy and eat; come, buy wine and milk, without money and without price!"

"IN HIS STEPS."—I.

A Lesson of the Hour.

N. J. AYLSWORTH.

I have just finisned reading "In His Steps," by Chas. M. Sheldon. It is a remarkable book—not as literature, but because it speaks the truth of the hour. It is a novel, but it is a work of great value to the religious world. It is the latest service of the imagination to the spiritual life. It is an exploration; it is a discovery. Columbus discovered America, but Chas. M. Sheldon has discovered the Christian life—not a new continent, but a deeper lying continent. He has broken the crust of conventionality and shown us real Christianity, and this startling vision is the sensation of the hour. Since the world began has any book sold like this?—over three millions of copies already; and it has passed into nine languages.

Probably most of the readers of the CHRISTIAN-EVANGELIST are before me in this reading, so I may speak of the contents of the book intelligibly without relating them. If any have not read it, let them invest fifteen cents and read it at once. No Christian in all this land should fail to read this book.

There is one thing that stands out very clearly in this story, to which I wish to call attention. After the tramp had made his speech in the fashionable church at Raymond and fallen to the floor in a dying condition, the people were profoundly moved; but the impression would have passed over the church like a wave and vanished, had not Henry Maxwell given it direction and embodiment in his talk the next Sunday morning. When he uttered the watchword, "What would Jesus do?" he touched off a magazine. Not one of that large, intelligent church had reached that point before him; and the moment he announced it, the best part of his people were at his side.

It may seem like an easy thing to strike out into a new course of action, but it is not. It requires independence of thought; power of initiative, and spiritual insight, as well as courage. Most men see spiritual things dimly; they see men as trees walking; there are few to whom the spiritual world appears in broad daylight. Hence, they grope and feel their way; and follow others blindly. The remarkable acceptance which this book has received is due to the fact that it says, "Here is the way; come." The astounding truth that this book brings home to the ministry of our time is, that the people do not lack the will, but the way. *They do not need to be preached at so much as led.* True, the book is fiction, but it lies surprisingly near to the truth.

More than thirty years ago the writer was called to the pastorate of a fine church in a flourishing town. It had more than its share of the solid material of the place in its membership, and was in all respects a good church. On getting acquainted with the situation the new pastor found that but one family in the entire church practiced family worship. What should he do? His first thought was to preach on the subject; but, after a little reflection, he was compelled to admit to himself that the best sermon he could preach would probably produce only an evanescent impression and fail to bring the family altar into a single home. He decided not to preach upon it. What then? He studied the question carefully and did this:

He asked the entire church to meet him on Sunday afternoon to "consider an important matter;" and, in a few words, laid the subject before them and asked them what they thought about it. For some moments there was profound silence, then a brother arose and said in tones quivering with emotion: "Brethren, I see it. I have been wrong. God has given me a family that are dearer to me than my own life, and I have not done my duty to them. I promise in your presence and before God that this very day the voice of prayer and praise shall be heard in my home." It was like an electric shock. It thrilled the assembly like a voice from heaven; and soon another was on his feet with the same pledge, and another, and another. The fountain of tears was opened and there was weeping all over the house. Holy words were said out of melting hearts. The church went down humbly before God, and the Spirit swayed them like a Pentecostal storm. They spoke, and spoke, until a large part of the church had taken the pledge that had not even been asked—business men, professional men, women with unbelieving husbands—all classes and conditions. At last the minister arose and said, "Brethren, I thought I knew you. I feel that you have made me a better man;" and closed with a few words of prayer.

That single meeting was a revival. There had been no preaching, no exhortation; only the conscience of that church had been brought face to face with a duty, and here was the result. That was a revelation to me, and I never forgot it. Other experiments were made not less gratifying during the few years of ministry that failing health permitted.

A minister went into a city where the church was very much run down. The morning audience represented less than one eighth of the membership, the Sunday-school was poor and the prayer-meeting was very low. Within one month the prayer-meeting was one of the finest in the city. How did it happen? It was not spoken upon from the pulpit; there was no teasing, no exhortation. One or two quiet things were done, and the miracle took place. A good people had been shown the way, and here was the result. I need not say that this prayer meeting swept into a revival and the church entered on a new period of prosperity.

A minister once found a body of young people sitting in a general prayer-meeting, silent, or if called on, rising and forgetting all they would say, or floundering through a sentence or two and sitting down in discomfiture. He did not upbraid them, he did not exhort. He asked himself what was the matter, and held his peace until he found out. Then he took them together behind closed doors and taught them to pray, and had at a single meeting about thirty brief prayers without the asking. And they *were* prayers—without cant and from the heart. It was an inspiring service, and the young people went away feeling how sweet it was to pray. He afterward taught them how to talk, and they used it as a privilege. In all this they were glad, and thanked him for showing them the way. This was long before Christian Endeavor was thought of. Those young people lacked not the will, but the way.

A few years ago, in an Eastern town, a pastor studied carefully how he might draw forth the spiritual resources of his young people. When he had succeeded, his idea escaped to other churches and swept on and on like a conflagration, till the whole world was on fire. We call this sea of flame the Y. P. S. C. E. When Francis Clark did that quiet little thinking, he let loose an avalanch. Not the will, but the way was wanting. This sea of spiritual potency needed a channel through which to flow.

Chas. M. Sheldon writes a simple story and reads it to his church out in Topeka, Kansas; but it gets away from him and girdles the world. Not the loudest thing said is in the *book*, but in its *reception*. This is a cry from a dumb church that does not know how to tell its heart. It is a cry in the night, an inarticulate, pleading cry. Ten thousand tongues preach at this church every week and it makes no answer, but—it has bought this book. What is this cry? Like the voice of many waters this dumb thing is saying, "Show us the way! show us the way!" Let him who has ears to hear, hear what the church is saying to its ministry! Such a flood was never waiting to burst its banks as swell in the bosom of the church to-day. Dr. Charles Cuthbert Hall, president of Union Theological Seminary, recently said in an address: "We are coming to the social settlement as a vehicle for the gospel of Jesus Christ; and the social settlement has not begun to be used as a factor in the relief of the world, until it is frankly acknowledged as the agency of the gospel of Jesus Christ.

"There is a demand for this from the great Christian laity of our time, which is setting an example to the ministry, so much so that I tell my students that it must be their endeavor to rise to the level of Christian laymen."

The world has been smitten with a new vision of the Christian law of love. It has been discerned out in the world, even, that this is latest science as well as best religion. Labor is moaning for its coming. Such a cry never went up from this world before for the life of Christ. As we sweep across the line of another century this is the world's new mission. Who can tell what will have happened by 1925? After nineteen centuries, the century plant is ready to break into bloom. Who can tell when its corolla will burst and fling its magnificence over the earth? Steam escaped from boiling water for thousands of years, till Watt came with his engine, and then commerce was new-born. Where is the Watt who will harness the holy hearts of the church that are escaping in songs and aspirations, to humanity's car, that the millennium may arrive? The heavenly fires are here; it needs but to use them. There are many things which Mr. Sheldon's book does not decide. There are a hundred particular situations in every church to be solved. Solve them and you shall have a following. The mute appeal of every church to its pastor is, "Show us the way!" Make a path through this thicket of the nineteenth-century overgrowth and say, "Here is the way; come," and your people are ready. Russell H. Conwell, the Spurgeon of America, has Spurgeon's eloquence, but he excells in *showing the way*, and he has outrun Spur-

geon. The new article which should be written in every creed in capital letters is, "I believe in my people." He who does this can work miracles.

HOW WE KNOW THE FATHER.

P. B. HALL.

"Love is born of heart, not mind."

Jesus said: "I am he that beareth witness of myself, and the Father that sent me beareth witness of me. They said therefore unto him, Where is thy Father? Jesus answered, Ye know neither me nor my Father: if ye knew me ye would know my Father also." In another Scripture we told that "the light of the knowledge of the glory of God is in the face of Jesus Christ."

It is not a new lesson about the revelation of God in the person of Jesus Christ that needs to be taught, but the old one learned over and over, until the light breaks from it and the soul can say, "Abba, Father." There is a general acquiescence in the teaching of the Scriptures that they who see Christ see the Father also, but it is perhaps a mental confession rather than an experience. It is true that he is the solution of all the puzzling problems about God. He is the way by which the "meek and lowly in heart" may enter into the presence of the Father and find rest "unto their souls." But those who are proud stalk about with heads high and talk learnedly and grandly about God, yet have no real acquaintance with him. Enoch walked with God and Abraham was a friend of God, but to many who call themselves disciples of Jesus and teach others about him might be applied these words: "Ye neither know me nor my Father."

I have no wish to be unfair by the above statement. I wish simply to arrest the attention upon a neglected doctrine that seems to me to be taught in these words of Jesus. It is this: *The Fatherhood of God is revealed in our humanity.*

Christ is our humanity. "In the face of Jesus Christ" is an expression for the person of Christ. Our humanity is found in its perfection in the personality of Jesus. He is the Son of Man. In this relation he said, "If ye knew me ye would know my Father also." Now on the divine side Christ was in nature with God. He was God. Obviously, then, "if ye knew me" must refer to his humanity, for it is in the human we know the divine Son. In seeking for God we may overlook this human way and call our mental creations God. But it will be a false god. Such a god stills not the passion of the soul, nor seems at all like a father. The Fatherhood of God does not differ in kind from the fatherhood of man. It is a loving, confidential, dependent relation. It is by no means a cold, metaphysical relation, but a warm-hearted comradeship. And to know Jesus Christ is to have the sense of the Fatherhood of God in an infinitely greater degree than the sense of an earthly fatherhood.

But how must we know Christ? We are told of his birth, life, death, resurrection and ascension. But we may be conversant with all these facts about him and still not know him. The true knowledge is not of the nature of a thought, for thought implies a thing external from us. It is a condition within us. We must *feel* ourselves one with Christ on the plane of his humanity. When our fallen human nature is redeemed and we stand on the same plane with Jesus we will know the Father. The evidence that we do know him and are therefore in Christ, is that we love one another. "If any man say, I love God, and hateth his brother, he is a liar; for he that loveth not his brother whom he hath seen cannot love God whom he hath not seen." This is a startling announcement. To talk of love for God when in our hearts we despise any one of our brothers in Christ is a false position to maintain. The natural result of being in Christ is that we love one another. We cannot help it. "He that dwelleth in God dwelleth in love." Love makes us one. The brother of low degree and the brother of high degree are one. When we are one with God we are one with all who are God's. Any other condition is a false condition. Here opens a door of practical thought that startles one. When we see the actual condition of the nominal church we very much need the wisdom of some clever theologian to convince us that we behold a state of love. The idea of church has been so constantly prominent in our minds it is little wonder that the formal, external religion takes precedence with us. There is not much of the milk of human kindness in some very religious persons. Religion with them means going to church, mumbling prayers or the formality of the Lord's Supper. But may I ask, Does Christ care more for the form of remembrance in church than for kindness of heart and a sincere interest in the good and happiness of our fellowmen?

"Man's inhumanity to man
Makes countless thousands mourn."

And the shame of it is that the oppressors of the poor are often professors of Christianity.

There is much good in praising God in the congregation. This ought we to do. But they who get the most good out of it will be the most humane, the kindest and most loving.

I wish to emphasize the importance of human love as the only way to realize the Fatherhood of God. The soul that is begotten of God must be born from the virgin womb of humanity. "Beloved, let us love one another: for love is of God; and every one that loveth is begotten of God, and knoweth God." "Write me as one who loves his fellowmen," said Abou Ben. We need not be surprised to find that "his name led all the rest."

There is much being said these days about deepening the spiritual life. This is emphasized in conventions, and some have a kind of formula by which they suppose it is done. This kind of religious exercise has a certain value. It makes an impression for the moment, and no doubt it is a means of leading many to deeper reflection and entire readjustment of their lives. But the spiritual life has its roots in the human life, and the deeper the mellow soil of human love the taller will grow the beautiful tree of divine life. Then song will not ripple over the surface of the soul and tickle it into a momentary feeling of delight, but it will burst from the inner depths of our being and pour forth in joyful, rapturous melody.

"Beloved, let us love one another." Then, like Jesus, we will know our Father who is in heaven and will have continuous joy in his service.

"Love which, on earth, amid all the shows of it,
Has ever been the sole good of life in it,
The love, ever growing there, spite of the strife in it,
Shall arise, made perfect from death's repose of it.
And I shall behold thee face to face,
O God, and in thy light retrace
How in all I loved here, still wast thou!
Whom pressing to, then, as I fain would now,
I shall find as able to satiate
The love, thy gift, as my spirit's wonder
Thou art able to quicken and sublimate
With this sky of thine that I now walk under,
And glory in thee for, as I gaze."

Ebensburg, Pa.

A Great Sermon.

As all have read of the marvelous giving for missionary purposes in a meeting recently held in Carnegie Hall, New York, by the Christian Alliance people they will be interested in knowing of all the knowable influences that were brought to bear upon that people to so influence them, one of the chief of which was Rev. A. B. Simpkins' sermon preceding the offering. The array of facts and conditions presented in that sermon seem enough to move any movable body of people to liberal action in giving. The offering on this occasion, as you know, amounted to more than $50,000. Here is the peroration of the sermon as it appeared in the Christian Missionary Alliance:

And now, beloved, let me give you some conception of the vastness of this vision. Were I to bring the heathen myriads of Africa alone into this vast hall in three great audiences every day at the rate of ten thousand a day and give them just one chance to hear the gospel, it would take sixty years for all the heathen of Africa to be brought here to listen to one sermon, and in those years two more generations would have been born and died without the gospel. It would take a hundred and twenty years more to bring the myriads of China and Japan, and a hundred years for India's millions. And so it would require two and one-half more centuries, at this enormous rate, even to preach the gospel once to the world's lost multitude. And were we to put them all on shipboard to bring them across the ocean, it would take fifteen rows of ocean steamships stretched from shore to shore, only ten feet apart from stem to stern to hold the multitudes that would be transported across the sea. And yet while we are talking about it they are dying so fast that their corpses for a single day would fill this building thirty times over, and it would take all the adult men in New York City to act as pall bearers at the funeral of the dead heathen of a single day, and then they would have to begin to-morrow and continue the sad procession forever. Their graves would stretch in a single line all the way from New York to California; would fill a city block for forty miles long and would require two thousand acres for the cemetery needed for a single day. The heart grows sick and sad, and the mind sinks paralyzed under such a weight of woe and we can only say, Lord, pity, Lord, help, Lord, help us to help them

Our time will only permit us to dwell in conclusion on one other point in this text, namely, the urgency of the work. "Say not there are four months and then cometh harvest. The fields are white already to harvest." The Master undoubtedly means that the work is urgent and instant and will not brook delay. God has long been preparing for the crisis of missions and it has come. If there was nothing else to urge it it is enough to know that the present generation is perishing and in a little while will be beyond our reach forever. But this has always been true.

These are, however, special reasons for present urgency. We are living in emergency times. It is the last year of another century. It has been a marvelous year of startling providences and great public events. God's hand has been opening the doors of heathen lands as never before and God's voice is saying to us, "Go forward." Prophecy has been rapidly fulfilled and now there is nothing that seems to hold back the coming of the Lord but the one great prerequisite, the preaching of the gospel as a witness to all nations and in all the world. What we do we must do quickly. Stay not, beloved, for a more convenient season, for more fitting opportunity, for some more favorable circumstances. If you mean to give anything, give it to day. "Redeem the time, for the days are evil," or as we might better translate it, buy up the opportunity, meet the crisis hour of the age, and of the world, and be on time for your great life work, and for the meaning of the age in which you live.

Our Budget.

—An aggressive campaign in pushing the CHRISTIAN-EVANGELIST is now in order.

—The forces are now being mobilized for a forward movement.

—Unless all the signs fail us, this is to be the greatest year, thus far, in the history of the CHRISTIAN-EVANGELIST and Christian Pub. Co.

—The whole force in our establishment, numbering half a hundred, are of "one mind and one heart" in a united effort to supply the brotherhood with the best religious paper, the best series of Sunday-school supplies and the best books to be found.

—The news from the churches are full of encouragements. Many successful meetings are in progress. The St. Louis churches are showing symptoms of a genuine revival and forward movement. The signs for a great ingathering are on every hand.

—Admiral Dewey persists in being an insolvable enigma to the adoring public. Of course, his wedding will be the social event of the season, thought everybody. But alas! it was a private affair, only three being present as attendants. But this is Dewey to a dot. And if he could have had his way he would have landed at some out-of-the-way place at an unknown hour instead of the reception he got in the city of New York. But Dewey is a typical American, and hence the happy blending of greatness with simplicity.

—At the annual meeting of the Disciples of Christ in New Brunswick and Nova Scotia, held in Coburg Street Church, St. Johns, Oct. 5th, it was decided to try to raise $1,500 for Home Missions and to add 500 souls to the churches in the provinces named. The annual meeting was not as largely attended as was desired, but seems to have been one of the best held in many years. The reports of work were encouraging. The Christian, which is the organ of these churches, has just entered its 17th volume and the convention pledged itself anew to extend its circulation. It is a great pleasure to note these signs of growth in our sister congregations across the line, and we shall hope and pray for their continued prosperity.

—The church in Independence, Mo., recently pledged $1,000 for Church Extension. Of this amount there were six life directorships at $100 each, one life membership at $50, a number of $25 pledges and several five-year pledges. A good part of the $1,000, however, will be paid this year. Independence is the home and long pastorate of Alexander Procter. Bro. Muckley was, of course, present at this giving, Noveber 5th, and the occasion was one of enthusiasm and most enjoyable as reported to us. This is an intimation of the liberal spirit in which Kansas City will receive the General Convention next year, and a good example for the churches in order to raise the $50,000 for Church Extension necessary to complete the quarter-million mark set by the two last conventions for this work; but it will take persistent work and liberal giving this year to reach that amount. There will be no time for resting our oars if we are to quit ourselves as men in the task laid upon us for 1900. Let the churches take up the burden of the conventions at once and proceed to liquidate the requests.

—The federation of colleges, like the federation of churches, seems to come about only under the force of external pressure. As in other affairs there is that dreadful fear of centralized power. But when a problem gets beyond the resources of any given people there is nothing left but a resort to federation with churches or institutions having a common interest in the problem. The Baptist Churches in Missouri are now wrestling with their educational problem from this standpoint. Their General Association has recommended the inauguration of a movement looking to the federation of their colleges in this state. It seems to us that the recommendation is timely and wise, not as a denominational measure simply, but in the interest of a better grade of schools, and especially in the interest of the weaker institutions which of course should not be left out in the cold.

—One who appreciated the consecrated ministry and character of our lamented brother, A. M. Atkinson, has contributed a poem to his memory, which you will find in our Family Circle this week. We should be glad to give the brother's name, but he will not permit.

—The King's Business, edited by John E. and Jessie B. Pounds, is now published in Cleveland, O., instead of Indianapolis. By the way, this is one of the most promising journals in its line that comes to our table. It is a neat, healthful, vigorous journal and worthy of a wide circulation.

—In this paper will be found an article on a missionary conference to be held in New York City, in April next, of vast importance. We have before called attention to this meeting, but Bro. McLean's article will give a more complete revelation of its purpose and importance and we ask for the article the careful attention its importance demands.

—The fortieth annual meeting of the St. Louis Provident Association was held in its new central station, 1623 Washington Avenue, on last Thursday evening. The association has now established permanent headquarters at this point. Heretofore it has been as a moving tent. And yet, wherever located it has been a blessing to the city's unfortunate families and individuals. And while far more men have employment this year than for several past years, it is predicted that the burden of this and other benevolent associations the coming winter will hardly fall below the average. If true, this presents a strange condition of things, and should not pass without the attention of the student of sociological conditions.

—Dwight L. Moody was to begin a meeting in convention hall, Kansas City, Mo., this week. The pastors and churches have been making great preparations for this meeting and all are hoping that this may be the occasion of a great religious awakening in that metropolis. Moody depends upon the co-operation of the pastors of a given city to do his work, and if so great a man as Moody must be strengthened by co-operation how much more, then, is co-operation essential to the success of lesser men in their work, especially the pastors of a given city. Denominationalisms are not essential to the regeneration of men and are hindrances to religious awakenings.

—By presenting the picture of John Smith on our first page this week we do not wish to incite any comparison of the present disturbed political conditions in the state in which he immortalized his name with the religious distractions of his day, but to better acquaint the younger part of the church with a man who, because of his strong personalities, lifted himself from obscurity to a place of renown and immortality, and that, too, in the religious sphere. John Smith is one of the remarkable men of the passing century. He was born Oct. 15, 1784, in the hills of East Tennessee, but his field of operation was chiefly in Kentucky and in the first half of the present century. He became a staunch advocate of primitive Christianity and one of the foremost preachers of his day. His boldness and defiance in the presentation of his religious convictions naturally made him an object of hatred by religious opponents, but his courage and his wit never failed him and he prevailed. But we cannot here enter into a study of this remarkable life, a good outline of which you will find in Bro. Grafton's "Men of Yesterday."

—Sad as it may seem that civilizations are aided by war, yet we are confronted with the fact that our independence, our unity and our rank among the nations of the earth, have been fixed by war. The first was with Britain for our independence; the second with ourselves for the unity of the states, and the third our war with Spain gave us our present national position in the world.

—We shall hereafter insist more strongly than ever upon condensed articles, reports and news. If not suitable to our space we shall edit them either by condensation or division. This is absolutely necessary to the increased usefulaess of the paper which is our ambition and your enrichment.

—Those who aspire to fame as authors should not become unmindful of the two essential prerequsites therefor, viz., (1) suitable mattor; (2) suitable language. These are the two feet by which all famous authors attained their respective summits. If you have these two feet you may climb into fame; if not the world will never know your name.

—We recently heard of a certain people who in the auditorium of a church listened to a midweek sermon from the text, "Weighed in the balance and found wanting." Immediately after the sermon on the same evening they were dismissed to the basement of the church for refreshments and were served with less ice cream at ten cents per dish than could be bought at any restaurant for five cents. The common remark of the evening was, "Weighed in the balance and found wanting," and some strangers who were there applied the remark to the church and went back no more. The church cannot force a moral standard for business upon men that it will not practice itself.

—Not for a long while has there been such activity in the Church of Christ in this city as was indicated by the preachers reports in this office on last Monday. At the Second Church in a protracted meeting there have been 44 additions in three weeks, and in a meeting in Carondelet, conducted by our city evangelist, Bro. Marshall, there were 21 additions in two weeks. The First Church has had 17 additions at regular services in the last two or three weeks and larger audiences than ever before. Bro. Gillett reports 14 additions at Tuxedo since he began there in August. Two additions were reported at Beulah yesterday and one at Compton Heights. Bro. McFarland, of the Fourth Church, began a meeting yesterday and other churches are expecting to do likewise soon, so that we can report a general forward march movement. All the reports showed increased audiences.

—The meeting at the Second Christian Church, this city, closed last Sunday night with 44 additions. As before stated, this meeting began with F. O. Fannon, of the First Church, preaching. But sickness closed his work with the first week and left Brother Pittman, who has been preaching for the church all summer, to continue the meeting with the result stated. This, we hope, marks the beginning of a new era of prosperity for the church. Much of the material gathered in this meeting will be of immediate help to the church in various ways. The children gathered from the Bible-school and the Endeavor Society will renew and strengthen the interest of the parents of the church while all will feel the responsibility of the work in a renewed sense. Brother Pittman, be it remembered, is one of the successful business men of the city, but one who knows how to combine business and Christianity to the profit of the church. On last Sunday he and Brother Aldinger, of the Beulah Church, exchanged pulpits, but in the evening he was in his own pulpit again, preached to a large auditorium packed with peopie, had four additions and baptized 10 who had previously confessed Christ. We rejoice in the success of the work at our old stand. W. W. H.

—They that trust in the Lord shall prevail.

—"Better than ever" is what we hope to compel you to say of us.

—The next edition will be our Thanksgiving number.

—There is nothing slouchy or lazy on our pages this week.

—We should have made mention of the original poems in our Family Circle last week. If you have read them you will agree with us that they were excellent.

—All our departments, though large and full to the brim this week, would not contain all that we have on hand for this number, equally good.

—In talking politics some men seem to be bound by no laws of science or sense.

—The persistent association of the term immortality with the soul on the part of preachers and authors in the religious world reveals a singular disregard for the scriptural association of the term. Only that which is mortal can be immortalized, to wit, our bodies.

—The silver anniversary convention of the W. C. T. U. is something worth reading about. It was held this year in Seattle, Washington. The treasurer's report showed larger receipts for their work this year than in any previous year excepting those of the collections for Armenian sufferers. For a full report of the convention, see convention number of Union Signal, Nov 9th.

—W. P. Bently, our missionary in Shanghai, China, edits and publishes a paper in Shanghai called the Eastern Star. Though Oriental in name it is Occidental in appearance. It is a newsy journal Here is an item from its columns: "Since our last issue eleven persons have been baptized and received into the church. The following are their names: Ung, Hoo, Tsang, Chang, Dzing, Tseng, Woo, Kao, Ting, Dzien and Li" The Christian Church in Shanghai now has one hundred members, and the usual church activities. An American would not feel like a stranger at its services.

—The Missionary Intelligencer for November contains the annual report of the Foreign Christian Missionary Society in full and is much larger than usual as to pages. The reports from the field are interesting reading, especially the list of contributing churches, schools, Endeavor Societies and individuals. A copy of this number of this magazine should be in every household in the land for study, for reference and for wholesome missionary reading. If you would know what is being done in the foreign field, if you would know the names of our missionaries in foreign lands, and especially if you would know how and by whom they are supported in this great work of love, then send to A. McLean, Cincinnati, Ohio, for a copy of this magazine for November and read it.

—For the next 18 months, beginning Jan. 1st, 1900, the Sunday-schools of the world under the international system will have their minds upon the Christ of the New Testament. Such a scene has not occurred in the history of Christianity as will be witnessed in those 18 months. In that time the four quarters of the globe will be united in the study of the meek and lowly Nazerene. What an inspiration! What a fitting close to the old and equally fitting introduction to the new century. May it not be that the opening century will be the dawn of that new era on earth of which God's grandest seers have sung? It at least means the dawn of a purer Christianity and a higher civilization. With the beginning of the next year every one ought to take up the study of the life of Christ anew. Study that life with a clear, unbiased mind. Study it as though for the first time in your life. Study it from the record that God hath given. Study it in the light of its influence upon the world. Study it in the light of human weaknesses and human hopes.

—October 28th was a fatal day for criminals in the great state of Texas. Three men paid the extreme penalty of the law for crimes of which they had been convicted.

—The C. W. B. M. have already sent out four new missionaries this missionary year, though it be not two months old. They also state that ere the winter opens they will have four missionaries in Mexico. The others have gone to India. And in addition to this they are enlarging their home work. Certainly do these women believe in expansion, and that of the kind that is beyond controversy. You will find in this paper an article from them in the interest of their work, to which your attention is requested.

—The Central Christian Collegian for November says that the churches of Harrison County, Mo., are contemplating the employment of an evangelist for the needy districts of that county. If this can be done without forcing him to raise his own salary, thus becoming a financial agent instead of a proclaimer of glad tidings, he will be a blessing to the needy districts and an example worthy of emulation by other counties.

—How to absorb and expel a harem at the same time will be one to the complex problems of the next Congress. To extend the right had of fellowship to the Sultan of Sulu and at the same time to withdraw it from Roberts, of Utah, will look somewhat like partiality. Just how to treat these two polygamists in a manner acceptable to the American people under present circumstances will be a problem of no small dimensions. As a solution of the difficulty the Church Progress humorously suggests that Roberts, of Utah, be sent as advisor to the Sultan of Sulu. That Mr. Roberts' domestic complexities would not disturb the Sultan's moral equipois and thus relieve our country of a serious embarrassment. But satire or jesting will not solve the trouble. The national recognition of polygamy in our civilization at home or abroad is a phase of expansion that our country is not yet prepared to endorse.

—We publish this week the first of two articles from the fascinating pen of our dear Bro. N. J. Aylsworth on, "In His Steps." Bro. Aylsworth's keen discernment of spiritual things pre-eminently qualifies, him, not only to appreciate the book referred to, but to to point out and assist in its effort to set forth and apply the teachings of the Christ to the daily affairs of life. Those who have read "In His Steps" will greatly enjoy these two articles from the pen of our beloved Bro. Aylsworth. We also commend the part of "A Great Sermon," in this paper, to the careful consideration of all who attempt to raise money for missionary and benevolent purposes. The preponderating power of ponderous facts cannot be improved upon as a method for moving the people to action.

—The Sunday-school Times for Nov. 11th contains an editorial on "The Man With a Grievance" that is worth reading. But if you have not the article it will pay you to make a somewhat extended investigation of the grievance class, now that the matter has been suggested. You will not have to go far, doubtless, for a subject.

—It doesn't take extra time to be a Christian. All time will do, and that as it comes. There is no conflict between Christianity and business integrity and industry.

—We come to our readers again this week with another large report from the evangelistic field. A number of meetings with large additions are reported, the largest being that of the Updike, Dorris and Millard meeting in Georgetown, Ky., with 188 added to date. Such a meeting as this sends a thrill of enthusiasm and renewed energy all along the line. God bless all our pastors and evangelists who are speaking in the name of Christ.

—The protective tariff in Japan, since it became a full-grown commercial nation, does not seem to have a healthful influence upon its commerce. A statement just received by the Treasury Bureau of Statistics shows that the total imports of Japan during the first seven months of the present year were 111,531,744 yen, against 177,074,378 in the corresponding months of last year, while the exports in the same time were 106,770,121 yen, against 82,-188,791 yen in the corresponding months of last year. Thus, while her exports have increased 25 per cent. her imports under the new tariff, which is mildly protective as compared with its predecessor, have decreased. The old tariff seldom exceeded 5 per cent. on any article.

—See the notice of the Louisville meeting next month on the origin of the Foreign Society. This is one of a series of such meetings.

—About the hardest hit we have yet seen on church entertainments is a cut in Union Gospel News of recent date, in which there is the front view of a church on which are hung out the following bulletins in different places, of course:

'Revival Postponed Until After the Busy Season."

"The United Society will hold its Annau Fish Pond Tuesday Night."

"Come to our Oyster Supper Monday Night, N. B. Each lady will bring a pint of oysters."

"Cleanliness is next to Godliness. Our young people are selling Suddy's Soap."

"Buy your fuel from us to help the missionary society. The heathen must be saved from the fiery pit."

"Two Services on Sunday and Prayer meeting on Friday Night. P. S. The gospel is free."

Is it any wonder that the churches are so worldly? Just as well hang out the sign saying, strangers are welcome at the prices printed on the tickets, as to cover the face of the church with bulletins announcing pay entertainments. It is a wonder that over some churches of which we have heard the sign does not appear in the heavens saying: *My house shall be called a house o prayer, but ye have made it a house of merchandise.* Brethren, have ye not houses in which to eat and to drink and to be merry—not on wine, of course—without burdening our holy religion with these dead weights? Or have not sinners enough hindrances without the church putting these stumblingstones in their way? We do not speak against the cultivation of sociability in the church, but only of these lame, halting, meet-you-half-way plans of getting sinners into the church, and of raising—presumably money, but sometimes—the Devil.

—Commerce between the United States and Cuba, Porto Rico, Hawaii and the Phillippine Islands continues to grow with amazing rapidity. The September Summary of Commerce and Finance, just issued by the Treasury Bureau of Statistics, shows that the imports from these islands are 61 per cent. greater than in the corresponding months of 1898 or 1897, and the exports to them 161 per cent. greater than in the same months of 1898 or 1897. The The total of our imports from those four islands or groups of islands was in the nine months of 1899 $53,273,224, against $34,471,276 in the corresponding months of 1898 and $33,-059,105 in the same months of 1897, while our exports to them in nine months of 1899 were $29,921,783, against $11,933,833 in the corresponding months of 1898 and $11,480,153 in the same months of 1897. There must be some moral stimulus underlying the progress indicated by these figures, but there is danger of and in material supremacy. Unless this marvelous progress be accompanied by suitable moral, intellectual and spiritual evolution it bodes no lasting good to those islands nor other countries. There should be a supreme effort to enthrone proper moral and religious influences in those islands. It is the mission field of the hour and the door is wide open.

—The minutes of the 30th annual session of the Iowa Christian Convention are now in book form and can be had of B S. Denny, Cor. Sec., Des Moines, Iowa, or of the Christian Index Publishing Company, by which it was issued. Its size is indicative of the proportions that the Iowa work is beginning to assume. It makes a neatly printed volume of more than 100 pages. A report of the convention appeared in our columns a few weeks ago.

—We have received a book of views of the University of Illinois, from the University of Illinois and by the Univerity of Illinois. The views are half-tones of the finest quality and were taken by and made in the photography department of the university. They are not only fine, on fine paper and in unique cover, but cover all departments of the university in structure and in field. The perspective view of the buildings and grounds are deeply impressive and on a scale of magnificence in keeping with the wealth of the great state of Illinois. One of the special pictures is that of an oxyoke made by Abraham Lincoln. The original we presume is held in the museum of the university as a souvenir of the great hero of the state and the nation. A copy of this viewbook would be an ornament upon home booktable or student's desk as a piece of fine art in photo engravure.

—From the prospectus of the Institute of the Central Church of Christ, Des Moines, Ia., just to hand, it appears that a good work is being accomplished thereby. The Institute includes gymnasium, reading rooms, kindergarten, educational classes, commercial studies, Bible studies, Bethany C. E. Reading Circle, music, child work, woman's work and other features. The Institute is on a membership basis with fees ranging from 50 cents to 10 dollars. For active members, $1; for junior members, 50 cents. The popular lecture course of the Institute for 1899 1900 is an important feature and is made up of a very high order of talent. The Bible lecture course, six lectures, will be given by Prof. H. L. Willett. Such a wide range of work as this Institute is doing is certainly commendable and cannot result other than in a vast amount of good. We have particularized some things in this mention for the benefit of churches capable of and desiring to do a similar work. The Institute in Des Moines seems to be on a practical working basis.

—Two books have just recently come from the press of the Christian Publishing Company that are worthy of special mention. The larger of the two books is entitled, "Moses, the Man of God," and was written by D. R. Dungan, pastor Mt. Cabanne Church, this city. Although of a different character from Dr. Dungan's famous book, "On the Rock," we see no reason why it should not become equally popular. The theme, Moses, is about as sensational and widespread in these latter years as any theme of the religious world, save that of the Christ, and Dr. Dungan was never in a better condition for writing a book than in these later years of his life. His rich experience as a Bible teacher in the Bible Chair and in the pulpit, together with his years of study, travel and research, certainly qualify him to write an interesting and valuable book on the theme named. Probably we should say *subject* rather than *theme*, owing to the biographical character of the book, but the term "theme" better suits our purpose in this note. The book is in the best of the bookmaker's art, beautiful type, good paper and over 300 pages, all for one dollar. The second book is smaller, but no less important in its sphere. It was written by our missionary, Wm. Remphrey Hunt, on "Facts About China," and can be had for 25 cents. It contains some astonishing figures and facts, and is a fine missionary document. We predict for each of these new books a very large sale.

—The Religious Herald has proposed that there be held a Pan-Baptist conference and the Standard, Chicago, has seconded the proposition. It says: "By all means let us have a council of our own. Details of arrangements would involve an immense amount of labor and some differences of opinion, but the result ought to pay for the trouble." So we think. The more brotherly kindness that is shown between different religious bodies, especially of a given family of believers, the greater will become their effectiveness in the world.

—One of the special things attempted by the Y. M. C. A. was to see that proper representatives of their order accompany each regiment sent to the Philippines. That such a work is greatly needed is without controversy. Also the influence of religious men and services maintained by the Y. M. C. A. on the morale of the army. But the association has not had sufficient funds to fully meet the emergency and hopes that others who appreciate the importance of the work will supply the lack. Contributions for this patriotic purpose may be sent to the Army and Navy Department, International Committee, 3 West 29th St., New York City, specifying that the contribution is intended to be applied to the work on transports.

—The following notice of the death of a prominent writer, lecturer and publisher, in Boston, Mass., appeared in a recent number of the Watchword:

Rev. H. L. Hastings, editor and publisher of the Christian, died recently of typhoid fever. He has traveled hundreds of thousands of miles on both sides of the Atlan ic, and spoken thousands of times in the chief cities of America and Great Britian, in highway and byway, theaters, tents, churches, wharves, and steamships, or wherever he could find people willing to listen to the words of truth. Adopting as his motto, "No creed but the Bible, no master but Christ, no name but Christian," he has found open doors among religious people of all classes. As early as 1853 he began the publication of religious tracts, and in January, 1866, he issued the first number of the Christian, an undenominational religious paper. In 1866 he began the issue of anti-infidel tracts and pamphlets, of which he has since written and edited a very larg number.

—After reading the following paragraph from Zion's Outlook (Methodist) a few moment's spent in self-examination and meditation will be well spent, even with the best of preachers and men:

Sincerity is the foundation of religious character. If the foundation is destroyed the building falls Be sure you are sincere. Let the heart be true and honest. When the lips open let the heart speak. Do not be two persons—one person in life and lip, the other at heart. Watch every word. Do not let the tongue move without the heart is in line. The preacher of all men ought to be sincere, and yet he is in the very way where insincerity lurks. He is exposed to the temptation of being professional, a sermon-maker, a sermon-monger, a mere tradesman selling his wares, an actor playing a part.



—If you are interested in the purity and perpetuity of the homes of our country please copy the following petition, get all the voters you can to sign it and send it to the Reform Bureau, Washington, D. C., or to the League for Social Reform, New York City, or direct toyour congressman:

PETITION.

The undersigned hereby eanestly petition your honorable body to reject or expel Brigham H. Roberts, congressman-elect from Utah, which, in electing one who is both a confessed polygamist and an open champion of polygamy, has broken the solomn covenant made with the nation as the condition of statehood, and invited a general repudiation of that covenant by its citizens. We also petition you to pass a bill to submit a constitutional amendment disqualifying polygamists for election as Senators and Representatives in Congress and prohibiting polygamy, so putting the punishment of it under jurisdiction of national officers.

—We are in receipt of the first annual report of the army department of the Y. M. C. A. in the Philippine Islands and feel the work has certainly been of incalculable value. After a detailed account of the establishment of services in various regiments at different times and of relief work done in stations, hospitals, tents on the field and in the trench, the report says:

A total of 120 religious services were held in addition to the 77 other meetings, which include sessions of the Bible classes, literary society and entertainments. Twenty conversions are reported, 33 requests for prayers; more than one-half million pieces of stationery and 25,000 pieces of literature were distributed. The beginning of 1900 will see more than 50,000 of our young men in these islands—many of them for the first time away from restraining influences of home and friends, and exposed to the fierce temptations which are coincident in the opening of new territory. How great, then, is the field for Association effort. A building in Manila is a pressing necessity for the next year, and at least the greater part of the support must come from the home land. Shall the work be hindered? We hope not, and ask for the International Committee at New York, under whom the work is carried on, that substantial support, which the exigencies of the situation demand.

—We acknowledge the receipt of a copy of the Christmas number of the Church Choir, published by Geo. F. Rosche & Company, Chicago, Ill., in which are a number of anthems, duets, solos and other music especially arranged for Christmas occasions, services and entertainments.

—Missionary Tidings for November is a much larger number than usual, containing as it does a full report of the C. W. B. M. silver anniversary convention. It contains, in addition to its regular departments, reports of all officers, committees, missionaries and convention addresses, and is valuable for many reasons and uses. There is also the appeal to the C. W. B M auxiliaries everywhere for the observance of C. W. B. M. Day, Dec. 3rd. The C. W. B. M. have fixed their mark this year at $130,000 for 1900, and they appeal to the entire brotherhood "to help those women" whose work is in the Lord's vineyard. In this number will be found an article on the subject, and we bespeak for them a general and hearty observance of the day. The time is short and preparation is important if success is attained; we trust, therefore, that the auxiliaries everywhere will have things in order, that they will be assisted by pastors, schools and Endeavorers, and rejoice in a grand day and a liberal offering.

"One Year's Seeding,

Nine Years' Weeding."

Neglected impurities in your blood will sow seeds of disease of which you may never get rid. If your blood is even the least bit impure, do not delay, but take Hood's Sarsaparilla at once. In this course there is safety; in delay there is danger.

Hood's Sarsaparilla
Never Disappoints

Hood's Pills cure liver ills; the non-irritating and only cathartic to take with Hood's Sarsaparilla.

PERSONAL MENTION.

J. B. Briney is now at Paris, Mo., where he requests all correspondence to be addressed.

The Fillmore Brothers, of Cincinnati, have issued a special catalogue of new Christmas music.

E. W. Brickert, pastor, began a meeting at Sullivan, Ill., Nov. 5th.

W. D. Cunningham has been appointed as evangelist of Ontario Province, Canada.

The Hope Publishing Co. have kindly sent us a copy of their word edition of Pentecostal Hymns, No. 2.

S. M. Martin is now at Huntington W. Va., in a protrated meeting, assisted by J. H. Rosecrans, singer.

T. R. Overton has been employed to preach one-half time for the church in Mapelton, Kan., and is now in the field with fine outlook for success.

W. H. Bagby, pastor of the church in Salt Lake City, Utah, has been invited to remain in that field indefinitely. He begins his third year's work there Jan. 1, 1900.

J. W. Robbins, of Mexico, Mo , was present at the meeting of the preachers in this office on last Monday. Also, J. G. M. Luttenberger, of Dorchester, Ill.

J. Fred Jones, Illinois state secretary, recently ordained elders and deacons in the church in Virden, Ill. The services are said to have been beautifully and scripturally conducted and very impressive.

The beautiful poem written by Jesse Brown Pounds and read by her in the Jubilee Convention appears in the October number of the King's Business. The title, "Voices from the Past," is full of poetry and the poem of eloquent strains.

The poem by B. J. Radford, of which so much has been said in praise, is also printed in the October number of the King's Business. Either of the poems named in this column is alone worth a year's subscription to the King's Business, 353 Franklin Ave., Cleveland, O.

The Christian Index of November 1 says: "Leslie Morgan starts for England next week. He will preach at Southampton. He is held in high esteem and will go with the prayers and hearty commendation of all his brethren."

S. F. Field, pastor at Francisville, Ind., has been visiting his brother, N. M. Field, in this city. He reports the work at Francisville in good condition, and says that District Evangelist T. J. Shuey begins a meeting there Nov. 13th.

Geo. C. Stoll, a preacher from the "Church of God," who recently united with the First Christian Church in this city, is now preaching in Ohio. A very complimentary notice of his work in a meeting in Dennison, O., appears in the Evening Chronicle from that city.

The editor of the Christian Index is announcing a lecture on "Evolution of a Millionaire." Not many editors of religious journals can found a lecture on such a theme on personal experience. But please remember that we are not accusing the editor of the Index of being a millionaire.

J. B. Holmes, pastor of the church Albany, Ore., has begun the publication of an eight-page religious journal called the Christian Helper. It looks as if it was intended for more than local uses. It looks strong enough editorially to go abroad. We wish Brother Holmes success in the enterprise.

"In the Christian Church at Santa Ana, California, at high noon, Oct. 26, 1899, B. F. Morehouse, a talented young business man, and Mae Lucile Bateman, the beautiful and accomplished daughter of Bro. and Mrs. R. H. Bateman were united in marriage; the father of the bride officiating, assisted by B. F. Coulter, Los Angeles."

J. W. Ingram preached in his old pulpit in Omaha, Neb., Nov. 5th, and it is reported that he was urged to accept the work there again indefinitely. On accounl of other engagements, however, the offer was declined. He was called to Omaha to preach the funeral of Alvin Saunder's of whose death Brother Ingram makes mention in this paper.

J. E. Cranford wishes to engage with a church in a milder climate, and resigns his work at Acton, Ontario, only because of his disagreement with the cold of Canadian winters. He can be secured at a moderate salary for work in a North Central state. "The church at Acton commends him as an efficient pastor and Christian brother, and invites you to write him if in need of a good man."

R. J. Bamber, of Toronto Junction, Canada, has resigned his work in that field and desires work in the United States again. He was in Toronto two years and says that the church there for which he preached has more than doubled its membership in that time. He will be ready for engagement by Jan. 1st and asks churches wanting a pastor to address him at once as above.

Brother Fannon, of this city, who has been sick, is again on duty at home and abroad. On the 9th instant he attended the Macoupin and Montgomery County convention at Collinsville, Ill., and one night this week is to address the Stat Council of the Royal Arcanum in this city. He was in his pulpit yesterday and seems overwhelmed with appointments. His assistant pastor, Bro. Cook, is also busy with the cares of the church.

Elmer Shepard, well known in this office as a compositor for years past, has now become a preacher and begins his first regular work in the employ of the State Bible-school Board. His field will be in Southeast Missouri. Bro. Shepard is a young man of excellent character, a member of the Fourth Christian Church in this city and a student of Eureka College. He went from here to Festus last week. We ask for him the encouragement and prayers of the brethren to whom he may come, and will ourselves pray for his success in the work.

Sister Luttenburger, wife of J. G. M. Luttenburger, is now improving from the critical surgical operation which she underwent in this city. For awhile her life was almost despaired of, but careful treatment brought her over the crisis and she now hopes to soon enjoy sound health again. Their home is in Dorchester, Ill., but she came to the Mayfied Sanitarium for treatment. Bro. Luttenburger has been detained from his evangelistic work on account of her sickness, but is now ready for work again wherever called. Bro. Luttenberger and his wife think of spending next year in Germany where he will preach the gospel to his own people in their own land.

The following sad message was sent to us by J. J. Lockhart, Macon City, Mo., Nov. 8th: "It is my painful duty to chronicle the death of Sister Mary A. Curtright, who fell asleep in Jesusjon the morning of Oct. 14th. She was 26 years of age, but she had lived so as to mold her character after the pattern of her dear Savior, and the Church of Christ possessed no more loyal member than she. From the time of her acceptance of the Savior, which was at the early age of 14, till the day of her death, she did what she could to promote and advance the cause of Christ. She will be missed very much, as she for many years had been the organist and leader in the song service. She leaves a father, mother, three brothers and a host of friends to mourn her loss, as she was loved by all who knew her."

CHANGES.

J. Gresham, Savannah, Mo., to Newcastle, Wyo.
E. S. Allhands, Hebron to Arkadelphia, Ark.
Lois A. White, Indianapolis, Ind., to Cuyahoga Falls, O.
L. O. Burks, West Fork, Ark., to Miami, I. T.
John Lewis, Panora, Ia., to Omaha, Neb.
W. H. Hanna, Chicago to Washington, Penn.
J. W. Baker, Galion to Cleveland, O.
W. W. Wharton, Jacksonville, Ill., to Murray, Ia.
E. S. Rees, Tecumseh to Mayberry, Neb.
G. W. Alford, Elwood to Tipton, Ind.
A. W. Davis, Hiawatha, Kan., to 806 Penn St., Kansas City, Mo.

Quotations from Sermons.

From the published reports of sermons preached in the various pulpits of this city on October 29th, the following strong, eloquent and practical periods are quoted:

If you will be a child of God and an heir of heaven, you must deny yourself of all ungodliness and worldly lusts and live soberly, righteously and piously. You must be loyal to the King, industrious, honorable, benevolent, temperate in all things, rejoicing in hope, patient in tribulation, continuing instant in prayer. In this way you will be entitled to the honor which comes from God only, being blessed in time and eternity.—DR. DUNGAN (Christian).

The church of God is on a mission to the world. It is Christ's messenger, with Christ's gospel to Christ's world. It must go into the world and preach the gospel to every creature. The gospel of the Son of God in and by a church which regards itself as a kind of close corporation of apostles and prophets and evangelists and pastors and teachers and laity for itself as the special favorites of salvation, i the gospel the world never hears and never wi hear. Obedience to Christ's command is ab solutely essential to the church. "Go preac my gospel." That church must pervade civili zation and the state, not to create a stat church. The church has learned and the stat has learned that the church and state are no the same.—DR. BURNHAM (Congregationalist)

The way to humanity passes through th gentle and tender heart and not through th gateway of knowledge, and the ideals, whic we delight to call our own, which point to regeneration of the whole human family, wil never come to pass until we have educated ou hearts and called to our assistance every nobl sentiment and every deep and pure emotio that human nature is capable of. "Above al things, guard thy heart, for out of it are th issues of life."—DR. SALE (Hebrew).

An impure ministry means a spiritually de clining congregation. It means reckless, law less society It means outlawism in the gov ernment. It means a declining morality and spiritual death. If the ministers of our coun try were absolutely pure, if they would no taste, touch nor handle the slightest phases o impurity, and if they would, on the other hand stand for, aggressively stand for, absolut purity in the pew, in the store, in the shop an on the street, and in the parlor, the worl would be lifted to God within a short period o time.—DR. MATHEWS (Presbterian).

Silver Jubilee Meeting.

There will be a Silver Jubilee meeting De cember 15, 1899, in the Fourth and Walnu Street Church, Louisville, Ky., where th Foreign Christian Missionary Society was or ganized, October 19, 1875. The meeting wil begin at 10 o'clock in the morning and las only during the day and evening. The friend of the Foreign Society within convenient dis tance are most cordially invited to be present A number of short addresses will be delivere by brethren who were present at the organiza tion of the society and who have been identi fied with it during the 24 years of its existence The origin, growth and future of the societ will be considered.

This is to be the initial meeting in the cele bration of the Silver Jubilee Year of th Foreign Society. It is sure to prove historic It will be rich and racy.

E. L. Powell, the pastor and the Fourth and Walnut Street Church, cordially invite al to be present. The church will not be expect ed to provide entertainment for so short a meeting.

A. MCLEAN,
F. M. RAINS.

The Babies' Home of the Christian Church.

Because of the crowded condition of the Orphans' Home it was deemed best to rent a separate building for the babies. Hence, June the 1st a furnished house was rented for six months, and there we have taken all the children under two years of age, and cared for 45 since then, besides giving a temporary home to 12 women and finding employment for eight others. Our time is out in the furnished house and we must move this month. We have rented a vacant house, 2821 Chestnut St., but have very little furniture; in fact, scarcely anything to move only babies. We write this to you trusting those who read it will send us something, even if it is only the price of a cup. Those living a distance from the city can't well send furniture, but they can send the price of a bed or chair, or even a clothes line or clothes pins, for we need everything just like we were going to housekeeping; sheets the size for single beds, pillows, towels and so on. $15 will pay for and furnish a bed and maintain it several years; also place on it a plate with any name you wish. Be sure and say it is for the Babies' Home, so there will be no mistake, and send as soon as you can because of our urgent need.

MRS. O. C SHEDD, Sec.
4011 *Pine St., St. Louis, Mo.*

CUTLER'S CARBOLATE OF IODINE

A guaranteed Cure for Catarrh, Consumption and Hay Fever. All druggists, $1.00.
W. H. SMITH & Co., Buffalo, N. Y., Prop's.

Correspondence.

New York Letter.

I have just read with unspeakable delight that charming little book, "Queen Esther," by M. M. Davis, and take the privilege of saying it ought to find a place in every Sunday-school library in the country. It will do much good in the hands of our boys and girls. Preachers also will find it suggestive along sermonic lines, and may get several good discourses by cultivating the seeds which a reading of this book will plant in the mind. Bro. Davis should give us other studies similar to Queen Esther. Both he and the Christian Publishing Company are to be congratulated on the putting out of this delightful little volume.

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Last Lord's day we had the pleasure of a visit at the 169th St. Church from Bro. Neil McCleod, one of our faithful missionaries to Jamaica. He occupied the pulpit at the morning service and gave us many interesting facts about the people of that island and the progress of Christianity among them.

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The Comforting Circle of the King's Daughters in the 169th St. Church celebrated their tenth anniversary on the evening of the 24th by holding a special service, at which Bro. Denham made a good address on "The Character of the King's Daughter."

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The Rev. Dr. W. H. P. Faunce recently preached his farewell to the Fifth Ave. Baptist Church at the close of his tenth year of pastoral service. He goes to the presidency of Brown University, where it is thought he will accomplish a great work. In his final sermon he reviewed the unselfish work of the Fifth Ave. congregation in its Norfolk St. mission and its Armitage House services and its liberality toward all missionary work. He said: "We have endeavored, not to draw a crowd, but to construct an audience. Religion has been greatly cheapened by hippodroming and sensationalism in the pulpit. Many men are without pulpits to-day because of their finesse of feeling, because in many instances the modern church admires the hustler more than the prophet, and many congregations choose leaders who play to the galleries instead of those who try to make their congregations like Christ." He also said that a church that only has two sermons on Sunday and a prayer service during the week has no place in New York. If it fills a place in the uplifting of the city it must be aggressively missionary.

***

Grace Church corporation, Broadway and 11th St., has purchased property at 88 Fourth Ave., in the rear of its church, for $30,000. It was reported recently that the property was bought to get rid of a liquor saloon on the premises because it was so near the parish house, but Dr. Huntington says that is not the case. It simply means that the church corporation has bought the saloon to enlarge its parish buildings at some future time. But the peculiar thing about it is the fact that Grace Church has possession now, but the saloon-keeper has a lease of the saloon which has two more years yet to run; hence Grace Protestant Episcopal Church, Broadway and 11th Street, New York, has a saloon-keeper for a tenant, for the present at least. And there seems to be no effort put forth to change this anomalous condition.

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The Rev. Dr. Henry Van Dyke announced yesterday that a time had been fixed at which the Brick Presbyterian Church would call his successor. It will be remembered that Dr. Van Dyke accepted a call to a professorship of English Literature in Princeton University. He took up his new work at Princeton at the beginning of the scholastic year, and continues to fill his pulpit in New York every Sunday, though he says the two burdens are too much for his strength. Consequently he wishes to sever his relation with the Brick Church as soon as possible. A number of possible candidates have been mentioned for the pulpit, but perhaps the most popular of all is President M. W. Stryker, of Hamilton College, New York, who has often supplied the pulpit and is said to be quite a favorite with the people. Dr. Stryker would be a strong accession to the ministerial forces of our city, though in the removal of Dr. Van Dyke the metropolitan pulpit loses one of its stars.

S. T. WILLIS.

1281 *Union Ave.*

Leaves From Mission Fields.

MISS HATTIE L. JUDSON—NO. 4.

"When her heavy task was done,
She stood on Pisgah's height,
And saw far off the westering sun
Drop down into the night."

"Softly as a cloud,
A golden cloud, upon a summer's day,
Floats from the heat of land out o'er the sea,
So her sweet life passed away."

Weary and fatigued with the heavy task of feeding the multitudes, Miss Judson reached Hurda while she was yet in the first stages of typhoid fever. This was the 17th of September. On the sixth day of the following October the Master said: "It is enough; come up higher!" A smile as radiant as the light of angels' wings swept across her face, and she was gone! The memory of the distressing experiences of the famine time at Mahoba haunted her till the last. In the delirium of the fever she would say: "I should like to forget the cry of the people for bread." This prayer was soon to be answered. She was even then on the border of the better land, where inhabitants neither hunger nor thirst any more. Only a little while, and her eager eyes beheld the Lamb who is in the midst of the throne, who feeds his people and leads them to living fountains of water. And God shall wipe away all tears from their eyes. There shall be no more famine, neither sorrow nor crying, neither shall there be any more pain, for the former things are passed away.

Mr. Wharton says: "The approach of typhoid fever was not at first recognized. She continued at her post as long as she could walk. She desired to return to Hurda hoping to get rested and soon be ready to resume her work. Dr. Mary McGavran went to be with and treat her. She was glad to get back, but she was completely worn out and exhausted. She had the best care and nursing, but all the tender and loving ministries of friends availed nothing. "She was so tired we could the more willingly let her go." Though young, her work on earth was done—well done. That life is long which answers life's great end. She bequeathed most of her property to the Foreign Christian Missionary Society. While she sleeps in her lonely grave, lying out in the dew and the dawn of India, she will continue to speak in many lands and in many tongues. Her associates on the foreign field testified their appreciation of Miss Judson's beautiful life in the following lines sent by Miss Bessie Farrar: "We express our deep sorrow at the loss of a tireless worker, a faithful friend; our gratitude for the brave life that lived itself out in the shadow of India's sorrow; our praise that her influence will not die; our fellowship with those who sorrow with us across the sea, but reunion in our Father's house." The orphan girls at Mahoba were strangely attached to the "Hurda Mamma," as they affectionately called Miss Judson. They have raised the money to have her picture enlarged for the schoolroom. When they read the last chapter of Revelation they say: "We shall see the Hurda Mamma," or the "Hurda Mamma will be there."

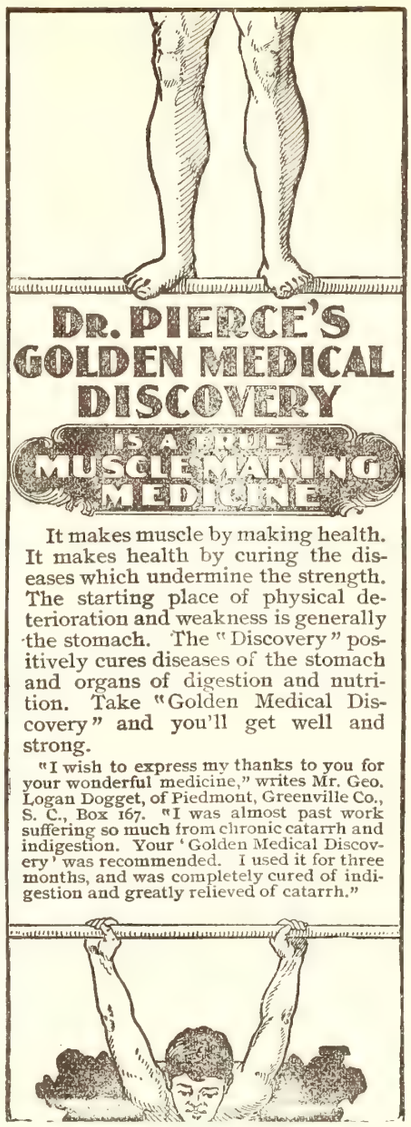
Mrs. Emma Wharton, who was absent with her husband at Landour at the time of Miss Judson's death, writes: "We could not reach Hurda in time for the funeral. The Methodist minister, however, was there. He was exceedingly kind, doing all he could to help Miss Thompson and Dr. Mary McGavran at that sad time. He officiated at the grave. His wife told me it was the most beautiful funeral she ever attended. Miss Judson's face wore a happy smile as though her soul was in ecstacy. She wore a simple but daintily made robe. All the flowers that could be found were arranged about her. At the grave was a simple service. The native Christians sang her favorite song in Hindi. The English begins: 'Here we suffer grief and pain.' It sounded so holy and sweet in the quiet of the moonlit evening." Mrs. Mary McGavran, her faithful physician, says of the last sad experiences: "Mrs. Jackson, Miss Thompson and I were with her when the Master called. For several days she had not spoken except to answer 'yes' or 'no,' and that only a few times. She was conscious till the last. She died at 7:30 Wednesday morning. At 6:00 in the evening we took her to the Church of England burial ground. It was dusk by the time we reached the cemetery, but the moonlight was bright, and in the quiet hush of the evening time we laid her to rest near the graves of Miss Sue Robinson and Dr. Durand's little babe."

"There the palms, like banners bending,
Drooped in starlight and in gloom;
There, when that sad day was ending,
And the pale moonlight was blending,
With the stars now fast ascending;
There they mute and mournful bore her,
With the stars and shadows o'er her,
And they laid her down—so tender—
And the next day's sun in splendor
Flashed above the 'Shama's' tomb."

N. M. RAGLAND.

Fayetteville, Ark.

FINIS.



Macatawa in Autumn.

Inasmuch as all the readers of the CHRISTIAN-EVANGELIST are more or less familiar with Macatawa, Michigan, either having visited there or been introduced to it by the "Lakeside Musings" of the editor, this letter, written by one who has lingered after the summer throng, may not be devoid of interest.

The exodus from Macatawa begins the last week in August, and continues through September. By the close of the second week in September the Park seems deserted, compared to what it was a month before. Most of the cottages have been closed with the massive winter shutters, a glance along the beach shows but few wanderers, the trains have ceased to run to Ottawa Beach, across the bay, only a few boats are to be seen on Black Lake and the autumnal calm has begun to pervade the erstwhile busy, lively resort. After the first of October the calm becomes intensified. One of the Chicago steamers has gone into winter quarters, and the other makes three trips each week across the Lake. The "Lizzie Walsh," "Harvey Watson" and "Gladys" have retired to Holland and tied up for the winter, and all ferrying between the Park and Ottawa Beach is done by rowboats. A few families yet remain, and these, if they were strangers in August, when the population of the resort was between 2,500 and 3,000, speedily become acquainted, now that the atumnal exodus has reduced the number to fifty or less. When November comes, few indeed are left. But three cottages are occupied. Macatawa is a deserted city. The "Soo City" is still running to Chicago more or less regularly, and the electric cars run to Hoiland every honr and fifteen minutes. The post office has hibernated, and we go to Holland for mail, as well as for provisions. The trees are almost bare of their foliage, and the bold outlines of the sandhills, which are hidden in summer, now stand plainly against the sky. The quiet and calm are broken only by the roar of the surf and the whistling of the November winds; a sabbath stillness reigns around. The red squirrel is much in evidence, gathering acorns and chattering at the human interruper in a tone that makes us fear that his language, if translated, would be unfit for publication. Flocks of wild ducks fly across the waters of both lakes. The famous white perch of Lake Michigan, so hard to ensnare during the hot summer, has now entered Black Lake to spend the winter, and may be caught with ease. At night the water of the bay is fairly churned by the white bass. A number of pickerel have been caught off the Macatawa dock.

The weather throughout September and October has been delightful. There have been, I believe, but six rainy days since September 1st. Last week there was a vigorous snowstorm which lasted all one afternoon, but by the next morning all the snow had melted away. There has been no cold weather yet. Our summer cottage, with no means of heating but the kitchen stove, has been comfortable at all times.

I have spent many summers at Macatawa, but none of them have been so delightful as this autumn. O, the delicious quiet and rest of it! The wicked have ceased from troubling and the weary heve been at rest. Blessed is the man who can rise up in the morning knowing that he has before him a day of uninterrupted quiet in which to do some of the pet work he has been projecting for years, and can lie down at night with the blissful consciousness that it will make no difference to any one if he doesn't get up until nine the next morning.

Often had we heard it said that October was the ideal month to spend at Macatawa, and now we know it to be true. It is worth two Julys. Barring perhaps the nightly "hops" at the hotel, the October visitor may enjoy everything that the August resorter has. We went bathing October 15, finding the water agreeably warm. The fishing is better than in the hot summer; the society is more select; the temperature is even more comfortable than in the summer; opportunity for reading, study or any brain work are infinitely better.

We must leave soon, of course, for an unplastered cottage, built for summer habitation, would hardly serve for shelter when the winter gales begin and the temperature falls below zero. We would like to remain and enjoy iceboating and fishing through the ice, but we cannot. When we depart it will be with genuine regret that we must exchange the quiet, peaceful, tranquil Macatawa for the hurry and bustle and roar of the city. RUSTICUS.

Macatawa, Mich., 7 November.

The Ecumenical Conference on Foreign Missions.

There will be held in New York, April 21 to May 1, 1900, an Ecumenical Conference on Foreign Missions, representing the Protestant missionary societies and missions of the world. It is expected that this will prove to be truly representative of all the foreign missionary work of the Protestant world, both as to the societies conducting it and as to the missionaries actively employed in the great world-field. This being so, no gathering more important to the interests of Christ's kingdom can be well conceived. All the societies and religious bodies of the United States and Canada are included as entertaining hosts. It is time now that preparation for this conference should begin. The preparation should not be confined simply to the committee having the matter in charge and to writers of papers and the delegates at large. There should be a threefold preparation of the whole church by prayer, by study, by contribution.

It is recommended that there be a concert of prayer each month for the fullness of the blessing of the gospel of Christ. Prayer for the conference should not be confined to the monthly concert; it should be repeated in church services and in family worship.

In the second place, there should be a new and intelligent study of the great problems relating to the extension of Christ's kingdom throughout the world. These problems are as follows: The relation of the different forms of work to the central purpose of preaching the gospel. Second, the unity and harmony and co-operation of the different organizations working in the same fields. Third, the development of self-support and self-activity on the part of the native churches. These three principles must be applied intelligently in order to the comprehension of the ways and means to missionary economics.

As every evangelical body is invited to be represented at the conference, so every church desiring should have the privilege of contributing something toward its expenses. It is thought that the sum of $5, which will not be burdensome to most churches, will accomplish this object and provide without further cost for the sending of a copy of the report to be issued in two volumes to every church thus contributing to the general fund. Thus the latest results of missionary activity and work will be put within the reach of every contributing church. In such a work and with such an object in view all should bear a part.

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Has church history in all the ages shown such miraculous growth? I believe that the world and the church have seen nothing even comparable to the origin, the increase and the power of the Disciples, and that the hand of God and the power of the Holy Spirit have never in modern ages been so conspicuously manifested. Here is a movement hardly a century old, which in America takes fourth rank in the number of its membership, and will before long outnumber all other Christian communions in that country which is leading the world in all progress, and is the mighty laboratory of all salutary reforms and revolutions. I was looking with astonishment at that front page of a recent number of the CHRISTIAN-EVANGELIST which contained the portraits of the nine principals of our own American universities, for we have a people, though so infantile in years, already grown a magnificent crop of collegiate and academic institutions, which show that this movement is going to conquer the culture and annex the philosophy and subdue the art and science of the world for Christ. To my mind that picture of our university presidents is worth all the Royal Academy exhibitions in the world. Little did Barton Stone and Thomas Campbell and Alexander Campbell and Walter Scott and Benjamin Franklin and John Smith dream of this majestic development when they went forth into the wilderness bearing the pure white flag of the ancient hallowed gospel, and giving to the churches throughout the world the signal of a return from Babylon to Jerusalem.—*Extract from the address of W. Durban, president of our English Christian Co-operation—printed in the Christian Commonwealth.*

An Example Worth Imitating.

Considerable has been said about the college banquets at the Jubilee Convention. With others I rejoice in the opportunity thus given to meet the friends of our school days. But at the same time it seems to me to be much more in keeping with the spirit of a missionary convention that these reunions be held with the feature of an expensive banquet left out. An overloaded stomach and late hours make a poor preparation for enjoying the intellectual and spiritual food of convention addresses.

The friends of Cotner University, at Bethany, Neb. (I locate the place for one of my classmates asked me, seriously, "Where is Cotner?"), held their reunion on the platform of Odeon Hall on Wednesday evening. Mrs. Alice Harmon, of St. Paul, Minn., presided over the meeting. President Aylesworth led in prayer; J. W. Hilton sang "I will go where you want me to go, Lord." The following themes were discussed: "The Heritage of College Life," by A. D. Harmon;" "The Duty of College Alumni," by George Ritchey; "Our Colleges," by R. W. Abberly; "My Relation to the College," by Grant K. Lewis; "Joys and Sorrows of College Life," by I. W. Fisher; "Promises for the Future," by J. W. Hilton. After a few earnest words by President Aylesworth, A. M. Chamberlain and F. A. Bright, an offering was taken to be given to the Atkinson Memorial Fund. This amounted to sixteen dollars, which was liberal for the number present, most of whom had already made an offering to that work.

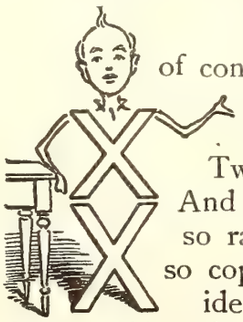
It was a helpful meeting and was in accord with the spirit of the school that in the midst of the most adverse circumstances has gone on in its work of educating young men and women for the duties of Christian service. All honor to the men and women who so nobly stood by Cotner in the days of trial. The skies are brightening, a better day is coming. May all the friends of education that are west of the Missouri River rally to the support of Cotner. The school is worthy of your best effort. As a graduate of Hiram, as a preacher in Nebraska for more than three years, and as I view the matter after two months work in Ohio, I candidly believe there is no more important work to Western Disciples than to stand by the work of Cotner University. May the example this school has set in our National Convention be followed by other schools, is my prayer for the good of our Master's cause.

F. A. BRIGHT.

Painesville, Ohio.

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Drake University at the Jubilee Convention.

The founders, the trustees, the faculty, the graduates and the students of Drake University were a large factor in the great convention. In the following sketch I shall not follow the classification just made. It will be more readable to follow another order.

The matter of first importance to our school is that we have a goodly number of mission workers in the field. Hardly any of them were at the convention, but no sketch would be complete without mention of them. The chief reason for the annual meeting of our national conventions is to hear reports from the workers and to plan for enlarging their field. Hence, they are the logical beginning of this paper. If I mistake not our representatives in the field are twelve. In the employ of the Home Board in Nebraska is H. J. Kirschstein; at Rat Portage, Ontario, J. K. Hester; in Tacoma, Washington, B. H. Lingenfelter. The C W. B. M. have in their employ H. D. Williams, of Ann Arbor; W. M. Jordan, Helena, Montana; Louie Hugh, Jeu Hawk and wife, of Portland, Oregon. The Foreign Board has six of our graduates. Miss Bertha Marshall, of Hurda, India, is now on her way out. Frank and Ethel Garrett went out about two years ago. They are in Nankin, China. Miss Loduska Wirick, H. H. Guy and wife are in Tokio, Japan. Of these we are justly proud, and to their number we hope to add others as rapidly as possible.

IN THE CINCINNATI PULPITS.

Eight of our men supplied pulpits on Sunday, Oct. 15th. W. W. Wharton, of Nora Springs, Ia., was with the Lockland Christian Church, as was also E. M. Flynn, of Haverhill, Mass.; L. W. Morgan, now on his way to locate in England, and O. W. Lawrence, of Maryville, Mo., were with the Norwood Christian Church; B. E. Utz, of Spokane, Wash., was with the East End Christian Church; M. E. Harlan, of Brooklyn, N. Y., preached for the Hartwell Presbyterian Church; C. M. Chilton, of St. Joseph, Mo., spoke at the Price Hill M. E. Church.

Six of the Drake men took part on the regular programme. Prof. Edward Scribner Ames had the honor of dividing time with Francis E. Clark, of Boston, on the C. W B. M. programme for Saturday evening. His theme, happily chosen, was "Childhood the Perennial Opportunity." Our patron and founder, Gov. F. M. Drake, was chairman of the business men's meeting, held in the Grand Hotel on Saturday night. It was at the close of this meeting that A. M. Atkinson fell dead with these words: "Quit you like men." H. O. Breeden at a late hour followed successfully five brilliant speakers on the Music Hall platform on Tuesday evening. His theme was "Our Missionary Outlook." A. M. Haggard's theme was "State Missions to the Front." A good brother came to him at the close and said, "Put four meetings on foot and send the bills to me." In the evangelistic section we had two men, I. N. McCash and Geo. F. Hall. Both spoke in the Odeon Hall. The subjects in order were as follows: "The Place of an Evangelist in Building a Church" and "The Pastor Evangelist." This was spoken of as the "livest and warmest" part of the whole convention.

Of the trustees and faculty not mentioned above there were present Prof. Charles F Kinney, J. B. Burton, R. B. Jameson, D. R. Ewing, I. H. Shaver and W. W. Williams.

OUR UNIVERSITY BANQUET.

There were six college banquets: Bethany, Eureka, Butler, Kentucky and Hiram. With ours four were held in the Emery Hotel. Gov. Drake was compelled to leave the city before Wednesday evening and therefore N. G. Brown, of Ottumwa, was chosen toast master. C. M. Chilton, of St. Joseph, Mo., and F. L. Moffett, of Centerville, Ia., spoke on "The Fidelity of Drake University to the Disciples of Christ." L. W. Morgan, of England, and A. W. Taylor, of Cincinnati, discussed "College Men and College Control." O. W. Lawrence, of Maryville, Mo., and G. A. Campbell, Chicago, editor of the Christian Oracle, created much enthusiasm on "One Hundred Thousand Dollars by the Alumni for Drake University in 1900." Sixty three guests sat down to the tables. W. J. Ford, of Hiram, O., an invited guest, is a liberal donor to our educational institutions and a careful student of college problems. He carries a watch given him by James A. Garfield. This fine gold timepiece, which has been through so many battles and scenes more peaceful, was duly admired by all present.

The invited guests, not students of the university, were W. W. Williams, R. B. Jameson, A. J. Marshall, of St. Louis, George B. Peake and wife, T. F. Odenweller, I. N. McCash and Mrs. B. W. Johnson.

The graduates of Oskaloosa College were also invited, seven of whom were there: J. R. McIntire, Henry Shadle, of California, A. M. Haggard and wife, M. Hedge and T. W. Grafton and wife.

Des Moines claims the following: B. S. Denny, Joel Brown, field agent for the Benevolent Association, Clark Bower and wife, Florence A. Mills, Arthur C. Vail, J. M. Lowe, pastor in East Des Moines, Keith and Rena Vawter.

Cincinnati claims a trio of our young men: J. K. Hester, of Walnut Hills, Alva W. Taylor, of Norwood, and Jos. A. Pine.

Another trio came from the giant young city of the world, Chicago: A. McKinnon, C. C. Morrison and G. A. Campbell, the editor of the Christian Oracle.

Our Missouri quartette was C. M. Chilton, of St Joseph; O W. Lawrence, of Maryville; Lawrence F. McCray, of Chillicothe; F. C. Aldinger, of St. Louis.

Iowa, outside of Des Moines, furnishes twelve more: Sherman Hill, pastor at Hampton; the pastor at Oskaloosa, A. E Cory; H H. Hastings and Robert Smith, of Stockport; W. D. Ryan, of Lennox; Nelson G. Brown and wife, of Ottumwa; J. E. Denton, of Onawa; Percy Leech and Mrs Myrtle Bartholomew, of Moulton, and Carl C. Davis and wife, of Davenport.

Indiana gave us Frank A. Morgan; Atlanta, Ill., gave his brother, Leslie W.; Minneapolis, Minn., gave Ethel M. Burch; Nebraska sent Robert M Dungan; Texas was represented by Harold Baldwin and Bertha C. Mason.

The Eastern states had a strong contingent: D. W. Ohern and Mrs. L. C. Woolery, of Morgantown, W Va.; C. R. Neill, of Rochester, N. Y., and M. E Harlan and wife, of Brooklyn, N. Y

Kansas and Montana sent W. T. Adams, of Chanute, and F F. Grim of Hamilton.

Washington sent B. E. Utz and wife, of Spokane

Other Drake students, not mentioned above, but who were present at the convention, are as follows: W. H Cannon, Mrs J. K Hester, L. F Drash, B. F. Cato, W. C. Thomas, Bro. Craine and wife, D R Dungan and R. T. Mathews, former deans of the Bible College, were at the convention. The latter was in charge of the press committee.

Chancellor W. B. Craig was much missed from the councils in the great gathering. Inquiries on every hand indicated the large place left vacant by our chancellor. Though absent he was elected a member of the educational committee. Pres J. H. Hardin, Pres. Clinton Lockhart, Professors B C. Dewease, J. M Kersey, H Nankirk, Mrs. M A. Forrest, Pres Albert Buxton and Pres E. V Zollars are his fellow workers on this committee.

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A Church Bible Class.

We are hearing a great deal about reform in the Sunday-school. For some years the cry has gone forth concerning the primary work. The impression that the place to begin is at the bottom seems to be general. There is a word to be said, however, in favor of making a beginning at the other end, namely, with the adult department. The advantages of this are several-fold. There are no "systems" to be broken there, for no systems are applicable. There need be practically no conversion of teachers to new methods, for there are few teachers. There is little overturning necessary, for there is little to be overturned. Is it not true that the adult department in the average Sunday-school—we say *average* Sunday-school—is only marked by its absence?

The chief reasons for this condition are two, namely, lack of teachers and lack of suitable material for directing the study of mature people.

If these two difficulties could be met, and attractive, sober, inspiring work provided, an adult department in the Sunday-school would be limited only by the growth of the church itself.

The American Institute of Sacred Literature has been working for several years upon this problem. Its four years' course of study has already furnished material for many adult classes, some in connection with the regular Sunday-school, others in the home department, but perhaps the largest number as church classes under the guidance of the pastor. During the past month mere than one hundred such classes, representing two thousand people, have been organized. In a territory stretching from Maine to California this is a small number, and yet it probably represents a fair proportion of all the adult Bible classes in the country which are attempting dignified, systematic study. Should not pastors, especially in the country churches, be teachers as well as preachers? Perhaps they could better afford the time to be teachers if they had a good course of study with carefully prepared material ready to their hand. We suggest that pastors inform themselves with reference to this four years' course. The Institute is making a special offer of the material for one year free to any minister who will organize a class in his church and recommend the work in his vicinity. The headquarters of the Institute is located in Hyde Park, Chicago, Ill., President Harper, of the University of Chicago, being its principal.

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Faith and Reason.

EDITOR CHRISTIAN-EVANGELIST—*Dear Sir and Brother:* In a lecture by A. Campbell on "Is Moral Philosophy an Inductive Science?" ("Popular Lectures and Addresses," p. 119), in attempting to overthrow the argument of speculative philosopy, i. e., that man is more liable to be deceived by faith than by *reason*, he uses these words:

Must an infant wait the impulses of instinct or the decision of reason for instruction in what to choose or what to refuse in the nursery or infant school? Or must it depend on its own observation, experience and reason, or upon oral tradition, for light upon food and medicines and poison? Must it experiment with the asp, the adder, the basilisk, the fire, the flood, the innumerable physical dangers around it, or implicitly believe its nurse and walk by faith in her traditions?

Thus he assumes that the infant walks by faith in its nurse or parent, but is this true? Can an infant believe before he can reason and examine and weigh testimony? Infants often cry for things that would be destructive to their lives. The infant accepts whatever may be given to him, neither believing in the wisdom of the giver nor reasoning upon it himself.

Continuing (on p. 120), he says:

There is no salvation to the infant man from natural evils—from ignorance, vice and misery—any more than to the adult sinner from guilt and ruin, but by faith in tradition, oral or written. The voice of nature and that of the gospel speak the same language—*he that believeth not shall perish.*

I fail to see how the infant man can have "faith in tradition, oral or written," until his intelligence or reasoning powers are sufficiently developed to examine such traditions. An infant is *not* saved *from sin*, for it is pure and untainted by sin. Could we, then, truthfully say that faith not being essential to infant salvation, it follows necessarily that the *atonement* is unnecessary for them, they having never sinned?

After all this it seems to me that the author contradicts *himself* when he says (p. 120):

Permit me, then, to say in behalf of reason that she assumes to be only a minister to faith, as she is to religion and morality. She examines the testimony and decides upon its pretensions. In this sense intellect and reason are as necessary to faith as they are to moral excellence, for a *creature destitute of reason is alike incapable of faith*, morality and religion.

Will you please try to unravel this seeming contradiction in the CHRISTIAN-EVANGELIST, and if I have misinterpreted his language kindly set me aright?

Thanking you for the favor, I remain yours for the Master, F. A. HODGE.

Ebensburg, Pa.

[We think Mr. Campbell was justified in referring to the trustfulness of childhood in its parents and teachers to show that faith or confidence goes before reason or judgment. There is a great deal of traditional knowledge that is handed down from generation to generation and accepted without ever having been put to the test. This is particularly true of childhood. The trust of childhood in their parents is not so much the result of reason and examination of testimony as it is instinctive. Children generally believe until they learn to distrust.

In speaking of the salvation of the infant, Mr. Campbell does not refer to its salvation from *sin*, but to its salvation from physical peril through its confidence or trust in its parents, nurse or teacher.

When Mr. Campbell speaks of reason as a minister to faith, and of its examination of testimony, etc., he has reference, not to childhood nor to the faith of childhood, but has in mind the relation of the intellect and reason to faith in the case of those intellects which have been developed, and to that faith which is the result of the examination of testimony. In other words, Mr. Campbell has two very distinct things in his mind when he is speaking of the faith of childhood and the faith of the full-grown man. By the former he means that natural trust which a child puts in its parents or its teachers, while by the latter he means a Christian faith, which implies the exercise of the intellect in examining the grounds of Christianity. This, it seems to us, unravels what to our correspondent seems a contradiction in Mr. Campbell's lecture.—EDITOR.]

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A Thinker's Reply to "Questions for Thinkers."

QUESTIONS FOR THINKERS.

1. Why should not men like W. K. Pendleton, J. W. McGarvey, H. W. Everest and Charles Louis Loos know as much about the Bible as Dr. Briggs and Dr. Harper?
2. If the Old Testament is mutilated, won't the effect on the New be disastrous?
3. When Jesus expounded Moses (Luke 29: 27-44) how much of a basis was there to work on, and how much of the Old Testament had he in mind, when it is said he expounded to them "in all the Scriptures?"
4. In Heb. 3:5 it is said that "Moses was faithful over all his house." How much of a house did Moses have—according to the mutilated Bible? How will fare Stephen's address (Acts 7) and the great chapter on faith and its heroes (Heb 11)?
5. If Daniel didn't write "Daniel," who did?
6. If Abraham was a "myth," what effect will it have upon the statements of the Savior and Paul concerning him?
7. Should a preacher be recognized and fellowshiped among us who calls Abraham a myth? (*See Christian Standard of Oct* 7.)

THE REPLY OF A THINKER.

1. Why should not Dr. Harper and Dr. Briggs know as much about the Bible as men like W. K. Pendleton, J. W. McGarvey, H. W. Everest and Charles Louis Loos?
2. If the Old Testament is mutilated by J. W. McGarvey by calling in question the canonicity and inspiration of the Song of Songs, will not the effect on the New Testament be disastrous?
3. When Jesus expounded Moses (Matt. 19: 3-12), how much of a Moses was there to work on, and how much of the Old Testament had he in mind when he said Moses misled the people when he gave a man permission to give his wife a "bill of divorcement?"
4. In 2 Tim. 3: 16 it is said: "All Scripture is given by inspiration of God." How much of a "Scripture" did Paul refer to according to the mutilated Bible of the President of the Bible College of Lexington? How will fare Matthew, Luke and John, when the last verses of the last chapter of Mark are thrown out as spurious?
5. If Moses did not write the account of his own death (Deut. 34), who did?
6. If God did not make the earth in six literal days of twenty-four hours each, what effect will it have upon all the statements of Scripture?
7. Should a preacher be recognized and fellowshiped among us who says the six days of creation were six long periods of time?

BYRON CHASE.

A Wise Verdict.

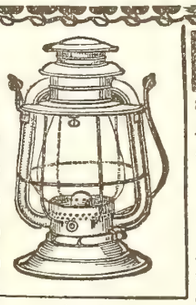
The subjoined statement is from the November number of Record of Christian Work, edited by W. R Moody. His father, Dwight L. Moody, has made much of our brilliant and magnetic English visitor, both on the Northfield (Mass.) platform and in evangelistic work in this country. The two men have recently spoken from the same pulpits in largely attended religious meetings here in Chicago. Ponder the following paragraph and learn Christian toleration. W. P. KEELER.

Chicago, Oct. 30, 1899.

I ought to say, perhaps, that I occupy a most conservative and "orthodox" position with regard to the Bible. I believe in the verbal and plenary inspiration of the original documents. That through translators and copyists we have lost much I also believe, and that there is room for much scholarly and devout criticism I admit. I hold that to be the true realm of criticism, and when it passes beyond and questions the correctness of the statements I at once feel that it approaches most dangerous ground. This view, however, does not give me the right to enter upon a crusade of Bible defence, nor does it cut me off from fellowship with the men who are occupying an absolutely different position. The crusade is unnecessary and a waste of time, because the Bible is its own defence or it will perish. The separation from men, devout and sincere, would be to me so contrary to the spirit of Christ that I could not consent to it.

I have used this as an illustration of my own attitude of mind to all forms of error. I would simply ignore the error and declare the truth, having in my heart a perpetual affection for those who teach in all those cases where they are most evidently sincere.

I am, dear Mr. Moody,
Very sincerely your friend,
G. CAMPBELL MORGAN.



2-Years
were required to perfect our new
"Vesta" Tubular
Lantern which we now offer as something extraordinary in the Lantern line. It has the Railroad Lantern's rugged constitution joined to the tubular system, and the result is a splendid light-giving, wear and abuse resister. We will, if desired, mail our special Circular of the "Vesta" Lantern; or, upon receipt of $1.00, we will send you (freight prepaid) the very best Lantern for general service you ever saw. Why not "see it" on those terms?

Our Illustrated Catalogue is Mailed Free.

R. E. DIETZ CO.,
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ESTABLISHED IN 1840.
Only good Lanterns are stamped "DIETZ."

Missionary.

C. W. B. M. Day.

Sisters, ours is a glorious task—the interesting of 100,000 women for the Master's work in missions.

We are not worms of the dust. We are glorified by God into "ambassadors for Christ;" we are "coworkers together with him;" we are copartners with Jehovah, and stand upon the very pinnacle of greatness. Ours is no humble work, no mean position! We are not *beggars* for help, but *heralds* of *privileges!* And now how shall we use this, our red-letter day, in our labors in Christ's kingdom?

Of course, we cannot reap any benefit from it if we *do not observae it!* But by proper effort much good will result. This applies as well to churches where there is no auxiliary as to the church where there is. If, as a pastor, you endorse this work why not preach upon "Women's Work" as well as upon "Home" and "Foreign" days? The collection would help raise the desired amount of money. Sisters in churches where there is no auxiliary, why not make this the glad day of organization? There is no better day for the birth of a baby auxiliary. One sister in almost any church by talking and praying and working between now and December 3rd could see on that day an auxiliary organized with at least five members. Try it; you and God can do wonderful things. The national secretary will furnish all information needed.

Sisters, let the *influence* of the day be *felt*. Could a stranger be in your city and remain ignorant of when the Fourth of July came? Would you not *tell* him of it? Could he not *see* it, yes, *feel* it when it comes? Shall not *all feel* the day in which we prepare to send forth the proclamation of *eternal*, not national, liberty? If you cannot have an elaborate exercise you can at least have *zeal*. Be sure that by that day every woman in the church has been invited to enroll her name in the auxiliary. "They have been asked, no use trying again," you say? How do you know there is no use; has God said so? Until God despairs we should persevere.

Expect much; we rarely receive more than we expect. "According to your faith be it unto you." Our expectations will just equal our faith and desire, and our reward will be equal to our expectations plus God's blessing, and his blessings are in direct ratio to our efforts. Then shall we not put *much* into this day—much of anticipated joy, much of intense desire, much of heart-longing and much honest effort? If we have thus planted and watered God *will* give the increase.

Our harvest will be enlarged membership and increased treasury. Our year's work will be triumphant with "100,000 reported women, $130,000" and a mighty power of interest in world-wide missions!

May "the love of Christ constrain us" even to the giving of time, prayers and efforts for the *successful* observing of C. W. B. M. Day.

ALICE G. HARRISON,
Pres. Minn. C. W. B. M.
524 *Ashland Ave., St Paul, Minn.*

The Spiritual Influence of C. W. B. M. Day.

The spiritual influence of the day is of greater value than the material, for several reasons.

1 Bringing the facts of our work before the church membership increases the number of persons interested. Even Christians are not interested in that of which they know nothing. This is such a busy world that the business man, the school teacher, the clerk, cannot find time to study every department of church work. Hence the necessity for facts concerning our work, clearly told on the only day in the year when we appear before the church. It is impossible to forget that which interests us keenly. The more we hear of missions from the pulpit the more we are interested *nolens volens*.

2. "Nothing succeeds like success." Those who learn of the growth of the work, the increase of funds and the success attending the missionaries' labor, as they are given from the pulpit on C. B. M. Day, are very apt to think that work so successful is worth paying attention to, hence many become interested because of the success of the work.

3. No Christian work can have permanent growth except as the Christ is elevated. The C. W. B. M. Day that fails to elevate the Master will not leave a spiritual impression. When the story of our growth is before the church the "yet not I but Christ that dwelleth in me" may be so uplifted that our souls shall "mount up with wings as eagles," we may "run and not be weary," we may "walk and not faint." Two little boys hearing a returned missionary tell a story of a certain mission in China, expressed themselves as follows: Said the older, "Johnny, did you hear her tell the story of those little chaps over in China? Now, if they can learn of Jesus in that way, and Miss M—— can tell it in that way, we ought to be pretty good fellows; don't you think so?" Johnny, thus appealed to, said: "What struck you, anyway?" Freddy replied with great solemnity: "I tell you, when you hear a story like that, it makes you feel mighty mean not to aim for something higher than you've ever seen before. I'll never let those Chinese boys get ahead of me in giving," and, lowering his voice, he musingly said: "I wonder if Jesus don't want little boys to serve him, wherever they live?" When the services of our national day make us ask ourselves this question, and when we can answer it satisfactorily to Him, then we shall have the spiritual meaning of the day. X.

Cleveland, O.

How Make C. W. B. M. Day Effectual in Accomplishing Our Aim for 1900.

I am glad our standard for 1900 has been set higher than was reached in our silver anniversary year. We ought never to be satisfied with our past attainments, since God has so wonderfully blessed us and shown us our great strength as at our recent Jubilee Convention.

The desire for growth is implanted in the heart of every true follower of Christ. Individual growth in our auxiliary members *ought* to mean a lengthening of the cords and a strengthening of the stakes of our C. W. B. M.—manifested in a constantly increasing membership and enlarged contributions.

Through all the C. W. B. M. sessions of the Jubilee Convention one *minor* note was distinctly heard above those of rejoicing—it was one of regret that our *membership* had not increased in proportion to our *receipts*. Dear sisters, in the year before us shall we not more truly make our hopes, our prayers and our aims *one*, and in the strength of our risen Lord go forward to the more perfect accomplishment of our aim—"100,000 women and $130,000 in 1900?"

But one day during the year is alloted us for a public presentation of our work. That day is at hand—let us make the most of it. The time is short for preparation if you have not already given it your earnest thought and prayer. Much depends upon thorough preparation if we would accomplish the desired results—a large increase in membership and a large collection for the general fund. Those who are able to do so will, of course, secure an able speaker to present the work. Many more must depend upon local talent for their program—and this is often productive of greater good. In either case, enlist your pastor first. Ask him to preach a missionary sermon in the morning emphasizing the thought of "helping those women;" if need be, the points he should make along that line. A committee on new members should be appointed (in case you have none) to canvass the congregation for possible members. Let this committee consist of your most enthusiastic, intelligent and winsome members. Have a finance committee several days—or better, weeks—in advance, freely distribute the special envelopes sent out by the C. W. B. M. for that day. This committee ought also to secure just as many life and annual memberships as possible in advance of C. W. B. M. Day.

The Tidings committee should be busy securing subscriptions to the Tidings and Junior Builders.

If a miscellaneous program is to be given in the evening, make each number short, emphasizing the various phases of our work, and by speakers who can be heard by every one present. Do not forget the Juniors in making up your program. Have them furnish one song and one brief exercise if possible. At the close of the program, call for new members, the committee reading the names already secured and those secured by passing through the audience at the time. Have the finance commitee receive the envelopes previously given out, and general collection from the audience

Having thus made thorough preparation, and trusting in our Lord Jesus Christ for strength to carry out our plans, we cannont fail to accomplish great things toward our aim for 1900.

MRS. MARY GRAHAM.

Topeka, Kansas.

"THE LOSS OF GOLD is great; the loss of health is more" Health is lost by neglecting to keep the blood pure. Hood's Sarsaparilla purifies, enriches and vitalizes the blood and thus saves both gold and health.

HOOD'S PILLS cure biliousness, sick headache.

THE MODERN STOVE POLISH ENAMELINE



PASTE CAKE OR LIQUID

Makes an old Stove as bright as new in a minute.

J. L. PRESCOTT & CO. — NEW YORK

The Old English Family Medicine
OVER 70 YEARS' REPUTATION.
MORISON'S "UNIVERSAL" PURELY VEGETABLE COMPOSITION PILLS

Unsurpassed for all LIVER and BILIOUS complaints; quickest remedy for FEVER and Rheumatism; ensures SLEEP; absolutely no DANGER of COLD so common with Mercury and other drugs; SAFE and EFFICIENT in all climates.
THE BRITISH COLLEGE OF HEALTH,
33 Euston Road, King's Cross, LONDON.
E. FOUGERA & CO., Agents,
NEW YORK. And Druggists Everywhere.

Our Silver Jubilee.

This is the Silver Jubilee Year of the Foreign Christian Missionary Society. The society was organized in 1875. At that time we had no missions in foreign lands During the past twenty-four years strong missions have been planted in India, Japan, China, Turkey, Denmark, Norway, Sweden, England, Africa and Cuba; and the Philippine Islands will be entered at no distant day. We now have an army of missionaries numbering 229, scattered over the whole world-field. Churches, Sunday schools, day schools, hospitals, dispensaries, orphanages, training schools and industrial schools have been successfully established. A large number of native preachers, teachers, evangelists and other helpers have been carved out of the hard rock of heathenism and trained in efficient service as messengers of light and peace to their own peoples. Scores of homes, chapels, hospitals, etc., have been erected at a cost of nearly $300,000. In only twenty-four years more than one-third of the churches and Sunday-schools at home have been enlisted in the great enterprise of world wide missions. They have given $1,292,587.69 for Foreign Missions in twenty-four years. What wonders God hath wrought!

THE SILVER JUBILEE LEAGUE.

The Silver Jubilee League of the Foreign Christian Missionary Society is to commemorate the twenty-fifth anniversary of the society. The object is to help secure an unprecedented gain in the receipts. The membership in the Silver Jubilee League is $25, or $1 for each year of the existence of the society. This we ask friends, churches, Sunday-schools and Endeavor Societies to give as a special thank-offering to God for the great things that have been accomplished in the past twenty-four years, and to help extend the influence of this work all over the earth. A church or Sunday-school may take a membership for each $25 it pays.

Every member of the Silver Jubilee League will receive, upon the payment of $25, a beautiful diploma or certificate of membership, that may be kept as a souvenir of the Silver Jubilee Year. It will be printed in colors and will be a real work of art.

What we need now is a movement all along the line in this matter. If you will join us in this enterprise at once you will help to insure the raising of the $200,000.

Let us celebrate the closing year of the nineteenth century by an unprecedented gain in our receipts to evangelize the dark places of the earth.

NOTE ESPECIALLY.

1. You can pay the $25 or any part of it now if you so desire.

2. Or you have until September 1, 1900, to make full payment.

3. The $25 may be credited to your church, or Sunday-school, or Endeavor Society, if you choose, but the certificate of membership in the Silver Jubilee League will be issued in your own name.

4. The $25 may be credited on a life membership or a life directorship in the Foreign Society.

5. Remember, we now have 229 missionaries in foreign lands.

6. Every member of the Silver Jubilee League will receive the Missionary Intelligencer for five years free of charge.

We hope to hear from hundreds at once. Remember the new watchword: $200,000 for Foreign Missions this, the Silver Jubilee Year.

Fraternally yours, A. McLEAN,
F. M. RAINS.

FITS Permanently Cured No fits or nervousness after first day's use of Dr. Kline's Great Nerve Restorer Send for FREE $2.00 trial bottle and treatise. DR. R. H. KLINE, Ltd., 931 Arch St., Philadelphia, Pa.

Concerning the B. N. E. E. Work.

During the past week the Southern Christian Institute has received two valuable gifts. A friend of this work sent one hundred choice books, all new; and Bro Starn, of Bryan, Ohio, has sent his Encyclopedia Britannica. These are valuable and much-prized additions to the library at the S. C. I.

J B. Lehman writes that the school is almost filled with boarding students; students coming from abroad.

During the past week the eighteenth annual report of Booker T. Washington, principal of the Tuskegee Normal and Industrial Institute, has come to my desk. I take pleasure in quoting some extracts therefrom, and the more so because I most heartily endorse what he says in advocacy of industrial training for the negro and because the Board of N. E. E. is endeavoring to carry out in its work these very sentiments. I believe that in the threefold edution of the negro lies the solution of the problem—in the training of head and heart and hand.

"One of the main problems as regards the educatiation of the negro is how to have him use his education to the best advantage after he has secured it. In saying this I do not want to be understood as saying that the problem of simple ignorance among the masses has been settled in the South, for this is far from true; the amount of ignorance still prevailing among the negroes, especially in the rural districts, is very large and serious. But I repeat, we must go farther if we would accomplish the greatest good and get the greatest returns in public good for the money spent, than merely to put academic education into the negro's head with the idea that this will settle everything.

THE NEGRO'S PRESENT CONDITION.

In his present condition it is important, in seeking after what he terms the ideal, that he does not neglect to prepare himself to take advantage of the opportunities that are right about his door. If he lets these opportunities slip I fear they will never be his again. In saying this I mean always that the negro should have the most thorough mental and religious training for without it no race can succeed. Because of his past history and environment and present condition it is important that he be carefully guided for years to come in the proper use of his education. Much valuable time has been lost and money spent in vain because too many have not been educated with the idea of fitting them to do well things that they could get to do. Because of the lack of proper direction of the negro's education some good friends of his, North and South, have not taken that interest in it that they otherwise would have taken. In too many cases where mere literary education alone has been given the negro youth it has resulted in an exaggerated estimate of his importance in the world and an increase of wants which his education has not fitted him to supply.

But in discussiog this subject one is often met with the question, Should not the negro be encouraged to prepare himself for any station in life that any other race fills? I would say yes, but the surest way for the negro to reach the highest positions is to fill well at the present time what is termed by the world the more humble positions. This will give him a foundation upon which to stand while securing what is called the more exalted positions. The negro has the right to study law, but in the end we shall succeed soonest in producing a number of successful lawyers by preparing first a large number of intelligent, thrifty farmers, mechanics and housekeepers to support the lawyers. The want of proper direction to the use of the negro's education results in tempting too many to live mainly by their wits, without producing anything of real value to the world, or to live merely by politics. The negro has the right to enter politics, but I believe that his surest road to political preferment that will mean anything is to make himself of such supreme service to the community in which he lives that political honors will in time be conferred upon him.

I repeat that in the present condition of the negro mere book education alone tends to place the negro, in too many cases, in a weak position. For example, I have seen a negro girl taught by her mother to assist her in doing laundry work at home. The same girl has later been graduated from the public schools or some high school, where she was not only taught how to perfect herself in laundry work, but was educated out of sympathy with it, so that when she finished her education she was not prepared to do laundry work, and could find nothing else to do that was in keeping with the cost and character of her education, and we must not be surprised that she did not fulfill expectations. What should have been done in the case of the individual referred to was to have given, along with her academic education, thorough training in the latest and best methods of laundrying, so that she would have been able to put so much intelligence and dignity into it that she could have lifted it above drudgery and performed more work with less labor. In this way this girl would have been put into a position where her services would have been so much in demand that she could have laid the foundation of a home that would have enabled her offspring to have taken a more responsible station in life.

A SOLUTION OF SOUTHERN CONDITIONS FOUND.

I cannot but believe, and my daily observation and experiences confirm me in it, that as we continue placing men and women of intelligence, religion, modesty, conscience and skill in every community in the South, who will prove by actual results their value to the community, this will constitute the solution for many of our present political and sociological difficulties. It is with this larger and more comprehensive view of helping present conditions and laying the foundation wisely that the Tuskegee Normal and Industrial Institute is training men and women as teachers and industrial leaders.

The property owned by the Tuskegee Normal and Industrial Institute (aside from endowment fund) is valued at about $300,000 with no mortgage, and consists mainly of 2,267 acres of land, 42 buildings, counting large and small, live stock, apparatus, etc. The school still pursues its original plan of having its buildings put up by the students, themselves.

The total cash receipts for the year, for the Tuskegee Institute were, $104 636 50.

The present endowment fund of Tuskegee Institute is $68,255.39 They want to increase it soon to at least $500,000

Is it not well for us to know something of what others are doing in our great Southern mission field? C. C SMITH Cor. Sec.
Y. M. C. A. Building, Cincinnati, O.

HERE is a medical lecture in a nutshell. The Kidneys drain water and impurities from the blood. The liver makes bile and helps to drive off other waste. If these organs work badly the body becomes a cesspool and disease sets in. You must get them into healthy action or die.

Dr. J. H. Mc Lean's Liver & Kidney Balm

is an old and unsurpassed remedy for Backache, Debility, Sleeplessness, Lost Appetite, Foul Tongue, Palpitations and all other symptoms of disease in those organs. It cures as well as prevents every serious trouble in Kidney, Liver or Bladder. At druggists, $1.00 per bottle.

THE DR. J. H. McLEAN MEDICINE CO.
ST. LOUIS, MO.

Notes and News.

A Card of Thanks.

DEAR BROTHERS GARRISON, MONSER AND WINDERS:

Allow me to thank you, and through you to thank all the brethren and members of the late state convention held, in Jefferson City, for the kind and loving letter of sympathy sent me by the convention through you.

I was greviously disappointed, For several weeks I thought I was going to be able to attend the convention, but before the time for the meeting my precarious health broke entirely down. So while the dear brethren were happily taking counsel for the upbuilding of the kingdom of God I was sick and suffering.

But your letter did me good. It cheered my weary soul and made me happy in the midst of sufferings to know that I was remembered by so noble a band of brethren whom I dearly love. Dear brethren, I pray God's blessing upon every one of you.

This comes late because for weeks I was unable to write. J. C. REYNOLDS.

Wisconsin News.

Every Sunday-school in the state should observe the Boys' and Girls' Rally Day for America. Not too late yet to get the programs. Write for them to B. L. Smith, Y. M. C. A. Building, Cincinnati, O. Observe the day, even if you have to have it one or two weeks later than the Sunday before Thanksgiving.

H. F. Barstow held a short meeting, lasting one week, with his home congregation, just to quicken the interest. There were two additions at the next Sunday service. This is a good plan. I wish every pastor in the state would try it.

A. W. Bloom has located at Bloom City as pastor. May there be much fruit.

F. W. Mutchler has changed his residence from Footville to Center, though he remains with both churches as heretofore.

The Wisconsin delegation to the Jubilee Convention was F. N. Calvin, Mrs. E. W. Tucker, Mr. and Mrs. C. G. McNeill, of Milwaukee; J. H. Berkey, Miss Mattie J. Monroe, Mrs. J. H. Bridge, of Monroe; Mrs. E. M. Pease, of Richland Center; F. W. Mutchler, Mr. and Mrs. J. H. Fisher, of Center. C. G. MCNEILL,
State Missionary.

Churches of Kansas, Attention!

Let me call your attention to two important matters: 1st. Lord's day, Nov. 26, is "Kansas Day" for Kansas missions. By the time you read this you will have received a letter stating the amount you are asked to contribute this missionary year. You will also have received printed envelopes and circulars to be distributed to each member of the congregation. If you cannot contribute the amount suggested, *drop us a card* stating how much you *can give*. Make this a great day for the work of Christ in Kansas. Many needy fields are calling for aid. Help us to help them. Send your money to A. Rosalea Pendleton, 1221 Clay St., Topeka, Kan.

2nd. The second matter of great importance is that the above-named day is also Boys' and Girls' Rally Day for Home Missions. Forty per cent. of the money thus raised will be returned to us to be used in our state. Now brethren, give the children a chance. If you have not already done so, send to B. L. Smith, Y. M. C. A. Building, Cincinnati, for the exercise for the children and observe some early day as Boys' and Girls' Rally Day. The children will fill your house with eager, expectant listeners, better than the preacher can do it. Send all the money thus raised to Brother Smith at Cincinnati, who will return our part to us.

Let us rally all along the line and maintain the high standing that Kansas now occupies as a great force in our brotherhood. Brethren in the ministry, we look to you for support in bringing this before your people. Do not fail us. Yours for a faithful year's work,

W. S. LOWE, State Supt. of Missions.
1221 *Clay St., Topeka, Kan.*

Missouri Bible-school Notes.

The East Side school, Moberly, is going to give special attention to increasing the membership, to enlisting the church members and to bettering present methods of class discipline and teaching. George Elzea, the superintendent, and J. H. Bryan, both first-class Bible-school men, have their hearts set on it.

Montgomery City has felt seriously the effect of going without a minister, especially after one like C. C. Hill goes away. But Edmond Wilkes is holding them a meeting and will likely enthuse the school also and will put in a minister, one too that will revive all departments of the church, and J. W. Jacks is anxious for it.

John Giddens reports that he will put the brethren to work on another new house next week and hopes to report two new ones under way before the close of this month, and is now working to that end.

Elmer Shepard, our evangelist in the southeast district, is now at Hematite and has engagements for more than a month, and if you want his help any time soon, write this office immediately.

T. A. Hedges, La Grange, reports his work in Northeast Missouri starting off well, that his institutes are well attended and that he has a month's dates made, so that I warn you once more, write him immediately or take what is left later on without one word of complaint.

Milton Wiley is one of the steadfast friends of this work and did not hesitate to inconvenience himself by taking your servant to Concord, in Saline, where the brethren are doing their uttermost to keep the Christ before the people. So many aliens are moving in that the effort comes heavy upon them, but the Davidsons, the Browns and such men are true to God, and so have no idea of giving up the ship. Their Bible-school is evergreen and ought to shame some that I call to mind. I love to be with and help such as these, and in return they never fail to help us. Bro. Russell is on his third year and is doing good work for the people of God.

Do not forget the fourth Sunday in November is the day for "Girls' and Boys' Rally for America," and every mission Bible-school ought to observe the day. It will do good in so many ways, but will especially arouse the children and older ones to do worthily for Home Missions. Write B. L. Smith, Y. M. C. A. Building, Cincinnati, for your concert exercises. Give the entire day to the rally and the children.

I am asked if we will count the above day as the Bible-school Rally Day required of all schools aiming to be banner schools, and I answer yes; you can on that day keep Children's Day, hold the rally, increase the school membership and increase the number of church members in the Bible-school, thus meeting four of the banner requirements. Now, will you do so?

Keytesville is another one of the schools having great difficulty in prosecuting its work as those interested desire. Those supporting the church, meeting its obligations to Church Extension, the ministry, our missions and the poor can be counted on one hand. So I took a delight in helping them, being disappointed only in the sickness of my friend, Ben. H. Smith, the superintendent. But by kindness in hospitality was where I could confer with him often, and in the home of Brother Knappenberger it was the same, for they love the kingdom of God.

M. H. Wood will put in November among some very needy schools in his district, hoping to so enthuse them that they will not go in winter quarters as in the past.

Let every school remember that the fir point in being a banner school is evergreer and to close for the winter cuts you out on th banner, and its cuts off your interest, it cuts o the lesson connection and does harm a around.

Our expenses with the five men are $300 pe month and our sources of supply are the Mis souri schools. Many promised at Plattsbur to pay quarterly, and we are now nearing th third and you have not paid yet. Then, toc you will soon have the bad weather to cut o your offering, so that now is the time. Do nc wait till spring, for then you will have to many collections on hand. Clear the deck right now. H. F. DAVIS.
Commercial Building, St Louis.

She Disliked to Look in a Mirror

Mrs. L. Sanheitel, Manistique, Mich., wa troubled for twelve years with skin eruption which covered her entire face and caused he much worry and discomfort. How many ar there not who are similarly disfigured? Sh says: "Whenever I passed a mirror and look ed into it and saw the reflection of my face sallow and full of pimples and eruptions, I los all pleasure in life. I hated to go down tow and do my shopping and even felt embarrasse when at church. It seemed to be gettin worse all the time. I used a couple of bottle of your Blood Vitalizer and all the pimples an eruptions disappeared. I had frequently see articles in the papers about the remedy, but thought it would turn out no better than othe medicines I had used. I had spent a grea deal of money on such remedies I sha always keep the Blood Vitalizer in the house.'

Many have been happily disappointed in Dr Peter's Blood Vitalizer. It cures skin disease by striking at the root of the evil—the impurit of the blood. Not a drug store medicine Special agents supply it. Address Dr. Pete Fahrney, 112-114 South Hoyne Ave., Chicago Ill.

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Other Cameras and Supplies
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608 OLIVE ST., ST. LOUIS, U. S. A
Correspondence Solicited.

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urch Dedication at Phœnix, Ariz.

ord's day, Oct. 29, 1899, was a red letter in the history of the Church of Christ in enix, Ariz. On that day this beautiful se of worship was formally set apart to the vice of the Lord. This congregation had n in sore need of a better house of worship many years. Under the effective ministry L. O. Ferguson this desirable end has at t been attained, and in consequence our urch there is full of joy and hope. The new fice is in a most desirable location, on a ice corner in one of the best sections of that wing city. It is built of brick with a stone ndation and stone trimmings, is of Gothic le of architecture, and the corner is sur-unted by a handsome steeple of appropriate ign. The auditorium is 30x36 feet, with the pit in the end, with a chair loft on one side l an open baptistery on the other side. nnected with the baptistery are the pastor's dy and parlors which will be used for robing oms. The lecture room, which is 40x25 feet, separated from the auditorium by heavy tains. The auditorium will seat comfort-y 250 persons, while the entire building en thrown together will accommodate an dience of 500 people. It is finished in white e and plastered. The windows are of propriate design. It is a fine property and is redit to our cause in that little city.

By the generosity of the First Church of Los geles I was permitted to be present upon occasion of this formal dedication of the lding. The day was beautiful and the ered edifice was thronged with people who ne to attend the opening service. The song vice was good and I preached upon "The urch as a Spiritual Temple." Three persons sponded to my invitation and took member-p with the church. I then made a call for dges and money to assist in liquidating the ebtedness against the building The sponse was ready and generous, and in a few nutes it was reported that more than $1 400 d been given. I have never seen more nerous giving upon the part of the people e cost of the property was about $7,500. indebtedness of over $2,000 remains against I think this will be easily paid as the urch grows in strength and influence.

The church in Phœnix numbers about 200 rsons and embraces within its fold some of e choicest of Christians. Its faithful, tire-s women must be mentioned in honor. But their fidelity to the church this church ifice would never have existed. Bro L O. guson is their faithful pastor and has labor self-sacrificingly for the success of that rk. He is a man of choice spirit, whom to w is to love. His people are devoted to n. He is a man of fine preaching ability, d but for his delicate health he would be cupying one of our strongest pulpits.

Phœnix is the capital of the territory of izona. It is a thriving, progressive city of out 15,000 people, is located near the center the territory and is its largest city. It is rrounded by a beautiful and fertile valley hich is made possible by a stream of water own as Salt River. As far as the waters of is stream will reach the valley is fresh, rtile and beautiful. Beyond this limit is the sert—black, barren, desolate. No Western ty is so perfectly typical. Side by side may seen the miner, the Mexican, the Indian, e cowboy, the ordinary citizen and the illionaire. It is a great field for missionary rk. Our church is a shining light in that y, and its influence will steadily grow until the termost parts of the territory are reached by

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Arkahsas Items.

I need not say how much we regretted not being able to attend the Jubilee. We were glad to have done something to aid the various enterprises represented at Cincinnati. Our little church here is gaining ground slowly.

Son James, passing through, told us of the great convention to a large audience on prayer-meeting night. Some heard who never before heard a minister of the Christian Church.

Our so called state fair closed last Saturday. The association rented the saloon privilege on the ground to a negro at $80 per day for six days The saloons and gambling houses had a rich harvest, and all kinds of gambling devices were licensed to operate, and they plied their trades to the sorrow of the ignorant negro and silly country people.

Dallas-like, great efforts were made to get the politician to draw a crowd. I was urged to go out to hear Senator Jas K. Jones (who never came), but I replied no; nor would I go to hear McKinley and Bryan both.

Not long since, by courtesy of a Catholic whom wife and I had known for 35 years, we heard a lecture from a distinguished Catholic priest, on the adaptation of the Catholic Church to our country's welfare. He claimed that the Catholic Church could not be dominated by the people, like Protestant Churches If a Protestant preacher protested against divorce or drunkenness or gambling he might lose caste with his congregation and have to leave his field of labor. I was wondering if the eloquent "Father" had read about the issue between Bishop Jansen and the Irish Catholics, of St. Patricks Church, in East St. Louis? Saul in returning from Amelek said, "I feared the people and obeyed their voice." "Father" Cluse, the German, who was rejected by the Irish people, ought to reply to the lecture and confess that he feared the people, who would have stoned him had he tried to enter pulpit or residence. The Catholics are quite a number here, especially among the railroad people.

Pine Bluff is now a city of $20,000. The Cotton Belt Road on last pay day demanded $70 000 with which to pay its Pine Bluff employees. Besides, we have the Iron Mountain Road and several other corporations with us, some of which employ from one hundred to two hundred men.

We have, I suspect, the most lively Y. M. C. A. Assuciation, with the best supplied reading room in the state.

One would hardly believe the ignorance and prejudice here against "the Campbellites," many not even knowing that the name is offensive to us.

At nearly every evening service I have hearers to whom the plea we make is new. I find our Jubilee chapter was much read, and simply as an advertisement it was worth much to us.

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FLORIDA.

Jacksonville, Nov. 7, First Christian Church.—One confession last Sunday and one the Sunday before.—J. T. BOONE.

TEXAS.

Waxaha hie, Nov. 6.—Two additions at Main Street Church Sunday, Nov. 5.—E. H. KELLAR.

COLORADO.

Cripple Creek, Nov. 7.—Three baptisms in the afternoon and two confessions in the evening; others are taking membership. Plenty of work.—JOE S. RILEY.

WEST VIRGINIA.

Huntington, Nov. 9.—Our meeting is on with much interest; 26 additions to date.—J. H. ROSECRANS.

ARKANSAS.

Springdale, Nov. 7 —We had two additions Sunday eve last; one from the Baptists and one from the Presbyterians. Church work doing well. I teach three hours (1-4 P. M.) in the college at this place.—DANIEL TRUNDLE.

VIRGINIA.

Wytheville, Nov 7.—I just closed a meeting in Rye Valley which resulted in four confessions and about 50 who were willing to unite upon the plea of the Christian Church. A church should be built right away.—A. C. MAUPIN.

OKLAHOMA TERRITORY.

Billings, Nov. 6.—Just closed a short meeting near Dayton with eight additions; one by obedience. We are beginning a meeting here. We hope to plant a church here soon. The prospect is fair at present.—WM. DUNKLEBERGER.

NEBRASKA.

Blair, Nov. 3.—Our meeting closed Sunday night, the 29th ult. A great meeting. Bro. C. C. Atwood, of Kansas, did the preaching, and his work is fully up to date. He dispenses the gospel in strong doses. The attendance was immense and the interest good; 31 additions. We go to Havard next. We will spend the month of December at Red Cloud with Bro. Hussong.—F. HOWARD SWEETMAN,

OHIO.

Massillon, Nov. 6 —We had six additions here at our regular service yesterday; also two others not reported.—F. H. SIMPSON.

Columbiana, Nov. 10.—Am assisting in a meeting at this place, D. W. Besaw, evangelist. We are hopeful of success. I can engage for another meeting before Christmas. Can begin about Nov. 26 Address me here, lock box 43.—C. M. HUGHES, singing evangelist.

SOUTH DAKOTA.

Clark, Nov. 6.—I closed meeting at Castalia, Oct 31, with four confessions. Expect to return in the spring and push the work to an organization. We have some 14 members there now and others ready to embrace the truth as soon as the work promises to become permanent. Charles Mix County is a broad and promising field without a preacher or a church of the plain apostolic kind. But the Lord willing, this state of affairs won't continue long.—R. D. MCCANCE.

ALABAMA.

Birmingham.—Eight added Sunday; 15 since last report. State convention meets here Nov. 20-23. All invited.—O. P. SPIEGAL.

Tuskaloosa.—meeting began Aug. 29 and closed Oct. 9, lasting 42 days The tent was always full and often the throngs could not be seated. The attention and interest were fine. Hundreds heard our plea for the first time and were pleased. When I went there we had nothing. Now we have an enthusiastic congregation and Sunday-school of twenty-eight members, meeting in a cozy chapel on first floor. Their prospects are bright.—O P. SPEIGEL,

Birmingham.

TEXAS.

Dallas, Nov. 12.—Twenty-eight added today; 75 to date. Meeting continues.—SCOVILLE AND DAVIS.

Ballinger, Nov. 7.—The work in Brownwood is in splendid condition. There were five additions on the 5th of November. My last appointment there three by baptism and two by letter. We have about finished our church building, which has been under way for above 15 years. We expect to dedicate soon, Bro Morgan Morgans preaching the sermon. All this has been brought about by the assistance of the Extension Board. We are greatly encouraged by the outlook and will go forward with more earnestness than ever before. The work in Ballinger is in very good condition.—HENRY A. MAJOR.

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INDIANA.

Ladoga, Ind., Nov. 7.—W. T. Brooks, of Ladoga, recently closed a two weeks' meeting at English, Ky., where W. H. Alford ministers, with 52 additions. At the last service he was unable to preach, owing to hoarseness, but an invitation song was sung and seven came forward.—W. T. BROOKS.

Rooting Prairie.—Milo W. Nethercutt, Great results.—W. W. FULLER.

KENTUCKY.

On last Friday evening I closed a meeting of 13 days at Greenwood, Hickman Co. My brother, C. E. Moore, gives one-half his time to this church and the other half to the church at Clinton, county seat of Hickman, residing at the latter place. Our meeting was one of unusual interest, and should have continued a week or 10 days longer, but unfortunately a limit had been set in advance, and we were forced to close, much to our regret. This protracted meeting was a real "revival;" the church was greatly strengthened spiritually, a deep interest pervaded the entire community, and 31 were added to the church membership. Nearly two-thirds of this number were males; this feature of the meeting would be worthy of note at any time, but is especially so at this time when political excitement is at white heat in Kentucky. The men have not yet abandoned the church, as infidels would have us believe, nor are they going to do so. C. E. Moore is greatly beloved by the people both at Greenwood and at Clinton, and their affection is fully reciprocated by their pastor. This is as it should be, and accounts for the splendid work being done at these places. My visit among these good people was one of great delight and long to be remembered.—SHERMAN B. MOORE, St. Louis, Mo.

KANSAS.

Chanute, Nov. 10.—Will begin a meeting with home forces at Yates Center, Sunday, Nov. 19 May hold one here later. Have had several invitations this fall to hold meetings. Have influenced two young men to go to Drake University to fit themselves for the ministry, and another, a member of the Methodist Church, is waiting my return to Yates Center to have a talk with me.—W. T. ADAMS.

Le Roy, Nov. 9.—Commenced meetings with the Le Roy Church Oct 30, assisted by Bro. J. Hopkins. The interest is deep and points to a great ingathering and spiritual harvest.—JOHN H COLLINS, pastor.

Columbus, Nov 6.—Three additions yesterday and three the Sunday before, making 34 since we came six months ago; all at regular service.—M. MCFARLAND, pastor.

Wayne, Nov. 8.—We began a meeting here Oct. 5, and closed Nov. 5. Eld. F. P. Franklin, of Washington, conducted the meeting. Fourteen were added to the church; seven by letter and statement and seven by baptism. The church has been without a preacher for a year. We reorganized and the church expects to secure the services of a preacher for half the time.—WALTON H. BROCKMAN.

Paola, Nov. 7.—Nov. 5th we began our second year's work with the church here. Hitherto the Lord hath blessed us, and, like Paul, we thank God and take courage. There have been added to the church, during the year, at regular services, 33 members; 13 confessions.—PERRY MC. MCPHERSON.

IOWA.

Seymour, Nov. 9.—Assisted P. H. Green, Russell, in a meeting with the Central congregation. Three confessions and one from the Baptists. I am ready to hold meetings. you are needing one write me.—W. E. JONES

Siam, Nov. 11.—Meeting closed here last with 40 addition; 34 baptisms. I begin at New Market to morrow and then go to Lenox—both in this county.—CAL OGBURN.

Corning, Nov. 6.—Work here moves forward. Fine interest and audiences. One baptism yesterday. We are hopeful.—W. H. CREWDSON.

Siam, Nov. 7.—I am in a meeting here with 39 additions to date. I go from here to New Market and from there to Lenox—both in the (Taylor) county.—CAL OGBURN.

Keota, Nov. 8.—I am in a meeting here, assisted by C. E. Smith, of Falls City, Neb., a singing evangelist. No additions as yet; good interest.—GEO. C. RITCHEY.

Drakeville, Nov. 6.—We have just closed four weeks' meeting at this place. D. W. Hastings has preached for this church almost eight years and held six protracted meetings for us. At his request, Bro. Trickett, of Bloomfield, was called to assist in this meeting meeting. He remained three weeks, doing some fine preaching. Bro. Hastings continued the meeting one week after Bro. Trickett left. In all 24 were added to the church.—MAUD MCNEFF.

KENTUCKY.

Georgetown, Nov. 7.—Updyke-Dorris-Millard meeting has reached the 188 mark. The meeting was never aroused as it is now. Every business house in the city closes for the services. An excursion came over from Frankford last week. We continue another week hoping for good results.—C. E. MILLARD singing evangelist.

Stevensport, Nov. 2.—I closed my work at Hamilton and Corvallis, Mont., the first Lord's day in October. I was laboring with these churches and preaching occasionally in other parts of the valley for almost two years. In that time we had 37 accessions by confession and 35 by letter and statement. The church at Hamilton was burdened with a debt of $440 which was entirely liquidated the first of August. The church is encouraged and the outlook is quite hopeful. The brethren of the Bitter Root Valley hope to have two men to take charge of the work there. The second Lord's day in October I preached at Glenwood, Ia., my former field of labor. The day was enjoyed very much in greeting old friends once more. They were without a preacher but I think they will have a good man soon. After attending the Jubilee Convention I came here in company with Bro. Jas. H. Cowan, of Montana, to assist the brethren at this place. They had commenced to build, but they were compelled to stop work with the house partly completed, Bro. Cowan has given strong financial aid and the house will be completed and dedicated a week from Sunday. I have been preaching for the past week and half with good interest. Will continue indefinitely. I expect to go from here to Chicago to enter the university.—FRED'K F GRIM.

MISSOURI.

3t. Louis.—First, five additions last Sunday. F. O. FANNON.

3t. Louis.—Beulah, two additions last Sun-y.—F. S. ALDINGER.

3t. Louis.—Compton Heights, one added t Sunday.—S. B. MOORE.

3t. Louis.—Central Church, four added last nday.—BAXTER WATERS

3t. Louis.—E. T. McFarland's meeting be-n last Sunday night.

3t. Louis.—Second Church, first week, five; :ond week, 13; third week, 26; total, 44; nfessions, 33. F. O. Fannon preached first ek and W. D. Pittman the two weeks.

3t Louis.—A. J. Marshall, city evangelist, orts 21 additions in two weeks in Carondelet eting.

Kansas City, Nov. 6.—Fourteen confessions Sonth Prospect Church yesterday.—COOMBS D HUNSAKER.

Monett.—Nov. 11 —Our meeting six days , 10 added. We have a "union" meeting nducted by Major Cole as a counter at-ction.—J. A. SMITH.

Marshall, Nov. 9 —Five confessions last ht; 16 additions to date. Our meeting has n in progress a little over a week.—H. A. RTHCUTT, evangelist, B. T. WHARTON, pas-

Nevada, Nov. 8.—Pastor and congregation rking together splendidly. Pastor doing all preaching and Deacon Jesse Randolph ding the singing. We are having a genu-revival and recruiting too; 17 accessions to e.—BEN F. HILL.

Rockport, Nov. 6.—Good meeting Sunday rning. Two additions. One by letter and by statement. In the evening delivered a ture on the life of Alexander Campbell which s well attended —S. W. GLASCOCK.

Rosendale, Nov. 6.—Closed meeting at An-ch Church, Andrew County, on the 2nd inst., h 20 baptisms; one baptized Methodist, and by letter. This is my fourth meeting at s place and have been preaching for them ularly far three years. Began a meeting terday at Rea with good prospects.—W. A. APMAN.

Nevada, Nov. 6.—At regular appointment h the church at Hume yesterday there were r additions; one confession, one by state-nt and two from the Baptists. The meeting h the church here still goes with growing erest and more than a dozen additions. Bro. l, our pastor, is doing the preaching.—S. GEE.

ameron, Nov. 6.—Eleven additions the t two weeks in our revival. Bro. J, B. ney is giving us grand sermons.—S. J. ITE.

amonte, Nov. 6.—Meeting here eight days and seven additions, six of them by con-ion.—KING STARK.

New London, Nov 6.—In our short meeting Belleflower we had 12 additions; three from Baptists, four from the Presbyterians and ee from the world.—HERBERT J. CORWINE.

oplin, Nov. 3. — During the month of ober we received 14 additions to the con-gation here; eight by letter, one from a omination, two by statement, one re-ed and two by confession of faith.—W. F. NER.

t. Joseph, Oct. 31.—We closed a meeting Prairie Point in Platt County, Oct. 27, 1899, h 18 additions; 14 baptisms Bro. H. P. dy, of Stanberry, was called to assist us, om we found to be an agreeable and true per, whose preaching and spirit greatly eared him to the people at Prairie Point. ne will make a mistake who call Bro. Landy ssist or hold meetings.—J. B. LOCKHART.

ethel.—Meeting closed with 29 additions; f them new to us. Aided Bro. Blanchard ledicating a nice chapel in Barnard, and to follow in a meeting. This work is in the daway Valley district for which I am evan-st.—T. W. COTTINGHAM.

armington, Oct. 31.—Our meeting here ulted in five additions, and getting the pel before a larger number of people than al. We feel very hopeful notwithstanding difficulties of the field, and think there will some very substantial improvement to report n this place ere many more months have e by. I have just returned from a visit to ne of our mission points from here to rleston. A little more work than usual is ng done just now at most of the places ted. Have just received a call to the work Doe Run for one Sunday. We have a nice se and a few faithful members there.—A. HARRAL.

aryville, Nov. 3.—H. W. Cies, of Rock t, closed a meeting last Sunday night at o, one of the points for which I preach. ult, 16 additions and the little congrega-greatly encouraged and strengthened. Cies is very successful in the field, and rches needing the services of a good evan-st would do well to write him at Rock t, Atchison Co., Mo.—JOHN T. OWENS.

irksville, Nov. 3 —Baptized three at ver-meeting last eve. —H. A. NORTHCUTT.

ILLINOIS.

Virden, Nov. 11.—J. W. Knight and Guy B. Williamson are in a meeting. Meeting 10 days old; one confession last night. Large crowds and fine interest.—P. H. CASTLE

Maud, Nov 9.—Six additiions and one from M. E.'s at last night's services.—CARTER AND SWARTZ.

Williamsville, Nov. 6.—Raised apportionment for state work yesterday. Three additions since last report. Have just entered upon my second year as pastor of the church. All departments of our work moving along nicely.—W. W. WEEDON.

Normal, Aug. 11 —Bro. B. F. Clay is with us in a meeting. Fine interest and two additions to date.—E. B. BARNES.

Maud, Nov. 7.—We are in a meeting here with W. R. Carter, of Lawrenceville, assisting me. Two additions to date; one by statement and one confession. The meeting will continue.—W. C. SWARTZ.

Girard, Nov. 7.—One baptized here and two at Boston Chapel lately. L. G. Thompson, of Colorado, came this way and gave us an inspiring account of the great convention. We have raised about $150 for missions since March 1.—E. O. SHARPE.

Flanagan, Nov. 6.—Closed an interesting meeting at Flanagan last night. Seven accessions. L. B. Withee is the much-loved pastor.—S. S. LAPPIN, state evangelist.

Sweetwater, Nov. 6.—I have closed my first year's work with the Mt. Auburn Christian Church with a three weeks' meeting which resulted in 25 additions. The work is in good condition here and at Sweetwater, where I preach the other half time since July 1. Had two additions here last night, seven additions since coming here, and at Mt. Auburn and a mission point near there we have had during the year 40 additions.—W. L. ENNEFER.

Fandon, Nov. 7.—Have just closed one of the most succeseful meetings ever held in Sciota The meeting began Oct. 1st and closed Nov. 29th with 60 additions; 44 confession and 15 by letter, statement and from other denominations. The membership of the church was doubled and greatly strengthened spiritually. The Sunday-school attendance increased by one half. Endeavor Society organized with about 40 active, energetic young members. The necessary funds raised to support a minister full time. My short experience in the ministry, which has only been since Christmas, has been very satisfactory, and I hope helpful to the cause of the blessed Master, and I pray God to ever use me as seemeth good in his sight. Will begin a meeting at Fandon, the 13th inst. We ask the prayers of all God's people in our work.—DAVID J. ELSEA.

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Christmas Cards

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Put up in packages of one dozen assorted cards in each package as follows:

Package No. 1. One Dozen Assorted Christmas or New Year's Cards, 35 cents.
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Also finer cards, ranging in price from 10 cents each to 25 cents each.

Christian Publishing Company, 1522 Locust St., St. Louis, Mo.

Family Circle.

Alonzo Melville Atkinson.

J.

Sad news to-day, for home and church and state,
Is scattered far and wide upon the earth;
But for high heaven a festal hour hath come,
Grand welcome to a soul of sterling worth.

Why is it that the best of life and joy,
And all held dearest here below,
Must pass away, and with the passing,
Roll cruel waves of keenest woe?

Look not to Reason for answer,
Nor lean for strength on Nature's weakening rod;
But by the light of Reason, through the Book,
Look up through all to Nature's God.

And there on pages fair, in promises
Far richer than Golconda's gold,
Read of those heavenly mansions
And of beauties the passing will unfold.

On this side is darkness;
On that side is light;
On this side is power;
On that side is might.

I.

Pause here, oh thoughtless reader!
As of this lofty character
We take a distant view;
And now, amid effulgent beams,
Behold its glories brighten
As we with reverence draw near.

II.

The tears of devoted admirers,
And softer dews of family grief,
Are falling on the lifeless clay
Of him, so lately known and loved
In home and church and nation,
But now forever passed away.

III.

A light, brilliant, mental and spiritual,
That burned in mortal splendor
On earth's altar, fair and bright,
Has been from human view;
And earthly vision obscured
By what we call "death's night."

IV.

But a memory rich and beautiful,
Full of good deeds, pure words,
Rich prayers and "honor bright;"
Born of the Christ, with whom
He ever walked in harmony and love,
Shall scatter "death's dark night."

V.

In the message that he left us
We shall inspiration find for battle
Against the world's wrong,
And when, in doing well
We shall grow weary, thy voice shall cheer us—
"Quit you like men; be strong!"

The Duty Nearest Us.

BY ALICE CURTICE MOYER.

"Let us not be weary in well-doing: for in due season we shall reap if we faint not."

"How tired I am; and how weary of it all! If I really thought that I should have to spend my life thus, I think I should want to die now."

The last barefooted urchin has disappeared and the tired country schoolteacher dropped wearily into her chair and leaned her head upon the table that served for a desk in this shabby little schoolhouse on Buzzard Creek. She did look pale—this teacher—and she felt very much worse than she looked, for in addition to her physical weariness there was an unrest of the mind—an unfilled, ever-present, ever-increasing longing.

"What's the use of living?" she asked herself. "I am shut out from the world as completely as though I were a hermit. The people with whom I am compelled to associate sicken me with their ignorance. The children—well I should like to see these children enlightened and taught something, but what can my efforts amount to? What influence can I have? I am trying to do my best, but it seems a stubborn soil in which I have to plant. I might be of use in my own sphere, I feel that I could be, but what can I do here?"

The clock proclaimed the half hour after four; still the weary teacher did not go. Her eyes closed. She was again meeting her old pupils in Buzzard Creek district after a lapse of years. But there was a difference. How strangely all had changed and how altered were their conditions. A tall, distinguished-looking young man was grasping her hand and saying: "Miss Brown, I have often wished for an opportunity to tell you that I feel indebted to you for a great deal of my success. It was in your school and through your influence that I had the first serious thought; that it first dawned upon me that life was something more than the mere satisfaction of physical needs, something more than eating and sleeping and simply existing." Miss Brown with difficulty recognized in him the careless, indifferent boy who had tried her patience so sorely long ago.

An intelligent young lady, a teacher in a city school, who was on a visit to the old home, was the next to approach her. "I am so glad to meet you again, Miss Brown," she said. "I can never thank you enough for what you did for me in the old days." And Miss Brown recognized in the young lady a harum-scarum girl whom she had once almost despaired of.

Next, a young farmer proudly introduced his wife and two little ones, saying: "I know you cannot help remembering me, Miss Brown. I, too, want to extend to you my sincere thanks. I think I may say without boasting that you will find our country backwoods life not quite so intolerable as when you were with us before. I don't mind telling you that people say I have had very much to do with it. I also want to tell you that your views of life and influence greatly altered my ideas. We do not give to the every-day affairs of life less attention than they ought to have, but we give very much more attention to mental and spiritual cultivation than we once did. Let me introduce you to our minister—something we did not have when you were with us before." And even the minister was soon grasping her hand so cordially that, in spite of the many years that had intervened, she knew that he too had been one of her careless, mischief-loving pupils. And the teachers in the new, comfortable, modern schoolhouse proved to be others of her flock of fifty urchins that had so sorely tried her in the old days when she had felt that her efforts were in vain as she labored among them. How strange it all seemed, but how pleased and gratified and thankful she felt. The clock struck the hour of five and she awoke with a start. The shadows were lengthening. She had been dreaming. But what a dream!

"Let us not be weary in well-doing: for in due season we shall reap if we faint not," repeated she softly. Then after a pause continued: "As we therefore have opportunity let us do good unto all me Perhaps this is my opportunity for doing great deal more good than I have been ab to realize. I know, of course, that I a helping to train future citizens, but b cause results must come so slowly, I ha become discouraged. Ah! there is th trouble. We want to see the crop befo we have barely begun to sow the seed. realize that the influence of the school very great when I am not too discourage to think about it. I really am interest in my pupils. Some of them I consider m own in a certain sense, inasmuch as I ha discovered many good qualities in the that even they themselves did not know o I have discovered ways to interest many i their work that were never interested b fore. I feel that I am forming friendshi that years cannot outgrow. I believe th dream was sent me that I may be encou aged to go on in my humble way, conte to perform the duty nearest me rather tha to be continually longing for an opportuni for doing some great work that may nev come.

"Perhaps Victor Hugo is partly right saying, 'There are no bad plants or b men, but only bad cultivators.' Lord, he me to be a fit cultivator for these childre even though the soil may seem stubborn and give me strength that I may faint no knowing that a reaping will come by-and bye. Perhaps I may live to see the fruit my labors. Perhaps some day some stron man or some noble woman shall take m hand and say to me: 'I owe very much you; your influence in the old days helpe to make me what I am.' Should I the feel that my labors had been for naught?

Miss Brown walked home happier tha she had been for months.

It is neither the smallness nor the large ness of our work that determines its valu but the spirit we bring into it. No matt how commonplace, narrow and monotono our lives may seem to be, we can ma them sublime by compassing them abo with a high and divine purpose.

IT CAN'T BE DONE.

No One Can Remain Well, No Chron Disease Can Be Cured Unless the Stomach is First Made Strong and Vigorous.

This is plain because every organ in the bo depends on the stomach for its nourishmer Nerve, bone, sinew, blood are made from the fo which the stomach converts to our use,

How useless to treat disease with this, that a the other remedy and neglect the most importa of all, the stomach.

The earliest symptoms of indigestion are so risings, bad taste in the mouth, gas in stomach a bowels, palpitation, all gone feeling, faintness, hea aches, constipation; later comes loss of flesh, co sumption, liver and heart troubles, kidney disease nervous prostration, all of which are the indire result of poor nutrition.

Any person suffering from indigestion shou make it a practice to take after each meal one Stuart's Dyspepsia Tablets, allowing it to dissol in the mouth and thus mingle with the saliva a enter the stomach in the most natural way. The Tablets are highly recommended by Dr. Jennis because they are composed of the natural digesti acids and fruit essences which assist the stomach digesting all wholesome food before it has time ferment and sour.

Stuart's Dyspepsia Tablets are sold by druggist full sized packages at 50 cents. They are also e cellent for invalids and children. A book on sto ach diseases and thousands of testimonials of gen ine cures sent free by addressing F. A. Stuart C Marshall, Mich.

Troubles that Do Not Come.

Of the hard and weary loads
'Neath which we bend and fall,
The troubles that do not come
Are the heaviest ones of all.

For grief that cuts like a knife
There's oil of comfort and cure,
And the hand which binds the weight
Brings strength and grace to endure.

But to phantoms of pain and woe
The lips of Pity are dumb,
And there's never oil or wine
For troubles that do not come.

There's a song to lighten the toil,
And a staff for climbing the height,
But never an Alpine stock
For the hills that are out of sight.

There are bitter herbs enough
In the brimming cup of to-day,
Without the sprig of rue
From to-morrow's unknown way.

Then take the meal that is spread,
And go with a song on thy way,
And let not the morrow shade
The sunshine and joy of to-day.

—*Lettie S. Bigelow, in Zion's Herald.*

The Boy Kruger.

[As President Kruger is now prominently before the world the following stories clipped by an exchange from a South African paper will be of interest, especially to our junior readers.—EDITOR.]

"While engaged in building the first church at Rustenburg, young Kruger was so delighted at having laid the ridge pole beam that he at once climbed to its highest point, and there stood on his head, to the alarm and scandal of the whole community. He was so clever in the acrobatic line that he could stand on his head in the saddle while the horse galloped along. Once he ran against a horse for a distance of 700 yards and actually beat the horse!

"It is related that one day when taking home a span of oxen, his little sister being with him, a large panther frightened the oxen. The animals bolted and the little girl, flung on the ground by the jostling of the wagon, was at the mercy of the ferocious beast, which stood over her with gleaming eyes. Though unarmed and only seventeen years of age, Kruger instantly engaged in a fierce battle with the panther. Though cruelly clawed, he held his grip on the panther's throat till he strangled the beast to death. He was badly lacerated.

"A truly remarkable feat was his race against certain Kaffir chiefs for prizes of cattle. It was a whole day's run across country. Passing his father's house, having the race well in hand, he went in and took coffee. Mr. Kruger, Sr., nearly flogged the future president for running without a rifle, and for the rest of the race he was handicapped with the weight of a rifle, while the Kaffir chiefs were so weary that they threw away their spears and shields. In the course of the day he came across a lion which he fired at, but the charge did not explode. The lion then sprang close to Kruger's feet and he simply held it by the steady gaze of his eyes until, as by a sudden impulse, it broke into a gallop and disappeared over the next hill. Kruger resumed the race and, in spite of all that had happened, easily carried off the prize.

"'But what Kruger did with lions,' says the narrator of these stories, 'is but a trifle to his achievements with buffaloes. Pursued on horseback by an infuriated bull, he turned in his saddle, raised his rifle, took deliberate aim while his horse was at full gallop, fired, and the buffalo fell, shot straight through the forehead. On the same day Kruger was riding after a buffalo when the animal tripped and fell unwounded into a pool, horse and horseman floundering on top of him. But Kruger was the first to collect his wits. He sprang at the head of the buffalo, seized both its horns with his hands and, while the beast lay on its side, twisted its neck so as to force its nose under water, and thus after a struggle of sheer strength Kruger killed the buffalo by drowning it.'"

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THE YOUTH'S COMPANION,
BOSTON, MASS.

A Choir-boy of Paris.

To become a choir-boy in Paris you must be either one of two things—the pupil of one of the ecclesiastical schools in the city, or a youth of exceptional gifts as to voice and recommendations from the world beyond the shadow of the church.

The scholars of the monks are the more favored ones, and from their ranks are supplied nearly all the vacancies occurring in the many churches of the capital. Besides standing high in his class, the applicant for alter honers must possess a good voice and one capable of very high cultivation.

The salary given to the boy singer is merely nominal, but occasion for generous feeing on the part of an impulsive and highly emotional people makes his earnings considerable, often running up to ten dollars a month for the best singers. The costumes worn by the boys during service are most elaborate and costly, the varying from a pure white through red, violet and blue. Red is much in vogue, as its richness harmonizes splendidly with the golden ornaments of the altar throws and off to advantage the rays of light from the sorrounding candles. Special colors for the cassocks, shoes and head-gear are reserved for paticular churches and certain saints; blue is sacred to the Holy Virgin, and is never worn except in her honer.—*Woman's Home Companion.*

Central Africa.

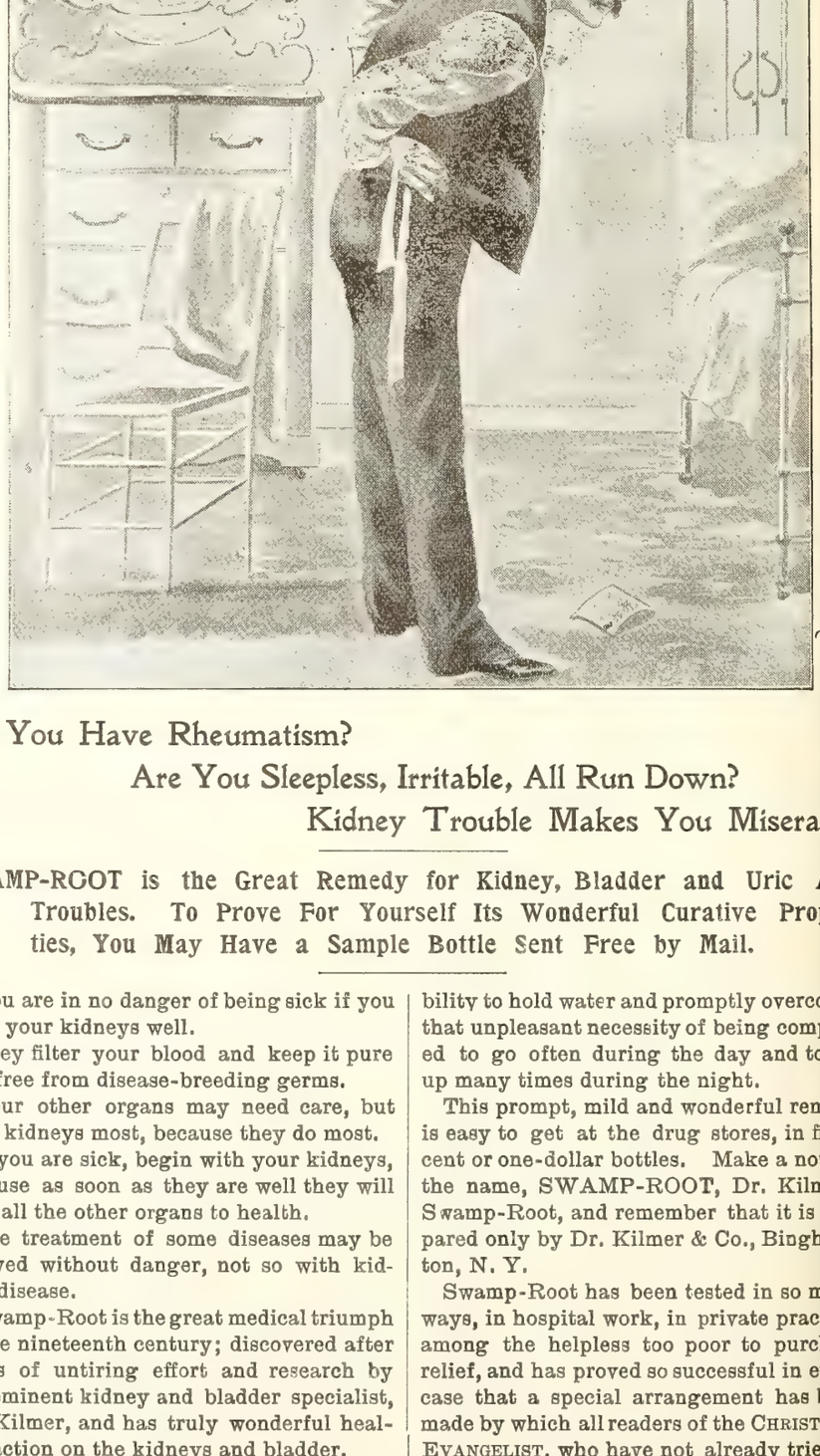
The following interesting bit of news from Central Africa is from our missionary, Bro. Faris, to his father in Texas. The letter was published in a recent number of the Christian Courier:

The natives raise Indian corn, bananas, plantains and mandioc. These are the principal articles of vegetable diet, besides palm nuts, which grow wild in great abundance. The principal article of diet is the mandioc, which resembles, when dug up, a sweet potato, though the stalks are somewhat like elder, and grow six and seven feet high. The plant requires ten to eighteen months to mature, and four days prepare after being dug up. It must be to soaked in water four days, then skinned, chopped and mashed up fine, after which it is boiled and eaten. Once this food was very plentiful, but now it is very scarce, owing to the fact that many of the people have been killed in wars with the state, and also to the fact that large numbers of people are congregated on the stations, who must be fed by those left. For instance, we have on the station be tween fifty and sixty people. The traders have about fifteen each, and the state some 1,850 people. This means some 2,100 people who must be fed, and of course it is a problem. The state compels each village to furnish so much food as a tax. They are paid what was once market price, but as the supply and demand are now reversed, the real price has advanced 1,000 per cent., while the official price is unchanged. We get 200 rations a week, for which we pay $2—a cent each. This is sold to our men at the same price, but sometimes they sell their rations to others, and then they get 10 rods, 10 cents each, thus making a regular war time profit.

To Clean Straw Hats.

A nice straw or leghorn hat may be cleaned at home and made to look like new. Fill a pail half full of warm suds—tablespoonful of Gold Dust Washing Powder will make the right kind of suds and whiten the straw Immerse the straw, moving it up and down until every fiber is wet, then lift it from the water, lay it upon a board or table and brush it with a stiff brush thoroughly. After all the soil is removed, rinse in clean warm water; let it drip for a few moments, then iron it with a thin cloth between; press the crown over a bowl or pail upside down, ironing on the wrong side to make it stiffer.

DO YOU GET UP WITH A LAME BACK?



Do You Have Rheumatism?

Are You Sleepless, Irritable, All Run Down?

Kidney Trouble Makes You Miserable

SWAMP-ROOT is the Great Remedy for Kidney, Bladder and Uric Acid Troubles. To Prove For Yourself Its Wonderful Curative Properties, You May Have a Sample Bottle Sent Free by Mail.

You are in no danger of being sick if you keep your kidneys well.

They filter your blood and keep it pure and free from disease-breeding germs.

Your other organs may need care, but your kidneys most, because they do most.

If you are sick, begin with your kidneys, because as soon as they are well they will help all the other organs to health.

The treatment of some diseases may be delayed without danger, not so with kidney disease.

Swamp-Root is the great medical triumph of the nineteenth century; discovered after years of untiring effort and research by the eminent kidney and bladder specialist, Dr. Kilmer, and has truly wonderful healing action on the kidneys and bladder.

It will be found by both men and women just what is needed in all cases of kidney and bladder disorders, lame back, dull pain or ache in the back, gravel, catarrh of the bladder, rheumatism, sciatica, neuralgia, uric acid troubles and Bright's disease, which is the worst form of neglected kidney trouble.

If your water, when allowed to remain undisturbed in a glass or bottle for twenty-four hours, forms a sediment or settling, or has a cloudy appearance, it is evidence that your kidneys and bladder need immediate attention.

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This prompt, mild and wonderful remedy is easy to get at the drug stores, in fifty cent or one-dollar bottles. Make a note of the name, SWAMP-ROOT, Dr. Kilmer's Swamp-Root, and remember that it is prepared only by Dr. Kilmer & Co., Binghamton, N. Y.

Swamp-Root has been tested in so many ways, in hospital work, in private practice among the helpless too poor to purchase relief, and has proved so successful in every case that a special arrangement has been made by which all readers of the CHRISTIAN EVANGELIST, who have not already tried it may have a sample bottle sent absolutely free by mail. Also a book telling more about Swamp-Root and containing some of the thousands upon thousands of testimonial letters received from men and women who owe their good health, in fact their very lives to the wonderful curative properties of Swamp-Root.

The great kidney remedy Swamp-Root is so remarkably successful that our readers are advised to write for a free sample bottle, and to kindly mention the St Louis CHRISTIAN-EVANGELIST when sending your address to Dr. Kilmer & Co. Binghampton, N. Y.

With The Children.

CONDUCTED BY

J. BRECKENRIDGE ELLIS, PLATTSBURG, MO.

The Red Box Clew—VII.

The very sweetest way to enjoy oneself is to make somebody else happy. Vega had proved this that morning in humoring Frank at the brook. When she was a very little girl she had thought it great fun to play in the water, but for a long time she had not thought anything fun. And when she went wading to accommodate her new friend, she had been surprised to get as much enjoyment out of it as Frank. And yet, though this truth has been again and again demonstrated, that the best happiness arises from pleasing others, it is one of the easiest forgotten. After dinner Vega did not think of asking Frank what she would like to do. Had she done so, Frank would have answered, "Play in the brook," because she felt that she could not get enough of it. But instead of that, Vega told her that she wanted to go up on that curious porch that formed the third story of the tower. Mrs. Clarmont overheard the words and looked uneasy. She took Vega's slate and wrote, "My darling, you must not climb out on the outside of the wall!" Vega looked sulkly and deigned no reply. Mrs. Clarmont turned to Frank.

"Fanny," she said, "I am sorry you put this notion into Vega's head."

"But, Mrs. Clarmont—"

"There, there! Mercy, child, where have you been raised, that you interrupt older people? I was about to tell you that Vega is very venturesome. I am afraid she will climb over the wall. I caught her at it once. Now if she does, you must come straight here and tell me!"

"I am sure," said Frank, "that after *your* telling her not to, she wouldn't."

"I suppose," said Mrs. Clarmont severely, "that you think you already understand my children better than *I* do! You must promise me to come straight and tell."

Frank was in a very unpleasant position. She hesitated, trying to think of some way to excuse herself from going up with Vega. Vega became extremely impatient at this delay, and frowned at everybody. "Now Fanny," said Mrs. Clarmont sternly, "you are hired to obey my orders, and just as soon as you disregard one of them, *just that soon* you can go back to where you came from—wherever *that* is! Will you promise, or will you not?" So Frank promised. When she and Vega had departed, Clara laughed.

"Ma, how *could* you force that child to tell a story? You *know* she don't intend to keep that promise! Why, Vega would scratch her eyes out if Frank told on her!"

"I believe she will keep her promise," said Ronald.

"Oh, you do! And what makes you think so?"

"Way she looked," said Ronald briefly. Clara tossed her head. Mrs. Clarmont remarked, "The way she looks! She looks shy and dull and impertinent to *me*. After awhile, Ronald, I want you to go out in the yard and see if Vega is clinging to that outside wall."

"Oh, Clara, *you* go," said Ronald, reaching for a book in which he was greatly interested.

"Shan't; go yourself; ma told you to?" Thus Clara.

The two girls reached the third story of the brick tower, which consisted simply of a roof supported on graceful pillars. Doors opened on it from the main building. There were rocking chairs and divans placed carelessly about. Frank went to the wall that rose three feet above the floor and circled about. She could see the pasture, and the very dam that had been built with so much pains that morning. "Wasn't the water cold when we first stepped in!" she wrote. Vega nodded unsympathetically; she was tired of the brook. "Wouldn't it be fun," Frank wrote, "if we could call that wide flat cloud down here, and both of us get on it and sail and sail 'way out into the sky?"

"It wouldn't hold us up," said Vega in her harsh voice.

"No, but supposing it would. And we could make it go anywhere just by wishing. And you could say to it 'New York' and we would be there, looking down on the housetops."

"What would be the good of that?" said Vega.

"Oh, it would be a good way to study geography," Frank wrote. "And we would make it go every place where they needed rain and we would send rain down on the dry places."

"Wouldn't we get wet?"

"Oh, we would be water-nymphs."

"Well," returned Vega, "don't *they* get wet?"

"Oh, they like it. You see they live in the water just like you and I live in the air. They breathe water. They don't have any clothes, either, to be getting saggy, nor shoes to be taking off."

"I don't think that's proper," said Vega.

"Oh, yes it is, for water-nymphs."

"I tell you what *I* think would be fun," Vega announced. "That would be to make our cloud curl up all about the sun with us on the inside. Then we could have the light all to ourselves, and the whole world would be in darkness, and they would have to live by gaslight and electric light?"

"I don't think that would be nice," Frank wrote emphatically.

"Very well; you needn't go along. But that's what *I* would do. Then *you'd* be out in the dark, too! And how would you like that?"

"But you wouldn't enjoy having all the light by yourself," wrote Frank. "Because you'd think about the rest of the world, the dear little babies, and the boys and girls that used to enjoy the sun so much, and the dear papas and mammas."

"I wouldn't think of 'em at all," retorted Vega, "and if I did, I'd just laugh and enjoy the light all the more. That's the way rich people do. Ma's rich. She just makes all she can and piles it up, and I guess *she* don't think of the 'dear little babies' as you call 'em (*I* think babies are horrid), and the rest of the world who are poor, yes, and lots starving to death. But I don't care. Neither does ma."

To this Frank made no answer. Suddenly Vega sprang up exclaiming in a loud voice, "Oh, I'll show you something that *is* fun. I'm going to climb over this wall and stand on the tip end without holding. You look!" Frank shook her head vehemently, but Vega only laughed. Then the other seized the slate and wrote, "I promised Mrs. Clarmont to tell, if yo do!" At first Vega would not even stop to read this, because she knew it wouid be some objection. But as she perched on the edge of the wall, she condescended to obey Frank's gesture's of entreaty. "Very well, tattletale," she said scornfully. "Only I will never speak to you again as long as I live!" With this she stepped down upon the outside ledge, and stood with her hands high in the air, many feet above the gravel path. Frank hurried down the two flights of stairs to Mrs. Clarmont. That lady never hesitated to oppose Vega when it was a question of her health or safety. On moral questions the deaf girl was left free as air, but physically she was curbed. On this occasion the alarmed mother dragged her into the main building, and locked the doors that opened upon the porch. She left Vega fairly dancing with rage at being thwarted, and furious at Frank for informing. Frank did not see her till late that evening. Then she went up to her to effect a reconciliation; but scarcely had she taken up the slate when Vega jerked it away, and broke it into several pieces against the front step where she was sitting. "Vega is high-spirited," said her mother.

"Fanny'll be no use now, for a week," said Clara. "It takes that long for Vega to come out of one of her tantrums."

"It's very unfortunate that you have made her dislike you the first day," said Mrs. Clarmont.

"Well, ma," said Ronald, "that wasn't Bob's fault, you know."

"I am not discussing faults," said the lady severely. "But if this hadn't happened, we could tell better if Frank will *do*. As it is, Frank, you can put in your time helping Mrs. Dew till Vega gets friendly again. You may think you were not hired to do menial work. I don't know *what* fancies are in your head. But always remember, if you don't like our ways, or your work, that you can leave at *any time*." There was very little comfort in Mrs. Clarmont. Fanny hunted up Mrs. Dew and told her the news.

"I am selfish enough to be glad to have you with me," said the housekeeper. "Bless your bright face, my attic bedroom hasn't been the same place since you came! Just seeing your little shoes and your little dresses up there, puts paper on the walls and brussels carpet on the floor!"

"I think you must have had a little girl of your own once," said Frank timidly. Mrs. Dew put her arms about the girl and bent down till her face was hidden.



Christian Endeavor

By Burris A. Jenkins.

TOPIC FOR NOVEMBER 26.

OUR RETURN FOR THE LORD'S BENEFITS.

(Ps. 116:12-19.)

(A Thanksgiving Meeting.)

Some of us take all our benefits for granted and feel under no particular obligation for them. We feel that our relation to him that bestows them is so distant and remote that there can be no real reason for gratitude. We take things as they come. When it is sorrow or sickness, then we are miserable; when it is health, peace, joy, we are simply oblivious of any personal agency benefiting us. But this cannot be the attitude of one who is deeply conscious of the presence of God in human affairs. It is no mere childish impulse that leads Christian Endeavorers to sing:

"Count your blessings,
Name them one by one;
Count your blessings,
Tell what God hath done."

It is the truest of Christian philosophy and devotion to trace the benefits of our lives directly to the hand of God. This acknowledgment of his help for us is, then, the first return we can make.

It takes as much grace sometimes to receive a benefit as to bestow one. There are some people so afraid of being under obligations to some one that they are never able gracefully to accept a benefit. There are some, doubtless, who would feel it a galling thing if they had to acknowledge obligation even to God. God keep us, then, from "ingratitude more strong than traitors' arms."

Naturally gratitude leads to service in return. Whom one loves, he serves. Martha's devotion in serving the Lord she loved is beautiful after all. The desire of the healed demoniac to follow Jesus and serve him forever was a beautiful impulse.

Such service leads also to sacrifice, the giving up of what is valuable. The first and most natural impulse of the heart that is grateful is to break its alabaster box. What has Jesus done for you? Give him in return some gift that half expresses your gratitude.

Woman owe, a great debt to Christ, for he it was who set her free. If, then, a woman has any alabaster of precious ointment, ought she not to pour it on his head? If she has any speaking ability, any organizing genius, any beauty of voice or face, ought she not to devote these to his service? If she has none of these to give she can at least give that most precious alabaster—herself.

Children owe him a great debt, for it was through him that children first came to their own. And ever since the dear Lord took little children in his arms and blessed them, declaring that his kingdom was of such, has childhood been revered. Ought not children to strew flowers in his path and sing hosannas?

Young men owe him a debt, for he taught the world the lesson of a young man's power. Since the day of Jesus, Timothy and many others have had possibilities open to them. Ought not, then, young people all to pay him return for his blessings?

Old age owes him a debt, for just as the aged Simeon, when he first saw the child Jesus, sang joyfully the *Nune Dimittis*, so has old age ever been soothed to rest by the sight of that same blessed face and been enabled to sing that self-same song, "Lord now lettest thou thy servant depart in peace!" So all of us, Endeavorers, young men and maidens, old men and all, owe him the gift of our lives in loving sacrifice and service.

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The Holy Spirit in Missions.

By W. J. Lhamon, *Director*.

Our last article in the missionary department of the Bethany Reading Courses was entitled "The Biblical Basis of Missions." We think it profitable to dwell also upon the study of the Holy Spirit in missions.

It has been well said, "Our race was made for conscious fellowship with God, for Sonship, for the life of the Spirit. And it is just in this department that its failure has been most conspicuous. It is here that the divine Spirit has found his chiefest disappointment."

Passing over Old Testament times, we find in the New Testament the fullness of the dispensation of the Spirit. After his resurrection Jesus breathed on his disciples and said to them, "Receive ye the Holy Spirit; as the Father hath sent me so send I you." He promised them the Spirit as Monitor and Teacher and Guide and Comforter. Among his last words with them were these: "Tarry ye in the city of Jerusalem till ye be endued with power from on high." And again: "Ye shall receive power after that the Holy Spirit is come upon you; and ye shall be witnesses unto me both in Jerusalem and in Judæa and in Samaria and unto the uttermost part of the earth."

The missionary work of the apostles may be said to have begun on the day of Pentecost, as recorded in the second chapter of Acts. In this first preaching after the ascension of our Savior the apostles spoke "as the Spirit gave them utterance." The Spirit guided Philip so that he preached to the eunuch and baptized him (Acts 8). Under the guidance of the Spirit Barnabas and Paul were sent out (Acts 13), and in many a Scripture Paul acknowledges the influence of the Spirit as his Guide and Helper and Comforter.

The giving of the gospel to the Gentiles and their admission to the church on grounds of equality with the Jews simply through faith and baptism was a leading and disturbing question of the apostolic days. Under the guidance of the Spirit the apostles conquered their Jewish antipathy and admitted the Gentiles upon the new spiritual basis, not imposing upon them their old and carnal ordinances. It was the Spirit that led Peter to the home of Cornelius, and guided his preaching, and "fell upon" the hearers, and led to their admission without circumcision. Thus the way was opened to a world-wide proclamation of the gospel, regardless of the time-worn customs and ancient codes and cults. Otherwise, it could never have become universally applicable and acceptable.

The Holy Spirit was the genius of the apostolic church. He made it cosmopolitan and he made it missionary. The apostles had no written word by which they could be guided in the founding and the furthering of the first church. Under the lead of the Spirit they did the work, and the record of it has "leaped to light."

Those who look thoughtfully upon the work of missions to-day must feel that the Holy Spirit has given the impulse and is acting as the guide of them. This is indicated in several ways, some of which only can be suggested here.

1. The wonderful ways in which the old closed nations have been thrown open to missionary enterprises.

2. The uprising of great multitudes of believers in organized ways to answer the modern Macedonian calls.

3. The cardinal place accorded to the Bible, and especially the New Testament, in all Protestant missionary movements.

4. The evident aim almost if not quite universally to exalt Christ and to gloryify him in the eyes of men and nations.

5. The blessings that have attended the work.

Myriads of souls have been redeemed and thousands of churches and schools have been established, and many asylums and hospitals are being supported, and whole nations have been transformed, and from the missionary sowing there have been marvelous seasons of reaping, even rivaling that of the first great Pentecost.

Upon all these points our readings will give help, and we trust that our students will be constrained to feel that the Holy Spirit is inciting us to and guiding us in this mighty movement.

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Literature.

LIFE AND TEACHINGS OF JESUS. By Herbert L. Willett.

SKETCHES OF OUR PIONEERS. By Frederick D. Power.

MISSIONARY FIELDS AND FORCES OF THE DISCIPLES. By William J. Lhamon.

We have received from the publisher, Fleming H. Revell Co., Chicago, copies of a new edition of these handbooks of the Bethany C. E. Reading Courses and take this opportunity of giving renewed commendation to the Reading Courses as a whole and specifically to these meaty little volumes, which are the text-books for the second year of the study. No association of young people, which aims at the development of the higher life among them, is complete without a prominent educational feature. To the religious enthusiasm and spiritual culture for which Christian Endeavor has always stood must be added a means of instructing these same enthusiastic young people in those subjects which are most vitally connected with their religious interests. It is of comparatively little value for them to "read the Bible every day," in accordance with their pledge, if they are not making a serious and systematic study of any portion of the Bible. It is useless to expect missionary enthusiasm to be maintained at high and steady pressure without instruction in the facts pertaining to missionary fields and forces. The Endeavorer will try in vain to fulfill intelligently that clause of the pledge in which he promises "to be loyal to my own church" if he does not know what it is or why it exists. Consequently, the work of the three sections of the Bethany Reading Circle, viz., Bible study, missions and the Disciples, is work that *must be done* if C. E. enthusiasm is to be anything more than froth and idle vaporing. We do not say that it must be done through this reading circle, but we do say that no other means of doing the work has been devised which is as practical, as simple and as efficient as the Bethany Reading Circle. What University Extension is to the multitude who desire general education of a university grade but cannot leave their occupations to seek it in the educational centers, that the Reading Circle is to those who, with a minimum of interruption of their ordinary duties, desire to give to their religious enthusiasm a solid basis in intelligent information.

The volumes named above are the volumes which were used last year in the regular course. They may also be used during the present year by any who so desire, and due credit toward the diploma of the Reading Circle will be given to all who pass the prescribed examinations. The books themselves are already too well known to need further commendation. The "Life and Teachings of Jesus," by Dr. Willett, is in our judgment the most scholarly, comprehensive and satisfactory book of its limited size on that subject. "Sketches of Our Pioneers," by F. D. Power, makes available in the form of biography much that is important material for the history of the Disciples. W. J. Lhamon's "Missionary Fields and Forces," gives an epitomized statement of the present condition of our several mission stations, the various missionary agencies which are operating for their support and the principal heathen religions which our missionaries are called upon to meet. The rigid limitations of space are responsible for a degree of condensation which to some extent impairs the readableness of the books, and also crowds out much matter which should find a place in even the most elementary handbook.

The volumes, together with full information concerning the reading courses, may be obtained by addressing J. Z. Tyler, 798 Republic St., Cleveland, O. Single copies, 35 cents; the set of three, $1.00. Now is the time of year for forming local reading circles.

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MAGAZINES.

The New Crusade for November is unusually interesting. The leading article, "Christmas Gifts for the Children to Make," not only gives direction for the making of simple gifts for the children, but suggests the best way of developing the true Christmas spirit of unselfishness and love in the little ones. (Ann Arbor, Mich. Single copy 10 cents. $1.00 per year.)

The Treasury of Religious Thought for November, 1899, begins the second half year of its seventeenth volume, and looks forward to several valuable and new features. Arrangement has been made for a series of papers on Palestine, enriched with fresh photographic illustrations, which will give its readers information of the new and important discoveries which light up and confirm the Bible narrative. These papers are from the notes of Mr. T. J. Alley, who has resided in the Holy Land for nearly ten years, and will appear in alternate months for a year to come. The present number contains one of Rev. Dr. Gregg's Palestine sermons, and will be welcomed by his many interested readers.

Mr. Frederick W. Holls, who did so much at The Hague to give credit and effect to the work of the American delegation at the Peace Conference last summer, contributes to the American Monthly Review of Reviews for November a carefully prepared paper on "The Results of the Peace Conference in Their Relation to the Monroe Doctrine." Mr. Holls clearly shows that the declaration of the American commissioners on July 25 was the most emphatic expression of the Monroe Doctrine ever made before the representatives of the great powers. He also shows the groundlessness of the fears expressed in certain quarters as to the danger to American interests likely to result from our participation in the conference.

The St. Nicholas magazine has planned a splendid program of art, literature and fun for the young folks for 1900. There will be ten long stories, by Ruth McEnery Stuart, Mary Mapes Dodge, Elizabeth B. Custer and other and other writers. Each complete in one number. A serial story by the author of "Master Skylark," a tale of Old New York; a serial story by the author of "Denise and Ned Toodles," a capital story for girls; a serial story of athletics; a serial story for little children; stories of railroad life; an important historical serial of colonial life in America by Elbridge S. Brooks, etc. Theodore Roosevelt will contribute a paper on "What America Expects of Her Boys;" Ian Maclaren, John Burroughs and many other well known writers will contribute; Nature and Science for Young Folks will soon be begun as a new department; fun and frolic, both in rhyme, stories, pictures and puzzles, will be, as always, a striking characteristic of St. Nicholas. Everything illustrated. A free sample copy on request.

The Youth's Companion Calendar for 1900 is unique in form and beautiful in design. The oval centerpiece, in high colors and enclosed in a border of flowers, represents "A Dream of Summer," and is supported on either side by an admirably executed figure piece in delicate tints. The whole is delightful in sentiment and in general effect. Larger than any of the Companion's previous calendars, it is equally acceptable as a work of art. As an ornament to the home it will take a pre-eminent place. The Calendar is published exclusively by the Companion. It cannot be obtained elsewhere. It will be given to all new subscribers for 1900, who will also receive in addition to the fifty-two issues of the new volume all the issues of the remaining weeks of 1899, free from the time of subscription. Illustrated Announcement Number, containing full prospectus of the volume of 1900, will be sent free to any address. The Youth's Companion, 203 Columbus Avenue, Boston, Mass.

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Publishers' Notes.

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The author of the well known book, "On the Rock," has just completed a new book which is entitled, "Moses, the Man of God." This book has been put on the market by the Christian Publishing Co., during the last few days. It is a book of 301 pages, neatly bound in cloth and printed on good paper and clear type. Dr. Dungan's knowledge of the Bible and history enables him to produce a work worthy of the attention of those who delight in the study of Old Testament characters. The book is a study of a grand life and the lessons to be gained therefrom. The price is $1.00, postpaid.

The following is what L. L. Carpenter, of Wabash, Ind., has to say concerning "Frequency of the Lord's Supper," the new book just from the pen of N. J. Aylsworth: "I have read with great delight and profit this little book which has just been put on the market by the Christian Publishing Co., of St. Louis, Mo. Bro. Aylsworth is one of our clearest thinkers as well as one of our most spiritual men. His book is unanswerable and masterly. Every member of the church ought to read a copy of this book. The author has been an invalid for nearly a score of years and in these years of affliction his spirituality has greatly multiplied. The book is the result of the best thought of his clear brain."

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A WEEKLY FAMILY AND RELIGIOUS JOURNAL.

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THE CHRISTIAN-EVANGELIST

"In faith, Unity; in opinion and methods, Liberty; in all things, Charity."

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CURRENT EVENTS.

A report is widely current that the United States Government has asked the several powers which have "spheres of influence" in China to give written guarantees that they will maintain the "open door" so far as American trade is concerned. Such a request as this can only be based on the expectation that the influence of the European nations in China will soon develop into a definitely recognized authority, perhaps the actual partition of the empire. So the government is said to be asking the future possessors of China to remember and respect our commercial treaties with that passing empire when they come into their inheritance. Whether or not this report is true, it ought to be. The breaking up of China is an event still future, but no longer doubtful. At present we have every facility of free trade with China. What facilities we shall have when Russia, Germany, France and Great Britain have foreclosed their mortgages on that empire depends on the steps which we take now. The trade itself must be built up, and that is being done with surprising rapidity, and we must have the assurance that the new rules of China will not interfere with that trade by hostile legislation and discriminating tariffs. The statistics show that our export trade to China is already large, about $40,000,000 a year, and now is the time to secure its future. The possession of the Philippines will offset any disadvantage which we might suffer on account of our failure to share in the partition of Chinese territory. The laying of a Pacific cable will go far toward balancing Russia's trans-Siberian railway, and our possession of a water route from our western ports to China, direct and reasonably short as compared with that from England, Germany or Russia, gives us a commercial advantage which it is difficult to estimate. With the Hawaiian Islands and our recently acquired Samoan island dividing the route across the Pacific into three fairly equal stages, and with the prospect of a Nicaragua canal, which will furnish a direct all-water route from New York and Galveston, as well as from San Francisco and Portland, our hold upon a far Eastern trade will be one of incomparable strength. What remains to be done is to make the canal a reality, and to gain definite assurance that the trade which we are building up will not be cut off by the operation of a "closed-door" policy when the powers of Europe become the powers of the East.

Another step has been taken toward the inevitable separation of Norway and Sweden. The Norwegian Parliament has passed over the king's veto a resolution sanctioning the use of the old Norwegian flag in place of the composite which was introduced in 1844. The union of the two kingdoms dates from the overthrow of Napoleon in 1814. For three centuries prior to that time Norway and Denmark had constituted a single kingdom. The union of Norway and Sweden left to each its own constitution, Parliament and Cabinet for the administration of internal affairs, but they have one king, one minister of foreign affairs and one consular system. But in this dual kingdom Sweden outranks Norway. The king resides at Stockholm and the minister of foreign affairs is usually a Swede. The Norwegians feel the situation as virtually one of dependence upon Sweden, and only the tact of the present king, Oscar II., has prevented more decided demonstrations of dissatisfaction. The present liberal party in Norway makes no open declaration against the single kingship, but demands "independence" in the administration of Norwegian foreign affairs. This would make the crown absolutely the only bond of union between the two nations and might place the king in a highly embarrassing position in case his two governments should take opposite sides in some matter of foreign policy. King Oscar may be relied upon to resist any movement toward separation, even as he has resisted this flag act, and if the Norwegian desire for independence is opposed by him too persistently, it is not improbable that he may find some morning that Norway has repudiated his sovereignty as well as the joint consular system and minister of foreign affairs.

The case of the dual empire of Austria-Hungary is analogous to that of the dual kingdom of Norway and Sweden, but much more complex. When the present emperor, Francis Joseph, came to the throne, in 1848, the house of Hapsburg numbered among its subjects four distinct nationalities: Germans with their center at Viena, Hungarians centering in Buda-Pesth, Czechs or Bohemians (Slavs) about Prague, and the Italians of Lombardy and Venice. His reign was ushered in by a formidable but futile revolt of each of these elements. The division of the conglomerate empire into four kingdoms seemed imminent. In 1866 Italy, reunited and led by Victor Emmanuel, won from Austria her territory south of the Alps. There were now but three elements to be united: German, Hungarian and Czech. In the next year the Hungarians became dangerously dissatisfied and, to pacify them, the empire was divided into two co-ordinate parts with separate legislatures and constitutions, but a single sovereign. Francis Joseph is Emperor of Austria at Vienna and king at Buda-Pesth. The Czech element of the now dual empire was still unrecognized in the organization of the government and in the dissatisfaction of the Czechs or Bohemians lies the present menace to the empire. What they really want is that the dual empire shall become triple, that the arrangement which has been made in favor of the Hungarians shall be repeated with them. The question of language has of recent years been the occasion of the most bitter hostility between the Germans and the Czechs. Some years ago the latter secured official recognition for their language as the language of the courts in the Bohemian districts. Continued opposition to this by the Germans has within the last few weeks brought about a repeal of this "language ordinance" and the re-establishment of German as the official language. If the question of language were all, some sort of compromise might be patched up, but this is merely an episode in the unbroken hostility of two jealous nations, which are under one government, but which do not assimilate with each other. It is doubtful whether any possible solution of the difficulty exists short of the most radical measures. The Germans are the minority; they cannot make the whole body German. The Czechs are a less advanced type and will never be permitted to dominate the whole. Since the two cannot mix and neither can rule, why should not each govern itself separately, as Hungary governs itself? Perhaps the solution will never be found until the empire of Austria-Hungary becomes the empire of Austria-Hungary-Bohemia.

News more or less authentic is beginning to come again from the seat of the war in South Africa. The reports recently received are, in the main, encouraging to British sympathizers. There is probably true report of a severe attack on Ladysmith, in which the British succeeded in repulsing their assailants with a heavy loss to the latter. There is little doubt, too, but that an attack has been made by the Boers upon Estcourt, the first town south of Colenso on the railroad, and, with the exception of Ladysmith, the most northerly point held by the British in Natal, and that this attack was a complete failure. But the very fact of an attack upon Estcourt is unpleasantly significant. It indicates unmistakably that the Boers are massing their forces south of Colenso and are pushing on southward along the railway toward Pietermaritzburg. If it be true that Gen. Joubert is advancing along the railroad with ten thousand men, then there will be fighting soon on a larger scale than has yet been seen, when the Boer advance meets the British reinforcements. The capture of a British armored train which was being sent from Estcourt to the relief of Ladysmith was the most serious loss the British have had since the capture of the mountain battery and the Dublin fusileers. The hold-

ing out of Ladysmith, Mafeking and Kimberley and the reasonably slow advance of the Boers toward Pietermaritzburg is as good news as British sympathizers can look for. It is not a question of defeating or even very seriously checking the Boers with the force now in the field, but only of holding out till the reinforcements arrive. Up to the present time the Boers have overrun about half of Natal, have siezed and retained fully half of the railroad from Newcastle, on the Transvaal border, to Durban on the coast, and have advanced through Orange Free State well into Cape Colony. The situation is still serious, but every week which passes without news of any great change in the situation increases the certainty of ultimate British success.

The wily Aguinaldo has again slipped through the lines and lost himself from his pursuers just as the trap was about to fall upon him. In the language of the war poet, the "swart Tagal" continues to "slink through the seething fens." During the past three weeks Generals Wheaton, Lawton and MacArthur have been executing a military plan which, in its scope, subtlety and expected results, was more pretentious than anything yet attempted in the Philippines. It involved the cooperation of the navy and the two columns of troops to hem in the insurgent forces in the north. The only thing which prevented it from being an entire success was the surreptitious and untimely departure of Aguinaldo for the mountains just as he and his army and his Congress were about to be surrounded. The army has scattered itself and is now playing hide-and-seek among the hills. Nevertheless, the campaign has by no means been lost, for a considerable amount of new territory has been occupied and the captured towns have been garrisoned and held.

Many protests are being filed against the acceptance of the Island of Sulu as United States territory without immediately suppressing polygamy and slavery among its Mohammedan inhabitants. Pres. Schurman says that the attempt to abolish these practices at once would result in the bloodiest kind of a war. There is no question but that the Constitution of the United States distinctly says in its thirteenth amendment that slavery shall not exist "in the United States or in any place subject to their jurisdiction." But it is also true that the authors of this amendment, lacking omniscience, could not possibly foresee the present case or one like it. It took God a long time to teach the Hebrew people to abandon polygamy and slavery. His method was a gradual one, and that, too, although Israel at the earliest period known to us was much nearer to a civilized condition than Sulu is to-day. His method was one of slow development, and we doubt whether even the American Congress can improve upon it. If the course of God's dealings with Israel teaches us anything it teaches that even divine omnipotence is limited by the crudity and imperfect plasticity of the human material upon which he worked, and it can scarcely be maintained that the very finite power of human legislation can transcend this limitation. We must treat the Sulus as Sulus if we are going to lead them toward a higher civilization. The case of Mr. Roberts, the polygamist, from Utah, who seeks admission to the United States Congress, is entirely different. Utah is a civilized community—at least it is supposed to be. It is upon that hypothesis that it secured admission to the Union as a state. If it is to retain its position as a state in the Union it must submit to be judged by civilized standards, one of which excludes polygamy. It is as intolerable to allow the institutions of barbarism to be restored in civilized society as it is impossible to impose the institutions of civilization at once upon barbarians. It is not necessarily inconsistent for the same government to permit a practice in Sulu which it forbids in Utah. Small children often think they discern inconsistency in the parental government when they are forced to go to bed at eight o'clock while their older brothers sit up till ten. They generally learn by the time they arrive at maturity that parental discipline must accommodate itself to the varying needs of various members of the family.

Mr. Grant Allen, who died recently in England, had a varied career in literature, and by his versatility and force won a rather remarkable place among contemporary writers. His university course was followed by a few years spent as professor of classics, and then, when almost thirty, he began to write seriously and continuously. A hundred articles were refused before one was finally accepted. During the remaining twenty years of his life his writing was prolific, ceaseless and varied. His first accepted production was a popular scientific article. In addition to much work in this field, he wrote on history, art, archæology, theology, philosophy, sociology. His revolutionary ethical and social ideas were embodied in fiction, which was never without a certain strength, however faulty it might be in other respects. He himself considered "The Woman Who Did" his most perfect work. People who attribute any value to the conventional code of social morality looked upon it with the greatest abhorrence. No person of unclouded judgment will care to deny that Mr. Grant Allen was a sincere and earnest advocate of ideas which, however revolutionary, he believed to be conducive to the advancement of civilization, but to say, with Richard Le Gallienne, that he was "perhaps the truest and certainly the most influential Christian in modern English letters," is to err absurdly, grotesquely. He would himself have repudiated the name "Christian" as an imputation of superstition. It was not that Mr. Allen objected to the dogmas of orthodoxy and wished to substitute others for them. It was not that he favored a non-dogmatic religion of trust and hope and brotherly love. It was rather that the whole conception of religion was foreign to him. There was no reaching out toward an unknown "something" which might feed and sustain the soul. There was no sense of need or dependence. On the contrary, there was a calm and determined self-sufficiency. As he himself said, he rested upon his own philosophy as furnishing complete satisfaction to his soul and a complete solution to the problems of life. Grant Allen voiced one phase of the doubt of our age, and is, therefore, not without significance in modern religious thought. But when his doubting passed into the certainty of negation, when his opposition to dogmatic religion took the form of dogmatic irreligion he ceased to represent anything very vital in the thought of our time. This may be an age of doubt, but it is not an age of Positivism, and Mr. Grant Allen and his panegyrist, Mr. Frederic Harrison, are alike out of touch with the real situation.

The following statistics in regard to American colleges and universities, as given in the Saturday Evening Post, are worthy of a careful reading, not for the satisfaction of that idle curiosity which may be called the statistical mania, but as affording a conception of the magnitude to which our educational institutions have grown on their purely material side, their greatness by reason of the capital invested and the number of people interested in them: "In the 472 universities and colleges of the United States the 11,000 male and 1,600 female professors and instructors are now deep in the work of getting the 118,000 male and the 40,000 female students in the systematic processes of study. The students pay between $7,000,000 and $8,000,000 in tuition fees, and the institutions they attend get in addition to this amount about $4,500,000 from productive funds and nearly $4,000,000 from national, state and municipal appropriations. All these institutions represent investments of one kind and another that exceed $300,000,000. This, in a measure, is the financial showing of the universities and colleges of the country. Not only have their numbers wonderfully increased, but the larger institutions have enjoyed a growth in attendance beyond all expectations. For instance, Harvard, which is the largest of all, has nearly 4,000 students, a number that in itself is as large as the population of a small city. In the total of attendance the University of Michigan comes second, with about 3,300; then the University of Minnesota has over 3,000; the University of Pennsylvania has nearly 3,000; Yale has about 2,500; Columbia has a few hundred less, and the Northwestern University has just over 2,000, the College of the City of New York nearly equaling that figure, and Cornell having only a few dozen less, or nearly 1,900. Some of the best known universities have less, Princeton, for instance, the last figures claiming less than 1,200, and Johns Hopkins University less than 700. According to the figures, which are those of the Bureau of Education at Washington, about one person in 470 of our population attends a college. Of course there are a great many who have already attended colleges and graduated, so that the number of college people interested in the institutions which are growing so significantly in the land of the free and the home of the brave may be put beyond the million mark."

American products seem to be gaining more rapidly in favor in China than those of any other nation. The Annual Report of the Inspector General of Customs, of China, covering the year 1898, just received by the Treasury Bureau of Statistics, shows an increase of nearly 40 per cent. in imports into China from the United States, while the increase in total is less than 5 per cent. The principal imports into China from the United States are cotton goods, kerosene oil, flour, provisions, railway material and engines, manufactures of iron and steel, manufactures of wood and manufactured tobacco.

DR. ABBOTT BEFORE THE UNIVERSALISTS.

That was a very suggstive and interesting address delivered by Lyman Abbott before the Universalists' General Convention in Boston recently. It is a significant sign of the times when a representative of one religious body can deliver a fraternal discourse before another showing why he cannot accept their creed. This could not have been done even a quarter of a century ago, perhaps. The theme of Dr. Abbott's address was, "Why I am not a Universalist." Some of the sentiments in that address seem to us to be of sufficient importance to justify us in reproducing them here.

Beginning with the frank statement that modern Congregationalism—and he might have added, modern evangelical thought—does not accept the doctrine of eternal punishment as it was preached by Jonathan Edwards, or even by Charles G. Finney, he proceeds to state what was the Calvinistic doctrine, on this subject, as expressed by the Savoy and Westminster Confession of Faith. Our readers know about what these confessions of faith teach on the subject in question concerning foreordination and predestination unto everlasting death. Concerning this doctrine Dr. Abbott says:

Specifically, and clause by clause, I disown that statement. I do not accept it "for substance of doctrine." I do not believe that the guilt of Adam and Eve was imputed, or that their sinful and corrupt nature was conveyed to their posterity. I do not believe that we are "utterly indisposed, disabled, and made opposite to all good." I do not believe that some men are foreordained to everlasting death. I do not believe that it has pleased God to pass any by and ordain them to dishonor and wrath. Least of all do I believe that men, strive however much they may, cannot be saved unless they have something more than the call of the ministry of the Word and "the common operations of God's Spirit." This doctrine is inconsistent with the character of a righteous God. I might fear such a God; I might, because I was a coward, obey such a God; but I could not reverence such a God. It is inconsistent with the faith that Jesus Christ is God manifest in the flesh, for it was not his nature to pass any by or to ordain any to dishonor and wrath. It is inconsistent with the Scripture; inconsistent with the parable of the prodigal son, which is Christ's epitome of the gospel; inconsistent with the declaration of Paul, that every knee shall bow and every tongue confess Jesus Christ to be the Lord, to the glory of God the Father;" inconsistent with the very chapters of Romans on which it is supposed to be founded, for they close with the declaration that "God hath concluded all in unbelief, that he might have mercy upon all;" inconsistent with the splendid picture John paints, of the time when every creature that is in heaven and on the earth, and such as are in the sea, shall give praise and glory to the God of their salvation. This doctrine of the particular choice of some to glory and virtue, and the predetermined choice of others to wrath and dishonor, I disown as unphilosophical, antagonistic to the instincts of justice in humanity, paralyzing to Christian activity, dishonoring to God, unethical, unscriptural, irreverent and untrue.

"And yet," Dr. Abbott adds, "I am not a Universalist." He then proceeds to tell why he is not. The gist of it is that he finds himself able to choose between the evil and the good, and that what is true concerning himself he believes to be true concerning others. In other words, he believes in human freedom and the power of choice. While he "wistfully desires," and "sometimes devoutly hopes," that "when the great drama of life here and hereafter is ended, all God's creatures will have chosen the good"—he does not "know." "If I were a Calvinist, I should be a Universalist. If I believed that God could make all men righteous, I should be sure that He would make all men righteous." But man has an essential part to play in the matter of his salvation. "Father may persuade, mother may entice, influences may environ, God himself may surround with all possible persuasions, but in the last analysis the destiny of every man is in his own hands." This is why Dr. Abbott does not know that all men will be saved, and it is exactly why no man knows that all men will be saved.

But this brings up the old question as to why God did not make a world in which there is no sin. Dr. Abbott says He could. "The birds are sinless. But he could not make a world in which are free moral agents, able to choose the good, without giving them at the same time power to choose the evil. Power to choose one is power to choose the other; and a world in which there are some men who choose shame, dishonor, sin and death, is a better world than a world made of machines which can choose neither the good nor the the evil." In answer to the question as to whether he does not believe in the omnipotence of God, Dr. Abbott answers that "it depends upon what we mean by omnipotence." "I do not believe that God can compel a free moral agent to be virtuous, because he would then cease to be a free moral agent, and would then cease to be virtuous. Omnipotence cannot make men virtuous against their will, because virtue consists in the free choice of righteousness of a will which is not coerced." Dr. Abbott is strong here where a great many theologians have been weak. He recognizes the regnancy of the human will just as Jesus recognized it when He said, "Ye will not come unto me that ye might have life." Both Universalism and Calvinism ignore the freedom of the will in their theological conclusions. As Dr. Abbott well says, "The question is not, Will a merciful God save all men from suffering? It is, Can he save all men from sin? For salvation is character; redemption is righteousness."

Dr. Abbott declares that "the battle for liberty has been fought and won in the denomination which I am unofficially representing here to-night." "Congregationalists would not, however," he says, "ordain to the ministry any man who disbelieved in the solemn sanction and in the inviolability of God's law, nor any man who thought that there was any other escape from penalty than repentance from sin and the loyal acceptance of God's law manifested by obedience in daily life. But any man who believes that the law of God is inviolable, that punishment follows its infraction, that remedy follows repentance and never follows nor can follow without repentance, and that this remedy is revealed in and through Jesus Christ, will receive ordination, though he believe, as some Congregationalists do, that some men will never repent and will live in sin and misery fovever; or, as some other Congregationalists, that some men will never repent and will therefore cease to exist; or, as still some other Congregationalists do, that under the persuasions of the Almighty God all men will at last repent, and through the door of repentance be brought back to holiness and happiness and God; or, as I think the majority of Congregationalists do to-day, decline to be dogmatic on that question altogether. The Congregationalist Church, thank God, is large enough for them all."

In other words, Congregationalists have reached the point when they refuse to make that a condition of fellowship which the Scriptures do not make a test of fellowship. They are ready to speak where the Scriptures speak, on this subject, and are willing to be silent where they are silent, on the awful problem of the destiny of untold millions of the human race. It will be interesting for our Congregational brethren to know that this is the historic position of the Disciples of Christ on this question. One of the veteran preachers of this Reformation came into our ranks from the Universalists without being required to renounce his opinion that all men ultimately would be brought to repentance and to salvation. He was simply asked not to use that opinion in a way that would destroy the peace and unity of the church. No other attitude toward this subject would be in harmony with our fundamental position, that faith in Jesus Christ and obedience to Him are the only tests of Christian fellowship.

THE WINTER'S WORK.

What is your church going to do during the coming winter? Whatever else it may undertake, it should plan for, and carry out, some systematic study of the Bible and of other religious works designed to help to a better understanding of the Bible. This, it seems to us, is a necessary preparation for success in any spiritual work which the church may undertake. An increase of knowledge among our membership, not only of the Scriptures, but of the religious work and thought of the present times, is greatly to be desired as a means of spiritual culture and of successful work.

Many of our churches have adopted the Bethany C. E. Reading Courses and have found them to be very profitable. The chief trouble seems to be that even in the churches or Endeavor Societies where these reading courses have been adopted there is not a sufficiently large per cent. of the membership enrolled and participating to yield the best results, and there are many Endeavor Societies and churches which have not adopted these or any other reading courses and have no systematic study going on. We would like to urge upon the churches and Endeavor Societies generally, and even upon individuals where there are no churches or Endeavor Societies, the importance of taking up the three lines of reading and study pursued in these courses.

In the first place, this is more likely to become a uniform course of reading than any other, since it has received the sanction of our National Convention. The Springfield Convention, in 1896, recommended that "this convention approve the idea of adding within certain limits the educational feature to the Christian Endeavor Societies among us. This added educational feature shall include helps for the systematic re ad-

ing of the Bible, a selected course of reading concerning missions in general, and our own missions in particular, and thorough instruction as to the origin, the principles and the history of our own movement for the restoration of New Testament Christianity." It also recommended "that this convention approve of the purpose to provide a series of handbooks for our young people covering the fields not already satisfactorily covered."

Acting under these recommendations, the general manager of the course, J. Z. Tyler, of Cleveland, with the committee co-operating with him, have prepared and issued the following handbooks. Those designed for the first-year readers are: "A Guide to Bible Study," by J. W. McGarvey; "Concerning the Disciples," by B. B. Tyler, and "Handbook of Missions," by A. McLean. For second-year readers the handbooks published are: "Life and Teachings of Jesus," by H. L. Willett; "Sketches of our Pioneers," by F. D. Power, and "Missionary Fields and Forces of the Disciples," by W. J. Lhamon. The third and last series of books are: "Prophets of Israel," by H. L. Willett; "Bible Doctrine for Young Disciples," by F. D. Power; and "Heroes of Modern Missions," by W. J. Lhamon. Bros. Willett, Lhamon and Power are the directors, respectively, of the three lines of study, namely, Bible study, mission study and the study of our own movement. Our readers are familiar with the articles which these directors have been writing in the CHRISTIAN-EVANGELIST for a number of years on these different lines of study.

Aside from the fact that these courses of study have been recommended by our National Convention, we do not know where else our churches could find courses of study and reading so well adapted to their particular needs as those mentioned. The men who have prepared these books and the directors who are shaping these courses of study give assurance of thorough work, wisely directed. These two considerations —the fact that these courses of study are recommended and are being used quite generally among our churches, and their special adaptation to the needs of our young people, and our older members, too, as for that matter—are quite sufficient, it seems to us, to cause their adoption at once in every Christian Endeavor Society among us.

This matter, as it seems to us, is of quite sufficient importance to justify pastors of our churches in giving it their personal attention, in calling attention to it from the pulpit, and in seeing to it that reading circles are formed in every church. Unless preaching from the pulpit be supplemented by further educational efforts our young people will grow up without any adequate knowledge of the Scriptures, of our own reformatory movement, and of the missionary activities of the world. For this reason we urge upon our preachers and church officials the importance of their giving this matter their immediate personal attention.

For full particulars regarding these reading courses, which may be begun at any time, we refer our readers and all who are interested to J. Z. Tyler, 798 Republic St., Cleveland, who also will furnish the handbooks above mentioned for the reading courses.

LIFE AND THE SUPERNATURAL.

All life is mysterious. It is the standing miracle of the world. No physician can direct it, no philosopher can define it, no scientific experiment can reveal its essence. It is so mystic and subtle as to elude the grasp of all human instruments, of comprehension and definition. It is everywhere in the organic world. We can see its effects, we can feel it, we can detect its presence, and appreciate the signs of its absence. It pervades every fibre of consciousness and thrills the universe with its power. Yet, we are not able to tell what it is. It is curious that that alone which enables us to define cannot be defined; that that which knows cannot be known; that life uncovers the mysteries of the universe, but cannot uncover itself. We can understand the conditions and see the manifestations of life, and that is enough for all practical purposes. Causation and the essence of things we are given to know but little of in this world. Ultimate facts and moral disclosures that come within the range of our vision, and the communication of such vital knowledge as we need in the formation of character and the development of manhood have been given to us in abundance, but there is a great deal in heaven and earth that we have not dreamed of in our philosophy, and which Christianity itself has not revealed, reserved, no doubt, for the revelation of the future life.

There is, however, a fundamental statement that may be confidently made, viz., *that all life originates in God and emerges into being through the gate of the supernatural.* The Bible affirms this proposition, and all the facts in hand confirm the truth of the biblical statement. It is the essence of stupidity and a melancholy exhibition of mental weakness to affirm that things made themselves, or came by chance, or that life in any form is self-originated. Nothing could be more unphilosophic than the insidious attempt of modern scientists, self-styled and so-called, to eliminate the suppernatural from the Bible and from the universe by trying to account for the origin of life on natural and physical grounds. We are acquainted with the scientific theory of development, ascribed to Darwin, and sometimes called by his name, which seeks to trace the higher forms of life, including man, back to a primordial or primitive germ, a potentially animated atom, from which, under the laws of matter and force, they were gradually evolved, through a long succession of ages that culminated in the present order of the world. This theory of science has been frequently employed in the unworthy enterprise of getting rid of the miraculous in creation and in history. The evolutionary hypothesis, however, if true, does not affect the claim for the validity of the supernatural. If man is the last link in a long chain of developments and variations, we may pertinently inquire, Who made the first link and gave it the power to forge the others? If man stands at the summit of the creative pyramid which has grown up by an evolutionary process, who, we may ask, or what, made the base and gave it the start—who laid the foundation, and made the material its own builder? If it is said that civilized man was developed from the savage, and the savage from the orang-outang, and the orang-outang from the ape, and the ape from something lower than himself in the scale of creation, and that from something still farther down the line, and so on to the beginning, it may be asked, Where did the first something come from, from which all the other somethings were developed? If you run backwards along this ascending series you will after awhile reach the beginning—that wonderful germ from which all life has been evolved. Who made that? The problem of the supernatural is not solved; it is only transferred. It has yet to be shown that it takes any less creative power to make an atom than it does to make a world.

If you begin with a germ of life infinitesimally small, you need a God and a miracle to create that, and you are as much bound to admit his agency as if you acknowledged the whole history of creation according to the first chapter of Genesis. So, if these scientific speculations were true they do not affect the question of the supernatural in its relation to the origin of life. A miracle must have occurred somewhere. The only difference is that a scientific hypothesis has it expended in the production of a monad and the Bible in the production of a man. If the Mosaic history were overthrown and a scientific cosmogony substituted, the miraculous would not be destroyed, but only transferred—removed a little farther back.

The difficulty suggested in reference to the origin of life without a miracle was so keenly felt by a skeptical astronomer that he undertook to transfer it to another world. He conjectured, as in a high degree probable, that sometime in the remote past an old planet was broken up by internal convulsions and the fragments sent flying through space in all directions. One of these fragments after blazing and wandering through space for millions of years found its way to our little earth and deposited there its first germ of life. From this all the evolutionary progeny are supposed to have sprung. Think of a tiny, delicate germ surviving the fiery convulsion and dissolution of a world, the shock and crash of matter that must have destroyed every vestige of life—and not only so, but think of this being preserved in the inconceivable cold of airless space for millions of years, and then talk of absurdity and credulity! All this to get rid of the Bible account of the creation of life by the power of God! But this, like the theory of evolution on which it is based, leaves the question of the origin of life where it found it. If this wild supposition were even possible it only lengthens the chain of development far enough to locate its beginning in another world, and even then it has a beginning, and we might ask who made that old planet that was so unlucky as to break to pieces? And who made that wonderful germ and miraculously preserved it in its long, cold ride on the back of that fragment of said planet till it reached our globe? And who made our globe with its multiplied conditions responsive to life, on which the fragment and the germ were deposited? So, when we follow these men through all the labyrinths of speculation and philosophy and unscientific theorizing we return to our statement with confidence doubly reassured, that all life, physical, intellectual and moral, originates in God as its uncreated source, and emerges into being through the gate of the supernatural.

Hour of Prayer.

THE CROWNED YEAR.

(Psa. 65:9-13; 100:1-5.)

(Uniform Midweek Prayer-meeting Topic, November 29th.)

CENTRAL TRUTH: *God's bountiful provision for man's material and spiritual needs calls for our gratitude and thanksgiving.*

Let us quote here this beautiful picture which the psalmist draws of God's providence through nature:

"Thou visitest the earth, and waterest it,
Thou greatly enrichest it;
The river of God is full of water;
Thou providest them grain
When thou hast so prepared the earth.
Thou waterest her furrows abundantly;
Thou settlest the ridges thereof;
Thou makest it soft with showers;
Thou blessest the springing thereof.
Thou crownest the year with thy goodness,
And thy paths drop fatness.
They drop upon the pastures of the wilderness,
And the hills are girded with joy.
The pastures are clothed with flocks;
The valleys also are covered with grain;
They shout for joy, they also sing."

The man who wrote those lines had a poet's eye and a poet's heart. He saw the visible manifestation of God in nature, and allowed no mere phrase, such as "natural law," to shut out God from his world. It was God that visited the earth with rain and caused the growth of vegetation and multiplied the flocks of the pasture. Therefore, to him praise and thanksgiving should be given. If Palestine, with its limited range of territory, of climate and products, could call forth expressions of gratitude for the goodness of God from the devout hearts of ancient Israel, how much more should this widely extended land of ours, with its great diversity of soil, of products, of mines, awaken a sense of gratitude among those whose privilege it is to be citizens of this great country.

This has, indeed, been a prosperous year. The crops have been bountiful, so that the barns of many of the great states of the Union are running over with their gathered treasures. Prices also have been better than in former years, and prosperity smiles upon our beloved country. Our nation is at peace with all the nations of the earth, and with all its peoples, except a portion of the Philippine population, and there is an encouraging prospect that this unfortunate conflict will soon be ended, and that these misguided people will come to a better understanding of the spirit and aim of this nation toward them. For these material blessings and comforts, so bountifully bestowed by the hand of Providence, let us not fail to be devoutly thankful.

The other psalm of the lesson summons us to joyful thanksgiving unto God on still higher grounds. Here it is our relationship to God which the psalmist gives as the ground of thanksgiving:

"It is He that hath made us, and we are His;
We are His people, and the sheep of His pasture."

What greater reason for thankfulness than this? God is our Creator. We belong to Him. How we should rejoice in this ownership! Not only are we "His people," but "the sheep of His pasture." He is our Shepherd. He will lead us into green pastures and beside the still waters. He will care for us as the good shepherd careth for his flock. He has so cared for us in the past. When we were lost and wandering upon the dark mountains of sin He sought us and gently brought us back to the fold. How can we ever thank Him sufficiently for His tender care? Surely, the remembrance of all His goodness toward us will make it a delight to—

"Enter into His gates with thanksgiving,
And into His courts with praise"

In view, then, of God's manifold blessings to us, through nature and through grace, ministering to our bodily and to our spiritual needs, we ought to render heartfelt gratitude to Him who hath crowned the year with His loving kindness and with His tender mercies.

PRAYER.

O Thou who art the great and bountiful Giver of every blessing, to Thee we lift up grateful hearts for every good and perfect gift which has blessed our lives. We thank Thee for abundant harvests, sufficient to satisfy the hunger of all Thy creatures, and we thank Thee for those spiritual benefits by which Thou hast ministered to our higher nature. Help us, we beseech Thee, to be grateful for all Thy loving kindness, and to manifest our gratitude by living such lives as Thou wouldst have us live, and by doing the work faithfully which Thou hast given us to do. For Christ's sake. Amen!

Editor's Easy Chair.

We have never failed to be impressed with those stately words in the introduction of Handel's "Messiah," "Comfort ye, comfort ye, my people, saith your God. Speak ye comfortably to Jerusalem." It touches one's heart to know that God wishes His people to be comforted. He knows their sorrows, their burdens, their heartaches, and He would comfort them, even as a mother comforteth her child. We are constantly reminded of the fact that there is a great deal more need of comfort than of scolding and fault-finding. Most people need encouragement more than criticism. They need to be shown the way, as Brother Aylsworth pointed out in that excellent article of his last week, which we trust no one of our readers failed to read. And how many are the hearts—far more than we even suspect—that need comfort! This has been called to our mind by a letter just received from a sister in a distant state. Her burden of sorrow is one which only God can remove. But any one who knows God as Father, and who has come into loving touch with Him, can easily minister the very divine comfort which this burdened heart needs. It is a great Christian privilege to be able to minister comfort to troubled hearts and to show them the loving character of God. Preachers of the gospel, editors of religious papers and those who write for them have a great opportunity in this way to reach many troubled and anxious souls with a message of comfort. What higher office can one aspire to, in this world, than to be a bearer of God's tender love and sympathy to the weary and heavy-laden ones of earth?

If we might be permitted to whisper a word to that large corps of writers whose contributions are to fill the columns of the CHRISTIAN-EVANGELIST for the coming year, we would say to them, Be careful what you write. Have a mind to the needs of those for whom you write. Have you doubts and fears and anxieties? The poor, sin-burdened world has enough of these. Have you a strong, unwavering faith that opens up to you spiritual realities and unveils to you the heart of the loving Father? Have you a hope that sings its song of cheer through all the night of darkness, and rejoices in the prospect of better days to come? Have you a love that triumphs over all political or religious lines, over all human prejudices and embraces the whole world? Bring on your messages of faith and hope and love, and they will awaken a response in thousands of weary hearts and cause flowers to bloom again where are only barrenness and desolation. It is necesary, occasionally, of course, to point out the evils that exist in the world. But men can be persuaded out of evil and loved out of evil, but they cannot be *hated* or *driven* out of evil.

A noted revivalist, at the close of a great meeting, is reported to have said: "The great trouble with all of us is, we do not know God." How true this is! We make Him small and partial and often even vindictive, like ourselves, not knowing that—

"There's a wideness in God's mercy
Like the wideness of the sea."

We make Him a tyrant, an Oriental monarch, and forget that He is a loving Father, dealing with us as with children. That boy of ours that has gone out from our view into the unseen world—why are we anxious about him? You say he was not a member of the church. Do you love him in spite of that fact? Is God's love for one of His little ones less than yours? Will not infinite love do more for our children who go out from us than we could possibly do for them? Can we not trust Him whose heart was broken on Calvary for the world's sin? Let us try to know God better. We can do this in no way so well as by studying Christ. He came to show us the Father. How did Christ feel and act toward men, even sinful men, when He was here? What was his teaching concerning the prodigal son? Let us trust God, and the more we know Him the more inclined we shall be to trust Him. O that we might all come to know Him better! Then we should love Him more and hate sin more.

Coming back to the thought of what we should write the coming year, may we not hope that every article sent will be consecrated by prayer? Let us seek to awaken the careless, to strengthen the weak, to instruct the untaught, to support the faltering, to encourage the disheartened and to comfort those who are in trouble. Let us fill the CHRISTIAN-EVANGELIST with the sunshine of Christ's love and make it a message of good cheer to all who are cast down in spirit or who are weary with the struggle of life. Let us study to know God better, and to better interpret His character and will to men, that they may be constrained to love Him. He has been misunderstood, misrepresented and even slandered by those who have professed to love Him. It will be a blessed thing if during the coming year we shall come to a better knowledge

of God and of His will, and can teach others the same. So shall we fulfill the divine mandate, "Comfort ye, comfort ye, my people!"

Questions and Answers.

Our church has about decided to abandon the study of the International Sunday-school Lessons in our Sunday-school. What do you advise in the matter?

Jay E. Adams.

San Antonio, Tex.

We would strongly advise the church at San Antonio, and all other churches and schools, to stand faithfully by the International Sunday-school Lessons. Beginning with January 1, these lessons take up the life of Christ, chronologically, as given in the four Gospels, and study it for eighteen months, from His birth in Bethlehem on down to His ascension, and following Him into the Acts and in Revelation until his appearance to John in the Isle of Patmos. This is a glorious outline of study and cannot be improved upon anywhere by any system of Bible study. There is no other series of lessons that lays any claim to being uniform lessons. If the religious world is to keep step, as heretofore, in the study of the Scriptures, it must do so through the International Sunday-school Lessons. These are, no doubt, susceptible of improvement, and will be improved just as the great body of Christian sentiment shall demand it. They are already improved, and the series of lessons for the next eighteen months is evidence that the International Committee is seeking to conform its plans of Bible study to the wishes of the people. It would be a great mistake, in our judgment, for any school to break away from these lessons, especially just now, when we are entering upon such a promising course of study.

A minister who had been called to the pastorate of a church for one year, at a stipulated salary, and who had accepted the work and continued four months, receiving the salary agreed upon, applied during this time for another pastorate without consulting the church board, and received the call at a larger salary and accepted it. He then offered his resignation, to take effect in thirty days, this being the first intimation the board or congregation had of his desire to make a change. On his refusal to withdraw his acceptance of the second call, and continue with the church, his resignation was accepted, to take effect at once. What is your view of the minister's course and of the action of the board? *H.*

The facts being as given in the above statement, we should say the preacher's course was wholly unjustified, and that the church did exactly right in dispensing with his services at once on finding him intent upon breaking his contract. There are some preachers who need to learn that congregations have some rights which they are bound to respect, just as there are some churches which need to be taught that preachers have some rights which they are bound to respect. A preacher is not privileged to break a contract any more than any other man. If the word *contract* seems too cold a term to use in such a connection, then we would say a preacher has no right to violate any agreement into which he has entered with a congregation to serve it for a given time. One of the weak sides of some preachers' character is their failure to recognize the binding character of a business contract. This results, probably, from the fact that they have not been drilled in the ethics of business. Out of this tendency comes the too frequent complaint that preachers do not meet their financial obligations. This is charitably attributed to small salaries, irregularly paid, and no doubt this consideration shoud have due weight; but we fear that behind this fact there is lack of a high ethical standard as relates to the business side of their lives. Preachers cannot be too much on their guard against this defect.

What denomination or church does the Watch Tower Bible Tract Society, of Allegheny, Pa., represent? The same people also publish the Millennial Dawn.

R. R. Hamlin.

We learn through W. J. Lhamon, pastor of the church at Allegheny, Pa., that the people publishing the Millennial Dawn and the Watch Tower Bible Tract Society of that city, do not claim to be Adventists, but to be undenominational. They are premillennarians, however, and this view of things is advocated in the Millennial Dawn. Bro. Lhamon thinks that the doctrinal position of Mr. Russell, who is the leader of the movement, fairly ranks him with the Adventists.

Original Contributions.

"IN HIS STEPS."—II.
A Lesson of the Hour.

N. J. AYLSWORTH.

The lesson of the experiment described in Mr. Sheldon's book has another aspect. Henry Maxwell had preached for years on the duties of the Christian life. He had made eloquent appeals for greater faithfulness in Christian living; but on that particular Sunday morning he said in a plain way, "*Let us do this* PARTICULAR *thing* NOW." He descended from the abstract to the concrete—from general and indefinite exhortations to a definite thing. He did not say, "Let us follow the Master in general and throughout our lives," but, "Let us do this *one* thing for *one year*." The moment he said this his people knew that he meant it. The heart escapes through generalities, but this was definite. This faced duty squarely. When Henry Maxwell had been uttering his generalities, he had not expected his people to do what he taught. Had they done so, he would have been astounded. From his most moving sermons he expected nothing more than that a wave of spiritual emotion would pass over his people, spend itself in fruitless aspiration and then disappear. That his truth would be laid to heart, so as to revolutionize all their business and social relations, he did not even dream. Conventionality has handicapped every sermon with this thought: *It does not mean what it says.* The people believe this, and the preacher feels compelled to believe it. Face the situation squarely yourself and then be *definite*, and your words shall tear like a plowshare through the conventionality that binds your people, and you will find them ready to walk with you in the Master's steps, even in most difficult ways. Not once, but many times, have persons come to the writer and said: "Such an one has treated me badly; you teach us that we should not resent wrong. I want to do right about this. How would you think it best to deal with it?" I have said: "It is plain that you have been badly treated, and I think I would do this way," naming the course. I have seen them go away and do things that were simply sublime, and have known that they were grand enough to enjoy it. It is said to be "more blessed to give than to receive," and many have been noble enough to find it so; but what is it to *forgive*—to bless an enemy? He who rises to this grandeur has been for a moment divine. There is no bliss like the tall greatness of love. Can he who has been in this Mount of Transfiguration ever hate again? There is a fascination about the heroism of love that siezes on men and holds them in the grip of a heavenly temptation. Sublime temptation! Holy danger! Blessed is he that encounters it!

It was claimed by F. W. Robertson that the "milk of the Word" is not the simpler doctrines, but the first simple duties of the Christian life, and that these should be taught till they are mastered in practice. The writer has tried this experiment. He has preached on one subject at the morning service for many months; nay, he has circled round it for a year at a time. Did the people grow tired? There were persons all over the house taking notes; they did it habitually; they did it for years. No more fruitful or interesting preaching was ever done by him than this. He who would expound one of the great Christian virtues and work it into practice, will have a year's work before him. It is a mine in which he may delve with ever new surprise. Go with your people; find out their difficulties; discover where they are failing, and sermons will troop upon you fresh from the workshop of human hearts; and you will be ever coming upon quiet heroisms among your people that will thrill you and give wings to your speech.

Often the speaking part of the prayer-meeting has been turned into a conversation meeting, bringing in the experiences from this battlefield of some fundamental virtue. "Were they interesting?" you ask. What meetings could be more so?

Ministers seek an endless variety of themes for the sake of maintaining an interest. The sermon of one Sunday is far removed from that of the week before, and is thought the better for this lack of connection. This is to misconceive the whole situation. Interest? Be a Moses to your people. Start yourself, and say, "Come; we will do this *one* thing *now*." Open the Red Sea of difficulties before them; find the manna in the wilderness for them; smite the rock till the waters gush forth that meet their need, and you shall not lack for interest. When the people of Israel stood there perishing with thirst, it was no time to build Solomon's temple.

Speak to your people as though you meant it. Give them some definite Christian task. Do not invert the ladder of Christian virtues. Give them a lesson from God; then say, We will do this *now*, to-day, this week, this month. Do not,

then, leave your sermon to take care of itself, like ostrichs' eggs in the sand, but follow it and see what becomes of it. Follow with your eye each member in his effort, or no effort. Find out his difficulties and study them. The pastor must be a statesman. Do not belabor your people, or or preach as one who beats the air. Generalities will not help them. See your object before you strike. Be a spiritual "workman that needeth not to be ashamed." Find out the difficulties and put them right in the best way—in a thousand different ways according to the need. Do not follow others blindly. No general method will fit your particular case. You cannot run your church by machinery; or, if you do, it will be a mechanical movement without spirit or life. You must be an inventor, a leader, a captain, a shepherd of souls.

Believe in your people. They are noble; there are heroes in your church. Call them to hardship and they are ready. Ask them to suffer, and they are beside you with holy tears. Ask them to tread rough ways with bleeding feet, and they gather about you. There is no appeal that will move men like the call to suffer. There are men in your church that want to be hurt for Christ. Carlyle calls this sublime passion the "worship of sorrow," the spirit which Christ brought to the world. Our navy is full of Hobsons; our churches are full of heroic men and women. We need but find the *Merrimacs*. Christ said, "My sheep hear my voice and follow me." That voice was purity, righteousness, suffering. Stand and sound the note and—listen. Your pews will be full of echoes.

IS WAR JUSTIFIABLE BETWEEN CHRISTIAN NATIONS?*

DR. B. A. HINSDALE.

I have consented to speak on this subject with some reluctance; for while the subject is hackneyed, it is by no means free from difficulties. Let us begin at the beginning.

By a Christian nation we understaad a nation that is converted to Christ; a nation that has been molded by his teaching and is inspired by his spirit. This means that the people of the nation, or a controlling majority of them, are Christians, disciples, followers of Christ. There is a philosophy now current that recognizes a corporate character and responsibility that are in a measure independent of the individuals making up the corporation, such as a state or nation. But this is not a Christian philosophy; it is not a sound philosophy. The whole is made up of units which, however, greatly modify one another. Accordingly, national responsibility is a union of individual responsibilities. If a state deserves praise, it is because the citizens have done well; and if it should be blamed, it is because they have done ill.

What, then, is the rule between individual Christians? It is laid down by the Master in the well-known passage of the Sermon on the Mount (Matt. 5:38-45):

> Ye have heard that it hath been said, An eye for an eye and a tooth for a tooth:
>
> But I say unto you, That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also.
>
> And if any man will sue thee at the law, and take away thy coat, let him have thy cloak also.
>
> And whosoever shall compel thee to go a mile, go with him twain.
>
> Give to him that asketh thee, and from him that would borrow of thee turn not thou away.
>
> Ye have heard that it hath been said, Thou shalt love thy neighbor and hate thine enemy.
>
> But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you, and persecute you.
>
> That ye may be the children of your Father which is in heaven, for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and unjust.

The Christian world has never been agreed as to the meaning of this teaching. Some Christians have taken it literally, and have accordingly placed themselves avowedly on the nonresistant platform. The Quakers may be mentioned as an example. But the vast majority of Christians have recognized in the passage the paradoxical element that is so abundant in the Bible literatures, and so have refused to place upon it a rigid interpretation. "We must be guided by the spirit of the passage," they say. "Christians should be forbearing, long-suffering, merciful, not visiting retributive justice upon men; they must not lay justice to the line, nor righteousness to the plummet. They must be like the Author of their religion." As a well-known commentator has said: "Of course, these expressions, in their paradoxical form, must not be taken literally. The fundamental idea of the passage is that Christian love must make us willing to bear twice as much as the world in its injustice could demand."

This view of the language is confirmed by an appeal to nature and to experience. The passage, if literally applied in practice, would apparently lead to the disorganization of society. It is an impossible interpretation.

If we may assume that the consensus of Christian interpretation is a safe guide in such a case, we may take the foregoing as the Christian teaching concerning the relations of Christian brethren.

But while we refuse to be literally bound by Christ's paradoxes, we must not hastily infer that they mean little. They mean rather a vast deal. They set up a very high standard of life; they are a distinct anticipation of the time when men shall beat their swords into plowshares, and their spears into pruninghooks; when nation shall not lift up sword against nation, and neither shall they learn war any more.

Passing from individual Christians to Christian nations, we have only to apply the gospel teaching. The same rule applies to individuals and to the corporation that they comprise. The gospel does not lay down one rule for the Christian citizen and another for the Christian state. In practice it is exceedingly difficult to follow the gospel teaching, owing to the mixed and confused state in which we find the world. It is difficult when individuals only are involved, and much more difficult when states are involved. Cases arise that trouble us in practical application, but there is no mistaking the principle. The ancient teaching is still true; it is righteousness that exalteth the nation.

Is war, then, justifiable, between Christian nations? Yes, or no; as you look at the question. One Christian nation may resist the wanton attack of another, if there is no other resort, but one Christian nation has no right to make a wanton attack upon an other. All wars of aggression are contrary to the gospel. It may be, and it often is, practically difficult to distinguish aggressive wars from non-aggressive wars, since wars often present a mixture of elements; but it is something to maintain the principle, to hold up the ideal. Indeed, there is no other time when it is so important to maintain the principle, as when it is difficult to apply it; no other time when it is so necessary to lift up an ideal, as when men are falling away from it.

No careful reader of the Bible can have failed to observe how much it has to say about peace. It is the subject of some of the noblest passages. The greatest of the Old Testament seers looked forward to a reign of peace as the golden age of the world. The teaching of Christ and the apostles lead toward the same goal. The world has not yet reached it; far from it. Still, much has been done to reduce the amount of fighting and bloodshed, as well as to mitigate the horrors of war, but the reign of peace is still in the future. But we should never swerve in our devotion to the ideal, or distrust the prophecy. Although the world be filled with wars and rumors of wars, let the poets still sing of the time when—

> "the war drum throbs no longer
> And the battle flags are furled in the parliament of man,
> The federation of the world."

In particular, I should say, the growing faith that, as far as possible, war should be averted by means of arbitration is in distinct accord with the spirit of Christian teaching,

The present is a time to remember the Christian teaching in respect to war. The period is an imperial one. The days are days of expansion. We hear much of the duty of Christian nations to carry the blessings of their civilization to those that sit in darkness and in the shadow of death. In our own country the press teems and the pulpit resounds with exhortations to Christian men, not only to follow the flag with the gospel, but to carry the flag as a forerunner of the gospel. Trade and Christianity seem strangely mixed in some minds, while the bolder spirits among us, as in Europe, are saying that too much peace brings decay of manly character, and that we need frequent or occasional wars as a moral discipline and tonic. I shall not discuss these questions, but Christian men should have a care. Christ rebuked his disciples who would call down fire from heaven to consume their enemies. He did not preach the gunboat gospel. Of all religions in the world, Christianity is the last one to be propagated by force. The very word "peace" is made the symbol of the life of the Christian soul.

There is reason to fear that the idea of might is encroaching upon the idea of right. If this is so, it is a most serious matter. The substitution of might for right as a criterion of conduct may well be called the final and absolute apostasy of a spiritual being. Even the poet of imperialism, startled apparently by the very fierceness of the flame that he has done so much to feed, has called upon his countrymen not to follow—

*Remarks made at the business men's meeting at the Congregational Church, Ann Arbor, November 5, 1899.

"The heathen heart that puts her trust
In reeking tube and iron shaird."

Remember that—

"Still stands thine ancient sacrifice,
An humble and a contrite heart."

Especially should Christians remember that the gospel is not diffused by might nor by power, but by my Spirit, saith Lord of Hosts.

ACTUAL AND FORMAL REMISSION OF SINS.

A. B. JONES.

It is a fact, that there is a difference between sinning against a person and sinning against a government—that I may sin against the President of the United States, personally, without infracting any of the laws of my country; and that I may violate the laws of the United States without personal offence to the President.

It is a fact, that there is a difference between the forgiveness which the President extends to me for a personal wrong done him, and the pardon which he extends to me for violations against the laws of the government. While the former involves purely personal feelings and is a personal favor, the latter involves only official feelings and is an official favor.

It is a fact, that in the family administration these two elements, the personal and the governmental, are blended and united; that they cannot exist separately and independently. In the very nature of things, the father cannot feel and act toward the child without regard both to the filial relation and to the family government. And, when the child stands before the father, in penitence and tears, over his own misdeeds, the father's heart melts with tender compassion and actual forgiveness; and any condition the father may assign, in extending forgiveness to his child, is not to create sympathy, or a disposition to forgive in the parental heart, but is prescribed solely in the interest of the child and of family government.

It is a fact, that God is presented to us in the Scriptures as a father. He is represented as loving his children, and seeking their welfare, with even more solicitude than we can feel toward our children. Reason says, if God is immaculate in his nature, then he can feel and love and forgive with more grace than is possible to man. And the Holy Scriptures teach the same lesson. "If you, being evil, know how to give good gifts unto your children, how *much more* shall your Father which is in heaven give good things to them that ask him." "When my father and my mother forsake me, *then the Lord will take me up.*" But this double relation, the personal and the governmental, exists in a higher degree in the divine nature than in human nature, for the reason that his children are more numerous, and their conditions more diversified. Hence the necessity laid upon God to forgive and to govern wisely, and with reference to the good of the individual and the whole family, is greater than it can be in our family governments. While, in his infinite, parental nature, he, knowing the hearts of men and seeing the contrite sinner, the penitent believer is in the right moral condition to receive it, actually grants his personal, fatherly forgiveness; yet, for the sinner's own good and for the good of others, it is formally extended through baptism. Baptism is on ordinance of the church, of God's government. It is the formal, initiatory rite; and intended, not to influence God, but to influence men. This distinction between actual and formal remission of sins is, therefore, reasonable and philosophical.

It is a fact, that this distinction is clearly set forth in the teachings of Jesus Christ our Lord. His supreme effort, as a teacher, was to get behind mere forms in religion, and to secure those moral conditions that could alone give value to external ordinances. The burden of his life was to inculcate high spiritual ideas; to lead men away from the mere "tithing of mint, anise and cummin while they neglected the weightier matters of the law, faith, justice, love and mercy." Faith in God, trust in Christ, with all the moral and spiritual factors and forces naturally and spontaneously associated with them, was the lesson of the Master's life. "Eat of the bread of life and never die." "Drink of the water of life and never thirst again."

When the Savior says, "He that believeth on the Son of God is not condemned," he says that man is forgiven. A man is either condemned or not condemned, forgiven or not forgiven. Again, the great teacher says, "He that believeth on him that sent me, hath everlasting life, and shall not come into condemnation, but is passed from death unto life." If he "is passed from death unto life," if he "has everlasting life," then he is forgiven. But these things are declared to be true as a *consequence of faith* in God and his Son. These declarations of Christ teach that there is forgiveness, *in some sense*, regardless of baptism. But the Savior says, "Except a man be born of water," baptized, he can not enter into the kingdom of heaven—can not be forgiven.

Now, here, I understand the Savior to teach that forgiveness of sins, *in some sense*, is a consequence of baptism.

Evidently the remission of sins in these two cases cannot be in the *same* sense. The former contemplates the *moral* conditions growing out of the *personal* relations of the Heavenly Father and his erring children, and means *actual*, personal forgiveness; while the latter has reference to the divine government as a means of influencing and saving men, to an act of legal obedience, and means *formal* forgiveness.

It is a fact, that this distinction appears in the teachings of the apostles.

Peter, in opening the kingdom to the Gentiles, announces a great fundamental principle thus: "To him give all the prophets witness, that through his name *whosoever believeth on him shall receive remission of sins*" (Acts 10:43). And Paul, in preaching to the Jews in their synagogue at Antioch, announces the same truth: "Through this man is preached unto you the forgiveness of sins, and by him *all that believe are justified from all things*, from which you could not be justified by the law of Moses" (Acts 13:38).

And Paul's great argument in his epistle to the Romans and Galatians, was a strong, continuous, labored effort to establish the doctrine that "*faith is accounted to a man for justification*" (Rom. 4:9; Gal. 3:6). He rings the changes on this so often, and in so many ways, that it seems difficult to misunderstand him. Notwithstanding all these facts, Peter says, "Be baptized for the remission of sins," and Paul says, we are "baptized into Jesus Christ," which is, I think, equivalent to being "baptized into remission of sins." Now, when these inspired men teach that the remission of sins is consequent upon faith in Christ, and yet teach that it is consequent upon baptism, there is no way yet discovered by the exegetical scholarship of the world to reconcile these declarations, except upon ground that the former refers to actual, personal forgiveness of the Father, and the latter to formal, governmental remission.

It is a fact, that, in the New Testament, the grace of forgiveness is made a *sequence to a moral change* wrought in the soul by the gospel of Christ. This moral change is represented by different terms, at different times; but, when these terms appear alone, they imply the others, because they are cognate moral forces, necessarily involving each other.

"*Repent* therefore and turn again that your sins may be blotted out" (Acts 3:19).

"With the heart man *believeth* unto righteousness"—into the remission of sins (Rom. 10:10).

"Lest they should see with their eyes, and hear with their ears, and understand with their heart, and be *converted* and I should heal them"—forgive their sins (Acts 28:27).

"Whosoever believeth that Jesus is the Christ is *born of God*" (1 John 5:1). When a man is "born of God," that implies that he has faith, that he has repented and that he is converted. When he is converted, that implies that he is born of God, that he has faith and also repentance. When he repents, that implies faith, conversion, born of God. And, when he has gospel faith, that implies repentance and conversion and born of God. These are all co-ordinate moral factors that cannot exist alone, that involve each other in the very nature of things. But they do not thus involve baptism. And, yet, baptism stands, in the New Testament, plainly connected with the remission of sins, with regeneration and with salvation.

Evidently there is a difference between the moral and legal aspects of this subject—between actual and formal remission.

(CONCLUDED NEXT WEEK.)

A BUSINESS TALK TO BUSINESS MEN ABOUT CHRISTIANITY.*

BY PRESIDENT L. M. SNIFF.

My first thought was to come to you with an exhortation to be good and hold up the hands of the missionaries. I was disposed to class you as money makers, saving 95 per cent for yourself and grudgingly giving 5 per cent for the good of the world. Then to classify the preachers as men giving all for the world. To classify you as worldly and ourselves as holy—sanctified. But the more I thought, the nearer I have brought the two classes together, and I'll now say my aim in this short address is to show unity in this diversity; in short, I believe there is no responsibility resting upon the preacher that does not rightly rest upon the shoulders of the business man. And second, that there is no claim to holiness, sanctity and honor rightly made by one that does not belong to the other. Now you must allow me to place this before you in my own way. I'll take

*Delivered at the business men's meeting at the Jubilee Convention, Cincinnati, O., Oct. 14.

you through some dry, hard facts. Let us consider the two fields in which we all work toward the one end, that end being the flooding of the world with the power and thought of God.

The root of all morality is Theism. I say, briefly, no God, then no morality; no Fatherhood of God, then no brotherhood of man. *Theism*, then, is permanent. There is a mathematical revelation of God as well as a Bible revelation.

Of late somewhat has been said about new grounds of Theistic belief. I'd say, Better go to mathematics to get it than to philosophy. There is not a mathematical formula but is as much the *thought* and *expression* of God as the Ten Commandments or the Sermon on the Mount. Not so with the deductions of speculative philosophy. The business man deals immediately with this side of Theism; the preacher deals immediately with Bible Theism. Both are sacred, and one no more so than the other.

We call this civilization Christian, and well we do so. There is not a wheel that turns but by the law of God. Straight lines, curves, solids, motion and so on are elements. No man can make a straight line. I place upon the blackboard my picture, but it is imperfect. The only straight line is a thought. It is God's thought and is an equation of the first degree. I place upon the board my illustration of a circle. I can't make it perfect. The real circle is a thought and the thought of God. It is an equation of the second degree. The same is true of an ellipse — parabola and hyperbola. They are all mathematical equations — all thoughts of God. All matter moving in space moves according to these laws.

The visible, tangible crown of our civilization is the *machine*. The machine is the balancing of the laws of God applied to lines, curves, solids and motives. Every machine already put forth and all that are to come are in the thought of God, and all *perfect*. The imperfection we see in machines is due to the imperfection of human skill. The law is perfect, but the human execution is imperfect. Could we make a machine perfect according to the law of God, then it would run without friction. When I was a boy we had the old threshing machine called "the grubber." It consisted of a cylinder and a strong case enclosing it. It was nearly cubical in form and not over four feet in dimension. It took eight strong horses to revolve that cylinder. It had to be tied to the earth with great ropes and stakes. We could hear it roar for three miles. We now have "the separator"—a machine that more than doubles the efficiency of "the grubber." It does not take half the horse power. It is gentle and need not be chained to the earth. You drive along the road and see it at work 100 yards from you, but don't hear it. The unsophisticated would say "the grubber" has the power in it, but not so. There are two engines near my house; one is about 20-horse power, the other 100. The little engine shakes the ground for 100 feet about it. The other one is noiseless and steady. Why all this bluster and noise on the one hand and unpretentious *power* on the other? Simply because the powerful smooth machine was made by mechanics who were guided by the mathematical law, and the boisterous machine was made by imitation.

All that noise and fuss is nature's protest against violated law. All mechanical devices are safe and efficient in proportion to their approximation to the law of God.

The engineer or architect hands over to the builder a plan for a railroad or a bridge or a house or a machine. There are the mathematical formula—the laws of God. He knows the importance of those laws—how property and life are involved. It never has entered into the mind of the mathematician to dare to build except by these laws. Hence, I say this civilization, even on its material side, is Christian. Every well-running device speaks of obedience to God's laws. I look upon Mr. Edison as a man of great reverence. When once he has gone to the mathematician and chemist for the laws underlying a machine he would invent, he sets about to make the device in strict obedience to the laws. If the machine works not as he would have it, though it may be an astonishment to the world, he throws it upon the waste heap and goes back to the law of God and builds anew. The Bible theologians would do well to imitate science here, by going back to the law of God to get a more perfect church. This explains wherein science is progressive. Retrogression would set in when we abandon the law of God and build by copying after some good machine.

Now, gentlemen, your life has been cast with this kind of theology. You trust God in this, you risk your all on his law. When Edison went to a business man with his first invention, that man turned the machine over to the experts and the next day said to Edison: "You can have $40,000 for it." That was sublime; that was faith in God's law. Edison did not know what to do with the money. The man said: "Put it in the bank, keeping what you want to spend." He says it then dawned upon him that money was to *spend*, and then he was happy, while before it was a burden to him. Since that day Edison has been happy in *spending* money to the glory of God and the betterment of humanity.

But God has made another revelation which I call his Bible revelation. According to this he "so loved the world that he gave his only begotten Son that whosoever believeth on him should not *perish*, but receive everlasting life."

The human soul could not be whitened without the death of the Son of God. In it God says, "Come unto me all ye who are weary and heavy-laden, and I will give you rest." This kind of truth could not be revealed by mathematical formulæ. The New Testament is a divine poem, and its theme is *love*—the love of God—revealed by the tragedy of Calvary. In the Theism of the Bible *man* finds his place, and we learn to stand before *him* with evident and becoming awe, be he white, black or yellow. This sublime and awful truth has not been given in vain. The nations of the world are beginning to see the coming of the glory of the kingdom of God—the brotherhood of man. The grandest answer ever given back to God by a nation is the Declaration of Independence. Sir William Hamilton said: "The greatest thing in the world is *man*, and the greatest thing in man is mind." Gentlemen, the *noblest* ambition that can possess the heart of a man is to pour into the benighted minds of other *men* a floodtide of the light and power of God. Has your Theism any of this light and power to give? I answer, Everything.

They don't want your Theism or ours, but once they get us and the Book, then they want your machine and will pay for it. Herein lies your temptation—to make merchandise out of your religion. The business man who does business to save money for selfish ends is of the same class as the preacher who preaches with the same end in view. Neither has caught the enthusiasm of humanity.

The business man who does business that he with others may send the light and the thought of God to the dark corners of the world is the same as the preacher who preaches to the same end.

There is not a responsibility mine that is not yours; not a glory possible for me that is not possible for you. I turn to the preachers: We *are one*—business men and preachers, blessed with the highest honors—colaborers with God. Let us be admonished not to do anything that would lead to the creating of holy orders among us. All God's laws are sacred; all who work with him are on sacred ground. Our temptation is to take the Word of light and love into the laboratory for analysis. As well refuse to breathe the pure air of the mountain or to bathe in the light of the sun until we have bottled them up and analyzed them. They tell us it is chilly, like the atmosphere of an iceburg, in these man-made laboratories for the analysis of the bread of life! The gospel is light; we should *bathe* in it. It is bread; we should eat it. Let the young man who would preach commit the New Testament to his memory and his heart. In the gospel God whispers his love to us.

Speaking of the heavenly bodies, such as planets, satellites and wandering stars, mathematicians tell us that the curve each moves in, be it ellipse, parabola or hyperbola, depends on three things: (1) The direction given it when cast forth by the *initial cause;* (2) The distance from the sun; (3) The velocity. Gentlemen, what things are to determine the attitude of the world to the Son of God? I could not answer fully if I had the time, but I will say that as *God* who, somewhere and sometime, way back in the eternities, was the *initial cause* of the motion of our heavens, so I would say he gives to us the gospel and in its relation to the world of ignorant and suffering humanity, he makes *you and me the initial cause*, and with that responsibility placed upon you I am done.

Tri-state Normal College, Angola, Ind.

Missouri Endeavorers, Attention!

At the state convention at Jefferson City I was elected to the office of state superintendent of Christian Endeavor. On assuming the office I find no funds whatever with which to prosecute the work. By repeated resolution the societies have been asked to contribute the sum of $1.00 to support the work. If all would do this sufficient money would be raised to carry on the work and support this office in away compatible with our numerical strength and standing in the state. To look after the interests of Christian Endeavor among the Disciples of Christ in Missouri costs something more than time and energy. It costs money. Will not each society aid in the work? Do not delay, but attend to it now. Will not pastors call attention of societies to this matter? Send all money to my address.

CLAUDE E. HILL,
State Superintendent

Pleasant Hill, Mo.

Our Budget.

—Next week our Thanksgiving number.

—If you need some extra copies to hand to your friends whom you wish to subscribe, send for them.

—Christianity is neither popular nor practical in the devil's domain.

—They that put their trust in the Lord are best prepared to endure great hardships, long privations and sore trials.

—"Bodily exercise profiteth little," costeth much, and, from the college standpoint, is exceedingly dangerous

—The mad rush for wealth is pulling the people of this world apart; the rich are becoming richer and the poor poorer.

—There are signs of a deep spiritual awakening in many of the churches which prophesy a large ingathering.

—Let the aim of every church and every pastor and every evangelist be, not so much to add numbers to the church, but to turn people to the Lord.

—Let there be a revival of Bible study, of prayer, of church attendance and of direct, incisive and persuasive preaching of the gospel—the sweet old gospel of redeeming love.

—Training classes ought to follow every ingathering into the church that new converts may be taught how to pray and how to live and how to do some work for Christ in the church.

—Let us waive critical problems and difficult questions for the time being while we deal with the fundamental issues of the gospel. Let us seek to bring men face to face with Jesus Christ and have them decide whether they will accept him as Savior and Lord or not.

—Theoretically civilization means employment, food, shelter, clothing, books, music, schools and churches; but practically it means favoritism, monopoly, power, politics, unlimited individual and corporate wealth, and war.

—This issue will be a living issue as long as the world stands and until human redemption is completed and long after the little questions that now claim so much attention shall have been forgotten or outgrown in the onward march of truth. "What shall I do with Jesus?" is the perennial question of the ages.

—The one word that should receive supreme emphasis in all our evangelistic work is repentance. Let it be explained and illustrated until it is thoroughly understood that no soul can come to God acceptably without turning away from sin in purpose and in life. This has frequently been the difficulty in evangelistic meetings.

—The CHRISTIAN-EVANGELIST is glad to be a coworker with all the other agencies and forces of the church in extending the kingdom of God and in winning men to a truer allegiance to Jesus Christ. We would be glad to welcome brief (column and half column) articles full of the tender persuasions of the gospel and motives for living the Christian life.

—We are grateful to our friends all over the country for their many words of cheer and encouragement, showing that the CHRISTIAN-EVANGELIST is not only holding its old friends, but gaining a host of new ones. If space permits we hope to publish brief extracts from a number of these letters in our next week's issue. We hope to do the best year's work which the paper has ever done, and we solicit the co-operation of all our readers in extending its area and influence.

—F. G. Tyrrell, late pastor of the Central Christian Church, this city, now pastor of the First Christian Church, Chicago, will deliver a lecture in the Central Christian Church on Friday evening of this week on "Fun in Fact and in Fiction," under the auspices of the Young People's Society of Christian Endeavor. Bro. Tyrrell's congregation in Chicago tendered him a reception last week which was a very happy affair all around, in which representatives of various congregations in the city participated. It was the close of the first six months of his work in that city, and there have been 99 additions to the church within that time. He is greatly encouraged with the outlook of the work.

—The article which we have entitled, "A Business Talk to Business Men About Christianity," which appears elsewhere, was the first of the addresses delivered to the business men's meeting at Cincinnati, of which the last one was delivered by Bro. Atkinson. Aside from this fact, which lends it special interest, we commend it for its fine thought, and for its modern and up-to-date conception of the relation of business of every kind to the kingdom of God, and the manifestation of God's will in all the forces and activities of life. Reference was made to this article in our edition of Nov. 9th, but we were not able to find room for it in that number as we had expected.

—On Thursday evening of last week, W. W. Hopkins, of this paper, was treated to a surprise dinner party at his beautiful surburban place near Kirkwood, by his wife, on the occasion of his 49th birthday. Among those present were Brother and Sister W. D. Harrison, of this city; Bro. Gillett, pastor at Tuxedo, and his wife, and the editor of this paper and his wife. It was a beautiful moonlit evening. Mrs. Hopkins had spread a bountiful repast, the party all seemed to be happy, and not the least pleased was our faithful assistant, whom we are sure our readers will join us in wishing many happy returns.

—We present our readers this week, on our first page, with the face of one whose picture is less familiar to them than his name and his work. William Worth Dowling is the Nestor of our Sundey-school editors and publishers. He began the publication of "The Little Sower," the first distinctly Sunday-school publication of the Christian Church, Jan. 1st, 1865, at Indianapolis. He moved to St. Louis and became identified with the Christian Publishing Company in 1877, and from that until the present time has been managing our Sunday-school publications. The "Little Sower" was consolidated with the "Sunday-school Evangelist" in 1883, and of this he remains editor, as also of "Our Young Folks," "The Little Ones" and our various Sunday-school quarterlies, besides being the author of "The Lesson Commentary," "The Lesson Helper," "The Lesson Mentor," "The Les-Primer," "Bible Handbook," "The Normal Instructor," "The Helping Hand," "Christian Psalter" and numerous smaller works. As this will indicate, he is a man of unceasing intellectual industry, a tireless worker, and one who loves his home, his office and his regular work so well that he seldom meets with his brethren in their great conventions. For this reason we are glad to present this week an excellent likeness of him without his knowledge or consent, but for the benefit of a large number who have for many years been benefited by his writings. Bro. Dowling is a native of Ohio, but he has spent most of his public life in Indianapolis and St. Louis. He was at one time teacher in Northwestern Christian University, now Butler College, but the larger part of his life has been devoted to writing literature for the children and young people. We are not informed as to the exact year of his birth, but his picture, which is made from a recent photograph, shows that he is still enjoying the strength of a vigorous manhood and is capable of rendering many years of efficient service in the field in which he was a pioneer. Bro. Dowling is now, and has been for a number of years, ably assisted in his editorial work by his daughter, Miss Metta Dowling, who is associated with him in the editorship of the various Sunday-school periodicals above mentioned.

—We had forgotten about the Octographic Rewiew, not having seen or even heard of it for years, until we saw a notice of it in the Herald and Presbyter of last week. Our Presbyterian contemporary quoted a paragraph from it which shows that, while for some inscrutable reason Providence still permits it to exist, it is unchanged in its spirit and aim. It is still a stirrer up of strife among brethren. Referring to the number of our preachers that occupied Presbyterian pulpits during the Jubilee Convention, the O. R. is quoted as saying: "Our 'Disciple brethren' still teach the old heresy of immersion for the remission of sins and still regard the 'undipped Presbyterians' as out of Christ and strangers to the covenants of promise Even the Christian Standard does not admit that they are pardoned and accepted of God." It is further quoted by the Herald and Presbyter as saying that the convention at Cincinnati was the "jubilee of a society that aims to proselyte all Presbyterians, Methodists and other sectarians, disorganize their churches and render their creeds obsolete." The object of this screed is too obvious to need mention.

—The Herald and Presbyter takes the Octographic seriously, as if it were a representative of the religious body which recently held its convention in Cincinnati, and says: "We should be glad to know from the Christian Standard whether it expresses the sentiments of the Disciple denomination. [Why not say, the Disciples of Christ?] Is the statement that it, the Standard, does not admit that Christians of other denominations 'are pardoned and accepted of God,' true? Does it believe that immersion is necessary to salvation or not?" The H. & P. further says: "We have supposed that the party represented by the Standard was in control of the recent jubilee, and that both it and the ministers who preached in Presbyterian pulpits recognized Presbyterians as Christians. The Octographic, however, boldly declares that the Standard will not admit this. It seems to us that after the recent exchange of pulpit courtesies this challenge should be answered." While we do not think the Octographic needs to be taken seriously, the request of the Herald and Presbyter is not unreasonable, under the circumsances, and we hope the Standard will give it prompt attention. The question is, whether our position commits us to the attitude towards our religious neighbors indicated in these quotations. The CHRISTIAN-EVANGELIST has no hesitancy in repudiating these sentiments, both on its own behalf and on behalf of those whom it represents. Long ago we announced our conception of the relation of these great evangelical religious bodies to our own religious movement as that of "Allies, Not Foes." This does not prevent us from pointing out what we believe to be defects in their teachings and practices, as we often take occasion to do. But those who love Christ and honor Him as their Lord are our brothers and sisters, not aliens.

—In our Original Contribution department this week will be found an article from the able pen of Dr. A. B. Hinsdale, Ann Arbor, Mich., on "Is War Justifiable Between Christians?" which cannot fail to be of interest to our readers. Whatever your views on this subject you will find this a safe and timely article. It may not be as radical in its denunciation of war between the so-called Christian nations as some would like, but its inferences and conclusions are in harmony with the teaching of Christ, and therefore safe and right. We are always glad to hear from Dr. Hinsdale and to communicate his utterances on great themes to the brotherhood and to the world, and especially this plea-for-peace article at this time.

—Dr. Willett's article this week on the Sunday-school lesson theme, "The Drunkard and His Makers," should have appeared in our edition of last week, but it did not reach us in time, and it is too important and valuable an article to go unpublished. It may not reach all our schools in time for the lesson, but it will reach the larger number of those whose officers and teachers are ever alert to the best that can be said on each lesson, and the rest will appreciate it later. It is never too late nor out of date to write, talk or preach on temperance. Then, besides the distinctions pointed out in this article, and the location of responsibility upon the responsible parties, is worthy of special attention. Also the necessity for using all agencies, not excepting the ballot, to repress and crush the enemy that now threatens the destruction of society itself. You cannot fail to be interested deeply in what Dr. Willett has to say upon this momentous question.

—The article in this paper headed "Vice," by J. S. Hughes, of Chicago, may be stronger meat than some of our readers will relish, but this is Brother Hughes' style. He must cut to the bottom of what to him appears evil or not at all. And while he unmercifully scores those who are, to his keen sense of righteousness, in the way of righteousness, it must not be forgotten that there are those who cannot be too severely condemned for their open or their secret support of vicious things in the land. There is a use for the keenest satire and the most intense denunciation, but the best results for correcting evils in church or state do not come from a general and unguarded use of these tremendous weapons. However, we have no apologies to make for the promoters and the supporters of the liquor traffic, and inasmuch as the lesson of the schools for next Sunday is on this question we give our readers this dose of strong meat from the pen of our esteemed Bro. Hughes.

—We have heard many obstacles stated in the way of gold hunting in the Klondike, but never such an array of them as W. Dudley Mabry, of Washington, D. C., presents in his article in Self Culture for November on "A Trip to the Klondike." After enumerating the hardships of mountain climbing, river rapids, snow, heat, cold, mosquitos, frozen earth and a host of other physical difficulties, he says that the conditions imposed on the prospector by the Canadian Government are still more unendurable. He says there is first a tax of 20 per cent on the value of the miner's outfit; (2) five or 10 dollars to a broker for filling out the blank; (3) a surrender of one-half the gold-bearing ground discovered to the Canadian Government; (4) fifteen dollars and a royalty of 10 per cent of all gold taken out of the ground above $2,500; (5) 20 per cent if the mine yields $200 or over per day; (6) four to 10 dollars per month per foot of river front at Dawson used; (7) fifty to 70 dollars per cord for wood, etc. In fact, licenses, taxes, royalties, permits, etc., are so numerous and so severe that the following anecdote is told to give the stranger some conception of the miner's burdens in the Klondike: It is said that a miner being sick was informed that he must die, and was asked if he wished to see any one. "Send for Major Walsh," he said. On being asked what he wanted with Major Walsh, he replied, "I haven't any permit, and if I should undertake to die without one I would get arrested!" And yet the British make loud complaint of the taxes, etc., imposed upon foreigners in the Transvaal country.

—Mrs. Mary Baker Eddy, who claims to live only in the realm of ideas, is about to collide with something of a somewhat denser nature. She has been sued for slanderous talk by Mrs. Josephine Curtis Woodbury in the sum of $150,000. This experience may leave her with at least a subconscious attachment to something of more weight than her ideal affusions.

—The effort to popularize the church by entertainments is a work of supererogation: God does not ask us to popularize his temple, but to keep it holy. It cannot be made popular with sinners and retain its favor with God. The Bible is not a popular book with sinners, and you cannot hope to make the church, which is a product of the Bible, popular. Both the Bible and the church should have one voice toward sin and one hope for the sinner. Whenever a church, so called, becomes popular with the world you may know that it has lost its divine savor. The only sense in which a church can become popular with sinners is when they are making it the refuge of their souls from sin. There is no comfort for the sinner nor consolation for the saint in a church that is popular with the world on a compromise platform. Let the temple of God be holy.

—On November 12th the church at Chillicothe, Mo., pledged $625 to our Church Extension work. This was done after an address made by our secretary of Church Extension urging Missouri to come to the front this year in helping to reach our first quarter of a million for Church Extension. Brother L. E. McCray is pastor there and had done splendid work in the way of preparing the church for the visit of a missionary secretary. When we think of the gift of $1,000 by Independence, Mo., on the 5th of November, and this raising of $625 by Chillicothe, it looks as if Missouri intended to be the banner state this year in gifts to Church Extension. Missouri will no doubt furnish the largest delegation of any state to the National Convention, which meets in Kansas City in October, 1900, and she will no doubt lead in gifts to Church Extension. The Board of Church Extension is the only national board located in that state. Missourians should take a just pride in seeing that Missouri comes to the front in gifts for that work. We expect to see liberal gifts from other churches later on, and no doubt other states will follow the creditable example set by Missouri.

—The Standard, Chicago, asks, "Why So Few Baptisms?" and begins an editorial answer to the question in a recent number by stating that "there is not a state in this part of the country in which the additions to Baptist churches during the past year have been adequate to the resources employed or even to the normal rate of increase." If true, there is some occasion for alarm in this statement as it may apply to other than Baptist churches. The Standerd, however, does not believe, as some, that the cause is due to higher criticism, but finds a more plausible answer to the question in the lack of organized, consecrated labor in the churches. There is a great leakage, it says, in the Sunday-schools and in the homes. Then again, the churches' real work is obscured by the things announced each Sunday from the pulpit, and the worship lacks reverence. We think that the criticisms of the Standard are, in the main, well taken, and worthy of prayerful consideration. Let us not, Adamlike, try to unload this blame upon somebody else. Our churches are not what they should and could be in these respects.

—One brother in our evangelistic reports states that their city is besieged with Holiness people, 30 to 50 Mormon elders and Blanford, the "divine healer." This is certainly confusion confused. Such a community certainly has our sympathy.

—The Texas Lectursship will meet in Greenville, Dec. 5-8. The Courier says that 37 names appear on the program, to whom have been assigned various duties, addresses, papers, etc., and predicts one of the best gatherings in its history.

—In an article in the Treasury of Religious Thought for November Prof. John Moore, writing on the religious conditions in Germany, presents this singular paradox: He says that the Socialists of Germany, who now cast one-fifth of the votes of the empire, have 74 political and 54 economical journals, are generally of materialistic and atheistic tendencies. Their leaders, he says, are largely avowed materialists and atheists, and yet they are about all members of the state church. With this view of conditions upon the one hand and that of the influence of higher criticism upon the other, we do not wonder at the lack of Bible-schools, prayer-meetings and devotional services in their larger cities, of which he lamentingly speaks. And yet it is possible that the atheistic tendencies of the socialists find their apology in the state church, of which they are members. They are largely working people, and in them the clergy and the church take no special interest. And in this let our own churches take warning If Socialism is on the increase in America and atheistic in its tendencies, the churches will have themselves largely to blame for the harvest. "If the principles of Jesus Christ were practiced by society there would be no ground for Socialism," said an atheistic socialist. No religion is not much worse than a formal one, and the Socialism of Germany may yet become a factor in bringing about that radical Christian reformation which she to-day so greatly needs.

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The Curtis Publishing Company, Philadelphia

—Already there are hints from our secretaries of a reaction of interest in missionary affairs since the Jubilee Convention. This is almost unavoidable in some degree when the enthusiasm of the convention is taken into consideration. But there should be a heroic effort on the part of both preachers and churches to prevent that which in reality need not and ought not to occur.

—Dwight L. Moody had to abandon his meeting in Kansas City last week on account of heart trouble. It is said that he was addressing immense throngs of people each night in Convention Hall. He started for Northfield, Mass., on the evening of the 17th instant, in a special car, accompanied by a physician. His friends have expressed the fear that his work is done. Mr. Moody, though not a regularly ordained minister, has, nevertheless, been one of the most prominent preachers of America for the past quarter of a century, and of world-wide reputation. But of all his works probably that of the founding of the Chicago Bible Institute will be most enduring. Later report says that Mr. Moody had greatly improved since leaving Kansas City. A night's rest in his special car largely restored his vigor.

—Our English Topics this week, from Bro. Durban, are of unusual interest. It is Bro. Durban's last article to our columns before sailing for England, and in it are some comparisons and contrasts that will make us feel just a little taller, now that we are Americans. Bro. Durban departs from Paul's rule and makes some comparisons and measurements that seem to leave a balance to our credit even in the lesser dimensions of our drink houses, but more especially in the religious conditions described. And still there is room for improvement, and will be until the drink traffic is abolished and the unity for which Jesus prayed is established in our land and throughout the earth. We thank Bro. Durban for his eloquent tribute to the people, homes and cities visited while in America, and for the good things he says about our country. We shall certainly be glad to have Bro. Durban and his family come again, and come even as far as unto St. Louis, though that be not half across the empire.

—The Christian Endeavor World predicts a general revival of religion in the churches this winter, based chiefly on Mr. Moody's expectation. Mr. Moody is a close observer of general religious conditions, therefore a good point at which to feel the pulse of the religious world; but we have other evidences of a general forward movement of the churches in the reports from the field. Protracted meetings are increasing, both in frequency and numerical results, and we think these somewhat better indications of the condition of the great heart of the church than any preacher's opinion. And then everybody seems to be expecting a forward movement, and what everybody expects usually comes to pass. But not without effort, of course. There must be much work done, much preaching and more praying, to bring it about.

—The Disciple for November opens with a leading article from the pen of Dr. H. L. Willett on the "Life and Teaching of Jesus." This magazine is published in Gloucester, England.

—The following message comes to us just as we go to press. It is self explanatory. We regret the loss and the inconvenience, but are glad to know that the school work continues:

CHRISTIAN-EVANGELIST:—The Academy Home of our Mountain Mission burned on the 13th, between nine and ten o'clock in the morning. There was an insurance of $3,100 on the house and furniture. While the loss is severe, yet we are not disheartened. We are making temporary arrangements to take care of all boarders during the winter and spring, and we will rebuild with the return of summer. The prospects for a large attendance during the winter and spring were never better.

WM. H. CORD.

Hazel Green, Ky., Nov. 17, 1899.

—Church members who love to dance should be willing for Christ to furnish the music.

—The University Record says that 556 volumes were added to the university library during the month of October, of which 336 volumes were by purchase.

—The following is news as she is printed in the Christian Guide:

The CHRISTIAN-EVANGELIST of Nov. 9 gives an explanation of their views on higher criticism, and why Bro. J. H. Garrison resigned as editor of that paper.

—J. Z. Tyler announces the following lectures to occupy six successive Lord's day evenings in the Euclid Avenue Church of Cleveland, O., beginning Nov. 5:

Nov. 5. The Historical Books of the Old Testament.
Nov. 12. The Prophets and the Prophetic Literature of the Old Testament.
Nov. 19. The Poetry and the Poetical Books of the Old Testament.
Nov. 26. The History between the Testaments.
Dec. 3. The Narratives of the Earth-life of our Lord.
Dec. 10. The Planting and the Training of the Church.

These lectures are planned to cover the entire Bible and would make an excellent course of lectures in any church.

—Sometime ago there was no little stir in the papers about the conversion of Marshall O. Waggoner, of Toledo, O., from infidelity to the Christian religion, especially for the reason that the gramophone was stated to be the leading factor in his conversion. The conversion was so complete that Mr. Waggoner burned his collection of infidel books on the evening of August 19th, of the present year, in the street in front of the Memorial U. B. Church, in Toledo. As the gramophone seems to be a new factor in the religious field, the extent to which it was instrumental in the conversion of Mr. Waggoner becomes a matter of interest and is stated by him in the following paragraph from the Gramophone Record. Mr. Waggoner gives his explanation of this remarkable experience which is not without interest. It will be well to note, however, that the Bible was a prominent part of the program and, of course, equally important as a factor in his conversion:

On the night of Nov. 19th last, under the most awful conviction, at about 8:30 in the evening, I made up a program for a religious service in my lonely room, consisting of the twenty-third Psalm, closing with the Lord's Prayer, the sacred song, "Almost Persuaded," also the sacred songs, "Just as I am Without one Plea" and "Rock of Ages," where, with my Savior as leader, I played and replayed the above and sang, read my old family Bible until about three o'clock in the morning, when I can safely say I received relief from my load of unbelief and infidelity, and a happier man does not dwell on this mundane sphere. From this I can say from my own personal experience, the gramophone was one of the main factors (earthly) through the greatest of all power which brought me to the light of my Savior's countenance. You can readily see how strongly attached I am to your God-given instrument—the great talking machine—the God-given gramophone.

—Now that you have had a foretaste of Bro. Aylsworth's comments on "In His Steps," in our last edition, you will be the more eager for his second and concluding article in this paper. The touch of the spirit of Thanksgiving day will also add to the beauty and sweetness of the article, notwithstanding the consciousness of our failure to follow "in his steps" in our daily doings as we should. We feel that we cannot too highly commend this article. It is an eloquent comment upon the gospel of Christ, a beautiful uplifting of the Christian standard of deportment, a sublime chapter on pastoral duties. But Bro. Aylsworth is not a stranger to our readers and his own words are the best commendation we can give of the productions of his spiritually guided pen on vital Christian themes.

—Prof. Willett is not an instance of a prop et without honor in his own country or cit judging by the announcements of lectu courses on Bible topics which he is carryi on in that city. One course is under the a spices of the Pastors' Conference of Evansto in co-operation with the Bible Study Leagu consisting of eight studies in the "History Prophecy." Another course is at the Dow town Center of the Bible Study League at 1 La Salle St., at the noon hour each Mond for six weeks, beginning Nov. 13. Still anoth course of 12 lectures is at the Scoville Institu Auditorium under the direction of the Oa Park Sunday-school Union. The Universi of Chicago officially announces that Prof. Wi lett, instructor in Semetic Languages and Li erature in that institution, will devote his enti time from January 1 to April 1 of each yea giving systematic lectures on the literatur history and interpretation of the Bible, in vie of the great demand for such courses. Th demand is a most encouraging sign of th times. No man among us is doing so much awaken popular interest in Bible study as Pro Willett.

—The state of New York has made a ne and commendable departure in the care of i epileptics. At Sanyea, N. Y., thay have bee colonized in a way that secures greater com fort, more cures and the means of maintenance At least one acre of ground is allowed to eac patient, and the buildings are simple, twe story houses, suited to their condition. Of th benefits of this method over that of other state the Chicago Record says:

Under the colony system as it exists in Ne York the epileptic is enabled, wholly in som cases, and in others partially, to earn hi livelihood. By virtue of the protection an convenience afforded him in the colony and c the hygienic conditions thrown about his lif the disease of the epileptic is greatly modified and sometimes cured. According to moderat estimates there are 7,500 epileptics in Illinois They are in poorhouses, insane hospitals, th school for feeble-minded or in private homes The colony plan, as it is in use in New York is the best system of caring for these unfor tunates It contributes greatly to their com fort and peace of mind, and in the end i cheaper for the state, because under this sys tem a larger number get well, and in nearly al cases the severity of the disease is modified.

—A writer in the Standard, Chicago, de votes more than a page to the question, "Hov to get rid of a Pastor." A disgruntled church member could answer that question in abou two minutes, if not in about three words. Th usual method pursued is to either talk him out starve him out, or vote him out; and th answer of the disgruntled church membe would depend upon the stage at which th proceedings had arrived at the propounding o the question. The manly way, if go he should would be a frank and open statement to th pastor, by the most spiritually minded of th flock, of the reasons necessitating the change that is, provided he had not already seen th same and himself proposed the change. Hov to get hold of a good pastor and keep him, we think a more important question for church consideration. In cases of misfits the dissolu tion of relations should be neither difficult no delicate, and is not, where the Spirit of Chris prevails.

—The Church of Christ at Fort Dodge, Iowa, will be dedicated December 3. B. S Denny, state secretary, and state superintendent o Christian Endeavor, J. M. Lucas, will assist the pastor, W. J. Dodge, in the dedicatory services. The building and lot will cost about $2,700. They hope to dedicate the church free of debt. COMMITTEE.

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PERSONAL MENTION.

Prof. Fred F. Grim writes that the new church house in Stephensport, Ky., was dedicated Nov. 12th.

E. L. Nickle, pastor of the church in Lorimer, Ia , is being assisted in a protracted meeting at that point by Edgar Price.

C C. Deweese, pastor of the church at Cheney, Kan., is being assisted in a protracted meeting at that point by Prof. O. F. Bilgers, leader of song.

The sermons recently preached by Elder Bryan in East Side Christian Church, Moberly, Mo., were complimented very highly by the people and by the press of that city.

F. M. Cummings will continue to preach in Marlboro and New Baltimore, O , but he removed from Marlboro to Cuyahoga Falls, which place he expects to make his permanent home.

C. A. Gersin, of Burlington, Col., writes that the church there would like to correspond with some one that could be secured to hold a protracted meeting for them.

W. W. Sniff, we understand, has accepted a call to the Franklin Circle Church, Cleveland, O. Bro. Sniff was once pastor of the Compton Heights Church, this city, but goes to Cleveland from Gibson City, Ill.

Miss Grace Bishop, granddaughter of ex-Governor Bishop, was married to Geo. H. Hunt, of Tennessee, in this city, on last Wednesday evening. The ceremony was pronounced by F. O. Fannon, pastor First Christian Church.

T. R. Overton, pastor of the church at Mapleton, Kan., for one-half time writes encouragingly of the outlook there. He has been there but a short time and has organized a Y. P. S. C E., a midweek prayer-meeting and other activities essential to spiritual growth.

David Martin, of Richland, Ia., writes that he would like to hold one or two protracted meetings for the free will offering of the people, or would accept pastoral work.

Any church in railroad connection with St. Louis wanting preaching once or twice per month or pulpit supply for a time can be accommodated by addressing "Preacher," care of the CHRISTIAN-EVANGELIST.

Baxter Waters, pastor Central Christian Church, this city, recently read an interesting paper to our preachers on "Hosea's Message in the Light of His Experience." The paper elicited an interesting and profitable discussion on the following week, led by D. R. Dungan, pastor Mt. Cabanne Church.

F. G. Tyrrell, of Chicago, is to deliver a lecture in Central Christian Church, this city, on Friday evening. His theme will be "Fun in Fact and in Fiction." As this will be Bro. Tyrrell's first address in this city since his resignation of the Central pulpit he will doubtless be greeted with a large audience.

T. J. Legg, field secretary for Indiana, asks all Indiana preachers whose names are not on the yearbook for 1899, and all preachers who have changed residence during the year to send their names and address to him at Logansport, Ind., at once, that a revised list may be completed by Dec. 1st.

The church at Princeton, Ill., gave their new minister, Bro. J. G. Waggoner, and his wife a surprise reception recently. Each brought his bundle, a substantial token of friendship and good will, giving quite a start to housekeeping. Such cordial fellowship is very helpful and encouraging.

A. O. Swartwood, pastor of the church at Waterloo, Neb., writes that the congregation there is taking on new life. A new organ has been placed in the house preparatory to a protracted meeting to begin in January next; it has also elected officers and the sisters have been active in the collection of funds for church work.

I. H. Fuller, who is now located with the church at Wapello, Ia., says that audiences there are increasing. Nov. 12 the church elected two elders and four deacons and will enter into a closer and more helpful organization. Bro. Vandevort, the senior elder, is down sick and can not attend the services.

F. O. Fannon reports that in his two years' work as pastor of the First Christian Church in this city there have been 400 additions, and that mostly without protracted meeting effort. We believe that one such meeting was held last winter by J. Z. Tyler, of Cleveland, O. Bro. Fannon is also in great demand for addresses on special occasions with fraternities and semi-religious gatherings. He is to address the annual banquet of the Odd Fellows of this city this week.

Henry Van Middlesworth, who preaches for the East End Church, Plainview, N. J., informs us that the pastor of the First Church in that city is J. B. Cleaver, that of the Second, Hiram A. Mears, and that of the Third, D. Blow. We are glad to know that we have four churches in that city.

The sisters of the church in Blue Mound, Ill., recently prepared a surprise for Mrs. Crank, wife of J. R Crank, the pastor, consisting of a new Goodrich sewing machine, a Seth Thomas clock, $16.50 in cash and a lot of eatables. Total, about $50. Bro. Crank and his wife, who is also a preacher, have been retained by the church another year and state that they will have some spare time which some of the churches near them may be able to use.

M. E. Harlan and his wife, who recently went from Topeka, Kan., to Brooklyn, N. Y., were tendered a most cordial welcome by the church to which he has been called. The rooms were beautifully decorated and each one of the six churches in New York City, as is reported, was represented by its pastor and a delegation. We are glad to see this exhibition of sisterly love. The intellectual, social and material refreshment combined must indeed have been an enjoyable feast of love.

In speaking of the protracted meeting in Lexington, Mo., the News of that city says: "The meeting has been a remarkable one in several respects. One is that there has been little or no excitement The preaching has been splendid and done by the pastor, Elder Fenstermacher, who has preached many plain, soul-stirring sermons which have done untold good. Many of the converts have come from the Sunday school, in some cases whole classes becoming Christians."

M. E. Harlan, who has recently become the pastor of the Sterling Place Christian Church, Brooklyn, N. Y , was born in Indiana, raised in Iowa, graduated in Drake and wrought in Kansas. His first pastorate was in Wellington. He next became state evangelist. Then followed his three years' pastorate with the First Church in Atchison, and last, prior to his call to Brooklyn, his pastorate in the First Church of Topeka. Bro. Harlan has been one of the most active and influential preachers of Kansas, and that state sustains a great loss in his removal. But the Lord evidently needed Brother and Sister Harlan, his most excellent wife, in Brooklyn and we congratulate the church there on securing a pastor and his wife so efficient in the Master's work.

CHANGES.

F. M. Cummings, Marlboro to Cuyahoga Falls, O

C. J. Sanders, Erie to McPherson, Kan.

Henry Albert, O'Fallon, Ill., to Bonne Terre, Mo.

H. D. McAneney, Santa Cruz to Draimond, Cal.

G. M. Weimer, Vincennes, Ind., to Waterloo, Ia.

Edgar D. Jones, Newark, Mo., to Lexington, Ky.

R. H. Lampkin, Lexington to Walnut Hill, Ky

E. W. Darst, Evanston to 5451 Drexel Ave., Chicago, Ill.

Bro. Darsie's "Plea for the Homeless."

DEAR BRO. GARRISON:—I scarcely ever read a number of the CHRISTIAN-EVANGELIST but what it makes me want to say something. I have just finished reading Bro. Darsie's "Plea for the Homeless," and it makes me want to say something so bad that I make the venture, with the hope that it may help somebody in some way or other to open their eyes, their minds, their hearts and their pocketbooks, for Church Extension. The plea is strong and earnest, as coming from the heart of a disciple indeed and in truth. So forcefully does he hold forth the necessity and reasonableness of the cause he pleads that cold indeed must be the disciple's heart that is not touched after reading it. It makes me feel, though small as I am, that I will grow still smaller if I do not find some way of contributing more to that fund in the future than I have in the past. Brethren and sisters, if any of you have not read it, please read it. You will find it in the November numbers, the 2nd and 9th. I think it will stir your pure hearts and minds in places which have been lying dormant all this while.

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Correspondence.

English Topics.

HOW THE AMERICAN AND BRITISH PEOPLE DIFFER.

We are all aware that we can understand nothing at all about any subject or any object by regarding it absolutely, but that we soon begin to comprehend at least a little when we look at things relatively. As soon as we have instituted a comparison between one thing and another we find that we understand something of each. So, now that I, as an Englishman, have seen something of the United States I propose to draw a few inferences for the information of my readers. I have been impressed with the immense difference between an English village and an American. In the typical village of England you are at once struck by the dominating position and aspect of one particular edifice. The old parish church seems to own the whole place. It always overshadows the few streets that make up the little collection of dwellings. If the village is located on a hill, the parish church is certain to crown the height. To it all the cottages seem to crouch in obeisance. As the clergyman goes about the parish he wears the appearance of a little incarnate demi-god. He is not the same flesh and blood as other men. To him all the farmers pay tithes. Within my own boyish recollection people used to be put in prison if they refused to pay the tithe. This is not now possible, but the tithe system still flourishes, short only of that terror. When I was a Baptist minister of Chester one of my deacons lost a large rick of hay. He had purchased it of a farmer, not knowing that the farmer owed unpaid tithe. Before the rick of hay could be removed it was seized by the vicar for tithe, and my friend had no redress for his heavy loss. The reverend gentleman who seized the hay is now dean of a cathedral city with a very large salary, for which he has little to do except to keep up his style and dignity.

CLERGY AND SQUIREARCHY.

Clergyman and squire walk together in an English country parish. They are the social Gog and Magog of the little community. The squire is always the chief landowner in the district, unless some earl, marquis or duke happens to reign in the region round about. Even then some squire is often the grand vizier to the sultan. The squire is the link between the plebeian and patrician orders. Squire Brown or Squire Tomkins is generally a proud lordling, disdainful of poor Hodge, the ploughman, and allied with the clergyman in regarding the helots of the soil all the poor villagers who, in the "good old times," so called, were denominated in Anglo-Saxon phrase "villeins." A "villein" was simply a villager, as was a pagan in the Roman days. England is still largely under the ancient feudal landed system, and it is mainly this which keeps the rural community throughout our lovely little land in degrading poverty. The Free Churches, otherwise called Dissenting or Nonconforming Churches, are in the fifty thousand villages of England, found meeting in mean little sanctuaries on which the Established Church arrogantly looks down in its beauty and its stately eminence. The village doctor and his family generally attend church and taboo chapel. Church and chapel in England generally stand distinctively for pride and lowliness. They are symbolical of the distinction between those who constitute "society," and those who are aliens, pariahs and exiles from the Mammon-worshiping goldbug caste, if I may apply an Americanism.

WHY DISESTABLISHMENT IS NEEDED.

It must be evident to every reader that something needs alteration in the social, economic and religious system I have delineated. And Disestablishment would in time effect very much of the needed modification. The great and arrogant Establishment of religion in favor of a single sect must be brought to the level of impartiality before the law. Now, contrast with the picture I have drawn a typical American village. I have seen villages and little towns in New York State, New Jersey, Pennsylvania, Kentucky, Virginia and Ohio. I find nothing to remind me of the English village, excepting the language. The houses are nearly all of timber. Such a structure may be found in England, but it is very old; is thatched with straw; is exceedingly quaint, low, and festooned with honeysuckle, jasmine and other flowering creepers, if not with evergreen ivy; and it invariably has its little fenced garden of flowers and fruit trees. The villages are in general built of brick. The houses are mostly ancient, or are modifications of ancient little hovels, improved piecemeal and in patchwork. This is the English village. Not so with the American. Its dwellings all seem to me to have been taken out of a child's toy-box and enlarged. Then there are no fences to make every man's little cottage his own private castle. Every American home seems to be open to all the world. I think your villas on their open lawns are delightful to look upon, and each of them is a symbol of the free and sociable temperament of the nation. Then I note that equality is manifest in the aspect of the village churches. They all look as if opened yesterday for the first time, as if also taken from the toy-box, and as if intended to show that no form of religion is specially in favor. Thus there are charms peculiar to the English village, and there are different attractions about the American village. You cannot yet have our Old-World fascination. Your posterity will grow that in some types that will be developed and will be monumental. We want your new-born freedom and elasticity and adaptability.

ENGLISH PUCLIC HOUSE AND AMERICAN SALOON.

I turn to the Devil's churches in both countries. In London and all our cities we have to our sorrow to look on vast numbers of what we call public houses. They are never called saloons. They are exceedingly different. Many are what are styled "gin palaces." These are the enormous drinking shops at the finest corners. They are crowded at all hours of the day and far into the night. I am ashamed that women are exceedingly numerous in the crowd of the sots. As you pass a London gin palace you are shocked at the roar of the blasphemous revelry that issues from within as the evening wears on. Your American saloons are for the most part very much smaller than our drink houses. They are obscure and insignificant in aspect, with a few occasional exceptions. I cannot see women haunting the American saloons, and I accordingly extol the American woman, and I shall incessantly chant her praises when talking of America to the English people. In England the barmaid is a universal institution. We are always hard at work in England fighting the devil of drink. We inherit that curse, but can foresee the day when it will be scotched by the power of the gospel. Temperance workers in England are compelled to fight along different lines from those adopted in America. But they have wonderfully scared the great distillers and brewers, and the forces are rallying for tremendous conflicts to come.

GOING HOME TO ENGLAND.

I return with wife and daughter to our native land by the Oceanic, sailing for Liverpool Nov. 15, so that when these lines appear I shall be on British soil, or at any rate approaching the shores of Albion. What a story I shall have to tell! My impressions of America will certainly not encourage anybody who may hear them to disparage the land in which I have enjoyed overwhelming hospitality. I must some day come again to see more. The finale has been Niagara, which we left till the last. I am writing these lines in beautiful Brooklyn, where we spending the concluding days of this del as we commenced on landing to study America during a few days in this charming city on Long Island. I have had the privilege of spending a few days this week with dear old English friends in Buffalo, where I gave an address to Bro. Lloyd Darsie's congregation. Can there be any city much more fascinating than that? It is your American Interlaken. I did not like quitting Buffalo. I do not relish leaving New York. I disliked turning my back on Washington after those three days in Bro. Power's bijou villa. I very reluctantly departed from Cincinnati and that miniature Neapolitan palace in Walnut Hills where Bro. and Sister T. M. Worcester entertained me and Bro. Spring with princely profusion of all the good things that can be desired in this life. I stayed at Cynthiana with Bro. and Sister J. J. Haley, and was tantalized uncomfortably by the necessity of leaving that lovely little parsonage and pretty town in the Kentucky bluegrass. Well, life consists mainly of salutations and valedictories, of coming into charmed circles and going again. Farewell, beloved American friends, who have shown to an uninitiated Englishman so many of the wonders of your immeasurably and inconceivably great homeland! Good-bye, Columbia, whose genial and fruitful bosom will yet shelter countless millions more of those who would vainly seek to find the sweetness of freedom and of plenty in other lands! My comfort in sailing from the American shores is that I go home to the dear little island which cradled all this freedom and all this strength. Many a worthy toiler and many a young aspirant who needs opportunity and scope shall I advise to turn for hopeful destiny towards the setting sun.

W. DURBAN.

891 Sterling Place, Brooklyn, N. Y., Nov. 9, 1899.

The Pen in the Hand is worth two in the Mind.

If you have "a good mind to write to Dr. Pierce" take pen in hand and begin. Then you'll avoid the experience of Mrs. M. P. Davis, of Honaker, Russell Co., Va. She writes:

"For seven years I was confined to bed most of the time. I had ulceration of internal organs and female weakness. I had four doctors and they said I could not be cured.....After the doctors said I could not be cured I wrote to Doctor Pierce for advice.....I followed the advice he gave.....I feel better than I ever did. My friends say I do not look like the same woman. *I am sorry I did not take Dr. Pierce's medicine when I first began to have poor health.* I could have saved what I paid to humbugs."

No one ever regretted writing to Dr. Pierce for advice. Many have regretted not writing sooner.

Sick women are invited to consult Dr. Pierce by letter, *free*, and so obtain the opinion and advice of a specialist in diseases peculiar to women. All correspondence private. Address Dr. R. V. Pierce, Buffalo, N. Y.

Dr. Pierce's Medical Adviser, 1008 pages, is sent *free* on receipt of stamps to defray expense of mailing *only*. Send 21 one-cent stamps for paper covers, or 31 stamps for cloth. Address as above.

New York Letter.

Bro. George B. Townsend, the new pastor at Troy, N. Y., starts into his work in the state with much encouragement. He is a graduate of Hiram College—in the class of '94—and having preached on Sundays during three years of his college course, he was well prepared by experience to take up regular work at Paulding, O., where he ministered until called to Troy. During his five years' ministry the church grew from a membership of 125 to over 300; a parsonage was purchased and the house of worship was enlarged. Bro. Townsend is a native of Delaware, and in coming into our Eastern field he has simply returned to his home section of the country. He says: "I believe and have always felt that the East is to be our greatest mission field; and I am glad to be able to work in it for the Master." On behalf of all the Disciples of Christ of the Empire State we extend Bro. Townsend a most hearty welcome.

***

On Thursday evening, Nov. 9th, the Sterling Place congregation, Brooklyn, gave Bro. M. E. Harlan, their new pastor, a cordial reception in the lecture room of the church. Bro. John R. Tolar presided and introduced the speakers; first of whom was Bro. C. C. Martin, elder, who on behalf of the congregation greeted and welcomed their new minister and wife. Bro. Harlan responded and closed by asking God's blessing on their work. S. T. Willis spoke words of welcome on behalf of the preachers of Greater New York, and the Rev. Dr. Farrar, of the First Reformed Church, gave greetings in the name of the neighboring ministers and churches. Brethren J. M. Philputt, B. Q. Denham, John L. Keevil and Chilton S. Dean all spoke on behalf of their respective congregations. A musical program was rendered and refreshments were served. It looks as if Bro. Harlan's coming will restore unity and bring greater prosperity to the Sterling Place congregation. We pray and hope that it may be so. He is very much encouraged at the outlook and expects to accomplish a good work. To Bro. and Sister Harlan we also extend a warm welcome to our great city and state, and wish for them abounding success in Christian service.

***

At the October meeting of the Disciples' Club of New York, Bro. M. C. Tiers read a paper on the "Periodical Literature of the Disciples of Christ, Past and Present," in which he considered the Christian Baptist, 1823-'30, and the Millennial Harbinger, 1830-'66, edited by Alexander Campbell and others; the American Christian Review, by Benjamin Franklin and George Rice; the Christian Leader, by John F. Rowe and James S. Belle; the Octographic Review, by Daniel Sommer; the Christian Standard, by Isaac Errett and J. A. Lord, and the CHRISTIAN-EVANGELIST, by J. H. Garrison. The work of these was mainly considered, with incidental reference to others of more or less note. The circumstances leading to the founding of each paper and their respective work and relation to the general work and purposes of the Disciples were considered somewhat in detail. The reading of the paper occupied 35 minutes, was endorsed and highly commended by the president, J. L. N. Hunt, and a vote of thanks was tendered the author.

***

A new church building is acknowledged to be the greatest need of the 169th Street Church in New York. The present structure is about 30 years old, is severely plain and altogether inadequate to the growing demands of this great field, in this great city. At our last annual meeting the church considered the matter and appointed a building fund committee to devise ways by which to secure funds toward a new building. Our congregation, though rich in faith and good works, is financially poor and cannot possibly build unless assistance from without is secured. The plat on which our building now stands is worth and would bring about $16,000, and is clear of debt. The needed building would cost $30,000 at least. If we should sell our present site, another as advantageously located would cost all ours would bring in the market, or nearly so. Therefore, we will have to raise, by subscription, the entire cost of the new building whenever we may build. Is there not a brother or sister somewhere, a friend of the cause of Christ in the metropolis in America, who will give us a liberal contribution to this enterprise. Money placed here will bring splendid returns.

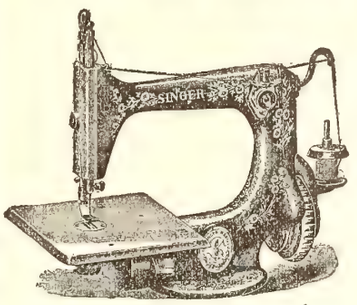
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We were blessed on Lord's day, Nov. 12th, in having Bro. W. Durban, of London, England, preach at 169th Street in the morning; and in the evening Bro. E. H. Spring, of Gloucester, England, gave us a discourse. These brethren both are Englishmen and are pastors in their native land. They gave us good discourses, though quite dissimilar in thought, style and application. Each expressed himself as unfavorably impressed with the lack of Bibles in the services of our American congregations. In England the people always follow the minister in the reading and exposition of God's Word with open Bibles. Their rebuke is deserved; our people should make freer and fuller use of the living oracles in all our public church services. Bro. Durban gave us a splendid lecture on Monday eve the 13th, entitled "What an Engliahman Saw in Russia." He is a wide-awake, close observer and a most fascinating talker. We shall be glad to see him on his return to America.

S. T. WILLIS.

1281 *Union Ave.*

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Simple and compact, this machine is more easily understood, its parts are better protected from dust, it has more room under the arm, and is capable of a greater range of work, than any similar device.

unable to operate the ordinary form of sewing-machine without fatigue, can use the SILENT SINGER AUTOMATIC with the greatest ease. The acme of perfection in construction and artistic finish, this machine is positively the lightest-running of any. Its low, broad treadle enables frequent change in position of the feet, or it can be furnished in a portable form to be effectively run by hand if desired. It has neither shuttle nor bobbin, and no tensions to adjust, but is ready for use when the needle is threaded.

The Silent Singer

has many points of preference that can easily be demonstrated by examination and comparison with similar machines.

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Naming the Baby is a pleasant and agreeable task imposed on parents, but naming the disease, when symptoms seem to conflict according to laid down theories, has troubled many a doctor. Better let the name go, than to lose sight of the main principle—to remove the impurities in the blood—which is the source of nine-tenths of human ailments.

That is the theory and working principle of Dr. Peter's Blood Vitalizer. Therein lies its success. It is not a drug store medicine, but is sold to the people direct, or through local agents. For further particulars, write to Dr. Peter Fahrney, 112-114 So. Hoyne Ave., Chicago, Ill.

Our Work in Arkansas.

The Presbyterians claim in the state 5,000 members. The Episcopal Bishop tells me his people number 2,500, and that their domestic and foreign board will aid their missions in the state this year to the amount of $3,000. These two bodies announce officially that extra effort in the line of missionary state work will be put forth this year. The Baptists and Methodists each claim a membership of about 70,000, while we are supposed to have about half as many as this, 35,000. I tell them the Methodists were at work in the Southland about 85 years before us, there being just this difference between the birth of Wesley and Campbell respectively (1703 and 1788). As to the age of the Baptists we will have to suspend judgment and watch the issue between the Whitsitt idea of 1641 and the landmark chain of apostolic succession. The people about Pine Bluff wonder where our 35,000 can be, as I am the only preacher and our little band of Disciples here the only organization in this city or county.

It must be that quite a large part of our people in this state are in the country, and in the small towns, just as nearly all the Presbyterians and Episcopalians are in the cities and in the larger towns. What is wanted in Arkansas now is wisdom to develop our country and smaller town peoples and make them realize that we be brethren and that there should not only be no strike, but unity, cooperation and fellowship.

The same love of Christ that would have constrained Jewish and Gentile Christians to bear and forbear, and that if they can't work our way to work in their way for the conversion of the world, should obtain. Except among a very small element in Arkansas, who read that sectarian organ, the Firm Foundation, our people are one. This element is much larger in Texas, and they boast that they are not of us. Our progress here in Pine Bluff must necessarily be slow. At nearly every service some one says: "I never heard one of your people before."

It will take us several years to get out of debt and become self-sustaining. I think there is hope that some who after waiting long for a church here, went elsewhere, will return to their proper place. Bro. Browning is doing what he can, and has a Christlike forbearance towards all who can't yet see as he sees

S. W. CRUT

Pine Bluff, Ark.

Vice.

Vice that parades itself has lost the sense of shame. But the foulest vice hides beneath the fairest forms.

No sooner does virtue find a fair face for itself than vice steals it. Every young child repeats in its life the experience of Adam and Eve. Distillers and brewers, whose fortunes are built out of the tears and groans of the poor and crushed, are frequently the most liberal, gentlemanly and agreeable persons to meet. They need the fairest forms to cover the foulest life and the simple will reason from the agreeable presence of the person to the innocence of his harmful life. He poses calm with foul designs in the center of a vast extent of flimsy lines, while the more rigorous conduct of the truly good and righteous repels the ardor and hope of youth.

But punishable vice never parades itself, but compels it to draw the hat down over the eyes and to love darkness rather than light.

Counterfeiters and horsethieves do not show their trade upon our streets in vast parade as do saloonkeepers, but if they should be licensed to carry on their trade and liquor dealers should be deprived of license then the conditions would be reversed and horsethieves would parade with equestrian pomp and liquor dealers would be slinking bootleggers.

Public sentiment forced the liquor dealer to draw his hat over his eyes and to put up screens at his windows, but opposition to those who contend against the licensing system and their repeated defeat by saloonkeepers, thugs, politicians and preachers, has emboldened this class of evil-doers so they can put out their signs and parade their bad calling on the streets. Because of this vantage ground given to this class of vicious denizens other vices seek and find shelter under its legal folds.

The reason that liquor dealers are not elders and deacons in our churches, is because we have divorced civil conduct from our social and religious standards, so that while we can associate with them and even exalt them in our civil and political brotherhood, we have another rule for the church which makes our religion a subordinate and secondary affair to politics and partisan glory. So we put up screens to our doors against his church just as he puts up screens against us. But neither screens so closely but that a considerable exchange of familiarity can be kept up between the two institutions, for it is no harm for the Christian to vote for the saloonkeeper's trade nor for the church to accept the saloonkeeper's contributions to the funds for holy purposes.

What a Christian does in politics is nobody's business but his own, and it is an impertinence and insult for the church or the preacher to call into question on the Christian standards of good morals what a man does in the higher relations of politics where a "man's his own" and not answerable to the church nor to religion nor to its author—a place where no sumptuary regulations will be allowed—"begosh!"

You see this doctrine is older than the Christian Church, older than religion itself and was actually preached to Adam and Eve by the first politician, who came into the Garden of Eden, and commanded them not to submit to any sumptuary regulations, but just to eat and drink what you please. Nobody's business!

There is not any serious objection upon the part of the church to this order, considered as a civil and political affair, and Satan has no serious objection to the church's petty scruples about such matters so long as Christians do not try to carry their peculiar notions into civil affairs and harm his business.

But as a fountain cannot at the same time send forth water both sweet and bitter, neither can two standards of life and of morals exist together.

Abraham Lincoln opened the eyes of tens of thousands when he fully saw this fact (which Christ so clearly taught) and said the country cannot remain half free and half slave.

No amount of preaching or of prejudice could prevent amalgamation of the blacks and whites in the slave states, and it is perfectly absurd to suppose that the Christian Church can remain subordinate to politics and maintain a higher standard than the political parties in which its members are actors. As a matter of fact it does not do so only in sentiment, but not in discipline. So it has come to pass that not only is a positive, firm and pure Christian life become an obstacle to advancement in political parties, but vice has so far prevailed that such a man has to hide the very light which our God has told us to put upon a high place that all may see it.

The highest and truest life must disguise itself to get to the front. We must repent for doing good. Vice calls down virtue. The dishonesty and immorality in politics is also in the church. They will both come to one standard—which shall it be? J. S. HUGHES.

Texas Letter.

Texas is so large that it might almost be used as a synonymous term for "South." Richard H. Edmunds, in Harper's Weekly, has an interesting article on the growth of the South, and hence it comes very close to us. He shows how this region has steadily grown during the last twenty years until it is one of the most powerful portions of our land. Here are some of the figures:

"The wages paid to factory hands have increased from $75,900,000 in 1880 to $350,000,000 in 1899. In 1880 the South produced 431,000 bushels of grain. The crop for 1899 aggregated 736,600,000 bushels. Railroad mileage in 1880 was 20,600 miles, in 1899 it is 50,000. The Southern cotton mills in 1880 consumed 233,836 bales. In 1899 they consumed 1,399,000. The coal mined in that year was 6,000,000 tons, while in 1899 the total of 40,000,000 tons has been reached. The capital invested in cotton mills has increased from $21,900,000 in 1880 to $125,000 at the present time. From 397,000 tons of pig iron in 1880 the product has now grown to 2,500,000 tons. There is $40,000,000 in cotton seed oil manufacture now as against $3,500,000 in 1880. The capital invested in manufacturing to-day aggregates $1,000,000,000, while in 1880 it was only $257,000 000. The cotton crop has reached the aggregate of 11,275,000 bales. In 1880 it was only 5,750,000." All of this shows that a bright future is dawning upon us, and that at no distant day the center of population will come down into "Dixie."

The Lectureship of Texas, postponed on account of the exodus from here to the Jubilee Convention, convenes in the beautiful new church of Greenville Dec. 5-8. The program is a good one Some of the best even in the state are on for papers on important subjects. Besides these, that old Roman (Frenchman), Chas. Louis Loos, will be with us. This fact alone insures success. Send your name to D. W. Pritchett, and a good home, free, will be ready for you.

McLean and Rains never let up, and that is why the collections keep rolling up. The Jubilee Convention has hardly adjourned till they begin work for that $200,000 for Foreign Missions this year. They call this the Silver Jubilee Year. The society was organized in 1875. At that time we had no missions in foreign fields. Now we have them in India, China, Japan, Turkey, Denmark, Norway, Sweden, England, Africa and Cuba, and we will soon have one in the Philippines. These missions are cared for by 229 missionaries. These secretaries have inaugurated the Silver Jubilee League, with a membership fee of $25, which can be paid any time between now and Sept. 1, 1900, and which awards a beautiful diploma, a fit souvenir of the Silver Jubilee Year. Write them at Cincinnati for particulars and help them in this great work.

The Baptists of Texas are in the midst of their annual convention in this city at this writing, and they are having a stormy time of it. For several years they been divided into two factions, something like our "Progressives" and "Antis." The leader of their "Antis," one of their editors, has been denied a seat in the last three conventions, this one included. They gave him thirty minutes to defend himself, and had another man make a fifteen-minute speech in reply. Both speeches were full of fire and fury, so much so that the secular papers refused to publish them on account of the libel laws of the state. After these speeches it could hardly have been said of them, "Behold how beautiful it is for brethren to dwell together in unity!" The day before, one of their big men, in a speech, quoted this doggerel:

"I'd rather be a Baptist,
And know that I am right,
Than to depend on water,
And be a Campbellite."

A fit response would be:

I'd rather be a "Campbellite,"
And know that I am right,
Than to be a Baptist,
And always in a fight.

But in spite of all this, they are a great people and are doing a great work.

Scoville and Huston are in a good meeting with us at the Central with 63 additions to date, and we think many more will follow. They are lovely spirits and good evangelists. Scoville is a fine preacher and a great exhorter. He loves God and man. He believes in prayer. I have never been in a meeting where there was half as much praying. But he believes in works, too, and I have never seen a more tireless worker. He loves the Bible and doesn't preach anything else. He is as free from egotism as any evangelist I ever saw. He does not preach self, but Christ. You do not see the preacher, but the cross. His humility is beautiful, and it is one of the strong elements of his power. Prof. Huston is equally efficient in the song service. He is full of enthusiasm, has a fine voice, and he not only leads, but he makes the people follow. He is an impressive soloist. At times while the invitation song is being sung he will sing a single stanza alone, and he does it with great effect. Besides all this he is a genial gentleman, a ceaseless worker and a superb cornetist. They make a strong team, and are doing much good. They have won the hearts of our people, and their prayers will follow them wherever God may call them. M. M. DAVIS.

833 *Live Oak St., Dallas, Tex.*



MEN or WOMEN debilitated or exhausted from any cause cured by Dr. Kline's Invigorating Tonic. Free, $1.00 Trial Bottle. DR. KLINE INST., 931 Arch St., Philadelphia. Founded 1871.

A Jubilee Service at Galesburg.

The church at Galesburg has great reasons for rejoicing in the crowning work of its efforts to raise its church debt. Last Lord's day was the day set apart to raise the final sum necessary to wipe out the indebtedness of $3,750 on the church, and it was done. "For this work which we have done let us give God the praise," said the pastor, Elder C. H. White, "for he has made it possible for you



C. H. WHITE.

to give to the work by abundantly supplying you with the good things of life, and its comforts."

For many years the church at Galesburg seemed to be struggling against great odds, and yet it has always been able to rise up and show that it has vitality, and it has never done so more completely than in this effort to free itself from debt.

The present pastor, C. H. White, whose picture appears herewith, has only been with the church since last April, but in that time he has shown has gneat energy and tact, and his willingness and capability for hard work. From a personal canvass of the membership of the church he has been able to get them to pull together, and the result of the united effort is surprising. None in the church would have believed it possible.

The sermon for the occasion was preached by the pastor and was on the text: "Forgetting the things that are behind, let us press forward." It was a fitting text and worthy of the occasion.

With this new departure, and with a new lease of life, it is hoped that the church may do even better work in the future than it has done in the past. It is one, if not the only one, of the churches in Galesburg that is out of debt, and the debt was raised in the right way, by the members going down into their pockets and giving it outright.

Dedication.

The new church at Dodge City, Kan., was dedicated Nov. 5th. The brethren in that city had been meeting in a little frame church for several years. E. M. Carr, who had been preaching at Piatt and Liberal, began work for half his time at Dodge City ear / last spring. He began to work for a new building. They had an apportunity to buy a stone business house that had never been finished, for $400, if I am not mistaken. They thereby had a chance to use their old church until the new one was completed. Adding to the material some lumber and stone they were enabled to put up the best church edifice in Western Kansas for $3,200. They raised $830 on dedication day and were enabled to meet all the demands but for the seats, which had not yet arrived. All the preachers of the city were present. The house was crowded as is usual on such occasions. The money was subscribed in less than thirty minutes. Communion services at 3:30 P. M. The building is 53x55 feet and is capable of seating 500 people. The roof is of shingles, the main part of the building is of sandstone, the gables are *stone iron.* Cathedral glass is used in the windows. The building will be seated with oak pews. The floor is raised, the baptistery is under the pulpit and the dressing rooms in the rear. The intention is to cut off part of house for a lecture room, but it is all one now. The building is a splendid structure and reflects credit on Dodge City workers and the liberality of the people.

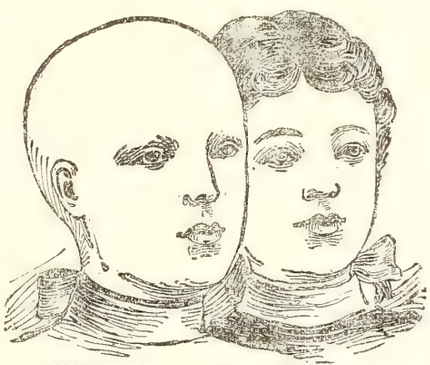
R. L. LOTZ.

La Junta, Col., Nov. 13, 1899.

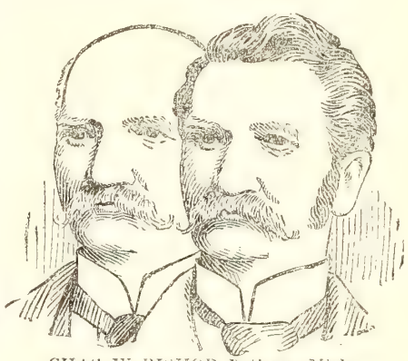
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Trial Package of a Remarkable Remedy to Convince People it Actually Grows Hair.

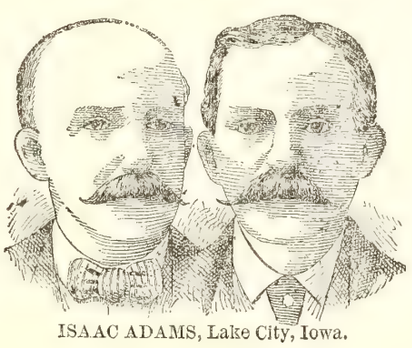
Prevents Hair Falling Out, Removes Dandruff, Restores Prematurely Gray Hair to Natural Color, Stops Itching and Restores Luxuriant Growth to Eyebrows, Eyelashes and Shining Scalps.



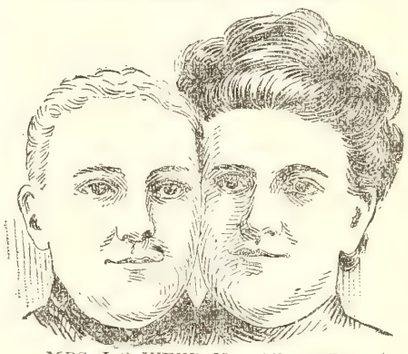
MISS EMMA EMOND, Salem, Mass.



CHAS. W. BISHOP, Lathrop, Mich.



ISAAC ADAMS, Lake City, Iowa.



MRS. J. S. WEED, New Albany, Pa.

Those who are losing their hair or have parted with their locks can have it restored by a remedy that is sent free to all. A Cincinnati firm has concluded that the best way to convince people that hair can be grown on any head is to let them try it, and see for themselves. All sorts of theories have been advanced to account for falling hair, but after all, it is the remedy we are after and not the theory. People, who need more hair, or are anxious to save what they have or from sickness, dandruff or other causes have lost their hair should at once send their name and address to the Altenheim Medical Dispensary, 618 Butterfield Bldg., Cincinnati, Ohio, and they will forward, prepaid by mail, a sufficient free trial package of their remedy to fully prove its remarkable action in quickly removing all traces of dandruff and scalp diseases and forcing a new growth of hair.

MISS EMMA EMOND.

The portraits of Miss Emma Emond show what a striking difference is made in a person when the bald head is covered with hair. Miss Emond was totally bald, the hair follicles not only upon her head but upon her eyebrows being completely contracted, not the sign of a hair being found. She sent for a free trial of the Foso Remedies and was rewarded by a growth of hair which for thickness, quality and luxuriance was as remarkable as the result was gratifying. Miss Emond lives in Salem, Mass., at 276 Washington St.

ISAAC H. ADAMS.

Isaac H. Adams, of Lake City, Iowa, is a conspicuous example of the fact that baldness can be cured. He says: "My hair came out so bad that I got bald all over the top of my head and the scalp got shiny. I used the Foso Treatment, and in forty-eight hours the remainder of my hair stopped falling out and in a few weeks I had as fine a growth of hair as any man would want." Mr. Adams sent his photographs to the proprietors of the Foso Remedies to show what are markable change had been produced.

MRS. J. S. WEED.

Mrs J. S. Weed, Treasurer of Swartz Corps No. 91, W. R. C., with headquarters at New Albany, Bradford Co., Pa., owes a luxurious growth of hair to the famous Foso Remedies, and although past fifty years of age, her hair grew out with astonishing luxuriance. Mrs. Weed kindly consented to permit her photographs to be sketched, one taken sometime ago when she was prematurely bald and a later one taken recently, showing the beautiful effects of this remarkable hair grower.

CHAS. W. BISHOP.

The experience of Chas. W. Bishop, of Lathrop, Mich, will doubtless encourage many another bald head to "go thou and do likewise." Mr. Bishop sent for a free trial of the Foso Remedy, and by diligent application has secured a fine growth of hair as shown in his portrait above. Mr. Bishop says: "Although I am 57 years old and had a shining crown for many years, I am glad to say that this wonderful remedy has made my hair grow out in a most remarkable manner. It began with a fine fuzz gradually getting stronger and thicker until I could comb and brush it as in the days of my youth. I can honestly recommend it to every one."

WRITE FOR FREE TRIAL.

The thousands of people who are bald or are losing their hair and think the condition incurable should send their name and address to the Altenheim Medical Dispensary, 618 Butterfield Bldg., Cincinnati, Ohio, for a free trial of this wonderful hair grower. It is not a patent medicine product, but the discovery of a well-known chemist and author, Prof. Stokes, on the subject of hair and its growth. It has had a most remarkable success and has fully settled the fact that hair can be made to grow on the baldest head, no matter what caused it to fall out or how many years the scalp has been shiny. Send for the free trial to-day and make a test of this truly marvelous hair grower. Send for it whether you have any faith or not. It will astonish you with its wonderful effect on the scalp.

Notes and News.

State Mission Notes.

We are beginning to hear some echoes from the field as to the State Mission collection. L. J. Marshall reports from Palmyra: "Had a fine day yesterday and raised $50." This is double their apportionment. Surely, such consecration on the part of the minister and liberality on the part of the church demand recognition. F. M. Rogers from Webb City reports: "Raised $20 for State Missions yesterday." This, again, is over three times their apportionment, and is all the more praiseworthy because they have not been in the habit of giving to missions. Bro. Rogers has been there but a little while, but he is doing a great work.

Bethany took her collection and sent it in. Bolivar has already raised and sent in more than last year, and says: "This is but the beginning. More to follow."

Then the word comes from a little church ministered to by Bro. J. L. Hollowell, of Queen City: "Took up our State Mission collection yesterday and raised $8, which find enclosed." This is double their apportionment. These are a few of the sounds that we have heard, and if we can only hear a few more of them we shall be ready to put in practice the resolutions of the convention.

Every day brings fresh evidence that the resolutions of the convention to put four strong evangelists in the field were wise ones. We are losing ground every day by not having them at work. We have the men. They are ready for the work; they are the men for the places. If there is any failure it will rest on the churches. You have been asked to give us your judgment. The moment we are assured that the money will be forthcoming we will place them in the field. Will you not ANSWER AT ONCE?

If you cannot take the collection at once, give us your promise of a definite amount to be sent at some future time. We are ready to make a forward move in this great work of ours if you will indicate that you want us to do it. There are strong indications that there is a deeper interest in State Missions than for years, and we are in strong hopes that we can tell you in a little while that these men have been placed.

Here is one of the "indications" of which we speak: The circular letter was sent to the correspondent of a certain church. I really did not know that it had been sent, because I knew the condition of the church. It is burdened with debt, it is making a great struggle for existence, it has barely escaped destruction several times, yet that correspondent out of his own pocket sends the full apportionment, with such cheerful words that it made one happy to receive it. We must have more of this spirit of sacrifice, or we shall lose OUR SUPREMACY in the state. Wherever I go I am asked: "How do we stand in relation to other religious bodies?" And I answer, "First." But I warn you that if the wonderful enthusiasm of our Baptist brethren keeps up we will wake up some morning and the news will strike us that our laurels are gone and another has taken our place.

WHAT THEN? Why, there is but one thing we can do, and that is to wake the very dead among us to the realization of the great need of earnest, enthusiastic work. Here is a call for help from EAST MOBERLY, with its 5,000 inhabitants, and not another Protestant church in it but ours. The Methodists and Baptists are ready to take up the work if we let it go. Shall we? What do you say? As Bro. Ely says, "Make your answer in dollars and cents."

REMEMBER, this month is our month, and we must push it for all it is possible. Will not the pastors and churches give this matter instant attention?

T. A. ABBOTT.

1123 *Oak Street, Kansas City, Mo.*

Important to Missouri Preachers.

I am just in receipt of a note of inquiry from Mr. C. M. Pratt, joint agent Southwestern Clergy Bureau, asking me how soon I can furnish him with the official list of Missouri preachers. I have replied that I will try and have it ready December 1. Are you *sure* your name is there? Are you *sure* your address is correct? This is *important* to *you*. In view of the especial value of this issue of the Missionary Magazine containing the above list to the ministry the state board ought not to bear the expense, hence we ask each minister in the state to send 25c. This means *you* if you have not sent it in. Attend to this matter *at once*. This is your last chance.

Yours in His name,

T. A. ABBOTT.

1123 *Oak Street, Kansas City, Mo.*

Famine in India.

Our missionaries in India report that the rains have failed this year, and that prices are nearly as high as they were two years ago. The starving people are flocking to the mission stations and asking for work and food. The missionaries have no money that they can use for their relief. The government is doing something, but there are many cases that it cannot reach. In Hurda there are thirty-five of our own people who are destitute. Unless aid is afforded them they will starve. The worst feature about the famine is that there is a lack of water, and this, it must be remembered, toward the close of the rainy season when wells and tanks should be brimming full. Unless rain falls in these areas, or unless the winter rains are very much heavier than usual, the condition of the country through the coming hot season may be more terrible than in recent years of food scarcity. The water famine will also materially interfere with the relief work, unless a deepening of the wells should prove successful in increasing the life-giving fluid.

This country was never so prosperous as it is now. Multitudes have more than they need. If they will open their hearts and purses and send some relief to the starving in India they will do a good work. Any contributions for this work may be sent to F. M. Rains, Box 884, Cincinnati, Ohio. Whatever is sent will be forwarded without delay. A. MCLEAN.

SLUGGISH INTELLECT

Caused By Coffee.

"Careful inquiry in the schoolroom developed the fact that those children who are habitually given coffee to drink have sallow complexion, are nervous, more or less irritable and very sluggish intellect or an overwrought and abnormal imagination, results of extreme nervousness. My own experience with coffee drinking kept me afflicted for some years with severe and constant headaches, with extreme nervousness at times.

"I was compelled to abandon coffee altogether and was quickly relieved of the headaches and other troubles. I was fortunate enough to secure a package of Postum Food Coffee, but my first attempt at making it was a failure. After another trial and following directions (which are very easy, by the way) I secured a delicious drink, far superior in my mind to coffee. I have continued to use it from the start and my improvement has been steady with no evil effects at all."

The above was written by a school-teacher, Miss E. Barnard, of Oxford, Kan.

It is an easy matter to leave off the coffee habit, if Postum Cereal Food Coffee is used in its place, particularly when attention is given to its proper preparation. The whole secret of the preparation is in allowing the Food Coffee to boil long enough to bring out the taste and food value.

All first-class grocers sell Postum.

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The International Correspondence Schools, Box 1248, Scranton, Pa.

A. M. Atkinson.

We all feel deeply the loss to the brotherhood occasioned by the death of our dear Bro. A. M. Atkinson. The circumstances immediately connected with his last words and work in the great convention and his sudden departure from us will be far-reaching, and while he rests from his labors his works will follow him. The memory of this faithful servant of the Master will be a real inspiration to grander efforts in the Lord's work to every one who knew him. I could not express my appreciation of the noble Christian manhood of our departed brother. Upon more than one occasion did he personally accommodate me in a very material way, which I greatly appreciated and shall never forget. His great, liberal heart was ever ready to aid and encourage his brethren in the ministry whenever it was possible for him to do so. Truly, a great one in our beloved Zion has fallen, and in sorrow we sympathize with the bereaved family in their great affliction. Yet, we rejoice in the thought that our loss is his eternal gain, and we shall join him in the higher and holier realm.

H. T. BUFF.

Pomona, Cal., Nov. 5, 1899.

Special Evangelistic Effort.

Besides the work that has heretofore been done by the Ministerial Association of Eureka College, a new departure is to characterize its work in the future, which is briefly set forth below. The co-operation of the brotherhood is solicited to aid in furthering the work as it is outlined. All correspondence pertaining to the association or its work should be addressed to the secretary.

It is the purpose of the Ministerial Association to advance the interests of the Master's work—

(1) By co-operating with churches without pastoral care, and to supply them with preachers from the association members.

(2) By special evangelistic effort in building up churches that are not now able to do effective work, that they may become self-sustaining and fields of profit.

(3) By special missionary work in destitute and unexplored fields.

(4) All the work of bringing churchless preachers and preacherless churches together to be done through the medium of the association and its accredited officers, in co-operation with the state evangelist, the work being confined especially within reach of Eureka College.

The association and its plan of work comes forward with the following endorsers:

J. H. Hardin, President of Eureka College.
B. J. Radford, Dean of Bible Department.
N. S. Haynes, Pastor of Christian Church.
L. S. HARRINGTON, Secretary.

Eureka, Ill.

[Such a work as is outlined in the foregoing article, done in harmony with that of the state board, is certainly to be commended. It will not only strengthen the churches about Eureka, but be also a strength to the preacher students of Eureka College. It is certainly a mutual benefit movement.—EDITOR.]

Evangelistic.

MASSACHUSETTS.

Brockton, Nov. 13 —Two confessions since t report.—G. A. REINL.

INDIANA.

Franklin, Nov. 13 —Yesterday at our regu- service at Hartsville two were added by mmendation.—WILLIS M. CUNNINGHAM.

IOWA.

Elliott, Nov. 17.—M. C. Johnson is assisting o. Regnor in a meeting here with five con- ssions the first four days.

MICHIGAN.

Yale, Nov. 15.—Prof. J. W. Humphrey, of ayland, began with us November 5. Meet- g 10 days old; 14 added. Interest increasing. D. MCCALL, pastor.

NEW YORK.

Cato, Nov. 18.—Fourteen added to the urch in a short meeting just closed here.— AS BLOOM, minister; R. B. HELSER, evan- list.

NEBRASKA.

Harvard, Nov. 18.—Our meeting here is ing extra well. Six days old, four addi- ns. Fine interest. Bro. Gregg, the pas- r, is doing his best and making things count. ir large chorus is doing excellen work and e music is appreciated.—F. HOWARD SWEET- N.

COLORADO.

Denver, Nov. 13.—Six additions to the South oadway Church on the 5th inst., and two sterday —S. B. MOORE.

Cripple Creek, Nov. 14.—Another good Sun- y to report from here; six additions, three baptism; 10 during the first two weeks of is month.—JOE SHELBY RILEY.

OKLAHOMA TERRITORY.

Perry, Nov. 15 —Just closed an eight days' eting at Billings; one addition. We have out 38 names enrolled there. I know of at ast 10 more in the town at present who will ke membership, and more than that number ar by in the country. Some one will be called hold a meeting there within the next two nths and will gather all those in. The new wn, Billings, is a good field if worked right. WM. DUNKLEBERGER.

TENNESSEE.

Knoxville, Nov. 14.—The Park Street Church s received 14 new members during the past o weeks at the regular services; six by ter and eight by bap ism. Our city is be- ged with religious fads at present. For three eks Blanford, the "Divine Healer" (?) has en creating considerable excitement. Last ek the Mormon Conference brought from 30 50 elders here The Holiness Association s held its national convention here during past week. We try to work away at the rd's work, and he is blessing us.—ROBERT EWART.

KANSAS.

Stafford, Nov. 13 —Four added the 12th. grown people. Two married ladies made confession at the morning service and re baptized at 2 P. M. and received into full lowship at night. Our hearts are made to oice exceedingly.—ELLIS PURLEE.

Cheney, Nov. 17.—I am in the first week of a eting with my home congregation. Prof. F. Bilger, of Oakland, Ia., is director of sic He can be had by the churches in uthern Kansas for the winter. You will ke no mistake in employing him. Address n here for a time —C. C. DEWEESE.

Colby, Nov. 16.—Began a meeting here last nday with Pastor J. Ed Stevens. One d to date. Go to Goodland next.—VER- N J. ROSE.

Sharon, Nov. 15 —I am here in a good meet- , not yet two weeks old. Sixteen added; 11 ptism. Will continue indefinitely.—W. T. LAIN.

Topeka, Nov. 1.—I closed my meeting at mlin, after continuing two weeks, to enter n the work of state superintendent of mis- ns of Kansas. Bro. O. L. Cook, who has n serving in that capacity, has resigned and s to Ohio as state evangelist. We had 15 itions at Hamlin; 11 baptisms, four by let- . I can hold no more meetings except one Wharton, already engaged. Will do all in power to visit the needy places in the state assist them in locating pastors, settling iculties. Address me at 1221 Clay Street.— S. LOWE

Reserve, Nov. 16.—On the second inst. the writ- closed a four and a half weeks' meeting with church at Highland, this state. The meet- resulted in 25 additions to the church; 24 by dience. The church was much encouraged and strengthened by the meeting. Reserve loaned her pastor for this meeting and she re- joices with Highland in the good accomplished. Let other churches try the experiment. There are many most excellent people in church at Highland. L. S. Ridnour is their faithful pastor. We have received a unanimous call from the church here at Reserve to serve them for another year.—MELANCTHON MOORE.

OHIO.

Columbus.—The Central Church of this city is enjoying a delightful revival. Bro. W. B. F. Treat, of Indiana, is preaching some grand sermons. Ten added the first six days of the meeting.—R. W. ABBERLEY, pastor.

Georgetown, Nov. 14.—One addition at Russelville recently. Have a set of Harbin- gers would sell. Have duplicate to sell or ex- change. Would buy lantern slides. Must be cheap.—J. D. HOUSTON.

OREGON.

Corvallis, Nov. 13.—We began a meeting here Oct. 22nd and closed Nov. 9. Bro. and Sister Webb, of Portland, led the singing and the writer did the preaching. Visible results 36 added to the church; 25 confessions, 11 otherwise. With this meeting closed my first year's work here in which we had added by confession, 30; added otherwise, 26. Total, 56.—L. F STEPHENS, pastor.

Volga City, Nov. 14 —Seven to date, with interest growing.—D. D BOYLE.

Mt. Ayr, Nov. 13 —I began a meeting here yesterday, the 12th, with bright prospects. Large audience and two additions the first night. We are hoping for the best results, both from the meeting and from our regular work as pastor and people.—L. C. SWAN.

KENTUCKY.

Georgetown, Nov. 15.—The great meeting here closed last night, after 24 days, with 165 added. Bro Dorris and the whole church did everything possible to make the meeting a success. I never saw a man more universally loved by his people than Bro. Dorris. Bro. Updyke's sermons were grand in their clear- ness and force. The interest increased with every service; 22 came forward the last day. We used the illustrated solos to good effect in the meeting. I have just had a very fine stereopticon made, for electric or oxy-hydro- gen light, the finest that could be procured in this country, and I am now better prepared than ever before for this work, which I have made my special line. I am glad that our city churches are appreciating the fact that this work is especially helpful to them. I next go to California, Mo.—C. E. MILLARD.

ILLINOIS.

Mason, Nov. 11.—We closed a two weeks' meeting here Nov. 6, with six additions. Ran- some D. Brown, of Casey, did the preaching, and did it well. The cause here was almost lost, but the church is in better working order than for five years. But we are poor and weak and need help. Pray for us.—W. S. MES WARD.

Flora, Nov. 13.—Report of work for the year: Confessions and baptisms, 68; re- claimed, six; otherwise added, 27; total, 101. Expenses of the year met and a debt of over $100 paid.—L. H. MCCOY.

Blue Mound, Nov. 14.—Nov. 1st, closed one of the best meetings in the history of the Blue Mound Christian Church. There were 51 additions; 37 by obedience and 14 other- wise. Twenty-four were heads of families, seven young men, 11 from the Sunday- school and nine from other religious bodies. During the meeting the church put in a baptis- tery heater. The preaching was very ably done by Mrs Crank, wife of the pastor. There have been 60 additions since the first of the year. Two have been put to work as singing evangelists. Churches or evangelists may be put in correspondence with either by address- ing J. R CRANK, pastor.

Maud, Nov. 16.—Six by baptism and four by statement since last report, making 22 in all. —W. C. SWARTZ.

Normal, Nov, 18.—Our meeting is growing in interest; 12 additions to date, and a pros- pect for others to come. —B. F. CLAY.

Blandinsville, Nov. 17 —I am now in a series of meetings with the Old Bedford congrega- tion (Blandinsville, Ill.). The meeting is five days old; five additions to date. This is my fourth meeting here.—A R. ADAMS, pastor.

East St. Louis.—One addition.

Barry, Nov. 13. — House full last night, and one confession. Three other additions of late.—N E. CORY.

Mulkeytown, Nov. 13 —Our meeting at Mul- keytown still continues. House full to overflow- ing last night. Bro C. A. Burton, of Burton, is assisting me between Sundays; 12 confes- sions up to date.—HATTRESS H. SHICK, pastor.

Liberty, Nov. 17 —Meeting at Richfield closed Sunday night, with six added and an old and serious church trouble adjusted. Others are almost persuaded. With a godly, harmonious life on the part of the church at

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IS FOUND IN A NEW BOTANICAL DISCOVERY—THE WONDERFUL KAVA-KAVA SHRUB.

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Rev. A. C. Darling, minister of the Gospel, under date of May 20th, writes from his home at North Constantia, Oswego county, New York:

I have been troubled with Kidney and kindred diseases for sixteen years, and tried all I could get without relief. Two and a half years ago I was taken with a severe attack of La Grippe, which turned to pneumonia. At that time my Liver, Kidney, Heart and Urinary Organs all combined in what to me seemed their last attack. My confi- dence in man and medicine had gone. My hope



had vanished, and all that was left me was a dreary life and certain death. At last I heard of Alkavis, and as a last resort I commenc d taking it. At that time I was using the vessel as often as sixteen times in one night, without sleep or rest. In a short time to my astonishment, I could sleep all night as soundly as a baby, which I had not done in sixteen years before. What I know it has done for me I firmly believe it will do for all who will give Alkavis a fair trial. I most gladly recommend Alkavis to all. Sincerely yours,

(Rev.) A. C. DARLING.

The venerable Mr. Joseph W. Whitten, of Wolf- boro, N. H., at eighty-five years of age, also testifies to the powers of Alkavis in curing severe Kidney and Bladder Disorders, Dropsy and Rheumatism. Hundreds of others give similar testimony. Many ladies also join in testifying to the wonderful curative powers of Alkavis in Kidney and allied diseases, and other troublesome afflictions peculiar to womanhood, which cannot with propriety be described here.

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Richfield the cause will succeed. Began here Wednesday. I do the preaching, lead the singing and manage the query box and work for free-will offerings.—T. L. NOBLITT.

Mechanicsburg, Nov 17.—We began our meeting here the 13th inst. S. T. Rogers, of Illiopolis, is the preacher, R. B. Havner is the pastor. Prospects good considering the rain and mud.—V. E. RIDENOUR, singer.

Atlanta, Nov 12.—Meeting one week old, seven additions; four last night. We are having large audiences and many who have been indifferent are very much interested.—W. R. JINNETT.

Sullivan, Nov. 13 —We had a blessed gathering at the river, six miles east of here Saturday afternoon and baptized 11 people, on confession, at the water. Interest deepening in every department of the work.—E. W. BRICKERT, pastor 1st C. C.

MISSOURI.

St. Louis.—Fourth Church, one confession.

St. Louis.—First Church, nine additios.

St. Louis.—Carondelet, five additions; 26 to date.

St. Louis.—Compton Heights, two confessions.

St. Louis.—Beulah, three additions.

Nevada, Nov. 15.—Closed a very successful meeting here last night of four weeks' duration, with 24 added to the roll, and scores "re-enlisted" for active work. Bro. B. F. Hill, our efficient pastor, did the preaching and did it well. During this meeting some serious hindrances to our spiritual growth and development were removed and buried and pastor and congregation feel greatly encouraged. Our Bible-school has nearly doubled in the past 60 days, and signs of life and activity are notable all along the line, for all of which we thank the Lord and take courage.—A. E. FORDERHASE.

Sedalia, Nov. 14.—Bro. Putnam just closed a six weeks' meeting with 40 to 50 additions and the church very much strengthened. Most of those uniting were man and wife and Bro. Putnam baptizing them together was something we had never seen before. Bro. Putnam is growing in favor with our people every day. He is a young man of great promise. We are learning to love him more and more every day for his noble Christian character and pure life. We are delighted with his way of preaching Christ and him crucified.—D.

Paris, Nov. 15.—Two baptized at Woodlawn since my last report.—C. H. STRAWN.

Kansas City, Nov. 13.—Thirty-three accessions yesterday at South Prospect Church; 70 to date.—J. V. COOMBS.

La Monte, Nov. 13.—Meeting continues with growing interest. Two weeks and 14 added; 13 by confession.—KING STARK.

Marshall, Nov. 16.—Twenty-seven additions first two weeks of our meeting here.—H. A. NORTHCUTT.

Nevada, Nov. 13.—Our meeting is a success. Seven added last night; 13 last week. We continue.—B. F. HILL.

Hopkins, Nov. 13.—There were eight added at our regular services yesterday. Three the Sunday before. Church growing.—LEE FURGESON.

Mexico, Nov. 16.—Closed meeting at Boydsville last Sunday evening Preached two weeks and three nights, 32 added; 25 by baptism and seven reclaimed. Organized a Y. P. S. C. E. with 47 members. The membership seems greatly encouraged.—J. W. COGGINS.

Lexington, Nov. 13.—Meeting here two weeks old. Thirty-eight accessions; 37 conversions, one by letter, one by statement.—E. T. FENSTERMACHER.

Vandalia.—I closed a 12 nights' meeting here on Saturday night with 22 additions; nine by letter, two reclaimed. May God bless the CHRISTIAN-EVANGELIST and its editor in its field of usefulnesss—F. A. MAYHALL.

Higdon, Nov. 18.—One addition here, three at Silver Point and six at White Water; all by baptism.—I B. DODSON.

Mexico, Nov. 16 —J. T. Ogle recently preached a series of most excellent sermons to our people, resulting in 16 additions to the church.—S. D. DUTCHER.

Boydsville, Nov. 15.—J. W. Coggins closed a two weeks' meeting here Sunday night with 31 additions; 25 by baptism, and organited an Endeavor Society of 52 members on Monday night. The church is alive to good words and works.—J. C. LONG, Clerk.

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The above services each contain 16 pages, neatly printed, stitched and trimmed. The price of which have the music printed in full is 5 cents per copy; 50 cents per dozen; $3.00 per hundred. The of those which have the words of the songs without the music is 25 cents per dozen; $2.00 per hundre

☞No free sample copies, but a sample of each of the above will be sent for 25 cents.

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Family Circle.

The Fading of the Year.

The time of fruitage passeth by,
The falling of the year;
And nature, decked in gorgeous dyes,
Betokens winter's near.

The days are short, the nights grow chill,
The touch of frost is here;
The katydid, with note so shrill,
Chirps to the fading year.

Soon will the snows of winter come,
And bleak December days;
But still a prayer of thankfulness
Let's not forget to raise.

Remember that, though seasons change,
Or friends may thoughtless be,
God changeth not—the God of love—
But reigns eternally.

—*W. A. Campbell, in the Herald and Presbyter.*

Myra's Thanksgiving.

ORPHA BENNETT HOBLIT.

Two miles from a country town in cen-al Ohio lies a farm of two hundred and xty acres, known as the "Old Lowe lace." It is a typical Ohio farm. Be-des large fields of corn and smaller ains, there are pleasant wooded pastures, atered by a swift-running creek, and ider meadows open to the light of sun d sky. The rich, highly cultivated land well fenced; the farm is well stocked; e barns are large; the yards are cleanly pt and the spacious dwelling house, rched on a knoll near the center of the rm, overlooks at any season of the year a ene or beauty and prosperity both pleas-t and satisfying.

To one who loves nature, few things are ore interesting than the changes in a miliar landscape, due to the varying asons of the year. More grateful to the rmer himself, however, than any of the ys of early summer or of budding spring, tter than the full glory of the autumn or e white beauty of winter, is the season, lf of rest, half of expectation, that comes the late September or early October. en the harvest is over and barns and anaries are full to the eaves, and in e fields stand long lines of corn shocks, oking, at a distance, like Indian encamp-nts. The plow is turning the wheat ubble under. The goldenrod waves umphant in every fence corner. The ass has turned to a soft brown, the ods to a deeper and deeper green, with re and there a tinge of russet or scarlet, erunner of the change which is to me. A dreamy silence falls upon the th, lying bathed in the golden sun-ne—a silence broken only by the chirp the crickets or a bird-call from a far-off od—and the tender depths of the sky od lovingly over it all.

But, at the time of which I write, this ason was long past and November had ne, bringing with it clouded skies and uring rains. It was the 24th, the day fore Thanksgiving. Late in the after-on Myra Lowe went to her room and od at the window looking drearily out at gray sky and the sheets of falling rain. e was tired, having helped all day with preparations for to-morrow's dinner, l worse still, she was cross. Saddest of this combination of conditions was not h her at all unusual.

The Lowes with all their prosperity were not a happy family. The father and mother had spent their early married life in a bitter struggle against poverty, and the long years of toil had taken from their lives much brightness, leaving a hard, fault-finding man and a faded, querulous woman. There had been no time for affection, and although under the crusty exterior there was still a tender love for one another and for their children, it never found expression. The children, following their example, had grown to look at all manifestation of affectionate interest in one another as something ridiculous, to be replaced by half sneers and sharp criticisms, and to an outsider each would seem to be interested only in himself and in his own affairs.

Of course, such a state of things did not tend to produce happiness, and Myra's frequent fits of moodiness could easily be traced to this source. She knew well the cause of the trouble and realized that if she alone would drop her habit of scolding and fault-finding and voice some of the love and admiration that she really felt, matters would mend, but, dreading the ridicule which she feared would meet any advances, she had done nothing to make their family life more pleasant.

"I wish," she was thinking, as she stood flattening her pretty face against the pane, "I wish we were as nice and agreeable as other people are. There has been a continual fretting here ever since I can remember, and I believe it grows worse instead of better. I've no right to complain. I'm as bad as the others."

Here her thoughts were interrupted by her father's voice calling up the stairway.

"Myra," he said, "why don't you come and help your ma git supper on? She's most tuckered out. Seems like," he added, as Myra appeared at the top of the stairs, "seems like you children ain't ever on hand when you're wanted. Here's the black colt broke loose and got out in the cornfield and I've been a chasin' of him half the afternoon, and Bob a loafin' here in the house, never offerin' to help. He don't care how many steps I take—nor any of the rest of you, for that matter."

Myra, the state of her temper by no means improved by these words, ran past him without speaking, but Bob in the sitting room had heard his father's complaining.

"I didn't know the colt was loose, Dad," he said easily, for Bob's was a sunny nature, not lightly stirred to anger, "why didn't you come and tell me?"

"I ain't got no time to be runnin' round huntin' you," replied his father crossly. "If you'd only stay where you're needed sometimes, 'stid o' wastin' your time over that foolishness, we might git somethin' done."

"That foolishness" was a music rack which Bob was carving for Myra, a beautiful piece of work, of which he was justly proud.

"Supper's ready," said Myra, opening the door at this juncture. "Bob," she added sharply, "clear up that muss you've made. I declare, it pays to sweep this house!"

"Oh, bother the muss," said her brother. "I'm going to work at it again after supper. There's no sense in being so particular about things. Hullo, Ma, you've got pancakes. I thought I smelled 'em. Just give me sugared and buttered pancakes for supper and I'm satisfied every time."



Mrs. Lowe's tired face flushed with pleasure at this, but she said nothing, and the supper proceeded in the accustomed silence. Mr. Lowe's meal was soon finished and he rose to go to the barn.

"Pa," said Mrs. Lowe, hesitatingly, "can't you spare me a dollar or two? I want to send the hired man to town after supper to get a few little things if you can spare the money."

"I suppose I'll have to," said Mr. Lowe. "Here," and separating the silver from the bill in his purse, he handed it to her. "That leaves me without a cent of change."

Mrs. Lowe took the money without speaking. It was her husband's way of giving and she had almost grown accustomed to it, but Myra thought bitterly.

"Now why couldn't Pa have given her the money without that ugly speech? If he couldn't spare it, he might have said so, pleasantly, and she would have liked that better than if he had given her the bills as well as the silver. Oh, well, its no use thinking about such things."

"Ma," said Bob, helping himself to another pancake, "do you know what is the matter with the cakes to-night? You put too much soda in them."

"Oh, Bob," said Myra, impatiently, "don't be always finding fault. It is such a bad habit. If you keep on you will soon be as bad"—as the rest of us she meant to add, but Bob, feeling this to be the last straw, turned on her angrily:

"There you go. I'd like to know who finds more fault than you do. It's got so I can't say a word or do a thing in this house without having you all down on me. Nothing I do pleases Pa, and you are forever fretting and scolding if I make a move. I'm not going to try any more. I guess I can keep still if that's what you want. Catch me having anything to say to you after this, or to any one else when you are around."

"Oh, Bob," said Myra in dismay, "I didn't mean—"

"I don't care what you meant. Give me the money, Ma, I'll get your things for you. I guess I can find a place in town where people aren't forever nagging a fellow," and picking up his hat he left the room. Soon Myra heard the rapid splash of his horse's hoofs in the muddy lane and saw horse and rider disappearing in the gloom and mist toward the town.

"I don't like to have Bob go out in the

rain with his cold," said Mrs. Lowe, going to the window and looking anxiously out. "It will be pitch dark before he gets back. I wish you hadn't scolded him, Myra."

"I didn't scold him," she said, defiantly. "He had no reason to get angry." Then in a more subdued voice, "Don't you think he will come home early?"

"Why, if he hadn't been so out of temper when he started he would, for he was anxious to get your rack done to-night. I don't know when he will come now. Well, it's no use to worry. Let's hurry with the dishes, for we have a lot to do yet before we are ready for to-morrow."

"I hate Thanksgiving dinners," said Myra bitterly. "We work hard every year to get up a fine dinner and invite everybody, just to make a show. There is never a word said about being thankful. We don't even have grace at the table unless the minister happens to be one of the company. It's all a sham. For my part, I think we have nothing to be thankful for."

"I know it's a lot of work," assented her mother. "But we've always done it and I suppose we always will. Your Pa would think the sky was fallin' if he didn't have turkey on Thanksgiving day. I guess we're as thankful as most folks, even if we don't have a blessin' asked."

"I don't care," said Myra, "I'm not one bit thankful this year, at any rate, and I don't mean to pretend that I am."

"Now don't be foolish," said her mother sharply, "just because you and Bob have had a fuss. It's not the first time, goodness knows." He'll get over it."

But Myra thought differently. It was true that they often quarreled, but their former "fusses" had never resulted so seriously. Usually Bob's anger lasted but a moment. He was the first to relent, showing that he was in good temper again by performing for her some little kindness —never speaking—for the great fellow, hungry as he might be for some word of love or forgiveness, would have been ashamed to ask for it. He had never before left her looking so angry, and her heart sank as she thought of his rash vow and the possibility of his keeping it. Suppose he never did speak to her again? Such things had happened. And she thought miserably how she would miss his cheery words and merry, teasing ways. Mingled with this thought was a fear for his safety, out in the wild night, mounted on a young horse that even daring Bob, in his ordinary moods, would scarcely have cared to ride.

She went listlessly about her work, and when it was finished sat down before the fire with her parents trying to busy herself with a piece of sewing. Her father read his paper and dozed alternately. Her mother sat patiently darning stockings. There was not a sound in the room except the ticking of the clock, the crackling of the fire and the beating of the rain against the windows. Nine o'clock came.

"It's an awful night Ma," said Myra. "Don't you think Bob ought to be at home?"

"Yes," said Mrs. Lowe, as she rolled up the last pair of neatly darned stockings. "I can't think what's keeping him. He didn't have much to see about in town. He'll surely be in pretty soon, but I'm so tired and sleepy I don't believe I'll wait up for him. You had better go to bed, too, Myra, for we must get up early to-morrow."

"Yes, go to bed," said Mr. Lowe, rising to wind the clock. "No use waiting up for Bob. Just leave the door unlocked and he'll get in all right."

"I'll go pretty soon," said Myra, and as her parents left the room, she replenished the fire and sat down to wait for her brother. Her work fell unheeded in her lap as she gave herself up to bitter and regretful thoughts. Tears rose to her eyes, but she dashed them away. "What's the use?" she muttered, "It can't be helped now. I wouldn't know how to ask him to forgive me, even if I felt that I ought to. He was more to blame than I and he might make the advances. I'll wait and see if he speaks to me when he comes in."

The clock struck ten and then eleven, but still Bob had not arrived. At last weary Myra, deciding that he meant to spend the night with some friend in town, locked the doors and went to bed.

She was awakened in the morning by her father's customary call at her door: "Myry, git up and help git breakfast."

Starting up and rubbing the sleep out of her eyes, she heard his heavy boots tramping down the passage, his vigorous knock at Bob's door and his exhortation to the supposed occupant to "be lively now, and git up and git the milkin' done."

"He doesn't know that Bob hasn't come," thought Myra, dressing herself rapidly. "Dear, dear! another dismal day! Won't it ever stop raining? But this won't keep the company at home. We'll have a houseful, just as usual, and the men will grumble about crops and the weather, and the women will talk of babies and cooking, and the children will race over the house, pulling things to pieces. A pretty way to keep Thanksgiving. However, it's as good as any, if one isn't thankful, a I'm not."

She ran down to the kitchen where h mother was already busied prepari breakfast, and by their united exertions was on the table as her father came from the barn.

"Ain't that boy through milkin'?" demanded.

"I don't believe he's up," said M Lowe. "I declare, I've been too busy think of callin' him."

"I'll git him down mighty quick," sa the farmer, wrathfully. "Here, you Bob he called up the stairway.

"He didn't come home last night, Pa said Myra, entering the room at t moment. "I sat up until eleven waiting him."

Didn't come home?" echoed her moth "What can have happened? He ne stays away at night without telling What horse did he take, Pa?"

"The colt," said Mr. Lowe, looki grave, "but don't worry, mother. Bo able to take care of himself anywhere. was a bad night and I suppose he st ayed town with Jim Brandt rather than ride the way out here in the dark and ra Let's have breakfast and I'll see to milkin' afterwards."

Mrs. Lowe said no more, but she still somewhat disturbed, while Myra undisguisedly anxious. She ate nothi but sat looking down the lane, listen eagerly for the sound of horse's hoofs. Bob came, and, breakfast over, she be to clear the table.

Outside the day grew more and m dreary. A mist descended, hiding f view the familiar objects in the y Looking a moment from the kitchen w dow, Myra saw a strange group of emerging from the fog, walking slowly

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THE YOUTH'S COMPANION, Boston, Mass.

bearing something that was covered with a cloth. In an instant she grasped the meaning of the sad procession and her heart stood still with horror. She heard the door open, heard her mother's agonized cry, her father's groan, heard the uneven tramp of feet as the men bore their sad burden into the bedroom, and there flashed suddenly upon her the consciousness that her tall, strong, loving-hearted brother, whom she had so often treated with unkindness, or at the best, indifference, was inexpressibly dear to her, and that he was lost to her forever. She tried to reach her mother, vaguely feeling that with her she might find some comfort, but the room swam round her, and for the first time in her young life she lost consciousness.

Waking, she found herself in her room with the motherly face of a kind neighbor bending over her.

"Poor child," said Mrs. Gray, "do you feel better now, dear?"

"What?" said Myra, vaguely struggling to rise. "Oh, I remember," and she buried her face in the pillow, weeping violently.

"There, there," said Mrs. Gray, smoothing her hair with tender hands, "it's dreadful, Myra, but you mustn't take on so. If you cry like this you will make yourself sick."

"I want to be sick," cried Myra, "I'd like to die. Oh, Mrs. Gray, I did it all."

"Did what? Nonsense, child. His horse threw him, and his head struck a stone by the roadside. My husband found him there this morning. What do you mean by saying such things?"

But Myra did not listen. "It was my fault, all my fault," she wailed.

"What is all your fault?"

In response to a vigorous shaking Myra woke and struggling up out of her chair, looked about her. It was night. The lamp was burning brightly, but the fire was nearly out and the room was cold. Bob, strong and well, stood before her, brushing the raindops from his coat and smiling at her amazed stare.

"Did you have the nightmare, Sis? I came in a moment ago and found you—"

"Oh, Bob, aren't you dead?" asked Myra, trying to collect her scattered wits.

How Bob laughed! "Well, no, not exactly. I think you are more dead than I am. Did you have a bad dream?"

"Yes, Bob," said Myra, putting her arms around his neck and kissing him to his great astonishment. He liked it, however, for, returning her caress, he sat down on the old sofa and pulling her down beside him, said gently:

"What was your dream, little sister? Did you think I had broken my neck?"

"I dreamed you had been killed, Bob. I'm sorry I scolded you this evening. You aren't angry now, are you?"

"No," said her brother, "it was more my fault than yours. I am ashamed of myself for acting so. But you are tired out and it is past twelve o'clock. You had better go to bed, Myra, and we'll have the dream for breakfast."

"It is Thanksgiving day," said Myra. Bob, I *am* thankful. I don't mean to be cross any more, if I can help it."

"Amen to that, Myra. I'll try to improve too. We'll help each other. Good-night."

Thanksgiving morning was bright and clear. During the day the house was overflowing with guests, but though there was the usual grumbling over crops and the trials of housekeeping, Myra carried through it all a thankful heart, and her bright face and cheery words gladdened the otherwise somewhat dreary festival.

And since that day a new order of things has reigned in the Lowe household, for Myra and Bob have bravely kept their promise through every temptation and provocation that has arisen.

Des Moines, Ia.

November.

Where hath the summer fled? 'Tis but a day
Since her warm mantle lay upon the hill.
Her mellow song,
Like flute-tone sweet and long,
Still answered to the tarrying woodbird's trill.

But now the dying leaves drop stilly down
Through azure spaces to their lowly rest,
Or, wavering, lie
Afloat against the sky,
Till earth compels them to her wooing breast.

Where hath the summer fled? This way she passed,
Nor one reluctant look she backward cast.
I heard her sigh,
But never one good-bye
For you and me, who loved her to the last.

Here, while the glowing embers smoulder low,
From all the busy, troublous world apart,
Dear God above,
I pray that thy rich love
Make one perpetual summer in my heart.

—*Persis L. Christian, in the King's Business.*

Autumn Idyll.

John Perkins at his supper table remarked to his wife, "Mother, the barn's full o' punkins, the cribs are full of corn, potatoes are in the pit, cider in the barrel; guess I'll run into Louisville and see things." And he went. He dropped into a store and after making a few purchases the fresh clerk said, "Don't you want to buy a bicycle to ride around your town on? They're cheap now. Can give you a first-class one for $35." "I'd sooner put my $35 into a cow," said the countryman. "But think," said the clerk, "how foolish you would look riding around town on a cow." "Oh, I don't know," said the countryman, "no more foolish p'raps, than I would milking a bicycle.—*Illustrated Kentuckian.*

The Blessedness of Simple Toil.

There is a peculiar and intense happiness in simply working. The expenditure of energy in an occupation for which nature or training has endowed one with capacity means real pleasure. To this work one goes in the morning with eagerness and returns at evening with reluctance. There is no weariness in this work until it is finished, for the joy of the very doing sustains in strength. Task and talent are in tune and there is the happiness of harmony. But when task jars with talent there is discord and misery, or, at best, indifference.

The highest pleasure of an architect is to see the building rise in actual beauty as he has dreamed it in his blue-print plans. The greatest joy of the artist is the picturing forth of his heart's fancy on the canvas. The reward of any work for him who delights in it is not the compensation which the world pays whether in pounds and pennies or popular applause. His largest happiness comes from the very work itself. His greatest reward is more and better work. Indeed, no man who does the best work in the world does it for the money or the fame. The sublimated soul sinks these far below. Fortune may follow and the world's plaudits, but only as the incident, not the end.

And it is because of this the gripe of greed dwarfs the best men and women. The worker for a pitiful wage, the human machine employed at so much a day, can never accomplish so much nor be so truly happy as he who is free and stands upright and labors for the joy of the labor.—*Columbia (Mo.) Herald.*

Good Common-school Education.

Every boy and girl that is educated should be able to—

Write a good, legible hand.

Spell all the words in ordinary use.

Know how to use these words.

Speak and write good English.

Write a good social letter.

Add a column of figures rapidly.

Make out an ordinary account.

Receipt it when paid.

Write an advertisement for a local paper.

Write a notice or report of a public meeting.

Write an ordinary promissory note.

Reckon the interest or discount on it for days, months and years.

Draw an ordinary bank check.

Take it to the proper place in a bank to get the cash.

Make neat and correct entries in day-book and ledger.

Tell the largest number of bushels of wheat in the largest bin, and the value at current rates.

Tell something about the laws of health, and what to do in case of emergency.

Know how to behave in public and society.

Be able to give the greatest general principles of religion.

Have a good knowledge of the Bible.

Have some acquaintance with the three great kingdoms of nature.

Have some knowledge of the fundamental principles of philosophy and astronomy.

Have sufficient common sense to get along in the world.—*National Educator.*

ROASTS
ARE GIVEN A MOST DELICATE AND APPETIZING RELISH, IF JUST TOUCHED UP A BIT WITH
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Father and Mother in the "Old Churchyard."

T. H. BLENUS.

About two years ago the writer stood beside the open graves of his parents in the churchyard of St. John's Episcopal Church, Cornwallis, Nova Scotia. Our parents died within a few months of each other and were buried in the family lot in the cemetery known from our earliest recollections as the "Old Churchyard."

We laid them in the "Old Churchyard,"
While many friends stood near,
Whose hearts o'erswelled with deep regard,
For ones we loved so dear.

They're sleeping in the "Old Churchyard,"
In still and quiet rest,
Where locust trees are keeping ward,
Till heaven calls the blest.

They're sleeping in the "Old Churchyard,"
With no vain world's display,
They rest beneath the yielding sward,
And wait the glorious day.

They're sleeping in the "Old Churchyard,"
That dearest spot on earth,
With sighing pines, a stately guard,
So near our home of birth.

They're sleeping in the "Old Churchyard,"
Where scores of friends doth lie,
And may that calm rest ne'er be marred,
Till summoned up on high.

They're sleeping in the "Old Churchyard,"
After their toil and pain;
With life's deep sorrows all debarred,
This rest for them is gain.

Jacksonville, Florida.

The Curse of Idolatry.

[The folloing instance of self-torture clipped from one of our city papers well illustrates the curse of idolatry and the need for missions and missionaries.—EDITOR.]

BOMBAY, Nov. 9.—The unique penances inflicted upon themselves by Hindoo fakirs have been the subject of much comment by critics on Indian customs,. All sorts of odd punishments devised to mortify the flesh have been described, but the oddest is that devised by Almud Alli, an old Brahmin priest, residing near Okra.

This old fellow (he is over 73 years old) carries 800 pounds of heavy chains about him. They are suspended from his neck and waist, his wrists and ankles, and consists of every variety of chains from the small bracelet to the heavy ball and chain.

What is his idea in his unique affectation is unknown. Not a word will he say on the subject, except that it is ordained that he should wear them. Four years ago he simply followed the other usages of the Brahmin priests, but suddenly he conceived he his duty to wear the heavy weight about him, and since that time he has done so.

He is a preacher of the Hindoos for miles around. All of them go to him for spiritual advise and bring to him in payment for his comfort and prayers anything he demands of them. This is invariably the heavlest chain they can find.

It is in this way that he has collected his variety. At first he wore but one chain, but gradually he has been increasing his load until he now has the enormous weight about him. It prevents him from moving about without the most laborious effort. He drags the weight behind, but rarely goes without the hut in which he lives.

He can stand erect easily in spite of the weight suspended from his shoulders and waist. This is not greater than a hundred and fifty pounds. Each wrist bears a half hundred pounds. The remainder is all fastened to the ankles and only affect him when he walks.

Every hour of the day the chains remain upon him. They are all taken off at night. He sleeps on a hard board couch in which a groove is cut at the waist and neck. Into these the chains fit. The weight of them is then borne by the stomach and throat. The others, of course, rest on the boards and do not affect him.

The punishment would be devilish if it were not self-inflicted. As it is it is the most revolting outgrowth of religous fanaticism that is known of in India or anywhere.

The Father of the Man.

This anecdote of the boy who afterward became the famous Professor Henry Drummond shows his early quickness of mind:

Rev. James Robertson was holding a union Sunday-school service. The building was so crowded that some of the lads, including little Drummond, had to sit on the pulpit platform.

Mr. Robertson began his meeting by saying that the Bible is like a tree, each book a branch, each chapter a twig, each leaf a verse.

"My text is on the thirty-ninth branch, the third twig and the seventeenth leaf. Try and find it for me."

Almost immediately Henry slipped from behind him and said, "Malachi, third and seventeenth."

"Right, my boy; now take my place and read it out."

Then from the pulpit came the silvery voice: "*And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels.*"

Mr. Robertson laid his hand on the boy's head and said: "Well done. I hope one day you will be a minister."

Humorous Sayings.

Judge—Did you steal the hog, or did you not? Prisoner—No, Judge, I did not; but if yo' kind ob thinks I'se lyin' about it, and am gwine to give me six months for lyin', I'd sooner lie about it and say I did steal de hog, and get two months for stealin' de hog I didn't stole.—*Ex.*

A little girl who was trying to tell a friend how absent minded her grandpa was said: "He walks around thinking about nothing, and when he remembers it, he then forgets that what he thought of was something entirely different from what he wanted to remember."—*Ex.*

A burglar who had entered a house at midnight was disturbed by the awakening of the occupant of the room he was in. Drawing his knife, he said, "If you stir, you are a dead man. I'm hunting for money." "Let me get up and strike a light," said the other, "and I'll hunt with you."—*Ex.*

Mrs. May-Fair—I hear that your son is a great student, and spends most of his time over the midnight oil. Mrs. Jones (a rich parvenu, in pony carriage)—Not a word of truth in it. We 'ave helectric light hall over the 'ouse, and Halfred 'as a 'ole chanticleer in 'is room!—*Punch.*

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Some Little-known Facts.

Only eighteen per cent. of all the famili in America employ domestic help, lea ing eighty-two per cent. without even o servant.

If all the dressmakers known to exist America worked twenty-four hours of ea day for a whole year, without stopping i sleep or meals, they would still be able make only one dress apiece for less th seven-eighths of the women of America.

Not six per cent. of all the women America spend as much money as fifty d lars per year on their clothes.

Out of twelve million Americam famil the income of four million of these famil is less than $400 each per year, and the i comes of nearly eighty per cent. of t entire number are less than $1,000 per ye

There are scores of places in this count where only one mail comes every fourte days.

Ask the average person where the cent point of area is in the United States a he will fix it somewhere in Illinois. T him it is nearer San Francisco and he v be incredulous until he remembers Alas is within the boundaries of Uncle Sam *Edward Bok, in the November Ladi Home Journal.*

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The Red Box Clew—VIII.

The kitchen in the Clarmont home was extensive apartment. There was a col-ed woman who came to do the cooking, d who left after cleaning up; she always parted with a big basket, and nobody ew what was in the basket, nor dared in-stigate. There was a white girl who ne to clean up the rooms; very broad and ort she was, with slow, round eyes and oad, red hands that were constantly itching herself in various places where r clothes were loose. Her name was Lu-e. Her days were tormented by an ab-ce of buttons, and the presence of hair d shoestrings. Either her hair or shoe-ings were always trailing about. Some-nes one would be startled to discover Lu-e behind doors and in unfrequented nooks, ng something to her clothes. Besides ing that the colored cook did not carry ay the house in her basket, and that cile remained in her essential garments, housekeeper had the general sewing to

Her workroom was a delightfully at and shining apartment, every corner of suggesting activity. It was here that ank was put to work. She had never rned to sew, so it was only a pleasant ion that she should be of any assistance. t she learned fast, and Mrs. Dew did not ke her keep constantly at work. There re two hours in the morning and as many the afternoon when she could do as she ased. As Vega remained sullenly angry, ank was thrown upon her own resources. was natural for her to seek the brook. t somehow she did not enjoy herself out re; she was too lonely, and she was ubled to think of Vega's unhappiness. at could she do to conquer her enemy? st she wait a whole week for the deaf l to relent? Mrs. Dew said to her as returned from the meadow, "My dear, re is an old brown trunk in the attic; ppose you run up and see if you can find thing there to amuse yourself; you're lcome to all you find."

That sounded pleasant. So Frank ran to the attic, and she did not have to nt for the trunk, because she had noticed from the first. She sat down upon the or and opened the lid slowly and peeped

It was rather dark in that corner, but could see that the trunk was filled with oks and papers and magazines. You not know how eagerly Frank dived into heap of books, unless you remember t all her life she had been living in a si-t city house where there were no books Latin grammars and Latin readers—or tin something else. Of course, she had r schoolbooks, but I suppose there is no ller class of literature for vacation days an text-books. The only storybook she er owned was one about Rollo which her nday-school teacher had given her. Now she opened one book after another she w that the lines were broken up delight-ly all over the pages; and that meant nversation. And the magazines had pic-es and continued stories, and short ones, . Frank did not know what to choose. e laid down one to take up another. At t with a sigh of regret at leaving so any, she put three books that had the most conversation in them and four or five magazines under her arm; and she hurried down to the housekeeper's room with her booty. She was surprised when she opened the door to find Ronald with Mrs. Dew. He was all doubled up—as if he had been tied in a knot—in a big chair under a window, and his face was almost buried in his book. He looked at Frank in surprise, but dropped his head again and went on reading.

Mrs. Dew looked up from her sewing with her homelike smile. "Come in, dear. You needn't be surprised to find Ronald here; this is his retreat. But are you going to read all those books at once?"

Frank laughed as she placed them on the floor and seated herself beside them on a hassock. "I wish I could?" she said.

"Take a good book slow," said Mrs. Dew. "You see much finer country in a mover's wagon than you do from a car window."

Ronald groaned and said, "Mrs. Dew, I wish you and Bob wouldn't talk so much!" After that, silence was broken only by the turning of leaves and the rustle of goods, till Ronald himself spoke in a tone of disgust. "This is always the way! As soon as I get real interested, I strike a Latin sentence that I know just enough of to make it ridiculous! Mrs. Dew, you ought to have studied Latin so you could help me out!"

"What is the sentence?" inquired Frank.

"What *you* want to know for?" returned Ronald lazily. He read the sentence impressively, as if he had been a Catholic priest.

"Oh, I know what that means," said Frank, and she translated it. Ronald stared hard at her.

"How did *you* ever learn Latin?" he asked.

"Oh, I don't know it very well; I just happened to know *that* one," returned Frank, beginning to read again. But Ronald continued to stare at her in amazement.

"Hold on," he said; "don't get underway yet! I'd like to know how you could tell that verb was future. It looked like the subjunctive mood to me—or may be you don't know what I'm talking about."

"It might be subjunctive," replied Frank, "if it hadn't been a verb of the third conjugation. You know there isn't any 'b' in *that* future tense." She began to read again.

"But stop a minute," cried Ronald. "How can you tell what conjugation they're in? That's what gets me. I have to always tree their principal parts to find out."

"I don't know any way," said Frank, "except just to learn what conjugation each verb is in. As soon as you know which one a particular verb is in, you've got that verb fixed. Then you learn another verb, and another, and so on."

"But that would take a lifetime," Ronald groaned. "Do you know the verbs that way?"

"Nearly all of them."

"My!" exclaimed the boy. "And you making your living by your hands, with all that Latin in your head! Look a-here, Bob, what will you take to get some of that into *my* head?"

"I wish you would call me by my name," said Frank, laying down her book and looking earnestly at the boy. "If you knew how much that name means to me, you would. May I tell you about it?"

"Go ahead," Ronald answered.

"When—when I lost my parents, and didn't have anybody in the world to care for me, whether I lived or died, a dear old man and his sister took me to live with them. The sister was old, too—the prettiest white hair, and the softest eyes! I had no name, and the gentleman was bothered over what to call me. But the dear old lady sister said to call me Frank Douglas. And I will tell you why. It was because long, long years ago, when she was a beautiful young lady, she was engaged to such a handsome young man, with great brown eyes and he had a high forehead, and was ambitious and proud, in the good way of being proud. He was a soldier and he went to the war and was killed. And this sweetheart of his never ceased to love him, never at all. She longed to hear his name spoken again in the world, so she called me Frank Douglas, for that was his name. And I think whenever she heard my name called, and whenever she spoke it, she thought of him. She is dead now. And I know she would be sorry to have that name changed. It would look like everybody in the world had forgotten that brave soldier who loved her next to the cause he fought for. But that would be a mistake, for *I* think of him, often and often. I like to know that there is somebody to remember him, though he is a stranger to me. So please call me Frank Douglas, not so much because it is my name, as because it is *his*. Won't you, Ronald?"

"Of course, I will, Frank. Say, what'r you reading?"

"*It's* named 'Hearts Aflame,'" said Frank.

"Umh! Who wrote it?"

"Oh, I don't know; I didn't look. It's by—here it is; by 'Tiger.' It's splendid!"

"Umh! And what do you mean by splendid?"

"Why, interesting, of course; exciting."

"Now, look here, Frank, you've spoken for my good, and I'm going to speak for *your* good. You may know Latin, but I know a little about English. Whenever you see a book named 'Hearts Aflame,' you leave it alone, and just let it flame! What you must do is always to look first to see who is guilty of writing your book; and if you don't know the author to be first-class, you leave that book alone. Don't you think there are enough books by good men and women, but what you have to hunt up books written by Tigers? Now you spoke plain to me, and I'll return the compliment. That's fair, *isn't* it, Mrs. Dew? Tell us what your story's about, so far."

Frank flushed deeply. "It isn't nice to tell about," she said. "It's wives and things."

"See, what I told you!" cried Ronald.

"Yes," said Frank eagerly, "but it sounds nice the way 'Tiger' tells it; it sounds *beautiful!*"

"Does it make bad things nice for 'em to sound sweet? You let me pick out something fit for the kind of a girl I think you are. I'm going to call you Frank; you're going to read first-class books. Is it a go?"

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Sunday School.

HERBERT L. WILLETT.

THE DRUNKARD AND HIS MAKERS.*

This is intended to be a temperance lesson. Whether or not it shall be so will depend almost entirely upon the teacher. It is a somewhat difficult thing to find scriptural passages for the number of temperance lessons which are required for the seven years' course of the international series.

Moreover, it is impossible to find a paragraph of Scripture which precisely fits the situation which confronts the Christian worker of to-day in attempting to teach the evils of strong drink.

The Bible is a book of principles, not of rules, and the life of the present time is as different from that of the patriarchs or the time of Christ as two conditions of society could well be.

It is possible to illustrate the evils of strong drink upon the individual or society from the Scriptures. Noah's drunkenness and shame, Belshazzar's revelry, Herod's birthday debauch and its tragic ending, the drunken abominations of the Corinthians, are all illustrations of the power of strong drink to steal away men's brains and self-respect.

There are numerous instances of the power of self-control. The abstinence of Daniel and his friends, the Nazarite vow of Samuel, Samson and John the Baptist, the splendid example of the Rechabites, are all instructive. Then there are almost numberless admonitions to self-control, temperance and sobriety, with like numbers of warnings against the ruin of intemperance, ungoverned appitite and passion, scattered through th Old and New Testaments, notably in the Book of Proverbs and in the Epistles.

But the attempt to find in Scripture a passage that meets the situation at the present time upon the question of intemperance is as futile as to find there a reproof for the dance of modern society.

The temperance question of the Bible was chiefly an individual question; the question of temperance to-day is a social question.

In the days of the Old Testament and the New the drink habit was an individual matter; every man, especially in the earlier period of the national history, was his own winemaker and merchant. He used it as he used other articles of diet, and if in its use he ran into excess, squandered his patrimony and beggared his family, it was still a matter of restricted importance; he alone bore the responsibility.

No one was particularly the richer if he became a drunkard; no class of men fattened on his poverty; the saloon was yet a long way in the distance. There was no organization whose purpose it was to debauch the manhood of the nation through strong drink, and line its own purse at the expense of a drunkard constituency.

The nation looked upon drunkenness, not so much as a crime, but as a mark of a foolish man; it was the folly of a drunkard that the Proverbs held up to redicule. To-day the matter has largely changed front. The drink question is no longer a theme of individual interest; it is a social question, and must be approached from a social standpoint. It is possible to train the child in the habits of sobriety, and no effort should be spared in the home, the public school and the Sunday-school to accomplish this end.

It is possible to improve greatly the tone of public opinion and increase the sense of responsibility on the part of teachers and parents through the medium of the public press. It is possible by the power of moral suasion or of medical treatment to reclaim many from the drink habit and restore them to useful lives; but beyond all these one is confronted by the fact that the question of the drink habit is largely unsolved yet.

Its power is located very largely in the greed of men who are banded together, not to supply, simply, but to *create* the appetite for strong drink, and the forces of our social life become amazingly helpful to them in the furtherance of this diabolical purpose.

The Christian home sends out many young men, fortified with good principles to begin the career of life; but where there is one such young man there are probably a score whom the saloon can reach and master by its temptations.

The Sunday-school has the attention one hour in the week of multitudes of children and young people, and if the best use is made of the time, at least twice a year the question of temperance and personal sobriety may be brought to their attention by the teacher who is thoroughly consecrated to the responsible duties of his position. But the saloon is working night and day with appalling success to reach and overthrow the same class of young people.

The public school, where the teacher is faithful and competent, is able to give wholesome and scientific instruction upon the structure of the human system and the injurious effects of alcohol, but where one child is permanently reached by such influence a dozen will pass through it without effective results, while thousands never even receive this modicum of temperance instruction. Drunkards, now and then, are rescued in greater or lesser numbers, from the swift stream that is bearing them down toward the abyss. But where one is thus rescued by moral suasion or medical skill a hundred are plunged into the stream further up, by the power of the organized and relentless saloon. This whole question is a social and not an individual matter. It is no longer a question of the right of an individual to ruin himself and impoverish his family; it is the question whether society as a whole shall permit itself to be slowly poisoned to death by this league of money-loving, soul-destroying rumsellers.

It is the question whether the American home and the American child is worth as much as the spoils of office and the gratification of political ambitions. It is the question whether the individual honor, the domestic safety and the industrial prosperity of the country, all of which hinge upon the liquor question, are of more importance than the tariff on wool, the price of pig iron and the number of grains in a silver dollar.

When we are willing as a people to put into rigid political and economic practice the maxim that righteousness exalteth a nation, but sin is a reprorch to any people, then we may expect to see a better day.

When we are willing to subordinate every material question to this one of paramount importance, then we may expect the reward of a national conscience in national health and prosperity. It is the duty of the Sunday-school and the pulpit to teach the duties of citizenship and social order. The Bible is a book of principles for nations as well as individuals, and this lesson should be taught, not alone from the necessarily limited range of its text in the Proverbs, but from ihe wider text-book of the whole Word of God, whose teachings upon the loss of national righteousness and conscience are so pointedly illustrated in the history of our own time on this question of temperance.

The University of Chicago.

*Sunday-school Lesson for November 26, 1896—Woes of Intemperance (Prov. 23:29-35). Golden Text—Wine is a mocker Strong drink is raging; and whosoever is deceived thereby is not wise (Prov. 20:1). Lesson Outline—1. Woes (29, 30); 2. Warnings (31); 3. Wrecks (31-35).

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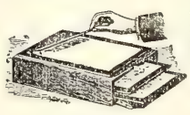
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Christian Endeavor

By Burris A. Jenkins.

TOPIC FOR DECEMBER 3.

"UNTIL HE COME"—THE LORD'S SUPPER.

(1 Cor. 11:23-28.)

How laage a part of what is most sacred and beautiful in the world is due to memory! The "dear dead days, beyond recall"—what do they hold for us of the sunshine of love, of the care of strong and tender hands? The tired nights when mother smoothed the covers down, the old corner in the church where a dear old Sunday-school teacher taught the first simple truths about religion, the sound of that old church bell, even the bare, hard-beaten spot beside the church door—all these things are full of memory and of tears.

How much dearer still must have been, to those who saw the Master in the flesh, the looks from his eyes, the tones of his voice, the strong touch of his hand when, in after years, they were bearing the burden and the heat of days of labor and persecution. Like the spring breath of youth came to them the memory of the time when, in irresponsible peace, they followed his heavily burdened steps. To think of him was now their greatest solace. Any wonder they kept this feast of remembrance, and pondered upon him?

And Paul, too, like one born out of due season, was admitted to that apostolic company, and to that circle of sacred memory. To all his converts, too, the same privilege was extended. They, also, could take part in this feast of memory and meditation. Then, in turn, to us comes the same opportunity to join in the company who remember and think upon him. All that is best in our budding religious life, all that is worth recalling of our most childlike trust in him ought to be brought up to our thought at these times. Great privilege to be admitted to this circle of remembrance! With open hearts let us welcome it.

But, says some one, isn't it all mystical symbolism, after all? What's the good of symbols? Let's have pure religious thought and feeling undefiled, without the touch of material and symbol. But all our life is bound up in symbolism. Even our words are symbols. Innumberable are the symbols used in commercial life. Shall we then not use them in religious life as well? God forbid that the time should ever come when any son should say "My mother knows I love her. Why should I make any demonstration of it?" and should go quietly along his way with no kiss for an old mother's brow, no tender word for a hungry heart. Symbolism? We cannot do without it! Let us have, then, the emblems of his broken body and shed blood.

Communion it has been called, and communion it is—an intimate mystical union of the heart with the heart of Christ. This is quite in keeping with Paul's teaching, who always insists upon such an intimate fellowship with Christ. We are to be "in Christ," and we are to have "Christ in us." Well may it be, then, if these emblems bring us into closer fellowship with Christ, that they should be called the communion.

Other names, Eucharist, Sacrament, whose meaning, even as the dictionary gives it, shows something of the meaning of this feast, have been employed.

The time of celebrating this feast, differing so much in different churches, is indicated for us very definitely in the New Testament, which tells how the disciples met together "on the first day of the week to break bread;" and in the words "as oft as ye do this, ye show forth my death till I come," inasmuch as we should remember his death as often as we can. The measure of opportunity, then, is the true measure of the observance of this feast.

University of Indianapolis.

THE C. E. READING COURSES.

A Model Conversion.

In Two Articles.

By F. D. Power, *Director*.

FIRST ARTICLE.

Thousands of people read the history of the Ethopian eunuch, and hundreds of preachers preach about it, and never think of it as eth simple story of the conversion of a human soul to Christ, a model given us by the Holy Spirit to teach how men were converted in apostolic times, how we must believe and obey, and how we are to labor for the conversion of others; and hosts of Bible readers would as soon think of going to Daniel or Malachi to learn what they must do to be saved, as of going to the eighth chapter of Acts, and following the example of this Ethiopian.

The Book of Acts is the Book of Conversions. Here we have the history of the conversion of thousands at one time and of single cases, delivered to us with the minutest details, and in the simplest, most unmistakable ianguage. In chapter 8:26-40 we have the story of ths turning of one man to Christ under the express direction of the Holy Spirit. This person is called a man of Ethiopia. Ethiopia was a great and powerful kingdom to the south of Egypt, and Candace was the name of several queens of the country mentioned by Strabo, Pliny and other historians. The eunuch was one of those men usually found about the persons of the great. He is chamberlain of the queen, first lord of the treasury, doubtless a man of great wealth, nobleness and influence. Best of all he was a pious man. Over two thousand miles of country he had traveled to worship in Jerusalem. Think of it when you complain of the long distance to the house of God. This one, anxious to learn, had journeyed from lower Egypt to Palestine, over a desert region for two thousand miles, thirsting for peace and truth. He is a Bible-reading traveler. Not often, in our day, do we see men or women with a Bible in their hands when on a journey. If you wish to be regarded us conspicuous and a trifle "cranky," take your Bible on the train or steamer and let men see you reading it. This man is devout and earnest, enquiring and honest, teachable and obedient.

Observe the actors in this conversion. First, God had a part in it. Great as God is, he has something to do in the salvation of every soul, however humble and far away out in the desert. He feels for and reaches out to the lowest, foulest and most wretched sinner. His hand builds worlds, yet lifts up and glorifies the weakest soul that trusts him. "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." "This is a faithful saying and worthy of all acceptation, that Christ Jesus came into the world to save sinners." "For this is good and acceptable in the sight of God our Savior, who will have all men to be saved and to come to the knowledge of the truth." Having revealed the gospel with the Holy Spirit sent down from heaven, having commissioned the apostles to bear the message to all nations, having given it in charge to the church for safekeeping and universal dissemination, and having provided his people with means and talents to carry forward this glorious work to the ends of the earth and to the ends of the ages, has not God given the highest possible assurance that it is the primary purpose of Christianity to save every man? "We preach Christ," says Paul, "warning every man and teaching every man in all wisdom, that we may present every man perfect in Christ Jesus" (Col. 1:28).

An angel has a part in this conversion. "The angel of the Lord spake unto Philip saying, "Arise and go toward the south unto the way that goeth down to Jerusalem to Gaza." Notice, the angel does not speak to the eunuch. While he is south of Jerusalem, traveling toward Gaza, the angel descends into the north into Samaria and appears unto Philip. Why does he not speak directly to the eunuch? Because God does not work that way. He grants to no man a special revelation, a miracle of grace apart from the gospel. He works through agents, through men. He may have some great purpose in this man's conversion, for he calls the preacher from the city where he is reaching thousands and sends him after this one man, but he works no miracle to reach the eunuch. He proposes this conversion and institutes every step that leads to it, simply, naturally. The angel is sent, not to the eunuch, but to Philip. The Son of God operates through men. The apostles were commanded to go into all the world and preach the gospel t every creature. To men it is permitted to do greater things than the Son of God since the gospel is intrusted to them, and the glorious work of proclaiming it to all men. To the church it is given to do grander things than the angels, when God lays upon her the responsibility of souls, and the duty of calling upon earth's millions to be reconciled to God. Here a man is worth more than an angel. The best that the angel can do is to come as a messenger from God to tell the man to arise and go. Happy is the man who will always heed the promptings of such messages.

Again, the Holy Spirit has a part in bringing the eunuch to Christ. "Then the Spirit said unto Philip, "Go near and join thyself to this chariot." Philip had obeyed the angel and reached the place appointed and a man of Ethiopia appeared before him, sitting in his chariot, reading the Scriptures. The Spirit now directs him. The Spirit, like the angel, deals immediately, not with the hearer, but with the preacher. Men do not receive special revelations, independent of the gospel, to bring them to Christ. God does not multiply miracles needlessly. Special revelations of the Spirit were necessary in that day and were made to the apostles, to the church, but the Spirit always spoke to the world through some human agency. Hence the command, "Go join thyself to this chariot;" hence when the question is asked, "Understandest thou what thou readest?" the eunuch answers, "How can I except some man should guide me?" The Spirit directed the preacher. The Spirit inspired the prophet. The Spirit spake through Isaiah and Philip instructing the sinner what to do to be saved and comforting him and promoting his joy after he had obeyed. The Spirit operated through the Word, which is the sword of the Spirit, convicted of sin and comforted the obedient soul. Hence the imperative obligation: "Preach the Word." God uses men, uses us, that through human instruments the glorious gospel may be borne to the ends of the earth. Your work is higher than the work of angels. Millions are calling to you for the bread of life. Shall you rest idly, be content with the work already done, or go into the deserts and join yourself to the chariots of men, and everywhere, in every way, to every one, preach the Word?



Literature.

THE ART OF LIVING ALONE. By Amory H. Bradford. Dodd, Mead & Co., New York. Price, 50 cents.

This little book was written by a busy pastor and is concerned with the practical affairs of life. Its style is simple, easy and direct. It is instructive, encouraging and illuminating. It is free from that cant and over-piousness so characteristic of books of devotion. Its message bears directly upon the duties of life. Its aim is to show how loneliness may be beneficial and how we may make the best of solitude.

In the chapter on "Compensations of Solitude" he shows how loneliness may inspire sympathy with one's fellowmen and lead us to companionship with the unseen Father. It has a deep religious basis, but it is not unduly mystical. In this chapter he says: "The sense of fellowship with God is for all who love their fellowmen, who trust their Heavenly Father and who keep their hearts pure and their minds clean." Emphasis is placed upon the inwardness of religion. He suggests a few books which may become permanent companions to cheer and entertain and comfort us in hours when alone. He says the New Testament is the most optimistic book ever written. It is keyed to the note of victory. Among the helps for hours of devotion, Phillips Brooks' sermons and Beecher's "Star Papers" are mentioned.

The chapter on the "Renewed Mind" is one of the most helpful. The art of living consists in finding such a philosophy and living in such a spirit as to be able to make the most of one's self in whatever state, and to be of most service in the world; and this little book certainly throws light on this problem of living. It is invigorating and to be most highly commended. Christian Endeavorers who are keeping the Quiet Hour will find it of value and those who live much alone will find a message to the heart.

A companion volume, "The Art of Living Together," by R. F. Horton, is of equal merit.

THE LIFE OF THE SPIRIT. By Hamilton Wright Mabie. Dodd, Mead & Co., New York. Price, $1.25.

This is a collection of short essays, some of which appeared in the Outlook. Mr. Mabie is well known as an essayist and a man of fine literary attainments. His style has an ease, a charm, a beauty of imagery and diction which always attracts and entertains. He has a keen intuitive insight into the significance of religious truth and the workings of God in the human heart.

In this book the writer deals with the soul's experiences; and his purpose is to interpret them in such a way that we may learn how to walk after the instincts of the spiritual nature. He deals with such problems as confront this busy, hurried 19th century. He knows the thought of his time—which way the currents flow. He considers, for example, Some Sources of Pessimism, Character and Fate, Love of Country, In Troubled Times. Then again, knowing the strain and heavy work of our day, he considers such subjects as The Sorrow of Knowledge, The Pain of Limitation, The Imperfect Life, indicating how, through these very struggles, we come into the possession of ourselves and enter into the true life of the Spirit. But it is not a subjective book, nor one for the cloister. It takes you out of doors and gives you subjects like The Companionship of the Sky, The Hills of God, The Sea is His, Health and Courage, Religion out of Doors. Religion includes all of life. The unseen Spirit permeates all life, and this book shows an effort to live, not only above chance and change and environment, but to use them in the advancement of the higher life of mind and soul. It is the true conception of religion. The author interprets religious truth in the light of modern thought. He makes truth, therefore, vital and universal. As a book of religious instruction it is a valuable contribution. He sounds the true conception of Christ's religion in such statements as these subjects indicate: Not Renunciation, but Co-operation, The Soul of Goodness is Love, The Retreats of the Spirit, The Ideal in the Actual, Prophecies of Easter. It is a book of comfort and carries one's life out of limitations and places it in harmony with universal truth and the will of him who is over all. It bears a likeness to Isaiah chapters, 40 to 66, not only from its beautiful and magnificent literary quality, but that it comes with the message of that prophet: "Comfort ye, comfort ye my people." The book is prophetic, for it unveils the most delicate feelings of the human heart. He touches lightly and suggestively the most profound truths, and with a delicacy and grace he unveils the most inward experiences through which the individual and the nation are now passing.

QUAINT CORNERS OF ANCIENT EMPIRES: Southern India, Burmah and Manila. By Michael Meyers Shoemaker. Illustrated. G. P. Putnam's Sons, New York and London.

The reader who loves to follow an observant traveler through quaint and seldom visited corners of the world will be delighted with this volume. The author has a happy way of taking his readers along with him and showing them the sights and scenes which have attracted him to these places. The chief interest in this volume, however, at the present time centers in the author's description of Manila and the religious, political and social condition of the people of the Philippine Islands. The author's account of the friars—their corrupt lives and the manner in which they have oppressed the people of the islands—should receive special attention by those who are interested in the Christianization and elevation of the people of those islands. There is much here to explain the deep feeling of hostility on the part of the insurgents towards these religious orders and to the United States, which, at present, as it seems to the native population, has taken the place of Spain as the protector of these orders against the interests of the people. It will require a wise and discriminating statesmanship to deal with this difficult and delicate problem. While the whole book is full of interest, the latter chapters are of special interest in view of the fact that these islands have recently come into the possession of our government. Some things which have appeared in the public press of late, from Archbishop Chappelle and other Catholic dignitaries, are sufficient to excite the fear that the Roman Catholics of this country will be disposed to avail themselves of the ill-gotten gains of these corrupt friars, whose lechery and cupidity have brought the very name of religion into disgrace in these islands. We commend this book to all who would know the religious situation in the Philippines.

THE GREAT APPEAL. By James G. McClure, president Lake Forest University, Chicago, New York, Toronto. Fleming H. Revell Co., 1899.

The value of a book is not to be measured by its size any more than a man is to be so measured. This is a small volume of 131 pages, but it is as full of meat as an egg. The seven chapters are on the following topics: 1. The Appeal to the Intellect; 2. The Appeal to the Heart; 3. The Appeal to the Conscience; 4. The Appeal to the Memory; 5. The Appeal to the Imagination; 6. The Appeal to Self Interests; 7. The Appeal to the Will. Each one of these topics is treated in a clear and forcible way that carries conviction to the reader. We should think every evangelist, as well as every pastor, would like to study such a book, showing God's appeal to the different parts of our human nature, that he might understand better, if possible, the mighty motives which God uses to win the sinner unto reconciliation with Himself. We commend the book to all who would be winners of souls.

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Marriages.

CARTER—HARDMAN.—At the home of the brides's mother, Mrs. C. A. Boggs, Greene, Iowa, by G. A. Hess, Mr. Albert W. Carter and Miss Nora E. Hardman.

COLLINS—ROSS.—On November 8, 1899, at the Christian parsonage in Corning, Iowa, by W. B. Crewtson, Mr. Wm. B. Collins, of Des Moines, and Miss Grace Ross, of Taylor County, Iowa.

Obituaries.

[One hundred words will be inserted free. Above one hundred words, one cent a word. Please send amount with each notice.]

DRENNER.

George Washington Drenner was born in Washington County, Maryland, Feb. 22, 1833. Accompanied his parents to Ogle County, Illinois in 1859, where he resided till his death, November 7, 1899, at Stratford, in Pine Creek Township. He was married twice; his first wife, Melinda Hagar Drenner, died in 1874, leaving 12 children, among whom are three pairs of twins. Eleven of these children are living, all of whom are married but one, and all have been baptized but one, and all were present at their father's funeral, though scattered far and near. His second wife, Sarah Parks Drenner, survives to mourn the loss of a true companion. Three children were born of this union, all of whom have passed on before. Bro. Drenner was baptized by Eld. Chas. Sherwood, and is recorded as one of the charter members of the Pine Creek Church of Christ, June 19, 1859, which church he served in various capacities as Sunday-school superintendent, church treasurer, chorister, deacon and elder, serving as latter at the time of his death, and as such was generous to a fault. As a Christian he was faithful, forgiving and fruitful. As a citizen he was honest, peaceful and patriotic. His life was as sunny as the day on which the throng of friends and neighbors surrounded his grave to pay tribute to his memory, Nov. 9, 1899. The writer was called to preach the funeral sermon. D. F. SEYSTER.

Lynnsville, Ill., Nov. 14, 1899.

DUCKWORTH.

Mrs. Victoria Duckworth, of near Maryville, Mo, on Aug. 27, 1899, bade farewell to the loved ones here and with strong faith in the divine love entered into the joys of the better world. A husband and nine children mourn for one who was cheerful and kind and a pleasant companion always. The home is sad without her, but the Christ who wept with such sorrow as theirs is able to comfort and sustain them, and we who knew and loved her mingle our hopes with theirs that we may meet her "OVER THERE."

JUNIA THOMPSON.

Fillmore, Mo.

McREYNOLDS.

On Thursday morning, Oct. 26, 1899, Mrs. Rachel F. McReynolds, wife of John W. McReynolds, of Lincoln, Kan., quietly fell asleep in Jesus. She was surrounded by her own family in her own home. Her funeral services were conducted at the house by Revs. J. M. Brunt and H. C. Bradbury. Bro. M. P. King conducted the music. The 23rd Psalm, her favorite, was sung and repeated. The 15th chapter of 1 Corinthians was read and part of the 8th chapter of Romans. Revelation 14:13 was chosen as the text: "And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labors; and their works do follow them." Her dearest friends and neighbors were present, and went to the grave, nine miles southeast of Lincoln in the Hammer Cemetery, the family burying ground. No one can tell how much she is missed at home. She was a true mother and wife. God had given her 13 children, eight of whom are now living, and were present to hear their mother's parting words of counsel. These will never be forgotten. God seemed to give her strength to speak—she spoke as if inspired Dr. Hunter, who was present, said that she filled with joy when he told her that soon she must die. She was more than conqueror through him that loved us. Death had no sting. Her great anxiety then was for the souls of others, forgetful of her own bodily pain. She was born on the 5th of October, 1838, in Montgomery county, Ind. Her maiden name was Quillin. She afterwards removed to Monroe county, Ia., where on Sept. 24, 1855, she was married to Bro. McReynolds, who was then a young school teacher in a neighboring district. (Fourteen years of his life have been devoted to school-teaching.) Seven months later she became a member of the Church of Christ. For four years they lived in Ringgold county, Ia. They then moved to Marion county, Ia., where they lived for ten years. Here she started a little Sabbath school in her own house. Others came and entered into her work, and now we see two churches that have grown out of this little seed. In 1873 the family moved to Saline county, Kan., and in 1876 to Tower Springs, Lincoln county, Kan., where she was distinguished by her faithful, loving home life. She rejoiced to see all her children members of the Church of Christ. She was a kind neighbor. "You can't say too much good about Sister McReynolds," said one of her old neighbors. "She cared for me when I was sick. I shall never forget her," said another. So as one goes from house to house he hears something good and kind about her. When a minister of a sister denomination preached at Tower Springs he always found a cheerful welcome at the McReynolds home. It seemed as if he was among his own brothers and sisters in Christ. Five years ago the family moved from the farm to Lincoln, Kan., when Bro. McReynolds was chosen treasurer of Lincoln county. Here she was not seen often in public on account of her being a partial invalid. But her motherly presence at home made it so homelike that it is very hard to have her go. But to depart is far better for her, for Paul tells us, "I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us" (Rom. 8:18). "For we know that if our earthy house of this tabernacle were dissolved we have a building of God, an house not made with hands, eternal in the heavens" (2 Cor. 5:1). A poem, appropriate for such a life, was read in connection with the funeral sermon. H. C. BRADBURY.

PARMLEY.

On the 3d of November a life full of usefulness closed its work, when the spirit of Fannie, wife of O. A. Parmley, went into the perfect rest that awaits the true soldier of the cross. A husband and two little ones, an aged mother and a host of friends and relatives mourn for one whose Christian example was uplifting, whose friendship was of the kind that stops at no sacrifice, whose nature was full of tender thoughtfulness and loving deeds. She was born in Hebron, Ill., in 1859. In 1883 she was married in Hebron, Neb., to O. A. Parmley. During the same year she united with the Christian Church, and in the intervening years she has done more for the cause of Christ and the church than many a one does in a lifetime. Since 1890 her home has been in Ogden, Utah. Blessed with ample worldly means, she was never known to refuse a call, but rather to seek those who needed help. Never very strong physically, she yet was untiring in every phase of religious work. In a field where our workers are but few, where all are taxed heavily and courage often runs low, such a one can be but poorly spared; yet our faith rests in One who doeth all things well, and even in our tears and our loneliness we see the Father's hand and recognize his goodness, for "we know in whom we have believed."

"He giveth his beloved sleep."
He loved thee well and gave thee rest.
"He taketh to himself his own,"
And so took thee. He knoweth best!

FANNIE HURST.

Ogden, Utah.

SAUNDERS.

I was summoned to Omaha last week to preach the funeral of ex-Governor Alvin Saunders, who departed this life Wednesday, Nov. 1, 1899. Bro. Saunders was born the year of our Lord 1817, in Fleming County, Ky. He was appointed governor of Nebraska by Abraham Lincoln and held the position for two terms. He served a term in the Iowa State Senate, and was chosen by Nebraska to represent her in the Senate of the United States. The greater part of his years were spent in public life, and his record as a public official was as white as snow. The same is true of his private and church life. When but a youth he united with the Christian Church and lived a consistent member of the same until the Lord called him to a higher and a more blessed service. His death was as tranquil and beautiful as his life had been pure and useful. Sister Saunders, with her two children, Charles and Mrs. Russell P. Harrison, feel deeply the great loss they have sustained, but are grateful that the dear Father gave them such a noble father and husband for so many years. The world holds few women more beautiful and accomplished than Mrs. Harrison. Bro. Saunders became somewhat involved financially, having lost heavily during the boom in the West, but with wonderful business sagacity and a noble purpose he lived to pay every cent of this indebtedness, and left behind a beautiful home and a large amount of property. The writer conducted the funeral services, which were held in the elegant family home. A large company of sympathizing friends were present; many from other states came so show their respect for the dead and their sympathy for the living. We laid him to rest in Wood Lawn Cemetery beneath a mountain of beautiful flowers. J. W. INGRAM.

Falls City, Neb.

WARD.

Louis A. Ward departed this life November 7, at the age of 17 years, after an illness of several months. Early in life he became a Christian and remained faithful to the end. All that kind friends and medical skill could do was done, which only served to alleviate the suffering and soothe the fevered brow. His remains were laid away in the Harvard Cemetery to await the glorious resurrection of the just. His funeral was conducted by the writer.

SAMUEL GREGG.

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Publishers' Notes.

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The Author in this book considers the Lord's Supper with reference to its nature an uses, or the book is a study of the law of repetition in its relation to public worship. careful reading of this book will tend to deepen one's conviction that the Lord's Suppe should be celebrated frequently and regularly.

After a careful reading of this book J. S. Lamar says: "I have read N. J. Aylsworth' 'Frequency of the Lord's Supper' with sincere pleasure, unqualified approbation an great spiritual profit. I heartily commend it to ministers, elders and all earnest Chris tians whose hearts are reaching after the best things in our holy religion."

The nine chapters in the book are as follows: Spiritual Uses of the Lord's Suppe (2 chapters), Does Frequent Repetition Decrease the Usefulness of the Lord's Supper? Two Distinctive Characteristics of the Lord's Supper, Some Conditions of the Conserva tion of Spiritual Interest, Relation of the Lord's Supper to the Sunday Morning Sermon Relation of Works to Spiritual Interest, Augmenting Effectiveness by Frequent Repeti tion, Progressive Enrichment by Association.

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"In faith, Unity; in opinion and methods, Liberty; in all things, Charity"

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CURRENT EVENTS.

The events of the week in South Africa are the continued southward advance of the Boers in Natal, cutting off Estcourt and Mooi River from their base of supplies on the coast; the arrival of several troop ships at Durban with infantry, but with none of the artillery and cavalry which are necessary for the relief of the beleaguered towns, and a victory at Belmont for the British relief expedition which is proceeding toward Kimberley under the command of Gen. Methuen. The victory was decisive and important, but it cost the British 240 killed and wounded. The Free Staters are thereby swept out of the path and the road to Kimberley left comparatively open. Later dispatches report that Gen. Methuen himself has been wounded. Aside from this one successful encounter at Belmont, nothing has occurred to make the British outlook brighter. The Boers have now cut off five towns: Mafeking, on the western border of the Transvaal; Kimberley, on the western edge of the Orange Free State, and Ladysmith, Estcourt and Mooi River in Natal. It is the hope of British sympathizers, and not without some reasonable basis, that by attempting to besiege so many places at once the Boers will divide their forces and will ultimately be beaten in detail.

Late dispatches from the Philippines indicate that the results of the campaign in the northern part of Luzon were more significant than was at first supposed. It is true that Aguinaldo slipped away when he was almost cornered, but his army and his congress have gone to pieces with a degree of completeness which has never before been even remotely approximated. The insurgent forces are scattered among the mountains, and many of the members of the congress are making their peace with the United States. It is the opinion even among the more sober of the anti-expansionist journals that organized resistance to United States sovereignty in Luzon is about at an end. This is not to say that there is not a good deal of fighting still to be done, for no one can tell how long isolated chiefs at the head of insurgent bands may hide in the mountains and resist American authority. Making all due allowance for enthusiasm, overstatement and error in details, it is a safe proposition that the prospects to day for a speedy termination of hostilities in the Philippines are much brighter than they have ever been before.

Gen. Kitchener's campaign in the Soudan has reached a sudden consummation in a complete and decisive victory over the Khalifa and his Dervish hordes. According to the dispatches the entire Dervish army, numbering about 10,000, was either killed or captured, and the story is entirely credible, for a Dervish never runs away. This brief campaign and the victory in which it culminates is a fitting compliment to Gen. Kitchener's successful campaign against Obdurman last year. The capture of Obdurman was the most important step which had been taken in many years toward British control in the Soudan and the elimination of the dangerous and fanatical Dervishes. The victory of last Friday confirms and extends the results of that campaign to such a degree that it may be said that the Soudan is now practically open for colonization, commerce or any other civilized use to which it can be put.

The visit of Emperor William to his grandmother, Queen Victoria, has been the source of prolific speculation on the part of those European politicians who interpret it as an event of more political than domestic significance. The German semi-official organs have declared that no alliance, understanding or other form of diplomatic intimacy between Germany and England is involved in the visit, but still the opinion prevails that the Kaiser is moved by more Kaiserly considerations than family affection. The partly published and partly secret agreement between England and Germany regarding the partition of Samoa and the return which England is to receive for the surrender of her share, gives color to this suspicion that William is paying court for the moment less to his grandmother than to his grandmother's government. The eyes of Europe were upon him to see whether his actions in England would confirm this suspicion, but the lamented death of Lady Salisbury, wife of the British prime minister, at the very beginning of the emperor's visit, set aside for the present all considerations of diplomacy. However William intended it, it will probably end by being purely a friendly visit. It seems most likely that his original intention was to encourage the friendly feeling between the two governments, but to make the personal side of it prominent in the eyes of the world to avoid a possible coolness between Germany and Russia. We hope that he did mean his visit to have diplomatic significance as indicating sympathy with England. The Anglo-Saxon duality, England and America, is a good thing, but the Teutonic trinity, England, America and Germany, would be better.

In the island territories which we have lately acquired from Spain Roman Catholicism was established by law. It needs no argument to prove that one necessary and instantaneous result of the transfer of sovereignty is disestablishment. But that process is not so simple as it at first seems.

What constitutes disestablishment? The first element of it is evidently the cessation of the ancient custom by which the state levies ecclesiastical taxes and pays the running expenses of the church including the salaries of the priests. It is easy enough to arrange that matter. The government can simply cease to collect and disburse revenue for the church. If the church, can not collect its own revenue without compulsion by the civil authorities it is an indication that the people are not in sympathy with it, and that it does not deserve to have any revenues. But there is another element of disestablishment, namely, the disposition of ecclesiastical property. In Porto Rico, where this problem is most intricate, by far the greater part of the church property is held nominally by the state. The fact is, there has never been any clear distinction between the church and state; the church was a function of the state and the state owned the buildings which the church used, just as it owned the buildings which the courts used. When a new church was to be built a municipal tax would be levied, no deed would be recorded and the question as to ownership of the building was one which neither did nor could come up under the old regime. Everybody knew what it was there for and who was to use it. It will not do in the name of disestablishment to take this property away from the church because it lacks the formal title deeds. However the money was raised it came for the most part from Catholics. On the other hand, if the thing is administered too loosely exorbitant claims are sure to be filed by the Catholic clergy. There is room for some careful investigation and wise judgment to get at the equity of the matter.

Brutality, bloodshed and rapine are not the only evils of war. Among the less tragic but equally inevitable accompaniments of the call to arms must be mentioned war poetry. In times of general patriotic excitement, there is always the danger that certain prosaic souls will mistake patriotic fervor for poetic inspiration. In part, it is more than a danger; it is a grievous certainty. The case is painfully analogous to that of the callow lover (we have all known him, even if we will not confess that we have been he), who seeks a lyric outlet for the pent up emotions of his soul, but without the efficient co operation of the Muses. The said emotions may be above criticism, but the metrical expression usually fails to elicit popular sympathy. The world loves a patriot as unanimously as it loves a a lover, but who does not pray to be delivered from the frantic verse of the prosaic patriot? Our own late war was signally prolific of this sort of pseudo-literature, and it is fitting that the sympathy of all true Americans should go out to our sister nation in her present conflict in South Africa, and that entirely apart from our private judgments regarding the rights and wrongs of the Boers. Most of us conceive that the political interests of America and Britain are more closely allied than those of any two great nations, and that we owe a measure of sympathy on that account. But however that may be, there is no disputing the fact that our language is one and our literature is one, and we cannot be indifferent to the literary atrocities which are being daily perpetrated in England in the name of patriotism. We prefer not to quote samples of this sort of thing. Happily there has been some war poetry of a better sort. The London Times published recently a war poem in praise of the heroism of eight Boers who in the battle of Elandsleagte drew the British fire on themselves and courted death, which seven of them won, to cover the retreat of their comrades. This is not only good peotry, but is a praiseworthy example of generous admiration of a worthy foe. Mr. Kipling, whose "White Man's Burden" was the most notable poem suggested by our war, has written a ballad which is having wide popularity, albeit there are many, even of his friends, who do not consider it a very high order of poetry. It was written in the interest of the relief fund and the price which he received for it, $1250, was turned over to that fund. One of the refrains, which is a fair sample of the whole, runs as follows:

"Cook's son, Duke's son, son of a belted Earl,
Son of a Lambeth publican—it's all the same to-day.
Each of 'em doing his country's work (and who's to look after the girl?)
Pass the hat for your credit's sake, and pay, pay, pay!"

Most Americans, if called on to give an off-hand estimate, would say that the annual literary output of this country, estimated by the number of volumes, is as great as that of any other land, or that we would at least be second only to Great Britain. The exact figures are not easy to arrive at, but a genius for statistics has gathered reliable data representing the annual production of books in thirteen countries for several years. From the tables which have been constructed on these data we glean some surprising facts. The United States is not first or second in the list, but fifth, being preceded by Germany, France, Italy and Great Britain, in the order named. Germany publishes annually nearly five times as many books as the United States and Italy nearly twice as many. The total number of books published annually in these thirteen countries is put at 77,250, of which 5,315, or a trifle more than one fifteenth are issued in the United States. It appears, therefore, that as regards bulk of literature we are somewhat below the average in a list which includes such minor countries as Holland, Belgium, Denmark, Switzerland, Norway, Sweden, Canada and Egypt. To get the real total of the literary product, periodical literature would have to be taken into consideration, and that would doubtless bring up our average. But even without considering this mitigating circumstance, we are not at all sure that it is a disadvantage to occupy a position somewhat remote from the head of this list. Literature is not measured by the ton, the mile or the thousand, and it is still a very open question whether our literary product may not be as valuable, in the aggregate, as that of some of our more voluminous neighbors. If it could be done judiciously we would rather see our five thousand deminished than increased. Another surprise which these tables reveal is the fact that in the whole seventy-seven thousand, the books classed as "educational and classical" are by far the most numerous, fiction coming second after a considerable interval.

WE SECOND THE MOTION AND MAK ANOTHER.

Referring to an article of Prof. H. L Willett in the last Christian Quarterly o "A New Vocation," that of teacher of th Bible, which he urged on the ground popular ignorance of the Bible, and th demand for more adequate instruction, Pre J. W. McGarvey, in Christian Standar says:

I am glad of the opportunity to commen Bro. Willett for his article, and to commen his proposal to the thoughtful consideration the brethren. It looks in the direction of re storing one of the elements of primitive Chris tianity, that of teacher; for in addition t apostles, prophets, evangelists and shepherd there was a class in the apostolic churche called teachers. These degenerated into th catechists of the third century, whose busi ness it was to teach candidates for baptism catechism instead of teaching them the text the Scriptures. Let us restore the ancien teacher. And why not make this one of ou advances toward apostolic practice during th incoming twentieth century? What more glo rious achievement can we set our aims upo than a thorough training of the disciples i the Word of the Lord?

It gives us no little pleasure to note thi hearty agreement between the two me who may be said to fairly represent the tw phases of Bible criticism among us. W are especially pleased to know that Bro McGarvey has found something in Bro Willett's writing to commend to his read ers. The CHRISTIAN-EVANGELIST is gla of the privilege of expressing its hearty agreement with both these brethren in th above, and to commend Bro. McGarvey' commendation of Bro. Willett's Quarterly article.

We wish, further, to second Bro. McGar vey's motion to make this restoration o the Bible teacher "one of our advances to ward apostolic practice during the incom ing twentieth century." We do not think however, it need take a whole century t carry out Prof. Willett's recommendation If the churches and the colleges will heart ily co-operate in this matter the first quar ter of the 20th century will witness the in troduction and active work of a strong corps of specially trained and qualified Bible teachers, who will teach in our col leges, and in connection with our state universities, and lead our churches and schools on into broader fields of biblica knowledge. Herein lies the solution o many difficulties and differences about the Bible—a better understanding of the Book —its writers, its history, its literary feat ures, its divine and human elements.

And while we are at it, we will make another motion, and we hope Bro. Mc Garvey will second it. It is that we do now lay on the table, for the time being, all questions pertaining to the legitimacy, the propriety and the danger of "higher criti cism," and devote ourselves for the next few years, with single heartedness, to study ing the Scriptures in the light of the sound est learning of the age, and—not less im portant—in the light of our own Christian experience, as we *practice* its holy teach ing, and with the perfect liberty which we have in Christ.

We predict that if these two motions be adopted and carried out, the next decade will witness a greater advancement in biblical knowledge, and in the development of the Christian life among us than would result from a century's controversy over the technicalities and recondite problems o "higher criticism." Do we hear a second to our motion to lay on the table?

WHY WE SHOULD BE THANKFUL.

The nation or people that ceases to recognize the hand of God in their history, and to render thanks unto Him who is the Author of all good, has already begun that decline which can only end in dissolution and decay. The proclamations of the President of the United States and the governors of the various states, setting apart a day in which the people of the United States are to give thanks to Almighty God for His blessings, remind us that we are not such a nation; that our highest executive officers in the state and nation, voicing the sentiments of the people who have elevated them to these positions of trust and responsibility, do recognize that divine Providence by which alone nations as well as individuals exist.

What reasons should move us to gratitude and thanksgiving at this time? For what should we specially be thankful now?

For our birth as a free and independent nation—the highest exemplification of democracy or self-government which the world has ever seen.

For increasing evidence of the presence of God's guiding hand in all our national history, shaping our course and preparing us continually for a larger destiny.

For the growing power and influence of our great republic among the nations of the earth, and for the fact that that influence will be exerted in behalf of freedom and civilization.

For the friendship that exists between our own government and the leading nations of the earth, and for evidence that this friendship and co-operation will be utilized for the benefit of the world.

For a fruitful season and abundant harvests, furnishing ample sustenance for the wants of man and beast and making glad the heart of the husbandman.

For freedom from internal strifes or the deadly ravages of such plagues as have desolated other portions of the earth.

For the prosperity of schools and colleges and the general advancement of intelligence among the masses of the people, to whom are offered benefits of free education to an extent unknown elsewhere on the earth.

For the growth and prosperity of the churches and the general advancement of the kingdom of God in our own and other lands.

For the increase in missionary zeal and the success of missionary effort in extending the knowledge of the Christian religion and of Christian civilization throughout the earth.

For the growing spirit of unity among the churches, bringing believers of different names into closer sympathy and co-operation, and prophesying the ultimate fulfillment of the prayer of Jesus for the oneness of his discipless.

For the growing interest in Bible study and the increasing knowledge of the Holy Scriptures, which lie at the basis of all true culture and true progress among men.

For the growing consciousness of mutual obligations among men to live together in the spirit of human brotherhood, each caring for the things of others and having a regard to the welfare of his neighbor.

For individual mercies and blessings too numerous to mention, which have crowned our lives and led us to a new sense of our dependence upon that "divinity which shapes our ends, rough-hew them how we will."

For blessings in our homes and families, where love abides, and whence radiate those influences which make for the stability of government and the advancement of the kingdom of God.

Coming to our own religious movement among the forces of Christendom, we have abundant reason to be thankful for many signal tokens of divine favor:

For peace and prosperity among our churches, and for the increase which they have had in numbers and in spiritual growth.

For the success of our missionary organizations during the past year, and for the growing liberality of our membership and churches in behalf of the world's evangelization.

For the great Jubilee Convention at Cincinnati, celebrating the fiftieth anniversary of our mission work, which, in numbers, in enthusiasm, in devotion to the principles for which our movement stands, has attracted wide attention throughout the country and is without a parallel in the great religious gatherings of this country.

For the bond of unity in faith, in worship and in work which binds the churches of this Reformation together, and for the triumph of those principles of Christian liberty and Christian loyalty which lie at the foundation of our success.

For the increased emphasis which is being laid by our press and pulpit on spiritual life and power, and on the necessity of increased devotion to Christ and His Word in order to the accomplishment of our high mission in the world.

For the spirit of brotherhood and of unity in Christ which enables us, in spite of differences of opinion, to work together for the glory of God and for the triumph of His kingdom among men.

For these and countless other tokens of the divine blessing upon our country, our nation, our churches, our homes, and upon all the agencies that make for righteousness, let us give praise and thanksgiving to Almighty God, from whom all blessings flow.

EVANGELISTS AND EVANGELISM.

NUMBER II.

To evangelize is to proclaim or preach the gospel. An evangelist is one who evangelizes. Evangelism is defined by the STANDARD DICTIONARY to be "zeal in spreading the gospel." Any man who proclaims the gospel is an evangelist. He may go from place to place, or he may remain in one community. If he makes known, orally, the good news concerning God as he reveals himself in the Christ, he is in the original and true sense of the word an evangelist.

The word evangelist, however, has come to signify, in popular usage, a preacher who goes from place to place holding revival meetings. This is the present popular signification of the word evangelist. Such men are sometimes called—men who go from place to place holding revival meetings—sometimes they call themselves, "professional revivalists" or "professional evangelists." Neither name is biblical, nor is the thing for which they stand scriptural.

In S. M. Martin's address at the Jubilee Convention he noted a difference between the New Testament evangelist and the modern "professional evangelist." The following are his words:

"The difference between a missionary and an evangelist is more fanciful and arbitrary than real, evangelists being neither more nor less than home missionaries. The home missionary is *one sent* to preach the gospel the 'dynamics' of the 'go' coming from behind! With us an evangelist is one who goes to preach the gospel when he is *sent for*. He is literally drawn into the engagement."

This is an important distinction. The "with us" of Bro. Martin's address has neither parallel nor warrant in the evangelism of the New Testament—unless in the case of Paul, when the man in a vision cried saying, "Come over into Macedonia and help us." But there is an important point of unlikeness between that incident and the "drawing" of a modern "professional" evangelist "into an engagement."

John the Baptist was a herald of good news. "The kingdom of heaven is at hand" was the gospel that he preached. He was an evangelist; but he did not go from place to place, nor was he "drawn into the engagement." He took his stand, and so preached "the gospel of the kingdom" as to "draw into the engagemant" the men of Jerusalem, Judea and the Jordan region. John the Baptist was an evangelist, but he did not speak of himself, nor did others speak of him as a "professional evangelist." "In those days came John the Baptist preaching in the wilderness of Judea" is the simple statement in the New Testament. Instead of going from place to place there "went out unto him Jerusalem, and all Judea, and all the region round about Jordan." A man may be an evangelist, a proclaimer of the gospel, a herald of the good news, without going from place to place. Every preacher ought to be an evangelist. Every church ought to be a center of biblical evangelism. This is the "ancient order" on this subject.

Our Lord was, in the proper meaning of the word, an evangelist. Of him it is written: "Jesus went about in all Galilee, teaching in their synagogues, and preach-

ing the gospel of the kingdom." Read A. McLean's tract on "Missions in the Life of Christ." Jesus went from place to place, and as he went he preached "the gospel of the kingdom." The Father sent him to do this work. He said that his "meat" and his "drink" was to "do the will" of his Father. He was wholly devoted to his work. Jesus did nothing else but preach and heal. His entire time was spent in going about "doing good." But he did not call himself a "professional evangelist," much less a "professional revivalist"—nor has any person even thought of applying these words to our Lord. To do so would seem to be almost blasphemous.

The word "professional" is commonly understood, in such a connection as that in which it is used in this paper, to indicate a person who renders service in the expectation of or for a financial remuneration, as well as to signify one who gives his entire time to a given art, or sport, or service. An amateur is one who practices an art or occupation for the love of it, but not as a profession or for a livelihood. The dictionary-maker says: "Professional, of or pertaining to a special occupation, OFTEN FOR GAIN: opposed to amateur." And again, "one who engages, FOR MONEY, to compete in sports; opposed to amateur." It is impossible for any right-minded person to even think of applying the words "professional evangelist" or "professional revivalist" to our Lord or to his harbinger.

Paul was not such a person. He was not a "professional" in the sense here indicated. The love of Christ constrained him. Out of a deep, pure, unselfish love toward God and toward man, Paul preached the Christ and him crucified. He counted all things loss for the excellency of the knowledge of Christ Jesus. Like his Lord, Paul became poor—for there is evidence that he belonged to a wealthy family—that through his poverty he might make others rich. This is the man who exhorted men to contentment with food and raiment. Our Lord and Paul both taught that the man who labors for the spiritual enrichment of men is worthy of food and raiment and shelter. But Paul was so far from being a "professional," as above defined, that he declined at times to accept that to which he was entitled lest some one should accuse him of preaching from a selfish motive.

In the prosecution of his work Paul went from place to place; but except when persecution or other circumstances compelled him to move on he remained a considerable length of time in one place. He spent a year and a half in Corinth. The historian says: "He dwelt there a year and six months, TEACHING the Word of God." Result: "Many of the Corinthians hearing, believed and were baptized." This was didactic evangelism.

This man spent three years in Ephesus, engaged in evangelistic work. He was three months in the Jewish synagogue. He was two years in the school of Tyrannus. In his address to the pastors of the Ephesian church when he was *en route* to Jerusalem he said: "By the space of these years I ceased not to admonish every one night and day with tears." To these pastors, bishops, elders, teachers, he said: "I gave you an example." The essence of this portion of his address is: "As you have seen me work, so do you serve the church." The work of Paul in Ephesus was didactic. To use the language of Geo. F. Hall in the conference of evangelists at the Jubilee Convention, Paul was a "pastor-evangelist." Query: Ought not all evangelists to unite to a greater degree than is now done the pastoral functions with the evangelistic?

Teaching was most prominent in Paul's evangelistic efforts. He did far more than simply persuade men to decide for Christ. To the Colossians he said that he "proclaimed" the Christ "admonishing every man and *teaching* every man." According to this statement Paul's work was threefold: (1) Proclamation; (2) admonition; (3) instruction. B. B. T.

Hour of Prayer.

THE WORK OF CHRISTIAN WOMEN.

(Phil. 4:1-3; Mark 14:3-9)

(Concert of Prayer for Missions.)

(Uniform Midweek Prayer meeting Topic, Dec. 6th.)

CENTRAL TRUTH: *Among the most steadfast friends of Jesus, during His earthly ministry, was a little band of Christian women that ministered to his necessities and bore witness for Him; and in the apostolic age they were recognized as colaborers with the apostles in the work of the gospel.*

The first Lord's day in December is the day set apart for the interest of our Christian Woman's Board of Missions. This organization has just passed its 25th anniversary, and its record of growing power and usefulness is one for which we all feel grateful. No missionary organization among us has been more wisely managed, nor does any one of them occupy a higher place to-day in the confidence and affection of the brotherhood. It is entirely proper, therefore, that in this monthly concert of prayer for missions this organization should receive our attention and have the benefit of our prayers.

Considering the passages above cited in the reverse order in which they are given, let us note the significant feature of this incident recorded in Mark. It was in the last week of the earthly life of Jesus. Events were rapidly crowding to a crisis. The great tragedy of the cross was rising distinctly on the horizon. The enemies of Jesus were becoming bolder and more determined, and many even of His professed friends had forsaken Him. At a time like that it was a woman, whose heart had been touched by the teaching and the pure and majestic personality of Christ, who came in the room where He was reclining at a meal, carrying an alabaster cruse of ointment of spikenard, very costly, which she brake and poured upon the head of Him who had won the homage and devotion of her heart.

It was pre-eminently an act of love, of unselfish devotion to the Master. It was the impulse of her womanly heart, intended to express her gratitude to Him for what He had done for her. The incident awakened indignation among some of the guests, who regarded the act as "a waste of the ointment," which might have been sold for the benefit of the poor. But Jesus came to her rescue as the true friend of womanhood, saying: "Let her alone; why trouble ye her? She hath wrought a good work on me. . . . She hath done what she could: she hath anointed my body aforehand for the burial. And verily I say unto you, Wheresoever the gospel shall be preached throughout the whole world, that also which this woman hath done shall be spoken of for a memorial of her."

Was there ever such a memorial shaft reared to any person as Jesus here erected for this woman for her unselfish act of personal devotion? Our Christian women have had their opponents and fault-finders, but is not Jesus still saying: "Let them alone; why trouble ye them? They have wrought a good work for me?" The significant point in the lesson is that Christ accepts and honors a service of love. That is why His blessings have rested so richly upon the work of these Christian women. They have not been seeking offices and honors, but have been constrained by His love to attempt to do something for Him who has done so much for them, and He has accepted their service and blessed them.

In the church at Philippi, which had its origin in a woman's prayer-meeting, there was a band of Christian women who, in some way, were seeking to serve their Master. There had grown up a little difference between two of the leading women, Euodia and Syntyche, and Paul exhorts them "to be of the same mind in the Lord." And he exhorts the preacher and his "true yokefellow," also, to "help these women, for they labored with me in the gospel." That is an exhortation that holds good to-day to the preachers of the churches everywhere. "Help these women" by your counsel, by your presence in their meetings, if possible, by announcements and by a sermon occasionally in the interest of their work. They also are laborers together with us in the gospel—a fact which has not always been remembered by some preachers.

We do not know the nature or the extent of the work which the women at Philippi were engaged in, but we are sure that it was not more important and not more acceptable to the Lord than the work which is being done by our Christian women through the Christian Woman's Board of Missions. They are entitled, therefore, to the hearty co-operation of the ministry and of the brethren generally in all their work. If any one doubts its value let him inquire of the mission stations in India and Jamaica and in our own country. If they would know what it is doing for our own Christian women in promoting their intellectual and spiritual power, let them attend one of their national or state conventions and listen to their addresses and witness their order, their devotion and their insight into the needs of the world. Blessing others by their labors, they have blessed themselves, their homes, their children and the churches with which they are identified.

Their work in inaugurating Bible Chairs in connection with our state universities is, in itself, a monument to their wisdom and to their enterprise. Let us pray that a large number of the Christian women that have not yet been enlisted in this work may become interested in it, that they also may share in its benefits and in the joy of knowing that they are helping to make the world better and brighter.

PRAYER.

We thank Thee, our Father in heaven, for consecrated Christian womanhood. We thank Thee for what the gospel has done for woman, and we thank Thee for what Chris-

tian women are doing for the spread of the gospel. We pray Thy blessings to continue to rest in rich abundance upon the Christian Woman's Board of Missions, that it may be more and more an agency for the dissemination of the gospel and the establishment of Thy kingdom on earth. We pray Thee to bless their missionaries, their officers and their helpers, and may they receive the assistance and co-operation of their brethren with whom they are co-laborers in the gospel. For Christ's sake. Amen!

Editor's Easy Chair.

It is well that these gray and dreary November days are made bright and joyous by the coming of Thanksgiving day. It is a beautiful custom, and one that has its origin in the best part of our nature, this setting apart one day in the autumnal season, when the harvests have been gathered in, and the bending orchards have been unladen, and the vineyards have yielded their purple fruit, to meet in our accustomed places of worship to give thanks unto Him who is the gracious Giver of all these blessings. We are indebted to our New England ancestors for Thanksgiving day. They have had many hard things said against them, one of which is that on landing "they first fell on their knees and then on the aborigines!" But in spite of this they have bequeathed to this nation much that has tended to make it the strong and mighty nation that it is. Thanksgiving is one of them, and wherever men shall be gathered throughout this nation, in compliance with the proclamation of the President and with those of the governors of the various states, there will be a memorial of those early New England days, when these sturdy pioneers, who grappled with the wilderness for their sustenance, recognized the duty of thanksgiving to God.

One of the delightful features of the Thanksgiving season is the home gatherings. It is the custom for those who can do so to return to the old ancestral roof on Thanksgiving to greet the old folks at home and to make it a day of family reunions. In many a home throughout the land aged ones have been counting the weeks and the days when the boys and girls who have married and gone off to themselves, some of them far away, will be returning home. The fires on many a hearthstone gleam more brightly to-day because of this reunion of families in the old home. Perchance there will be the singing of some of the old songs with voices that have not mingled together for many a day, and there will be stories and incidents and reminiscences, and the eyes will grow brighter and hearts kindlier and home ties stronger under the influence of these surroundings. Thank God for the happy homes of America, and for whatever adds to their sacredness and good cheer!

And then the spectacle of large audiences gathered in the churches to remember the goodness of God, and to speak of all His wondrous works, is in itself an object-lesson of far-reaching value to the nation. Ten thousand doxologies will ring out from ten thousand churches as the glad-hearted people unite their voices to "praise God, from whom all blessings flow." The prayers will recount the mercies we have received from the hand of our Father, and the speakers will remind us how God's hand has led us as a nation and as churches and as individuals. There will be warnings against dangers. There will be emphasis laid on national blessings, and a kindly word will be spoken for the poor and needy. Altogether, it will be a great day for the nation, and millions of hearts will be touched with the sense of their obligations to God, and with the duty of living more worthy of His mercies.

The CHRISTIAN-EVANGELIST will enter heartily into the family reunions and into the fellowship of the greater assemblies of public worship, and lend its sanction to every movement that tends to make men more mindful of God and more grateful for His blessings. We have our own reasons for thanksgiving, and we heartily join with our readers in giving thanks to God for His unfailing mercies and for His loving kindness. But Thanksgiving day will not have accomplished its highest purpose for us if it does not lead us to an earnest effort to make our lives more in harmony with God's will; if it does not inspire us with a desire to be givers of good things to others according to the measure of our ability, that we may be children of our heavenly Father, who loves to bestow blessings upon us. That is not true gratitude to God which does not manifest itself in kindliness and helpfulness to others. If we feel that God has been good to us, there is no way in which we can so acceptably show our appreciation as by being good to our fellowmen. "Inasmuch as ye have done it unto the least of these, ye have done it unto me."

Questions and Answers.

EDITOR CHRISTIAN-EVANGELIST:—In the "Christian Standard," of this city, is an article entitled "R. C. Cave on J. H. Garrison." As a subscriber to both the St. Louis and Cincinnati organs, I respectfully ask that you answer these questions:

1. Did brother Garrison "drive" any one from the fellowship of the Church of Christ for entertaining or expressing religious views different from his own when the latter brother maintained faith in and obedience to the divine Christ?

This same article says:

"Should he (Garrison) hereafter reach the same attitude, etc., then neither he nor his friends could object if he should be driven in the same direction!"

Again, may I ask:

2. Does the Standard (or any other paper) represent anyone having authority to drive good people from the church?

I have personally been endeavoring to follow closely the "high" and "low" criticism debates going on, more or less, in our press for the past year or two, and it has been both profitable and enjoyable. But it is a sad spectacle to behold, in this enlightened age, anybody, or any paper, even indirectly, a party to driving any member from Christ's Church who loves *liberty* as well as *Christ!*

The Christian Church is not yet entirely free from *bigotry*. I pray God that I may live here long enough to see it so.

As a plain, every-day layman, I want to read all I can on the subject of socalled "higher criticism." I believe God is with us, and so long as we have the divine Christ as our foundation stone, we can, and should cheerfully welcome the searchlight of honest criticism from any quarter!

Any cause will and should die, sooner or later, which cannot nor will not bear it.

W. T. PURSELL.

Cincinnati, O.

1. This first question may be answered with an emphatic negative. No one knows better than Bro. McGarvey the fundamental grounds on which we opposed Bro. R. C. Cave. Since he saw proper to make any reference to the matter at all it is a little strange, to say the least, that he did not state this fact. We did not seek to "drive" Bro. Cave from the fellowship of the church, but to win him back to such fellowship when we found that he held views which were in direct antagonism to what is most fundamental in our religious position. Gladly would we welcome him back to day on his acceptance of these fundamental principles. The writer of the article in question so often confuses mere differences of opinion with the denial of what is fundamental in Christianity that it is, perhaps, not surprising, after all, that he should fail to make the discrimination to which we have referred.

2. We cannot say what the Standard claims to represent. We do not recognize any one or any body of men among us, much less any religious paper, as having authority to "drive good people from the church." By "good people," in this connection, of course, we mean, as our querist no doubt means, *Christian* people; that is, those who believe in Christ and are trying to follow Him. No doubt our brother is right, too, in saying that there is even yet manifested among us occasionally a species of bigotry and of intolerance toward those holding a different view from the most of us on questions of criticism or interpretation that is wholly inconsistent with our broad, catholic position and with our plea for Christian unity. This is to be expected, however. We are men of "like passions" and frailties, even as others, and we have not all risen to the height nor to the breadth of the great position we occupy and of the great plea we make for the union of Christians. But we are making progress in this direction, and it is safe to prophesy a time, not far distant, when one among us may hold an opinion on the subject of biblical criticism different from those held by the main body of his brethren, or even by the editors of our religious journals, without being regarded as a heretic or as having denied the faith.

What is your opinion concerning Paul's statement to the brethren of Rome (Rom. 13: 8)? B. L. Sears.

Liverpool, Tex.

The passage referred to is a familiar one: "Owe no man anything, save to love one another; for he that loveth his neighbor hath fulfilled the law." The statement is made in connection with the apostle's instruction to the brethren at Rome concerning tribute. They were taught to render to all their dues, "tribute to whom tribute, custom to whom custom, fear to whom fear, honor to whom honor." He then lays down the general principle that we "owe no man anything;" that is, that we discharge our honest obligations toward all men. There is one obligation, however, that can never be fully discharged, which is a perpetual one, that of loving one another. This does not, we think, prohibit the creation of such financial obligations as

come in the course of legitimate business transactions, but it does inculcate the duty of meeting these obligations when they are due, and this exhortation is quite as needful in our day as it was when it was originally given.

I noticed yesterday that the Georgia Legislature was seemingly about to pass a state prohibition law. If they pass it, and if our Christian Church people are ever to take any stand on the great Christian questions of the world, would it not be well for our churches everywhere to pass resolutions of congratulation to that legislature? and is it not the duty of our Christian editors to urge our churches to pass such congratulations? J. S. Hughes.

It would, no doubt, strengthen the hands of the law-abiding and law-enforcing, the saloon-hating and the saloon-closing people of the country, and especially of Georgia, if such congratulatory resolutions were passed, both by local churches and by ministerial alliances, in case the Georgia Legislature passes a prohibitory law.

COMMENTS ON AND EXCERPTS FROM THE CONGREGATIONAL COUNCIL IN BOSTON.

BY REV. DR. MICHAEL BURNHAM.

The late Council of the Congregational Church, held in Boston, was but the flower and fruit of Congregationalism in its ecumenical form. Its purpose was not creed, like some of the great councils in the centuries that have preceded, in the church, Catholic or Protestant. Its character was fellowship and conference. There were but few moments in the council when we approached the manifest desire, perhaps, of more definite statements with regard to the spiritual beliefs and attitudes of the church. Those moments were moments when we were lifted into high spiritual conditions and emotions by speakers like Jones and Cave and Forsyth, who brought us to the very center and foundation of our faith and presented to us a living, dying, rising, reigning Christ, by whose condescending love and sacrifice we are saved. There were a few such moments in the council, pre-eminently after such an address as that of Dr. Forsyth, of England, professor in Mansfield College, Cambridge, associated with Dr. Fairbairn.

At the close of his address a part of that council would seemingly have been ready to commit itself to the highest expression of its faith in an atoning Savior, who has the right to our implicit obedience and by whose Spirit alone we are regenerated and sanctified. But even that mighty wave of impulse expressed itself in the singing of the hymn, "In the Cross of Christ I Glory." We were not a creed-making congregation. I do not know when the church is coming again to her creed-making periods, if ever. She is insisting, it seems to me, as a whole upon other things to-day—upon Christianity as a life—upon the faith in Christ as something for his people, sufficiently set forth in the symbols of his church thus far made, and the sacraments of his church as at present administered; and a kind of feeling seems to be prevailing in the multitude of God's followers and struggling into expression here and there that Christianity is a life, and the less of creed the better, and the way to that life set forth in the person, word and work of Jesus Christ; that that life must be expressed, not alone in language, but in spirit and life and in power and in the acceptance as a whole of the great historic facts of Christianity and the vital elements of truth as taught us in the Word of God more especially.

For the council great preparation was made; deliberate preparation was made to bring out so far as possible, by speakers and subjects, the great thoughts and themes on which our own church, in common with other evangelical denominations, are thinking. But I am bound to say that, from a calm and deliberate backward look upon the whole council, there was something deeper and holier than human speeches or human wisdom or speakers themselves. It seems to me that the trend of the great preparation that had been made for the great council was rather in the line of education and ethics, in the usual acceptance of that term, than spiritual life or an evangel. Abundant preparation had been made to get at the philosophy, if possible, of the evangel if not at the evangel itself. But, notwithstanding all preparation, yes, and deeper and better and truer than all preparation, was the leading of that convention by the Spirit of God. We were held again and again face to face with God, and the manifest dominant tone of the council was a continuous coming back in devotion of spirit to a suffering, dying, atoning, risen, conquering, ever-living Christ, the Savior of the world. No one could leave that council without that impression being made indellibly upon him, that Jesus Christ is the Savior of the world, the King eternal, immortal, invisible, and the Holy Spirit is constantly taking of the things of Christ and revealing unto us.

In preparation for the council, among other things, we cannot fail to note special attention called to the faces and lives, in some of the papers, of men on this side the Atlantic, when living, like Leonard Bacon, of New Haven; Henry M. Dexter, of the Congregationalist; Alonzo H. Quint; Mark Hopkins, president of Williams College, and so long president of the American Board. All these have been mighty in their influence, not only upon our own church and denomination, but upon modern Christian thought.

Preceding the council came out a review of Dr. Munger's "Horace Bushnell," under the title of "God's Way with the Soul." Attention had been called to the book, noting the fact that Dr. Bushnell marked a new epoch in the history of more liberal thought in this century. There were tender references made to the memory of Lamson and Dale.

Preceding the council, also, came an article by Dr. Storrs, entitled "The Christian Message of Congregational Churches," in which, under the freedom of the local church, in reference to our own body, he declares: "Of course, it is a primary premise with us that each local assembly of believers . . . . is a true Christian church, having within it the divine life, capable of choosing and instituting its officers, managing its affairs, responsible fundamentally to no other church, though bound to live in fellowship of spirit with all others, and as far as possible in co-operation in Christian work." "This," he declared, "is the root-idea of Congregationalism, justified by the New Testament, justified in practice by beneficent effects. It reduces to a minimum the ambitious desire for denominational expansion. It tends to invigorate the just self-respect of each local assembly, and it gives to the moral alliances between such assemblies a virtue and potency surpassing any of formal compacts. It seems to us connected with many things important to the peace and the power of the kingdom of God." It was this, he declared, also, that brought to each local church freedom for enrichment, unity in faith. In this the Congregational Church finds its sharp antithesis in the notion that a valid ministry can only be had through Episcopal ordination and that the one appropriate instrument for public worship is "the prayerbook from cover to cover." "A recent convert to the Episcopal Church is said to have eulogized it as 'the roomiest church in America.'" Dr. Storrs said: "So far as differing theories of personal religion are concerned, or differing interpretations of the creeds, or different attitudes of mind toward the Scriptures, this is very likely true, if we except congregations joined in the Unitarian fellowship; but in its insistence on strict uniformity in matters of outward method and form that church—to the grief of many of its ministers and members—is the narrowest and most restrictive of Protestant communions."

Dr. Storrs emphasized the firm evangelical basis of the churches represented by his order; he emphasized their positive hold "on the sovereign Headship of Christ" and "on the truths fundamental and organific which have come by his gospel." "Nor have these churches ever been timid before emerging opinions, however novel. Their belief in the verities assumed or announced by the gospel, in sin, atonement, regeneration, in the final judgment with its tremendous adjudication, in the permanent authority of the Scriptures, and pre-eminently of him who is forever the Incarnate Word, is to-day, in my judgment, as vital and governing as it ever has been. That ministry is, therefore, always most honored among these churches which sets forth these truths with clearest emphasis and urges them on men with most determinate push and power. An educated ministry has been from the first an ideal with them."

He called attention to the church as true to its Pilgrim ancestors, with a temper minutely practical, with a redeemed society as the end in view, with the gospel as the only effective agency; a divine evangel first for individual hearts and then for communities; a church of world-wide missions and believing with all the heart in the dispensation of the Spirit, with a message of hope inspiring and indestructible, in the name of our Lord and Savior Jesus Christ.

The personnel of the council, in its president and vice-president and the long array of speakers appointed and delegates appointed and distinguished men from both sides the water and from round the world, was in itself inspiring; and the hospitality of Boston, lavish, well-nigh boundless. We could ill afford to spare Boston from

our list of American cities. With all the burdens put upon its churches it carried our council, with its 1,200 ministerial tickets issued and its great assemblies of three thousands and more people three times a day, as easily as if it were but an every-day occurrence.

In the opening of the council Dr. Alexander Mackennal led the congregation in an earnest and tender prayer for the presence of Christ and the gift of his Spirit upon the council—and the council had begun.

And now I can speak briefly of only a few of the many things that impressed me.

In the first place, no man could move in an assembly of such men for more than a week without being impressed by something more than numbers. Gov. Wolcott said in his opening address this: "I think that to him who reads history the most conspicuous and impressive lesson taught by her many pages is the force and the power and the influence of individuals." And I am sure one cannot turn to the personnel of that council as represented by men on this side the water like Dr. Storrs, Dr. Fisher, Dr. Angell and many younger men, together with the presidents of our colleges and professors from our theological seminaries, or upon the appointed delegates and speakers from abroad like Dr. Fairbairn, known around the world; Dr. Alexander Mackennal, from Bowdon, England; Dr. John Brown, of Bedford, England; Dr. Cave, of Hackney College; Albert Spicer, of London; Dr. Bevan, of Melbourne; Dr. Thompson, of London; Rev. J. J. Halley, of Australia, and a host of others, without feeling the power of personality. Never was there a day in the history of the church when the power of personality in men who train hundreds of scholars, who have written books, who have written magazines, who hold positions that are honored, who lead congregations and serve churches, who influence cities and compel states to yield homage and a nation to do honor, who lead armies and multitudes, was greater than to-day. I say the power of such personality was never a mightier fact in human history or had a mightier place in human history than it has to-day.

One could not come in contact with or listen to our English brethren without feeling a sense of gratitude to God that our American Republic is out from under the influences of a state church. Our free churches and our free schools, and our consequent freedom from slavery to institutions in various forms on which the state has set its seal, whether right or wrong, and said, "This is what I honor," ought to kindle within us a new enthusiasm to battle and set right some of the wrongs, and great wrongs, that yet exist in our own free American life. A kind of slavery to the state church has thrown its spell over, in the past, even such men as Fairbairn and Mackennal. One could not come in contact with it, whether as manifest in the attitude of Hirst Hollowell or our good Bro. Horne, who spoke to us in St. Louis with such edification, without feeling its power. Think of a school for which you are taxed, and yet which your child cannot enter without giving up his freedom in church matters! Think of a church creating social life and barriers, influencing everything! But this, with its now Romanizing tendencies, has had its wonderful influence, and it has driven the dissenting church of England in all denominations to stand together and to fight together for a common cause. And in the last decade, while under freedom and liberalism of thought our American churches and pastors and professors have, some of them, drifted far and wide on the sea of speculation, our English brethren have been drawing together and becoming more and more spiritual and more and more direct in their acceptance of and presentation of the truths that build up Christian institutions. And we need to pray for our mother country.

I was impressed with the struggles of the church of God of the present day to find an authority which should bind all our consciences and unite us as the church of Christ; and I think if you took the gradations of statements in that council and compared them on this point in an ascending series, you were impressed after all with the unity of the conclusion. You certainly could not fail to be impressed with the enthusiasm aroused when What constitutes authority for us as Christians in matters of doctrine and life was presented by that council.

In his address on "Fundamental Principles in Theology," Pres. Geo. Harris said: "The fundamental principle of theology is that God is love, and the love of the Son of God is the love of God; the suffering Son of God is the suffering God; God spared not his own Son, but gave him freely for us all. We do not make our painful way to God, but God in Christ makes his great way to us to redeem us to ourselves. The last word of science is man? No. The last word of science is God, inseparable subject and object in one final sentence. Man and God are the last words of history, of philosophy, of theology, of religion. God creates men in his own image of holiness. God redeems men in the Christ, that they may be conformed to the image of his Son. God sanctifies men through the Holy Spirit, the Lord and Giver of light, who proceedeth from the Father and the Son." And while you could have wished for more, you come to feel that no man with such a statement can fail to be in fundamentals right as to what constitutes the seat of authority.

(CONCLUDED NEXT WEEK.)

ACTUAL AND FORMAL REMISSION OF SINS.

A. B. JONES.

It is a fact, that this distinction is recognized and made by all the great teachers and creeds of Protestant Christendom. There are no exceptions to this so far as known to me. With a unanimity, as great as obtains on any other prominent point of Christian doctrine, these authorities all declare that the Heavenly Father, through the mediation of his Son, actually forgives the sinner on the moral grounds of his surrender to Christ as his Savior. This surrender of the soul is, in the New Testament, sometimes denominated faith, sometimes repentance, sometimes conversion, sometimes born of God, etc. But the actual, personal, parental forgiveness is a moral transaction, a moral effect, resulting from the moral change wrought in the soul of the sinner. And, yet, these same authorities declare baptism, in some sense, "for the remission of sins." While they may not so style it, yet they hold to the distinction between actual and formal remission of sins. As an example of this I place before the reader the two declarations of the Holy Spirit through Peter; one in his sermon to the Gentiles, the other in his sermon to the Jews, with the exegesis of Dr. Hackett, one of the most distinguished exegetes of the Baptist Church.

1. *Through his name, whosoever believeth on him shall receive remission of sins* (Acts 10:43).

2. *Repent and be baptized for the remission of sins* (Acts 2:38).

Concerning the first passage Hackett says, a. "Through him as possessing the attributes and sustaining to men the relations of which his name is the index." b. "The condition of pardon is faith in Christ; and this condition brings the attainment of pardon within the reach of all."

Concerning the second passage he says, "We connect the forgiveness of sins naturally with both the preceding verbs. This clause, *in order to the forgiveness of sins*, states the motive or object which should induce them to repent and be baptized." The question arises, Did the Holy Spirit, speaking through Peter, in regard to remission of sins, on these two occasions, contradict himself; and did Dr. Hackett, in his exegesis of these two passages, contradict himself in Christian doctrine? *The only way to obviate that conclusion is in the distinction between actual and formal remission.*

It is a fact, that Alexander Campbell held to this distinction—held to it to the end of his life. Dr. Richardson, his biographer, presents Mr. Campbell *in this light, beyond all question.* He dwells at great length on the religious views of Mr. Campbell. He is careful to show that Mr. C. held to the distinction between actual and formal remission of sins; that he did not advocate a mere legalistic view of this subject; that he entered a protest when he saw a tendency of that sort among his brethren. In speaking on this point of extremes, and of abuse of a doctrine, Dr. Richardson says (Vol. II, page 288), "Mr. Campbell greatly disapproved the practice of making such issues, and of using such strong and unguarded expressions as the 'power of remitting sins' and 'washing away sins in baptism.' 'These,' said he, 'have been most prejudicial to the cause of truth, and have given a pretext to the opposition for their hard speeches against the pleadings of Reformers.' The habitual use of such expressions he thought also calculated to lead men to overlook or disparage that faith in the sacrifice of Christ from which alone baptism derived its efficacy. On this account, in baptizing persons, he used only the simple formula, 'Into the name of the Father and of the Son and of the Holy Spirit,' and forbore adding to it, like Mr. Scott and others, the expression 'for the remission of sins.' 'When any doctrine,' said he (Millennial Harbinger for 1832, p. 299), 'is professed and taught by many, when any matter gets into many hands, some will misuse, abuse and pervert it. This is unavoidable. We have always feared abuses and extremes.' "

Were Mr. Campbell alive to-day and fully at himself, and called on for an explicit statement of his views on this subject, I do

not doubt but that he would say as he did in 1823, "Paul's sins were *really pardoned* when he believed, yet he had no solemn pledge of the fact, no *formal* acquittal, no *formal* purgation of his sins until he washed them away in the water of baptism." In referring to these as the matured views of both Thomas and Alexander Campbell, Dr. Richardson says (Vol. II, p. 84), "Thus, in 1823, the design of baptism was *fully understood and publicly asserted.*"

That Dr. Richardson understood Mr. Campbell on this subject there can be no doubt. His long, intimate and confidential association with Mr. C. forbid any other conclusion. He has, then, either presented Mr. Campbell in his true light, or he has purposely misrepresented him before the public. And Mr. Campbell's writings abound in expressions that show conclusively that he always held to the distinction between actual and formal remission of sins. The actual remission on the moral grounds of repentance toward God and faith in Christ he did not dwell on and emphasize to the same extent that he did "baptism for the remission of sins," because there was not the same necessity for it. The evangelical world understood and accepted his idea of actual remission; but he thought they did not recognize and honor the scriptural idea of formal remission of sins in baptism to the extent it deserved. He felt the same way about the Lord's Supper, hence our custom of weekly communion. Hence also his earnest contention over baptism for remission in the true meaning of the words. When the Baptists held to the notion that baptism was *because* of actual remission of sins previously granted, Mr. Campbell protested, and contended that the Scriptures actually teach that baptism is *in order to* the remission of sins—the legal, formal, governmental remission. To emphasize this point before the world, he says, in his work on "Baptism with its Antecedents and Consequents," "Baptism is for the *true, real formal* remission of sins." Of course, he uses the word "real" here in a different sense from what he does when he says, "Paul's sins were *really* forgiven when he believed." No man uses the same word in the same sense always; nor does the Bible. When it says, "the devils believe," and "believe on the Lord Jesus Christ and thou shalt be saved," evidently the word "*believe*" is used in different senses. The editor of the Central Baptist, of St. Louis, commenting on my recent articles on "Actual and Formal Remission," says he accepts my views of actual remission, but does not accept my views of formal remission. Now here is a chance for an argument between the Central Baptist man and myself, in which I would say to him, "I hold that baptism is not *because* of the remission of sins, but is truly and really for the formal remission of sins." As certainly as actual remission changes a man's moral relations to God, so certainly does formal remission change his relations to the divine government. This was Mr. Campbell's contention, and this was his attitude as I understand him.

In conclusion, I want to thank the many brethren who have written me letters of appreciation and approval of my articles on this subject. Some of these letters have come from men occupying distinguished positions as thinkers, writers and speakers in our ranks, and abound in such expressions as "dangerous legalism," "your position is well taken," "you are correct," "reading you with great satisfaction," "your arguments unassailed and unassailable," "a plausible reply may be made, but your arguments will never be answered," etc.

Liberty, Mo.

(CONCLUDED.)

THE PRE-EMINENT DANGER.

[The following is from a sermon by the Right Rev. Henry C. Potter, D. D., LL.D., N. Y., as it appeared in The Pulpit for November. His theme was "The Social Problems of our Country."—EDITOR.]

The pre-eminent danger to our social order in this day and age is, first, the growth of wealth, and then the abuse of it. Now then, you remember what were called the sumptuary laws, which undertook, from the time of the Dorians in Greece down and on to the time of Edward the Fourth in England and James the Second in Scotland, to regulate people's expenditures, and to restrict individual luxury or ostentation within very austere bounds. A Dorian or Spartan woman could not wear gold; a Roman woman could not possess a dress of different colors, nor ride, in the city, in a carriage. Tiberius Cæsar forbade the wearing of silk by men; Charles the Fifth prohibited large pointed shoes; Edward the Second issued a proclamation that no dinner should consist of more than two courses, and James the First, unfaithful, verily, to the traditions of Scotland, but mindful, doubtless, of the horrors of dyspepsia, forbade the use of pies to all persons under the rank of a baron—all of which Adam Smith, as some of you doubtless remember, calls "the impertinence of kings and ministers of state," and points out to be as false in its principle as it was impotent in its effect.

And yet, has it ever occurred to anybody to consider what, sooner or later, would be the effect upon the mass of their fellow-beings if a company or fellowship of men and women of recognized social leadership should bind themselves together to illustrate, in their habits of life, simplicity of attire, modesty of equipage, inexpensiveness in appointments, and chasteness in the aspects, proportions, furniture and decorations of their dwellings; should further bind themselves to discourage the habit of excessive accumulation; to employ for art, science, philanthropy and religion, all beyond a certain proportion of their income should devote a certain fixed time in every day to other human interests than their own, should devise and themselves co-operate in plans for softening the rigors of life to the less fortunate, and in bringing into the dull monotony of the modern conditions of manual labor, so far as might be, brightness and cheer—for seeking, in one word, to relieve our modern life from the tawdry, sordid, self-indulgent aspect which is too often, at what we call "the top," its dominant and prevailing note? For myself, I believe that, wild and visionary as such a suggestion doubtless sounds to many who hear me to-night, there are men and women in far greater numbers than most of us dream of, who would hail it as, for themselves, at any rate, a way out of a situation which, with our modern extravagance on the one hand, and our modern condition of poverty, degradation and despair, largely untouched, unrecognized and unredeemed on the other, is to many earnest natures as intolerable as it is appalling.

THANKSGIVING OBSERVATIONS.

The brief of an inaudible address, delivered to an invisible audience on an unknown occasion, in an unimportant inland town, by Prof. Littleknown, of Irontown, Sarcasm County, State of Discontent:

LADIES AND GENTLEMEN: This is the day when every man is expected to put away his complaints and to put on the garb of charity. No matter how much you have been sick during the year, how large your unpaid bills, how much you have lost or how hard the times have served you, you are expected this day to dress in sunshine and look smiles at all your neighbors. No matter how great your adversities during the year and how infrequently the dove of peace has hovered over your domicile for a like period of time, you are expected to have a family reunion and to rejoice that your lot in this world has not been worse than it has been. Or, perhaps you are a laboring man and owe your grocer, your landlord, your coal dealer and all your friends for borrowed money and cannot get trusted for another dime or another turkey, yet still are you expected to smile upon your family and tell them how thankful they ought to be that they are not living in an age when men were imprisoned for their debts.

Yes, ladies and gentlemen, this is the day of the year when the poorer a man is the more thankful he is expected to be; when the peace of his mind and the gratitude of his heart ought to be, as some suppose, in an inverse ratio to his worldly possessions. No matter how poor a man may become he still has much to be thankful for, to hear others tell it, but no one ever caught others in the act of stealing his occasion for gratitude. Of course, they will confirm their sincerity in the opinions and sympathy expressed by the gift of a dime, a dollar, a turkey or a square meal, here and there, to lighten the poor man's burden for another year, nevertheless the misfortunes that might have come to this poor man, but did not, are expected to be the true ground of his gratitude and real cause for rejoicing, for the day at least.

Yes, ladies and gentlemen, this is the day when the poor man is to forget that he is an individuality and to think of himself only as an organic part of one of the richest and the mightiest nations on the earth. Just think of the gold and the silver and the iron and the coal, the valleys and the hills, the lakes and the rivers, the iron horse, the shops, the mills, the stores and the cattle upon a thousand hills, all as yours, in a national sense, although entrusted, as a matter of course, to a few competent men for safekeeping. You may be poor, homeless, houseless, naked, hungry and penniless, but remember to rejoice in the fact that the combined wealth of the nation, on the pro rata theory, gives to every man, woman and child a comfortable home. Then slap your brawny hand down on your empty purse and remember that the cash of the nation, on the per capita basis, in that purse is more than $25. Do not stop to argue the difference between absolute and theoretical cash, but throw up your hat and shout for joy that you belong to such a nation. Let those who have the care of the actual cash do the fretting about its distribution.

And then think of our great civilization. Some may try to dampen your patriotism by pointing out its defects, but where else on earth can you find the church and the saloon, missionaries and rumsellers looking more unanimously and patriotically to the same flag for protection? Where on earth is another civilization that has produced more millionaires in the same length of time or that breeds more and better politicians? You will look in vain for its equal. Then go home think of the circumstances and be glad—if for nothing else, that you haven't yet touched bottom.

The audience then sang, Praise God from Whom all Blessings Flow, and went out in search of a square meal.

Rest and Health to Mother and Child.

MRS. WINSLOW'S SOOTHING SYRUP has been used for over FIFTY YEARS by MILLIONS of MOTHERS for their CHILDREN WHILE TEETHING, with PERFECT SUCCESS. It SOOTHES the CHILD, SOFTENS the GUMS, ALLAYS all PAIN; CURES WIND COLIC, and is the best remedy for DIARRHŒA. Sold by Druggists in every part of the world. Be sure and ask for "Mrs. Winslow's Soothing Syrup" and take no other kind. Twenty-five cents a bottle.

Our Budget.

—O give thanks unto the Lord!

—Forget not all His benefits.

—Count up your individual mercies and see how much you have to be grateful for.

—If God has been good to you, pass it around; be good to somebody else. Doing good is contagious.

—The sound of advancing hosts is heard all along the battle lines. Is your church marching with the rest of the army or falling back with the stragglers?

—The war in Southern Africa and the Philippine Islands are not the only wars. The great conflict with unrighteousness goes on from age to age. From this warfare there can be no honorable discharge except by death.

—The CHRISTIAN-EVANGELIST purposes to signalize the closing year of the 19th century by doubling its list of subscribers, and in this worthy enterprise we solicit the earnest co-operation of all who are in sympathy with the spirit and purpose of the paper Already we are receiving notes of encouragement from every part of the great field. Never was the prospect brighter for a great year's work than at present.

—While specially engaged, of course, in pushing forward the work committed to our care, we send our hearty greetings, this Thanksgiving season, to all our co-laborers, whether through the press, the pulpit, the forum, the teacher's chair, or in the lowlier but not less useful walks of life, and wish them also abundant success in all their undertakings and labors. There is room enough for all and there is work enough for all, and if we do it well, there will be honor enough for all, as Admiral Schley said of the Battle of Santiago.

—As we contemplate the providence of God over men during the past year the truthfulness of the following tender, yet eloquent words of David stand forth in wondrous sublimity:

The Lord is gracious and full of compassion,
Slow to anger and of great mercy.
The Lord is good to all,
And his tender mercies are over all his works.
—*Psalms* 145:8, 9.

—A noteworthy feature of the page of congratulations which we publish elsewhere, is their ecumenical character. They represent not less than twenty states of the Union, and yet were selected without any reference to geographical considerations. They are entirely unsolicited, too, and are the more welcome for that reason.

—Our readers will be interested in the report of the Congregational Council, by Dr. Burnham, pastor of the Pilgrim Church in this city, a part of which we publish this week. Dr. Burnham apologizes for the hasty manner in which the report has been prepared, but we are sure our readers will be delighted with the contents of the report without taking special note of any lack in its literary form, and will join with us in thanking the Doctor for giving us so many of the notable and inspiring thoughts of this great council. The second and closing installment will appear next week.

—We have not infrequently heard the complaint made that preachers who have the better pulpits and better salaries do not appreciate the situation of others of the same calling who have to supply the weaker churches at a starvation salary, or abandon the ministry and seek other employment for a living. There may be some ground for this complaint, but it comes not of intent. The same lack of sympathy may be observed in all other spheres of life. Those who have good positions and good salaries are too apt to conclude that the condition of their less fortunate brethren is altogether due to some kind of inefficiency, deficiency or other personal fault. As this conclusion is only true in part, great care should be taken about expressing it, lest an arrow be sent through some innocent heart. Preachers who have always been fortunate in the way of a salary can afford to be compassionate toward their less fortunate brethren, who, perchance, may "be as good by nature and better by practice" as thamselves, especially in the matter of self-denial.

—To the rulers of the earth to-day we commend the advice of David, Psalms 2:10-12:

And now, ye kings, be wise,
Be instructed, ye judges of the earth!
Serve the Lord with fear,
And rejoice with trembling.
Kiss the son, lest he be angry,
And ye perish in the way;
For soon may his wrath be kindled.
Blessed are all who put their trust in him.

—Politicians hunt precedents; statesmen *make* them, especially when they confront an unprecedented situation, as in the Roberts case. "If a leper stood at the door of Congress it would not take five minutes, were his credentials ever so regular, to *make* a precedent by his instant rejection."

—As long as our weaker preachers press for the stronger churches and our stronger churches seek after the "cheapest man," there will be many misfits and much friction among the brethren. The question of pastorless churches and churchless pastors is a question of adjustment, very largely, and both pastors and churches should be equally interested in a "good fit." A pastor should no more seek a work for which he is unfit than should a church seek the "cheapest man." Both pastors and churches should also have due regard for the interests of others in the matter of salaries. Pastors should be cautious about bidding against a fellowlaborer for a given pulpit, and churches should have due regard for a man's abilities as well as his necessities, and vice versa. The interests involved are strictly mutual and their non-observance leads to many sorrows and failures.

—With the beginning of the new year the Christian Oracle announces that it will put on and ever after, for weal or for woe, wear a new name, "The Christian Century." This change of name is made in view of the greater things which it believes the new century has in store for the church and the world, and not from any expressed hope of itself becoming a centenarian, although we do not hesitate to wish for it such longevity and increased and prolonged usefulness. While we have no quarrel to make with the Christian Oracle about the new and greater issues of the new century, we are quite as fully convinced that it will be as dependent on the Christian evangelist for its proper development as has been the closing century, and we therefore do not propose to change our name. And should we, too, become a centenarian (journal) we ever hope to be abreast of the times, whatever the developments, and also ever equally true to the interestst of the Master's kingdom. All hail the new century!

—We recently received a copy of the Shanghai Daily Press, Shanghai, China, and with it some interesting news about our missionaries and their work in that city, which we reprint elsewhere in this paper. But our interest in the paper and the people from whence it came did not stop with its missionary news. One of the first things we noted in this paper was its numerous and large whiskey and beer advertisements, conspicuous among which was that of Anheuser Bush Brewing Co., of this city. What a shame that the gospel to these benighted people has to be followed up with such a river of deadly poison from a so-called Christian country! We were also surprised at the high prices charged for the necessities of life in Shanghai. The best anthracite stove coal, for instance, at $18 per ton and the Daily Press itself is $24 per year. One redeeming feature in the case of the coal, however, is that it is weighed out, when delivered, in the presence of the purchaser, which may make the article considerably cheaper than it appears on its face. But we have no apologies to make for the beer and the whiskey dealer, at home or abroad. They are the enemies of righteousness.

—Good books, like money, are hard to keep in circulation.

—Much as arbitration is to be desired as a method of settlement of international troubles, it seems to threaten us with a new danger if the settlement of the Venezuela trouble thereby is to become a precedent. The paper on which the speeches pro and con were printed is said to have weighed about twelve tons. At this rate arbitration literature would soon fill the earth.

—The Christian Guide complains that the CHRISTIAN-EVANGELIST and the Christian Oracle have not assisted in the effort to strangle the missionary unification movement which for some time has been gaining strength in the churches. It says: "We are always in favor of doing that which will be for the best interest of our general missionary work, but it seems preposterous to talk about changing our method at this time, when we have just witnessed by far the best year that we have ever known. There is an old adage, that we should let good enough alone, which we believe would apply in this case." Such a plea as this would put a stop to all progress. "Well enough" does very well only until you see something better.

—Of the Lord, with the Psalmist David, we can this day also truly say:

Thou visitest the earth and waterest it;
Thou greatly enrichest it;
The river of God is full of water;
Thou preparest their corn,
For so dost thou prepare it.
Thou waterest the ridges thereof abundantly,
Thou settest the furrows thereof;
Thou makest it soft with showers,
Thou blessest the spring thereof.
Thou crownest the year with thy goodness,
And thy paths drop fatness.
—*Psalms* 65:9-11.

—Our Washington (D. C.) letter this week, dealing as it does with some of the actual results and workings of the Anti-saloon League, becomes of special interest to our readers. We rejoice in the good work done by this league and believe that it has one of the features fundamental to the success of any work of this character, and that is a fund to employ competent men to devote their whole time to the interests and purposes of the organization. Mass meetings generate sentiment but they cannot be relied upon for siege work. Neither can an order of this kind do much field service, but it can furnish the sinews of war and put men in the field who can make it hot for the enemy year in and year out until they vacate the premises or are crushed under the weight of public sentiment and by the arm of the law. The work of the league in Washington and in Ohio shows that it can do aggressive work and we hope that its tribe may increase. We have not heard of such activity on the part of the St. Louis League, however, and had about concluded that it was not a very aggressive organization.

—Just as we close this paper we learn over the telephone of the death of C. M. Gilmer, of Quincy, Ill. Bro. Gilmer was a fellow student in college with the editor of this paper, and has been a pillar in the church at Quincy for many years. We have always esteemed him highly for his purity of life and his many estimable qualities. Our sypathies are extended to his family and to the church.

—Burris A. Jenkins, president of the University of Indianapolis, writes that on account of sickness he will be unable to furnish our readers with his usual Endeavor article this week. At the writing he was confined to bed with inflammatory rheumatism, which we trust has left him ere this time. He regrets the omission as will our readers, but they will accept the apology in all kindness and with sympathy.

—Having to go to press a day earlier than usual this week on account of Thanksgiving day we are not able to bring our evanelistic reports down to the usual time. We make this explanation for those who sent in reports of meetings that do not appear in this paper.

—Dr. Samuel A. Bundy died at his home in Marion, Ill., Nov. 20, 1899. Dr. Bundy was for a time a resident of St. Louis and became well known and greatly loved in the brotherhood of this city. Though in the employment of the government at the time, he did no small amount of work for the churches, and especially for the Fifth Church, which was then a mission. We regret to hear of the demise of Dr. Bundy and extend our sympathy to the bereaved widow and children. Dr. Bundy's funeral was conducted from the Christian Church in Marion; the services were conducted by J. J. Harris.

—A copy of W. J. Lhamon's handbook on "Heroes of Modern Missions," prepared for the Bethany C. E. Reading Courses recently came to hand and strikes us as a most excellent thing. How to get so much valuable information about so many of the heroes of the mission field in such small compass has certainly required no little reading, study and care. No one can read this small volume without a wide perspective view of the world's great missionaries, and the managers of the Bethany Reading Courses have certainly done the brotherhood a splendid service in having such a series of books written and published. And the Bethany C. E. Reading Courses are certainly the finest method for studying them yet attempted. We hope that the interest in these reading courses will become epidemic and these books reach the circulation which they so abundantly merit. Write to J. Z. Tyler, Cleveland, Ohio, for a copy of said book of the new series, and better still, for the regular reading courses, if you have not yet enlisted therein.

—We are always glad to have a letter from Bro. Lamar. Were it not for the invention of the printing press and the religious newspaper, it would be worth while to pass his letters around among the churches to be read in their public assemblies, so full are they of grace and saving common sense. He has reached that dignity of age and ripe experience, that catholicity of sentiment and of mature wisdom which give to his letters an encyclical character which belongs to those of few others. The only time we ever found it necessary to dissent from his conclusions was upon a question in which *he* was the innovator and we were standing for the "old paths." And now he comes forward, in the generosity of his heart, and heaps coals of fire upon our head by vouching for our orthodoxy when we are under fire! This is like the chivalry of his beautiful Southland, and it is especially characteristic of Bro. Lamar. What he says concerning a class of irreverent critics who would rob the Holy Scriptures of their sacredness and authority we can most heartily endorse. We are glad to believe, however, that no man among us, known as a critic, belongs to that destructive school. Some among us may, indeed, have accepted erroneous conclusions from which they may be compelled to recede in later days. This often happens to open-minded men who are only intent on knowing the truth. But, if this should prove to be the case, it would not show that they were disloyal to the Bible any more than if their views should come into universal acceptance; at last that fact would prove that we who were not equally prepared to accept them were disloyal to its holy teaching. Each of us must be loyal to the truth as he sees it, and as long as we are loyal to Christ we must exercise patience and charity toward each other. In this we are sure of the hearty acquiescence of our able and esteemed brother whose letter we commend to all our readers.

The Christian-Evangelist for 1900.

The year 1900 is the closing year of the century. We wish to make it the most memorable year in the history of the CHRISTIAN-EVANGELIST. A number of leading men have been engaged to write on the living questions of the day. An effort is to be made, both by improving the contents of the paper and by the liberality of our offers as well as by the hearty co-operation of our friends, to double the circulation of the CHRISTIAN-EVANGELIST during the year 1900.

We shall make an announcement, soon, of writers and subjects for the coming year, which we are sure will be interesting to our readers. Meantime, see premium offers made elsewhere, and avail yourselves of these.

J. H. GARRISON, Editor.

—Kansas Christian College, Harper, Kan., now has an organ. It is called the College Outlook, and while primarily published in the interest of the Kansas Christian College it will attempt at the same time to represent the educational interests of the people in states and territory adjoining Kansas and also of the state of Kansas. The editors of the monthly journal are A. P. Aten, M. B. Ingle and S. S. Owen, to whom we joyfully extend the hand of editorial fellowship and wish the new enterprise abundant success. The college for which it stands began its work Sept. 4, 1899, in a beautiful and commodious building presented by the city of Harper and with a faculty of ten teachers, and the Outlook reports the college in a prosperous condition. It also says that a scheme is under consideration for the establishment of an industrial department that will be of great benefit to the future of the school. It contemplates the purchase of a tract of land in the vicinity of Harper, by the cultivation of which young men who are not able to bear the expense of an education may be enabled to pay their way through college; board, tuition, books and other necessary things being furnished in exchange for work upon the farm at stated times.

—The National Armenian Relief Committee through its secretary, Miss Emily C. Wheeler, 40 King St., Worcester, Mass., makes a plea for a Thanksgiving offering in behalf of 34,000 orphans now suffering from cold and hunger in Armenia. Remittances may be made to the treasurer, Brown Bros. & Co., 59 Wall Street, New York City. Twenty-five dollars will feed, clothe and instruct an orphan for a year.

—As we think to-day of the things for which some people can be thankful our hearts go out in sympathy for the poor, the unfortunate, the toiler, the burdened, the helpless and others. If in our power we could have no greater joy than to increase their occasions for gratitude. But since we cannot do this except in a very limited way, we can remind them of the blessings, real blessings, yet in their possession. You may not have houses and lands, chattels and goods, but you have your health, your loved ones, your home, your opportunities, and above all, access to a throne of grace from whence, after all, cometh every good and perfect gift. Remember that all the glory of man is as the flower of the grass and that better things than earth can give await the righteous in that better world. And that while a man may miss the good things of this life he can make sure of the best that is in the life which is to come. Then let us rejoice and be glad evermore. If God be for us who can be against us?

—In our Family Circle this week will be found numerous short articles and poems on Thanksgiving viewing it from many angles of vision. These articles have been selected from the best literature on our table and cannot be read without awakening the thanksgiving spirit in the heart of the reader. We also begin in this paper a serial story that promises to be one of the best, most interesting and profitable that has ever appeared in this paper. It is a religious story and has to do with the present and future of the primitive Christian religion. If you have friends in whom you are interested, in pure Christianity, in the unity of God's people, in their own salvation and in good literature, now would be a good time to have them subscribe for the CHRISTIAN-EVANGELIST.

—The Foreign Society is arranging for a Silver Jubilee service, to be held in the First Christian Church, Louisville, Ky., on the 15th of December. This will be an all day service. The churches within a hundred miles of Louisville have been invited to attend. The Editor-in-chief of the CHRISTIAN EVANGELIST has been invited and expects to be present and to speak on the "Genesis of Society." He was present at the time of the organization. He has been closely identified with it ever since. Among the others who have been invited and expect to be present are J. A. Lord, of the Standard; J. J. Haley, of the Oracle; George Darsie; W. R. Lloyd; I. J. Spencer; Mark Collis; John Shouse, President Loos; President McGarvey; A. M. Harvuot; G. A. Miller; P. H. Duncan, and J. E. Pounds. The address of welcome will be delivered by E. L. Powell, pastor of the church. All the churches in Louisville will co-operate. It is expected that the 15th of December will be a high day.

A. MCLEAN.

—Barring the slight error in calculation of interest in the following from the Christian Alliance the facts ought to fairly startle every sane man. The question at the close of the paragraph is a pertinent one in the light of the figures quoted, and also of the facts, both included and implied:

In his speech at Chicago Pres. McKinley stated that the wealth of the United States was at least $65,000,000,000. Now is it fair to presume that one-half of this belongs to professing Christians, and one-half to the people of the world? The statistics of the country show that $2,000,000,000 are spent for whisky and tobacco every year. This is just six per cent. on $32,500,000,000, the half of the money belonging to the worldly part of the American people. That is, they spend six per cent of their entire capital for the service of the devil. Now how much of their portion does the other half give to evangelizing the world? Six per cent? No; if they did it would support FOUR MILLION MISSIONARIES, one to every two hundred and fifty people, in heathen lands, and evangelize the world in six months. The fact is, they spend less than *one-fiftieth of one per cent.*—about $6,000,000 a year for missions, less than *one three hundredths* of what the world gives for whisky and tobacco! Are we a Christian nation?

SLUGGISH INTELLECT

Caused By Coffee.

"Careful inquiry in the schoolroom developed the fact that those children who are habitually given coffee to drink have sallow complexion, are nervous, more or less irritable and very sluggish intellect or an overwrought and abnormal imagination, results of extreme nervousness. My own experience with coffee drinking kept me afflicted for some years with severe and constant headaches, with extreme nervousness at times.

"I was compelled to abandon coffee altogether and was quickly relieved of the headaches and other troubles. I was fortunate enough to secure a package of Postum Food Coffee, but my first attempt at making it was a failure. After another trial and following directions (which are very easy, by the way) I secured a delicious drink, far superior in my mind to coffee. I have continued to use it from the start and my improvement has been steady with no evil effects at all."

The above was written by a school-teacher, Miss E. Barnard, of Oxford, Kan.

It is an easy matter to leave off the coffee habit, if Postum Cereal Food Coffee is used in its place, particularly when attention is given to its proper preparation. The whole secret of the preparation is in allowing the Food Coffee to boil long enough to bring out the taste and food value.

All first-class grocers sell Postum.

PERSONAL MENTION.

Will G W. Moore, author of "A New Order of Service," published in our issue of Sept. 14th, please send us his address and oblige?

Christian College Chronicle reports 170 matriculates this school year. This, it says, is the largest attendance in its history. Seventy of the girls are now domiciled in the new building.

The church at Sharon, Pa., where C. C. Waite has recently taken charge, is the one of the oldest organizations in Western Pennsylvania, and reported to be in a prosperous condition.

Dr. W. T. Moore, dean of the Bible College, Columbia, Mo., is now in the field seeking to promote the endowment of that institution. Those who are interested in that work should correspond with him.

Any one knowing the whereabouts of *Bro. Frank Beach*, who preached at *Clyde, Kan.*, a few years ago, will do a great kindness by sending his present address to Imri Zumwalt, Wilsey, Kan.

One of the largest meetings, counting additions, reported in our columns this week is that of J. V. Coombs, with the Prospect Avenue Church, Kansas City, Mo.—126 additions to date.

Ami Fike is now preaching for the church in Peabody, Kansas, and reports conditions greatly improved. Thinks the Kansas State Board should send them an evangelist to hold a meeting, which we trust they can do.

Among those who called upon us last week in this office were F. G. Tyrrell, pastor of the First Church, Chicago, G. A. Hoffman, senior editor Register Review, Kansas City, and J. D. Dillard, field agent of the Orphans' Home.

George E Platt has begun work as an Episcopalian and H. W. Dale will become his successor at Marion, Iowa, about January 1. J. G. Encell having closed his work at Alburnett will serve in Marion as temporary pastor until January 1.

F. L. Davis, of Charles City, Ia., has been selected to preach the union Thanksgiving sermon in the Congregational church of that city. He will also exchange meetings with Chas. S. L. Brown, of New Sharon. The work in Charles City is said to be in a very prosperous condition.

W. H. Willyard, pastor of the church in Murphysboro, Ill., has published a book of 100 pages, entitled "The Divine Creed." It is a plea for the unity of Christians upon the Bible only. The book is carefully written, in good spirit, and looks toward the restoration of primitive Christianity.

C. J. Burton, of Canton, Mo., and M. R. Elder, of Pleasant Plains, Ill., visited Berlin, Ill., on Oct. 5, and assisted in the ordination of one elder and two deacons. It was church rally and roll-call day and was greatly enjoyed. Both of the brethren named are ex-pastors of the Berlin Church.

Jasper S. Hughes, author of "Mystery of the Golden Cloth," has recently published a small volume on "The Seer of Patmos, or John's Place in the Christian Economy." The purpose of this little book is clearly stated in its title, and will be a useful sidelight to the study of this unique apostle. Price of the book, paper cover, 25 cents.

"Uneasy Lies the Head That Wears a Crown."

But such are not the only uneasy heads. Overworked housewives, harassed business men, anxious teachers, ambitious students — all ages and both sexes are uneasy with aches, pains, impure blood, disordered stomachs, deranged kidneys and liver. For all such, Hood's Sarsaparilla is the effective and faultless cure. It infuses fresh life and health into all parts of the body through purified, vitalized and enriched blood. Try it.

Hood's Sarsaparilla
Never Disappoints

Hood's Pills cure liver ills; the non-irritating and only cathartic to take with Hood's Sarsaparilla.

M. S. Dunning, who for three years has been preaching in Texas, reports 45 additions the first year, 55 the second and 75 the third year.

Homer T. Wilson, of Fort Worth, Tex., is expected to be in Davenport, Ia., early in December, and C. C. Davis, pastor of the Church of Christ there, has sent him an invitation to occupy his pulpit on the Lord's day. He is a man of national prominence among us, and chaplain of the national organization of traveling men.

E. A. Orr was installed pastor of the Christian Church at Harvey, Ill., Sunday, Nov. 19. J. H. Hardin, a cousin of Bro. Orr, presided at the installation services. C. W. Dean, former pastor, gave the hand of fellowship; J. H. O. Smith, the main address; Frank G. Tyrrell, the charge to the church, and H. L. Willett, the charge to the pastor.

The official board of the Church of Christ at Findlay, O., has published a sermon preached by their pastor, A. M. Growden, after his return from the Jubilee Convention. A copy may be had for a 2-cent stamp. It is full of facts on the church and will help inquiries concerning the church and its aim. Address Church of Christ, Findlay, O.

In the meeting reported this week by Jas. T. Hunt, Ellery, Ill., of the 66 additions reported a large number came from the Sunday-school, and we give the number that came from each class as he reports to us. This speaks well for the teachers in that school, as also for the officers and the pastor of that church. Read the report.

J. Z. Tyler will close his pastorate with the Euclid Ave. Christian Church, Cleveland, with the close of 1899. He announces his purpose to enter the general field at the opening of the new year to do evangelistic and institute work, doing the latter in the daytime and the evangelistic work at night. The subjects he will consider in the institutes will be "Bible Study," "Modern Missions" and "Our Plea for the Restoration of New Testament Christianity." Bro. Tyler is thoroughly competent for the "new vocation" as Bro. Willett calls it, of Bible teacher, and we are delighted to learn that he is going to enter this field. We trust the churches will at once arrange to secure his services. Correspond with him as to details.

Captain John R. Henry, of Indianapolis, Indiana, and Mrs. G. A. Wilson, of Collinsville, Illinois, were married at the Planter's Hotel, this city, on last Wednesday morning, according to the ritual of the Episcopal Church, by Elder Z. T. Sweeney, of Columbus, Indiana. Captain Henry is one of the prominent men among the Disciples of Christ in Indiana, cashier of the State Bank, and a member of the Governor's staff. After the ceremony, the bridal party, about 20 in number, boarded Captain Henry's private car and left over the Vandalia line for Indianapolis. Bro. Sweeney spent the rest of the day visiting friends in the city, including those of this office, and to-night leaves for a trip into the northwest.

W. K. Homan has again come into the editorial and business management of the Christian Courier, Dallas, Texas. Late in the summer, M. M. Davis, pastor of the Central Church, Dallas, Texas, entered into an arrangement by which he became the business manager and Bro. Homan the editor of that paper; but finding the dual burden of church and press too pressing, Bro. Davis has left the press that he may cleave unto the pulpit, where we have no doubt he feels more comfortable and joyful. The Courier is again in the hands of Bro. Homan who is by no means a novice in journalism, and we again express our desire for the success of the Courier under his management.

F. M. Rains, the efficient treasurer of our Foreign Missionary Society, has, we are sorry to learn, suffered the loss recently of his only daughter, a child of 10 years, who was the light and joy of his home. We noted the shadow of this coming sorrow on the face of Bro. Rains during the Jubilee Convention. And this leads us to mention what had previously escaped our attention, that during the late convention a resolution was unanimously adopted, approving the plan of the executive committee of the Foreign Society to send Bro. Rains to visit the missions in China and Japan. We are glad of this arrangement, for it will give our brother a little surcease from his arduous labors, will better qualify him for his useful work, and will be a great source of comfort and strength to our mission stations in the countries mentioned While we extend our sympathy to Bro. Rains in the loss of his beloved child, we congratulate him on the privilege of this journey to the Orient, and assure him that he will be followed by the good wishes and the prayers of all the friends of that cause to which he has rendered such efficient service.

L. C. McPherson suggests that persons writing to Cuba should remember that so far as the post office is concerned Cuba is yet foreign soil. Letters weighing half an ounce requires five cents postage. If this is not prepaid he has to pay double for what is lacking. On some letters he has to pay as much as twenty cents. This is a burden that a missionary should not be asked to bear.

Bro. Northcutt, pastor of the church in Kirksville, Mo., has been assisting B. T. Wharton, the pastor of the church in Marshall, Mo., in a protracted meeting in that city, with good results. The Marshall Press compliments the preaching of Bro. Northcutt very highly, and also testifies to the good results of their combined work and of the future of the church. It says that the Marshall Church now has financial and moral power to "give it great influence in the state councils of that denomination," and thinks it lacking only in the matter of a state college such as other cities of Missouri, no larger than it, now enjoy. Perhaps the advice of these other cities on that subject might modify their views on the question of another state college or school, should they seek such advice.

CHANGES.

F. S. Halton, Sumner, Ill., to Springfield, Mo.

J. M. Morris, Lansingburgh, N. Y., to Glenwood, Ia.

R. J. Arnitt, Center Point to Little Rock, Ark.

Morgan Morgane, Marionville, Mo., to Brownwood, Tex.

Richard Bagby, Louisa to Charlottsville, Va.

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Why We Are Thankful

Why We Are Thankful.

We give place here to extracts from a number of letters lately received, which we believe fall into perfect harmony with the spirit of Thanksgiving. These are only sample utterances from letters which come in every day. We should be less than human not to feel spurred up by them to do better work in the future than we have been able to do in the past.

"An Explanation and Statement," in THE EVANGELIST of Nov. 9, has just been read by me with great satisfaction.

Truly and fraternally,
J. Z. TYLER.

Cleveland, Ohio, Nov. 10.

I am very happy to know that you are in possession of the CHRISTIAN-EVANGELIST, and are to continue to bring us the fruit of your ripe scholarship and experience. May our good Father spare you many years to lend influence and power in his kingdom.

J. G. WAGGONER.

Eureka, Ill.

I feel that I must also improve this opportunity to assure you how glad I am that you are to continue with the CHRISTIAN-EVANGELIST, and that its policy is to remain unchanged.

W. M. FORREST.

Ann Arbor, Mich.

I congratulate you on the settlement you have made with the stockholders, especially because the principle of liberty you have so long contended for is conserved. Without any reservation I am delighted that matters are settled. CHARLES A. YOUNG.

University of Virginia.

I have thought for some time that I would express to you my hearty approval of the position you took in the past and now occupy I am quite sure that all your writings have tended to more firmly fix my faith in the Bible as the inspired word of God, and increase the charm of the Christian religion, which is the expansiveness of the truth upon which it rests. Raised as I was in the Presbyterian faith, circumscribed in my religious thinking by the boundary lines of the creed of that church, I may, possibly more than some others, have a higher appreciation of the liberty of thinking than otherwise I would have had.

H. S. GILLIAM.

Maysville, Mo.

"Praise God from whom all blessings flow." I this moment learned of the result in the CHRISTIAN-EVANGELIST matter.

ALBERT BUXTON.

Waco, Tex.

I most heartily congratulate the CHRISTIAN-EVANGELIST regarding the triumph of liberty in the crisis it has passed. F. M. CUMMINGS.

Cuyahoga Falls, O., Nov. 14.

I rejoice that we are not to lose your work on the CHRISTIAN-EVANGELIST, that you are to continue in charge of its editorial management. Pending the recent changes my heart and my judgment have been with you and your attitude. I have rested in confident faith that the Lord and his people would bring to pass the right things. HOWARD C. RASH.

Salina, Kan.

I predict for the CHRISTIAN-EVANGELIST, if good business management prevails, a more prosperous ten years to come than the past ten years have been. L. C. STOW.

Grand Rapids, Mich.

Your editorial on "Radical Conservatism" is timely in thought, spirit and composition. It is a strong presentation of an important subject. Your position is the only safe position. I appreciate the CHRISTIAN EVANGELIST more with every issue. SHERMAN HILL.

Hampton, Ia.

I am among your host of friends who are glad that you are to continue in the editorial management of the CHRISTIAN EVANGELIST. From the earliest publications that were merged into this paper I have watched the course you have taken and whether always agreeing with positions taken by you or not, I have always had confidence in your Christian loyalty and have sympathized with the broad Christian charity with which you have treated questions in controversy.

May God continue to bless and prosper your great work in the future as he has so abundantly done in the past.

W. P. AYLSWORTH.

Bethany, Neb.

I rejoice to know that you are to continue editor of the CHRISTIAN-EVANGELIST. The first rumor of your resignation sent a chill through my frame. You have helped me so much. I have not always agreed with *all* you wrote, but I want to know what *really* gives additional light and praise God for these men who have the time and ability to read, study and write out their thoughts. Your exaltation of the spirituality of our churches is the right banner to carry. I try to follow it in my work.

E. A. COLE.

Tipton, Ind.

I am overjoyed at the news contained in this week's CHRISTIAN-EVANGELIST I congratulate you in achieving what I consider a great victory in behalf of our liberty in Christ. I wish to renew my pledge of helpful support. Long life and success to the CHRISTIAN-EVANGELIST. May God's grace attend you.

CHARLES M. SHARPE.

Lawrence, Kan.

Let me assure you that none will rejoice more heartily than do your friends in the East, that arrangements are perfected whereby you remain at the head of the CHRISTIAN EVANGELIST. We need the CHRISTIAN-EVANGELIST, where it is editorially, and need it *very much* in these times of change. F. W. NORTON.

Niagara Falls, N. Y.

Some of your "opinions" may be right or they may wrong, but I receive more inspiration for work, and more spiritual uplifting from your writing than those of any other man I know of. So may the Spirit guide you to true opinions, and may the Father spare you many years to wield the pen. H. F. BARSTOW,
Pastor Hickory Church.

Hickory, Wis.

I am so happy to know that you are to continue with the CHRISTIAN-EVANGELIST "There is a divinity that shapes things." God bless you always. JAMES N. CRUTCHER.

First Christian Church, Paris, Tex.

A thousand congratulations to the paper that J. H. Garrison is editor of.

FRANK H. MARSHALL.

Hermason, Tex.

Kindly allow me to congratulate you on securing full control of the CHRISTIAN-EVANGELIST. The man who has made the paper a power in the religious world is the proper man to continue the work. LESLIE N. COLLINS.

Shelbyville, Ill.

I have just learned of the happy termination of the difficulty and that you are to remain with the CHRISTIAN EVANGELIST. Thank God that this is so! I trust the Christian Pub. Co. will prosper in every way.

W. F. RICHARDSON.

Kansas City, Mo.

I want to congratulate you upon your "Explanation and Statement" in the CHRISTIAN-EVANGELIST of Nov 9th. How proud my husband would have been of that!

MRS. N. E. ATKINSON..

Wabash, Ind.

For whatever little it may count I am with you mind, heart and strength.

BARTON O. AYLESWORTH.

Fort Collins, Colorado.

I have just read, with great gratification, your "Explanation and Statement" in the CHRISTIAN EVANGELIST of the 9th inst. I feel a high degree of genuine and personal satisfaction in the present outcome of the whole matter, and I have large confidence in the future outcome I congratulate you that the anxiety and uncertainty are ended, and I trust and pray that the approval and abundant blessing of the Father in heaven may confirm you that the whole matter is as he would have it. Mrs. T. joins me in congratulations.

A. J. THOMPSON.

Louisville, Ky.

I wish to congratulate you upon the amicable adjustment of the recent difficulty as regards the attitude of the CHRISTIAN EVANGELIST to the higher criticism. I hope that its former position will in no wise change I am in entire accord with your position and it is my firm conviction that that position represents a rising star. GUY HOOVER.

Minerva, O

We as well as you are to be congratulated upon your retaining the CHRISTIAN EVANGELIST We felt that it would be a great *mistake* as well as a *misfortune*, for you to sever your interests with one of the very best and most valuable periodicals in our great brotherhood. God bless you Go on We believe in your loyalty to the CHRIST, the great solar center of all *faith and truth* A. M. HOOTMAN.

Tonawanda, N. Y.

I am so delighted at the news in your editorial "An Explanation and a Statement" in the CHRISTIAN EVANGELIST of the issue of the 9th, that I hasten to say so I have always looked upon the CHRISTIAN EVANGELIST as pre-eminently *your* work—your monument; and I hope you may continue its editor as long as you shall live It is our strongest and best paper and *must* be made better and better.

S. T WILLIS.

New York City.

Having read your statement in the CHRISTIAN-EVANGELIST this morning, wife and I have had a season of rejoicing to think that you are still to have control of the CHRISTIAN EVANGELIST. It is to me a great triumph for the right, for free investigation and above all for the liberty wherewith Christ hath made us free. I have always supported in my weak way all of our papers, and I do not now wish to enter into any *invidious* comparisons, but I must say that the CHRISTIAN-EVANGELIST is nearer *my ideal* of a *high toned* religious journal than any paper on earth.

H. M. BROOKS.

Paris, Ill.

I have read your "Statement and Explanation" with a great deal of interest. I congratulate you upon your successful adjustment of all difficulties. It is needless for me to say that I am delighted to know that you are to continue as the editor of the CHRISTIAN-EVANGELIST. I think that the whole brotherhood are to be congratulated upon the fact that you are to be continued at the head of our best paper. F. M. CALVIN.

Milwaukee, Wis.

Have just laid down the CHRISTIAN-EVANGELIST after a two hours' perusal and study and words fail me in attempting to express my appreciation of its sweet and pure Christlike spirit. "Evangelists and Evangelism," the "Easy Chair," "In His Steps," "A Great Sermon," etc., are particularly helpful articles all ablaze with Christian zeal and enthusiasm. And how it could be possible for any man in this political age to conduct the "Current Events" department of such a paper as the CHRISTIAN-EVANGELIST, with more fairness and impartiality, seems to me, a thing impossible. But enough; I know you are overwhelmed with correspondence, and I am surprised beyond calculation when I try to realize how much you have accomplished and are still accomplishing in the Master's cause. J M. SPRINGER.

Carthage, Ill., Nov. 16, 1899.

I have just read your editorial in this week's CHRISTIAN-EVANGELIST "An Explanation and Statement," and we wish to congratulate you upon the happy settlement of this unfortunate affair. May God greatly bless you in your labors and prosper the CHRISTIAN-EVANGELIST as never before! You have had our deepest sympathy and shall have our heartiest cooperation in maintaining the high standard of the CHRISTIAN-EVANGELIST in its great mission of usefulness to the cause of primitive Christianity. *We have all faith in the editorial management of the paper.*

OGLE AND DUTCHER.

Mexico, Nov. 11, 1899.

I cannot express too much gratitude for the revelation given in your editorial last week showing that you will remain as editor of the CHRISTIAN EVANGELIST In all candor I want to say that this is the work of the Lord and will redound to the blessing of the brotherhood and the great plea for which we stand. The closing paragraphs of your editorial are inspiring. May the Lord give you many years in the service for which you are so pre-eminently qualified. G. W. MUCKLEY.

Kansas City, Mo.

In common with other thousands, I want to express my great gratification that YOU are to continue with the CHRISTIAN-EVANGELIST. You are in your right place and are a mighty power for good among our people. GEO. DARSIE.

Frankfort, Ky.

I have read your editorial in this weeks' CHRISTIAN-EVANGELIST on "An Explanation and a Statement." I congregatulate you on the outcome. I hope and pray that the Lord may spare you many years to continue the work you have done under such trying conditions, and yet a work that must be done for our people. CHARLES M. FILLMORE.

Carthage, O.

I am glad the suspense is over, and that the matter of your future connection with the CHRISTIAN EVANGELIST is settled as it is. Your editorial of the 16th inst. breathes the Christian spirit. May God direct you by his wisdom, and may you be instrumental in the accomplishment of still greater good.

B. H. SMITH.

Canton, Mo.

As the rumor first reached me, it was that you had resigned the editorship of the CHRISTIAN EVANGELIST. I *rejoice* to find, from your own pen, that you will still remain at the helm. And I hereby venture to express to you personally what I have always and unfalteringly expressed in conversation with others, my unbounded confidence in your unswerving loyalty to the Lord Christ, and my admiration for the fair and generous discussion permitted in your columns concerning all that pertains to truth.

GILBERT E. IRELAND.

Wabash, Ind

We are rejoiced to learn from this week's issue of the CHRISTIAN-EVANGELIST that you will still continue to be its editor. For years we have read your paper, and prized it especially for the clear presentation of truth and sweet spirit of Christian love manifested in its editorials.

W P. MCCORKLE,
MARY P. MCCORKLE.

Eminence, Ky.

I am rejoiced to get this good news from you as to your victory. Somehow I felt that some such issue was likely. I prayed for it.

W. DURBAN.

Brooklyn, N. Y.

Sadness filled my heart, wife's and son's when we learned you had tendered your resignation of your editorialship of the CHRISTIAN EVANGELIST. We felt sure it would be a great loss to this great *religious journal* But, to night we received the CHRISTIAN EVANGELIST of Nov. 9th, which gave the cheering news of your retention. I felt to say: *Thank God* for this news You are doing a great work. God bless you, Go on. You have our sympathy and the benefit of our prayers. May God be with, bless and sustain you in your ardious work.

R. H. BOLTON.

Chelsea, Mass.

I have just read your "Explanation and Statement" and want to say it is gratifying to me to learn that you are to continue as editor of the CHRISTIAN-EVANGELIST You are making it the best paper in the world *to me*. I believe in you. I read every thing (almost) you write and always with profit and a spiritual uplift. You have my sympathy and confidence and I pray God's blessing and guidance upon you The CHRISTIAN-EVANGELIST has done a great and good work for the plea we all love; but I believe its greatest triumphs are yet to be won

J. H. FILLMORE.

Cincinnati, O.

I note with much satisfaction the settlement of the CHRISTIAN EVANGELIST matter, and am glad as you, of course know, that you remain with that paper Another victory has been won for the Disciples. Our people have their faces turned in the right direction after all

F. L. MOFFETT.

Centerville, Ia.

I have just read with pleasure your "Explanation and Statement." I feel sure that the CHRISTIAN-EVANGELIST will have even more friends than it has had in the past, and that its power for good will be greatly increased. The crisis through which both paper and editor have just passed, will endear them to their friends an hundred fold

ALICE CURTICE MOYER.

Salena, Kan.

I was gratified to note in your last issue that the misunderstanding had been adjusted, and that you were to remain at the helm of the CHRISTIAN EVANGELIST I shall give the contribution of an honest effort and kind words to churches for which I labor, and seek to enlarge the circle of your readers. F. A. MAYHALL.

Vandalia, Mo.

I am *very much gratified* that you still remain in charge of the CHRISTIAN-EVANGELIST. I should regret to miss the sweet messages from the "Easy Chair." In your kind and gentle and generous dealings with all, you have won my love and deepest respect. May you live many years to lead and guide the loyal Disciples of Christ. MRS. R. D. SHANNON.

Warrensburg, Mo.

I have watched with no small interest the trial through which the CHRISTIAN EVANGELIST as much as yourself, has been passing It is with gratitude that I note the final adjustment The interest of the Master's cause must have suffered if arrangements had been otherwise. I have during the past few years always admired your open and frank and above all Christian and manly manner of treating men, as well as subjects that became matters of discussion in the columns of he CHRISTIAN-EVANGELIST. I believe the present trial through which you have just passed will strengthen in love and confidence the editor of he CHRISTIAN EVANGELIST among the Disciples Trust that the new associates with you may prove pleasant co-laborers, and profitable to the work

D. A. WICKIZER.

Beatrice, Neb., Nov. 24.

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Correspondence.

Letter from Bro. Lamar.

DEAR BRO. GARRISON:—Just before leaving for our Georgia convention I was delighted to read in the CHRISTIAN-EVANGELIST that the troubles in which the paper and yourself had been involved were all settled in a sweet and Christian way. This would be matter of congratulation even if it extended no farther than to the parties immediately implicated. But in truth it reaches out to the whole brotherhood. Its influence upon the great work which they are doing and the sacred cause which they are maintaining is of the very deepest significance. As I contemplated the divergence and the influences leading up to it—perhaps it was my timid fears, perchance it was my sober commonsense that made me dread it as—

"The little rift within the lute
That by and by will make the music mute
And, ever widening, slowly silence all."

In any case I felt that your departure from the CHRISTIAN-EVANGELIST, which you had conducted with such signal ability, and converted into so powerful an engine for good, could be nothing less to us than a serious calamity.

That you have often been misunderstood is what happens to us all. I know that in my own humble sphere and way I sometimes say or write things that I afterwards deeply regret. I say them with reference to local conditions and special wants, honestly believing that they are good for the object immediately before me, and that they will do good. Later on I discover that with many of my readers they meet no want; they are liable to misconstruction and their circulation would, therefore, be harmful. And it is because I understand myself in these respects that I have always understood you. I did not need your distinct announcement of principles as set forth in the article alluded to to satisfy my own mind of your unreserved and hearty devotion to Christ and the Holy Bible, and to all that this great brotherhood, with which you and I are identified, are consecrating their best energies and most willing sacrifices. Your public and private life, your established and honored character, the purity and heartiness of your Christian sympathies, the direction and abundance of your labors, and above all the masterly defence and advocacy of our plea for apostolic Christianity, absolutely precluded any other thought from my mind. As to the higher criticism which is kept so prominently and, as I think, altogether too prominently before us, I presume that upon a careful comparison of notes there would be very little difference between us. Indeed, among any number of our sober, thoughtful, well-balanced minds you will find no difference worth making a fuss about. We all believe in freedom and we mean to exercise it. It is our God-given right and no man shall deprive us of it. It is the declaration of independence, handed down to us from our fathers. It is our "Old Glory" under which we have marched to victory and renown, and palsied be the hand that would strike it down!

Again, we all thankfully accept, appropriate and enjoy the matured results of reverent and scholarly investigation. Our people are not medieval peasants nor backwoods clodhoppers. They expect more light to burst forth from the Word of God, and they are waiting and ready for it.

The gratifying thing with me is that all of us whose opinion is worth a groat are a unit upon these points; and if this constitutes us higher critics, the last one of us belong to that class.

I am not, however, entirely ignorant of the fact that there is another class of men, some of them learned and brilliant, who are *masquerading* in the character of higher critics, when in fact they are simply special pleaders. They settle the case before they investigate it, and then, like a paid attorney, bring it before the jury in the most fascinating, powerful, one-sided and delusive way, with every favoring fact unduly emphasized and most prominent, while every opposing fact is either kept out of sight altogether, or else belittled and ridiculed into insignificance and contempt. These are the flaring comets of the critical universe, astonishing heaven and earth with their singular heads, which are thought to be very light, and their shining tails which are known to be very thin; and some people think as they see them splurging through the tenuous ether that the whole solar system and the stars of heaven are about to be knocked into everlasting smashes. But you and I can testify that they never have been yet. Instead, the garish comets themselves soon pass away, as Carlyle would say, "into the depths of infinite space" and eternal night. What I hate is to see some little two by three fellows, who had read a little, and dreamed a little, and swelled a little, attaching themselves to one of these tails, and assuming to look down with arrogancy and contempt upon Arcturus, Orion and Pleiades—despising the serene old stars that rained their sweet influence upon Abraham and Isaac and Jacob, and that gladdened the hearts of the very Christ and the twelve apostles. But I am happy to say that so far they have not hurt either the stars or the planets—much! The sun is still the center of the solar system—the Lord be praised; and if we can only manage to keep him there, the orbital movements of the heavens and the light and life of the world are not likely to be soon changed. We all know, of course, that the Bible is safe, and the church is safe, and the Lord is safe; but what are we to do with those aimable, well-meaning but indiscreet young men—fascinated by these catchy fancies, and as full of them as they can hold; nay, fuller than they can hold, for they are slopping over everywhere, in season, out of season? Would you suggest a cold bandage around their heads, or a good warm spanking somewhere else? Any remedy will do if it only brings them to realize that the exercise of unlimited freedom calls for the possession of at least a little sober common sense. It is better for them to know now than to discover later that our great brotherhood are not going to follow the *ignis fatuus* lead of any man, great or small, who would conduct us away from Moses and the prophets and from Christ and the apostles. As for you and me, my dearly beloved brother, we can have neither thanks nor honor for those who are artfully and perpetually insinuating doubts as to the supernatural elements in our holy religion—the supernatural, whose pervading presence is the very life and power of it all. Take away that, and we have a religion without God, faith without a basis, prayers without meaning, life without motive, and at last, death without hope. As for myself—and I would not be writing this horrid letter to you, if I did not feel sure of our perfect and heartfelt sympathy—I am old and ready to die. All the interest I have in this world—all that I have in any world—is invested in that old Book. In this bank are treasured all my drafts upon eternity. May God save it from the drills and the dynamite of the burglars who are seeking to destroy it!

I set out, my dear Brother Garrison, simply to write you a personal letter of congratulation. It has grown, I perceive, into considerable length, breadth and thickness, though having probably very little weight. It was not intended for publication, but if you can see any probable good that might result from it, it is, of course, at your disposal. And may the blessing of the Heavenly Father rest upon you.

In the love of the truth and for the glory of its Author, Your brother,

J. S. LAMAR.

Grovetown, Ga., Nov. 18, 1899.



School Teacher's Headache.

It's not a new variety of headache. It's the old pain consequent on conditions which result from study, confinement, and careless eating. It is only one symptom of a derangement of the stomach and organs of digestion and nutrition. Dr. Pierce's Golden Medical Discovery cures headaches by curing the diseases which cause them.

"I was troubled with very frequent headaches, often accompanied by severe vomiting," writes Miss Mary Belle Summerton, of San Diego, Duval Co., Texas. "Bowels were irregular, and my stomach and liver seemed continually out of order. Often I could eat almost nothing, and sometimes absolutely nothing, for twenty-four hours at a time. I was entirely unfit for work, and my whole system seemed so run-down that I feared a severe sick spell and was very much discouraged. I was advised to try Dr. Pierce's Golden Medical Discovery, and did so with such satisfactory results that before finishing the third bottle I felt perfectly able to undertake the duties attending public school life, and contracted to do so. I most heartily advise those suffering with indigestion, and its attendant evils, to give this great medicine a fair trial."

Dr. Pierce's Pleasant Pellets keep the bowels healthy.

New York Letter.

The exhcange recently arranged for in the pastorate of the Brick Presbyterian Church in this city is one that comes nearer the idea than any we have noticed in many years. Dr. Van Dyke, who resigned to accept the chair of English Literature in Princeton, presented his resignation to take effect whenever a suitable successor could be selected. The church asked him to suggest the most available man to follow him in this work, which he did, naming the Rev. M. D. Babcock, of Baltimore. The Brick Church board and Dr. Van Dyke joined in commending the Baltimore minister to the congregation, who unanimously extended him a call, and sent a delegation to Baltimore to present the same and show cause why it should be accepted. The result is, Dr. Babcock decided to come to the New York field. Dr. Van Dyke will continue as pastor until he can do so, and the church is united and happy. There has been no candidating and there will be no vacancy in the pulpit—practically no break in the work. The whole affair speaks well for all who have anything to do with it. But how different the situation in the Fifth Ave. Presbyterian Church, where for two years they have tried to agree on some one to become their pastor.

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Two of the oldest and most widely known Congregational pastors of Greater New York have resigned within a few days. Dr. Samuel H. Virgin for twenty-nine years pastor of the Church of the Pilgrims, 121st St. and Madison Ave., presented his reignation recently to take effect at the end of the year. There has been some friction in this congregation, but all that has ceased, so that perfect harmony now prevails. Dr. Virgin said a young man is now

needed to do the necessary work before the church. The character of the community has so changed that aggressive measures are necessary in order to permanent prosperity.

Dr. R. S. Storrs, for fifty-four years pastor of the Church of the Pilgrims, Brooklyn, has just resigned on account of failing health, and doubtless will be made pastor emeritus for the remainder of his life. Dr. Storrs is the only pastor this noted congregation has ever had, and has carried on this heavy work without an assistant or helper all these years. He was one of the founders and for thirteen years an editor of the Independent. His people say there has never been the least discord between him and his church. Though Dr. Storrs has always been a public-spirited man he has always refrained from discussing current topics and political issues in the pulpit. He chose not to express his opinions on these matters in the pulpit, but always through some other channel. In this Dr. Storrs showed wisdom by which many other ministers might profit. Christ sent us to preach the gospel. If this is faithfully done the greatest factor in the solution of social and political problems will be supplied. Dr. Storrs' great work in Brooklyn is an inspiration to all Christian men who knew of it.

***

A number of Disciples of Christ in Newark, N. J., and vicinity met at the Y. M. C. A. parlors in that city on Nov. 14th to consider the beginning of a missionary work in that great center of population. About fifteen men and women decided to undertake the work of establishing a Sunday-school and prayer-meeting service, looking toward the establishment of a church. It was thought best not to organize a church at the first, but let that come as a natural consequence of successful teaching and preaching. There are perhaps as many as thirty good Disciples who will affiliate with this movement. Doubtless there are many others whose names and addresses are not known to us, but who will be found in course of time. If any who read these lines know of Disciples of Christ living in or near Newark, ann will kindly drop me a line, or write E. L. Kelland, 24 North 7th St., Newark, N. J., informing us of such people, they will thereby help along a good work. Newark is a city of more than 200,000 people and should have been entered with the simple plea of the Disciples of Christ long ago. The cause must be planted in Newark with all speed. The prospects seem fair for a good church in that city in a few years. So may it be.

***

We had the pleasure recently of a visit from Bro. John L. Darsie, who came in the interest of Hiram College, which is making a strong effort to increase her endowment to $250,000 by the end of the century. The college will be fifty years old next March, and as 1900 will be the jubilee of the institution, by general consent Hiram is to have the right of way in the privilege of appeal. This seems to be appropriate. Hiram by her noble work has earned the right to ask for a larger endowment, that she may do a better and larger work. Our colleges are at the very foundation of all our missionary and church success. The church and the mission field demand broadly educated men, and in order to equip the men properly we must have schools with adequate facilities. The question of an educational secretary was not satisfactorily settled at the Cincinnati convention and will come up again. Why would not this plan work: Let the Board of Education select a field secretary, and let him devote all his time to the best interests of our schools. He could devote one year to the endowment of one college, and the next to another, and so on all around until each had received one year's work; and let the institution for which he might be laboring pay his salary for that particular year. This scheme, it seems, would tend toward unifying our educational work, and it would give all an equal opportunity. What does the editor think of this suggestion? What do others think of it?

S. T. WILLIS.

1281 *Union Avenue.*

Los Angeles Letter.

Let me in the beginning of this letter express my great delight in learning from the last number of the CHRISTIAN-EVANGELIST that J. H. Garrison is to continue as its editor. I know of few greater calamities that could have come to our cause than his removal from his present influential position as editor. Under his direction its pages have always breathed the spirit of the Master. Its columns have never been closed to the hearing of any new truth. It has always pleaded for liberty. It stands for all conservative progress, fearing nothing but error, always defending the gospel of Christ. May its light never grow less!

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During my recent sojourn in the East two delightful books of the Christian Publishing Company fell into my hand and very materially contributed to my pleasure during the long hours of travel across the plains that intervene between Los Angeles and the Mississippi Valley. One of these books is entitled "Men of Yesterday," and was written by Thos. W. Grafton, the popular pastor of our Rock Island Church. It consists of short biographical and character sketches of Walter Scott, Barton W. Stone, John Smith, Isaac Errett, Barton W. Johnson and O. A. Burgess, with an introduction by Benjamin L. Smith. It came at an opportune time when our minds have been turned to the fathers from whom we have received such a delightful inheritance. All these men are entitled to the loving remembrance and gratitude of our brotherhood, and I rejoice that God has put it in the heart of our brother to embalm their memories in this excellent little volume. It is written in good English, in pleasant style, in fairness to the characteristics and work of the men and is worthy of a place beside the author's Life of Alexander Campbell, and should be in every library that aspires to do justice to the men who have played a conspicuous part in our church history.

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The other book is called "Esther." It is the gist of a series of sermons on the book of Esther and was written by one of our most successful preachers, M. M. Davis, of the Central Church, Dallas, Tex. This book is one of a series on biblical characters published by the Christian Publishing Company, and consists of recitals in their order of the different parts of the book of Esther with such lessons as the author desired to emphasize. There are several intetesting features about this book: First, it is in an important series now being published; second, it is a splendid little book to put in the hands of young people, who ought always to be supplied with good reading; third, it affords an interesting study on methods of preaching. M. M. Davis is a success as a preacher. Certain elements have contributed to this success. If these elements can be discovered and appropriated by other preachers, then that much good has been done the cause. Every preacher who desires an active part in the ministry of our brotherhood ought to be a student of the methods adopted by successful preachers. These methods are often revealed in books of published sermons. This book affords an opportunity for such study. Fourth, it shows how attractive and interesting the Bible may be made, obviating the necessity for the preachers to hunt for them outside the Word of God I have learned that large throngs of people were interested listeners when these sermons were delivered. W. M. Taylor, one of America's greatest and most successful preachers, did much of this kind of preaching.

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ATMORE'S Genuine English Plum Pudding.

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This leads me to say that I have just been reading a book of W. M. Taylor's on "The Parables of our Savior." It consists of a series of twenty-eight expository sermons on the parables, delivered one winter in the Broadway Tabernacle in New York. It is the work of a master of expository preaching. In his kind of expository work W. M. Taylor had no peer in the American pulpit, not at least in published sermons. England affords his equal along certain lines in the person of Alexander McLaren, whose work is a combination of the textual and expository. Taylor's book on the parables is an effort to popularize so as to present to a mixed congregation the distinctive truth in each parable. I have found very little to criticise in his effort. In fact, I pronounce the effort a most unqualified success. I have thought, What a magnificent series of sermons, of a splendid variety, the parables would make for any pulpit. Who will try a series on them and report success? This book is published by the Armstrong Co., of New York, and may be had for $1.75, and is well worth the money.

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Another book that fell into my hands during my recent trip was "The Teaching of the Books; or, The Literary Structure and Spiritual Interpretation of the Books of the New Testament," a work of collaboration by H. L. Willett and James M. Campbell. Willett we all know. Campbell is the author of "After Pentecost, What?" and other interesting books. Prof. Willett prepared the part of the book on Literary Structure, while Dr. Campbell set forth the Spiritual Teaching of the Books of the New Testament. The work of Willett is characteristic of the man—scholarly, concise, comprehensive. Some of his position, as usual, would not be indorsed by a conservative scholar. In the main his work would be unobjectionable to any. Campbell's teaching is excellent. Altogether it is a delightful and helpful book, in many places throwing fresh light on the Word of God. In many ways it is superior to Dean Farrar's superb work on "The Messages of the Books." The two books taken together would make quite a complete presentation of the New Testament books, and would be intensely instructive and helpful to any Bible student.

A. C. SMITHER.

Los Angeles, Cal.

Pearline SKIPS NO DIRT

Washington (D. C.) Letter.

Some five months ago there appeared in the CHRISTIAN EVANGELIST a strong editorial entitled, "A Union of Temperances Forces," in which the author calls for some practical plan by which there can be a united attack for the suppression of the saloon. He asks: "Can we not have a temperance organization so comprehensive in its scope as to include all who are opposed to the liquor traffic and who are in favor of all wise and practical methods looking to the control of its manufacture and sale? Who will show us how such union can be effected."

In the Anti-saloon League we have the answer to the editor's question. Its aim is a federation of the churches, temperance societies and other moral forces of the community, county and state, to enact and enforce the laws of the state against the saloon.

The platform of the league contains only one plank: "The saloon must go." This one plank is wide enough to hold a great number of people of diverse opinions and affiliations. The organization is omni-partisan; as Democrats, Republicans, Prohibitionists and Populists work shoulder to shoulder for the one great object. It is interdenominational, while the Disciples of Christ and the United Presbyterians form the advance guard. (So says, E C. Denwiddie, of the National Society.)

Representatives of all the religious bodies are found in the ranks and are doing valiant service. Among the 80,000 inhabitants of Cambridge, Mass., there is not an open saloon. This delightful state of affairs, which has existed for twelve years, is said to be due to the federation for "this one thing" of the Protestants and Catholics and Jews. D. N. Beach, formerly of Cambridge, now of Minneapolis, testifies:

We have wiped out the lines between creeds. Our Catholics and our Protestants meet on one platform, they organize the campaign, they speak in the same places. A Catholic has repeatedly drafted our 'Clergymen's Address to the Citizens," and has presided at our most distinguished gatherings, and each election night, when the bells are rung to sound out for our side and for the country around, our victory, the three foremost bells to join in the symphony turn over and over in Catholic, Trinitarian and Unitarian belfries. There is something glorious about this!

There is nothing in the constitution to exclude non-church members or agnostics or athiests, though I have not heard that the latter were helping to any extent.

It is not necessary that one should be a teetotaler to become a member. A man may help himself from the decanter in his buffet and still be willing to aid in suppressing the saloon at the corner. Even the poor inebriate is given a chance to strike back at his arch enemy.

The Anti-saloon League of the District of Columbia, organized June 23, 1893, was the pioneer society. Its record during the six years of its existence shows the possibilities of united and persistent attacks upon the saloon.

In 1893 there were 1,144 applications for liquor licenses, of which number 939 were granted. In 1899 there were 663 applications, of which 631 were grantad.

While the population of Washington is increasing, every year the number of saloons grows beautifully less. The closing of 278 licensed places in six years is a record of which our league may well be proud. These results have been accomplished only by a prodigious amount of labor. There ar affiliated with the league 66 church societie 36 temperance societies and seven other or ganizations. A week's anti-saloon revival held every fall, and the third Sunday in October is observed as Temperance Sunday.

More than 150,000 pages of literature have been distributed, an attorney has been sustained for six years, attending the sessions of the Excise Board, giving advice and assistance to residents and property owners, keeping watch on the proceedings of Congress and helping along all good prohibition measures.

The Ohio Anti saloon League, though a few months younger than that of the District of Columbia, has surpassed this splendid record of the parent organization. During the four years previous to the organization of this league the saloons had been increasing in Ohio at an average rate of 468 a year—an aggregate increase for the five years ending July 1, 1893, of 2,340. Since 1893 not only has this increase been stopped, but there has been an actual decrease to the extent of 1,564 saloons. Allowing 25 feet frontage to each saloon, this would be equivalent to over seven miles solid frontage of saloons.

The league raises as much as $30,000 a year for its work, which enables it to employ an office force of eight and keep fourteen "reputable, scholarly and tactful men in the field, giving their whole time to the work."

The results of the recent election in Ohio have called attention to the growing power of this organization. The record of Judge John A. Caldwell, Republican candidate for lieutenant governor, was such as to cause him to be bitterly opposed by the Anti-saloon League. The result is that he ran 40,000 votes behind the head of the ticket, and at this writing his election is still in doubt.

The Cincinnati Enquirer, which is not a pro-temperance paper, says: "The election returns show that the Anti-saloon League must be reckoned with in the future as a factor in state politics." And Chairman Dick, of the Republican committee, is quoted as attributing Caldwell's loss to the effects of the Anti-saloon League:

I never saw a better or a more systematic canvass than the league made against Caldwell. They fought him in every church, and almost from door to door. They kept it up to the last minute of the campaign, and the result is not altogether a suprise to me.

The Enquirer tells us that two other candidates were made the targets for the league's ammunition. Of these the representatives for the legislature from Sciota County pulled through by a narrow margin, while the candidate in Mahoning County was beaten.

The representative in the last Ohio Legislature from Greene County was anxious to become speaker of the House. To further his chances he worked in the interests of the brewers. The league sent 1,400 letters to Christian Temperance people in his county showing his record. The result was that he was beaten at the primaries 873 votes and a good temperance man now fills his place.

My space will not permit me to tell of the effective work done in thirty other states in which Anti-saloon Leagues have been organized.

The American Anti-saloon League, organized in 1895, has opened headquarters in this city and will conduct along national lines the work which has been so successfully prosecuted in the states.

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The prospect of a successful season's work in the national capital was never brighter for our people than at the present time. Evidently, there will be no reaction from the enthusiasm of the Jubilee Year. Our delegates returned from the Cincinnati convention profoundly impressed with the power of the simple gospel of Christ and determined to make that power felt during the coming months.

The four congregations united in a two weeks' series of meetings, which proved exceedingly profitable in deepening the spiritual life of the people and bringing the members of the various churches in closer fellowship. The closing service, under the auspices of the Endeavor Societies, was especially helpful. It was decided to make these union services a permanent feature of our work in Washington.

The gift of the Whitney Avenue church property, valued at $7,000, and the supply of a preacher for this mission by the C. W. B. M., came so suddenly that the Washington Disciples are only beginning to realize their good fortune.

Ira. W. Kimmel's work there is surpassing all our expectations. In the past two weeks he has baptized thirteen, of whom eight were men. He has organized a C. E. Society with sixteen and a Junior C. E. with forty-six members. On Lord's day there were 175 present at Sunday-school. The church membership is now forty-nine.

EDWARD. B. BAGBY.

631 *8th Street, N. E.*



A Just Decision of a Judge. William J. Long, County Judge of Thayer County, Neb., gave the following as his decision on an important question of the day. The judge thus expressed his views: "I have used Dr. Peter's Blood Vitalizer in the family for about twenty years. We have raised thirteen children, and never paid a doctor bill, except for the setting of a broken limb which the Vitalizer could not set. It meets, however, all other emergencies, and wife says she cannot keep house without it." So far for the learned judge. We also take pleasure in endorsing his statement as we have heard frequent mention of the merits of this remedy.

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Kansas City Letter.

This city has just witnessed a week of religious services which, for attendance and deep interest, is almost without precedent in its history. Mr. D. L. Moody came to Kansas City for a campaign of eight days, beginning on Sunday, Nov. 12th. Our churches and preachers generally were united in the effort to reach the great unchurched population of our community, as well as to revive the zeal of the membership. The meetings were held in our great Convention Hall, which will seat fifteen thousand people. The first two meetings, on Sunday afternoon and night, drew crowds that could not get into the hall. During the week the audiences were very large, often filling the vast auditorium. Mr. Moody spoke at every service until Thursday night, at which time it was observed by those nearest him that he spoke with great difficulty. That night he was very ill, and unable to continue his labors. He started for his home, in Northfield, Mass., on Friday evening. The meeting went on, with some diminution in attendance. Mr. R. A. Torrey, of Chicago, Mr. Moody's assistant in the Bible Institute there, came Saturday morning, and preached the remaining two days of the union meetings, which closed with large audiences and deep interest.

Mr. Moody preached in his usual manner—simple, plain, practical talks, which could not fail to accomplish good. Some things he said which "we" do not believe, and some things he omitted which "we" would have said, and by just that much I think his message was weakened, for I have an abiding faith that the gospel is presented by our wisest preachers in the most scriptural and powerful way that the world has known since the days of the inspired apostles. It was delightful to hear Mr. Moody plead with sinners to forsake their sins and accept the Savior, declare the willingness and power of Christ to save every one who would accept him, urge the duty of faith, repentance, confession and complete submission to the divine will. It was painful to witness his studious avoidance of all reference to the ordained act of submission, as preached and practiced everywhere by the apostolic ambassadors. He mentioned baptism but once, and then only to declare that a man might be baptized and yet not be a Christian. True, of course, but why not also tell the people that, according to the teachings of Christ and his apostles, the man who wished to become a Christian would embody his purpose in that culminating act? Nevertheless, I believe that good has been done by Mr. Moody's visit, and Christ has been received into some hearts that were before strangers to his love, and therein I do rejoice, yea, and will rejoice.

Mr. Torrey while a better speaker than Mr. Moody, did not reach the hearts and consciences of men so powerfully, and his unfortunate record as a convert to the doctrines of the notorious Dr. Dowie, of Chicago, made his words, of necessity, of less effect. While the papers have reported several hundred "conversions," it remains to be seen what the results are, for this estimate is nothing more than the footing up of the numbers of those who have arisen for prayers, or to declare their purpose of following Christ, in all the meetings, and in these there are many duplications, no doubt. How many will unite with the churches it is impossible to estimate.

Meanwhile, at the South Prospect Christian Church, Bro. J. V. Coombs, of Irvington, Ind., has been preaching every night for four weeks, to audiences that often taxed the utmost capacity of the building. He has taught the church its duty to live humbly and faithfully before the Lord, and has pointed sinners to the way of salvation with such success that many have joyfully turned their feet into the path of life. Up to Sunday night there had been 126 additions, most of them by confession and baptism. There will doubtless be others to unite before the meeting closes, which will be on to-morrow evening. Thus does God honor the faithful preaching of his Word. Bro. Coombs is a forcible speaker, and has won the esteem of all our people by his manly bearing and strong proclamation of the truth. The South Prospect Church is now ready for the work of a good pastor, and ought to secure one immediately, that none of the fruit of this revival be lost. It was a grief to the pastors of Kansas ity to have Bro. E W. Thornton leave that field, but we are hoping that the Lord will send a worthy successor to carry forward the work.

By the way, our evangelists are coming to write books Bro. Coombs has a little volume entitled "Campaigning for Christ" which I have examined with pleasure. It tells how to prepare for and conduct a revival, with ample instruction as to the fundamental truths which need emphasis in the average community. Bro. A. W. Conner, also of Irvington, has a little book out of which I have been permitted to read. It is entitled "The Boggs Boys," and is a simple story of how an earnest man wrought a moral and spiritual reformation in a church and community by his own fidelity. Many friends of these brethren will be pleased to send for a copy of their productions, no doubt.

A beautiful volume has just reached my table, from the press of the Fleming H. Revell Company, which bears the title, "Some Latter-day Religions" The author is our own Bro George Hamilton Combs, pastor of the Sixth and Prospect Church, of this city. It is a series of sermons on the modern religious cults, such as Pessimism, Materialism, Spiritualism, Mormonism, Theosophy, Faith Cure and Christian Science. Bro. Combs is master of a rare literary style that makes it a delight to read anything he has written, while these sermons bear ample evidence of the thoroughness of his research and the candor of his treatment. The volume is destined to do great good in helping those who have not time for study into the original sources to gain accurate knowledge of the central principles in these strange isms, and at the same time to perceive their fatal weaknesses. It ought to have a very wide circulation.

I am receiving so many letters of inquiry concerning matters with which I have only indirectly to do that correspondence is becoming a burden, both as to time and expense. May I ask brethren who write me for information or assistance to not forget to enclose a stamp? Occasionally one is thoughtful enough to do this, but the most forget. I am glad to grant any favor in my power for my brethren, but would like to have them relieve me somewhat of the expense of serving them.

W. F. RICHARDSON.

Kansas City, Mo., Nov. 21, 1899.



A Reading Room in San Juan, Porto Rico.

Bro J. A. Erwin has rented a house which is used both as residence and as a meeting-place. He writes: "There is no place in San Juan for the young men to go to spend their leisure time except the vile saloons in the city," and that it is his purpose to open a reading room in his house, where there will be kept the church papers, the various magazines and other choice literature, with which to win young men from the saloons. The Eleventh Regiment United States Infantry is located in San Juan and there are a great many soldier boys who can be won by an attractive place of this kind.

It is our desire to assist Bro. Erwin in the establishment of this reading room. We will be very glad indeed to receive subscriptions to our church papers and to the leading magazines to be sent to this reading room. Any of our church papers can be sent for one dollar a year, some of the magazines can be sent for one dollar a year, others at two dollars a year We shall be very glad indeed to receive subscriptions, and we will select the magazines or papers and have them sent at once tn Bro. Erwin.

Don't postpone sending, but write at once, saying that you will send to that reading room one or more magazines. To avoid duplication, please send the money to us, and we will select the magazines.

If any of our friends have books that they would care to donate to such a reading room, and will send them to us, we will make up a box and send them to Bro. Erwin

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Y. M. C. A. Building Cincinnati, O.

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The readers of this paper will be pleased to learn that there is at least one dreaded disease that science has been able to cure in all its stages and that is Catarrh. Hall's Catarrh Cure is the only positive cure now known to the medical fraternity Catarrh being a constitutional disease, requires a constitutional treatment. Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system, thereby destroying the foundation of the disease, and giving the patient strength by building up the constitution and assisting nature in doing its work. The proprietors have so much faith in its curative powers, that they offer One Hundred Dollars for any case that it fails to cure. Send for list of Testimonials. Address,

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New England Echoes.

We were denied the great pleasure and blessing of attending the Jubilee Convention. But we have read with much interest the various reports regarding the same. Doubtless it will prove a great blessing to the work of the Disciples of Christ in the world. The power of this rapidly growing religious body must and will be felt in the world.

It is now being recognized as a leading body of Christian people, and its influence will be realized more and more, as the days go by, in all the world.

Restoration of primative Christianity in faith and practice, and a re-establishment of oneness among the people of God is the great plea providentially entrusted to us as a people. May we ever prove worthy of this trust. While we were not permitted to attend the great convention of the Disciples of Christ we enjoyed the pleasure of attending gatherings of other religious bodies in and around Boston.

Both the Christian Adventists and Free Baptists recently held conferences in our city—Chelsea. Both religious bodies appeared to be earnest and consecrated Christian people, and both somewhat progressive, but not a tithe equal to the Disciples.

The Moody meeting, held in Tremont Temple, Boston, where Rev. G. Campbell Morgan, of England, J. Wilbur Chapman, Moody and others spoke. Morgan is a host within himself. The services were edifying and soul-uplifting.

And we, too, enjoyed attending the sessions of the state convention of the Y. M. C. A. Good work is being done in behalf of young men.

The general convention of the Universalist Church was of interest. Some of the leading spirits plead strongly for Christian piety and spiritual worship. Their prayers and Bible readings and addresses appeared in no way different from the common churches of our land.

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The 33d annual state convention of Young Men's Christian Associations of Massechusetts and Rhode Island was held in Lowell, Mass., Oct. 26-29, 1899.

We were sent as a delegate from Chelsea. It was a large and enthusastic convention.

Dr. R. A. Torrey, of Chicago; W. C. Douglass, of Philadelphia; Anthony Comstock, of New York City, and others from abroad were present and rendered most excellent service.

According to reports good and effective work has been done to save the *youg* men.

Good work is accomplished in the colleges, and effective work is done in behalf of railroad men.

On Lord's day, Oct. 29th, the city pulpits were occupied by delegates who came to the convention.

New Bedford, Mass., was chosen as the place for holding the convention one year hence.

While in the "Spindle City," Lowell, we were the guest of Bro. Willis and Elmer Farnham.

With those young men we were well acquainted while in the state of Maine. They are well-to-do young gentlemen, with whom we enjoyed our sojourn. Lowell is a great cotton manufacturing city, having a population or about 80,000.

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The Universalist general convention was held recently in the Second Universalist Church building, Boston, Mass., where Hosea Ballou served as pastor from 1817 to 1852.

We attended several sessions. The representatives many were persons of culture, talent and eloquence. A large proportion of the delegates were women, some of whom were ordained ministers

They arranged to raise a "*20th Century Fund*" of $100,000, which will be a benevolent church fund.

Their religious services of songs, prayers and addresses were characterized with much earnestness.

They have a church discipline which was overhauled and made a new "Statement of Principles," which are as follows:

1. The Universal Fatherhood of God.
2. The spiritual authority and leadership, of His Son Jesus Christ.
3. The trustworthiness of the Bible as containing a revelation from God.
4. The certainty of just retribution of sin.
5. The final harmony of all souls with God.

Speeches portrayed the fact that there is but a shade of difference between the Unitarians and Universalists.

After hearing and seeing for ourselves, we were of the opinion of the old Quaker. At the the close of the service, a Universalist preacher wished to know if he should return and preach for the congregation. There was a pause. The silence was broken by the Quaker who rose and said: "If thy doctrine be true we have no need of thy preaching for us; and, if it be not true, thou need not come, as we need not that thou should preach a lie."

***

In the death of Elder Horace L. Hastings, October 21st, the Chrtstian world has lost one of its most earnest students, preachers and writers. Elder Hastings lived in our own city—Chelsea—for many years; but, of late years, was located at Goshen, Mass., on a large farm which he was utilizing. Bro. Hastings was widely known as the editor and publisher of the Anti-infidel Library, and the Christian. Besides these he published unnumbered tracts and pamphlets on religious and kindred subjects. He was a merciless opponent of infidelity. He ably defended the claims of the Bible, and was a strong and eloquent expositor of its teachings. He has preached in the chief cities of both sides of the Atlantic. But he has fallen! His widow and sons will continue to publish the Christian. Hence, his work well begun goes forward—though dead yet he speaketh.

***

A great field for harvesting lies open before us. Most churches have pastors from whom we expect good reports in the near future. Princeton and East Machias, Maine, as well as Manton, R. I., are pastorless, and possibly the Lubec Churches, in Maine, but we hope not.

The pastor, Bro. Harry Minnick tendered his resignation, but we hope he will change his mind and remain.

We need to be more fully consecrated to the work, and enjoy more of the infilling of the Holy Spirit.

If churches and ministers are fully the Lord's and God works through them, in the promulgation of his truth, what can hinder our forward movement?

Yours in the work,

R. H. BOLTON.

Chelsea, Mass., Nov. 11, 1899.

SUGGESTION

Cures when all other means fail. If you are suffering from any lingering disease that medicines and other means have failed to cure, no matter what it may be, then employ **Suggestion.** If you require treatment for any ailment or habit, or if you want to learn all about the cure of diseases and the correction of vices without the use of medicine, all upon scientific principles, enclose a two-cent stamp and send for our **Free Pamphlets.** We teach men and women, physicians and laymen. Address the St. Louis School of Suggestive Therapeutics, St. Louis, Mo.

SOMETIMES when you have lame back and feel poorly, you stop working for the day. But all you do is take the rest and go right to work again when the symptoms quiet down. That is no way to head off a terrible disease that is fastening its grip upon you. Stop the first leak or you lose the ship.

Dr. J. H. Mc Lean's Liver & Kidney Balm

quickly cures those first irregularities and thus repels Bright's Disease, Diabetes, Rheumatism, Jaundice and Female Troubles. Druggists have it, $1.00 a bottle.

THE DR. J. H. McLEAN MEDICINE CO.
ST. LOUIS, MO.

A Good Report Through Faith.

Some facts drawn from the report of our state evangelist at the West Point convention.

No doubt but that other brethren that attended this convention and heard this report enjoyed it as much as myself, but knowing our state evangelist as I do, and also knowing how bashful he is when it comes to reporting his own work, and how modest and unassuming he is in all his efforts to show what he has accomplished in the state for the brotherhood, I will give the readers of the CHRISTIAN-EVANGELIST a few facts that I think cannot be excelled by any one. This report covers a period of nine years, and is as follows:

Bro. Jno. A. Stevens came to this state as its evangelist January, 1891. At that time our state had about 23 preachers and a membership of about 4,500. At the expiration of nine years we have organized between 45 or 50 new congregation, with an increase of membership of about 5,000, and an increase in the preaching force of about 20. So now we have in round numbers about 9,500 or 10,000 membership, with a preaching force of about 43 preachers, which is a gain of over 100 per cent. during the past nine years. Our church property has also been increased to the amount of about $36,600, for there has been bought or erected 35 buildings. And another grand fact in this report was that there isn't a disruptured church or a church broil in the whole state. What harmony, what peace there is existing in this beautiful South state of ours. I don't think we have a preacher in the state that isn't ready and willing to assist our state evangelist in every way possible. So you can see at once that we have this great work at heart, and are in touch with him. Not many states can boast of a more harmonious brotherhood than Mississippi. I have been in the state since 1892 and have missed but one convention since that time, but must say that I think this was the most encouraging report I have ever heard read in the state. I know some of the difficulties that our evangelist encounters and the obstacles to be surmounted. I have been preaching up and down the Southern Railroad, from Greenville to Columbus, for the past seven years, and know what work must be done, and I can safely say that in my knowledge of the work John A. Stevens is the right man in the right place. I don't think we could find another man that understands the people of Mississippi like he understands them, and I think from that report he read we ought to keep him in the field. Bro. Stevens was unanimously elected for the tenth time, which shows how much the brotherhood think of him.

JOHN M. TALLEY.

Griffith, Miss.

FITS Permanently Cured. No fits or nervousness after first day's use of Dr. Kline's Great Nerve Restorer. Send for FREE $2.00 trial bottle and treatise. DR. R. H. KLINE, Ltd., 931 Arch St., Philadelphia, Pa.

Cincinnati Letter.

The recent exciting contest for prestige in this state, politically, is now enough in perspective to view its lights and shadows somewhat. Cincinnati deserves the congratulations of the country, in that she has unrolled another cycle in the the de-volution of her "old man of the sea," her Tweed, Boss Cox. One and one-half years ago she deprived him of a large portion of the city patronage by electing a "Fusionist" mayor, but he managed to retain control of the Hamilton county's purse strings. At this election the "Fusionists" rescued that $100,000 per annum from his grasp by scoring a victory over his gangsters. Mr. Cox was powerful enough with the large Hamilton county delegation in his hands to compel the big chief, Hanna, to come to compromise on state nominations, and it is freely rumored that the price is to be Mr. Foraker's senatorial shoes.

THE "CONSPIRACY OF SILENCE."

The most remarkable thing of this remarkable Ohio campaign was the vote polled by Samuel M. Jones, the "Golden Rule" mayor of Toledo. Without newspapers, with few helpers on the stump, with no party organization whatsoever, he polled more than 100,000 votes, carried his own city and county, but most wonderful of all, overwhelmingly carried the city of Cleveland and Cuyahoga county. Even Mr. Hanna's ward went with the landslide. His vote there was more than Nash's and McLean's combined. The reasons therefor are that the people of Cleveland heard him oftener and knew him better than those elsewhere. His public meetings surpassed those of any other man upon the stump in size and effectiveness. Great crowds greeted him everywhere, and his campaign is only surpassed by that of Mr. Bryan in '96. Wherever Jones spoke there was the largest Jones vote polled. The press of each party early received a letter from their respective state central committees asking them to take no notice of Jones, not to advertise his meetings or report their success. He spoke to 25,000 people in Cincinnati one day, and not one of the partisan papers mentioned it. But the last ten days brought the captains out of their tents, all guns were unlimbered and enemies joined ranks to do battle against this champion of the people. Democrats proclaimed him a Republican and Republicans asserted he stood for Democratic principles. Every old political scarecrow was redressed and frantically waved about. The "conspiracy of silence" was broken and thousands slowly filed up to the ballot-box with the dearly beloved old party ticket. The Jones vote was largely drawn, from Democratic ranks, and Mr. McLean is very disconsolate because of what "might have been."

THE ANTI-SALOON LEAGUE'S HAND.

Mr. Caldwell, the Cincinnati ex-mayor and Nash's running mate, felt the heavy weight of another new factor in politics, that of the Ohio Anti-saloon League. Finding him worthy of their attention, this comparatively new organization demonstrated their most practicable policy by puting their interdict upon him, and he barely escaped defeat. Their plan is to put the "taboo" upon liquor sympathizers regardless of party.

OUR RELAPSE.

We are now in the midst of the time when by all the laws of nature we should be suffering from a relapse in church work after the high tension of convention days. But there are few signs of any such thing, unless the postponement of the Ohio Day offering be such. Accessions to the churches are reported at every Monday's ministerial meeting, and signs of a great winter's work multiply.

ALVA W. TAYLOR.

Norwood, Cincinnati.

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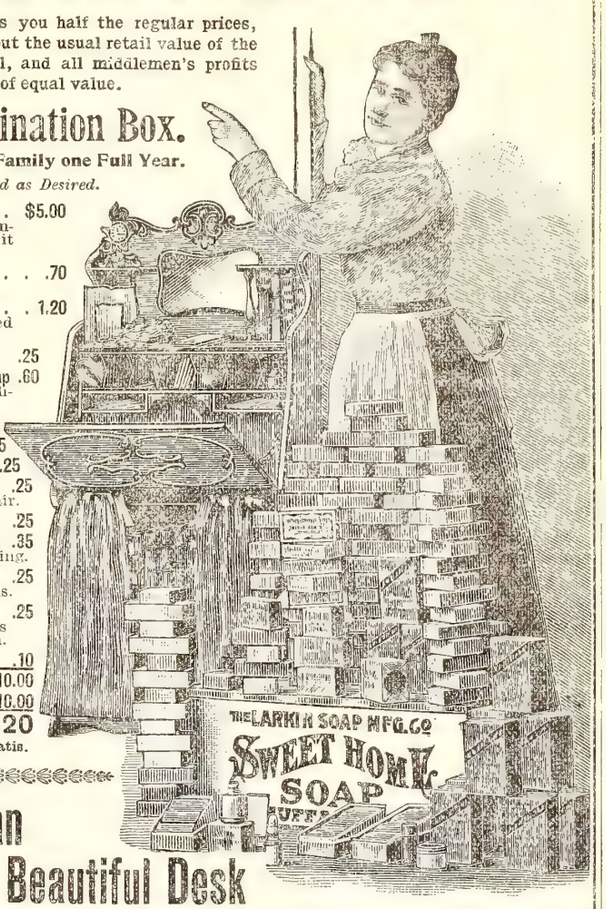
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Our Great Combination Box.

Enough to last an Average Family one Full Year.

This List of Contents Changed as Desired.

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Gold Medal Winner. For laundry and household purposes it has no superior. Large bars.
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A perfect soap for flannels.
12 Pkgs. Boraxine Soap Powder . . 1.20
Full pounds. An unequalled laundry luxury.
5 Bars Honor Bright Scouring Soap .25
1-4 Doz. Modjeska Complexion Soap .60
Perfume exquisite. A matchless beautifier.
1-4 Doz. Old English Castile Soap .30
1-4 Doz. Creme Oatmeal Toilet Soap .25
1-4 Doz. Elite Glycerine Toilet Soap .25
1-4 Doz. Borated Tar Soap 25
Unequalled for washing the hair.
1-4 Doz. Sulphur Soap 25
1 Bottle, 1 oz., Modjeska Perfume . .35
Delicate, refined, popular, lasting.
1 Jar, 2 ozs., Modjeska Cold Cream .25
Soothing. Cures chapped hands.
1 Bottle Modjeska Tooth Powder . .25
Preserves the teeth, hardens the gums, sweetens the breath.
1 Stick Witch Hazel Shaving Soap . .10
The Contents, Bought at Retail, Cost $10.00
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All for $10. . . $20
You get the premium you select, gratis.



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☞Many boys and girls easily earn a "Chautauqua" Desk or other premium free, by dividing the contents of a Combination Box among a few neighbors who readily pay the listed retail prices. This provides the $10.00 needful to pay our bill, and gives the young folks the premium as "a middleman's profit." The wide success of this plan confirms all our claims.

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From *Christian Uplook, Buffalo.*—We have bought and used the Larkin Soaps a number of years. It has always proved entirely satisfactory. The premiums are all that is claimed for them. We wonder that the Larkin Company can give so much for so little. They are perfectly reliable.

NOTE.—The offers made by the Larkin Soap Mfg. Co., as above, are most generous. The terms are such that no fair-minded person can object to. We know the firm. Members of the staff of this paper have purchased and used the soaps, and are glad to say that everything is as represented. The Soaps are excellent, the premiums wonderful.—*Herald and Presbyter, Cin., O.*

A Word from Holden, Mo.

We are delighted to know that Bro. Garrison will remain with the CHRISTIAN-EVNGELIST. Many such expressions have come to me.

The church here is in very good condition, with some modifications. Among the good things to mention are the general increase in our Bible-school since the close of summer; the general splendid attendance at Sunday services; the work being done by the ladies; the interest in the Junior Endeavor, the more than usual interest and work in the greatly improved physical condition of the minister. But not all is bright and smooth. There are no frictions anywhere in our field known to the minister, but so many indifferences, which sap all spirituality. But by faith and prayer and study seek to be prepared for my work, and endavor by constant visiting, with personal work, to silence some unruly tongues; to steady some fantastic toes; to burn many cards; to break a few jugs; to show people the dignity of being truly Christian, and the glory of it, thus turning many from sin unto Christ.

O that the Spirit may lead us all till we can say, "Blessed is the Lord, my strength, which teacheth my hands to war, and my fingers to fight; my goodness and my fortress; my high tower and deliverer; my shield, and he in whom I trust; who subdueth my people under me" in the way of Christ.

In finances we are doing better than ever, but not good enough yet.

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BIBLE COLLEGE AT HOME.

Thorough Bible course by mail, leading to diploma and degree. Terms, only $1.00 per month. Circulars for stamp. Write Prof. C. J. Burton Christian University, Canton, Mo.

Notes and News.

Church Dedication.

The beautiful new church at Cowden, Ill., will be dedicated on the third Lord's day in December. Elder S. M. Martin, of St. Louis, will preach the dedicatory sermon. Contiguous congregations are cordially invited to be with us. We especially desire the neighboring pastors to be with us, and also to bring as many of their congregation as will attend. Visitors from a distance will be provided for.

W. BEDALL.

Dedication.

On Lord's day, Nov. 19, the Berean Christian Church at Brazil, Ind., was opened for public worship and dedicated. It was an occasion of great rejoicing. The day was a beautiful one, the audience large, the giving generous. All debts were provided for, and the church put on a good firm footing.

The house was needed for the part of the city where it is located, and the church rejoices in the prospect of doing a great work for the Master. This makes 503 houses of worship that we have dedicated, and there are more to follow. We will remain and protract a meeting.

L. L. CARPENTER.

Wabash, Ind.

Who Will Take Shares?

Under the above heading, last week, I called for partners in the work of supporting the man in Southwest Missouri. I wrote him what I was trying to do and here is part of his reply: "Your kind letter came to hand in due time and I was glad to hear from you again. I appreciate your kind offer, and it came in the nick of time, for I was just about ready to accept the call to Washington Ave. But I feel such a deep interest in this mission field that I will gladly accept your proposition, for my heart fairly aches when I think of leaving this barren field. True, the thought of work where I could be with my dear wife and babies every day was a mighty temptation, and only the thought of the good I could do in this needy field gave me the strength to resist, but with this in mind I will rejoice in the sacrifice I am making. Meeting here 13 days old and 19 added. May God bless you."

Brethren, a man who has this spirit, the very Spirit of the Lord, deserves our hearty support. The record still stands, T. A. Abbott, $10. Who will be the next?

Yours in His name,

T. A. ABBOTT.

1123 *Oak St., Kansas City, Mo.*

Oregon Notes.

Our meeting was a grand success in every way. Bro. and sister Webb are thoroughly consecrated to their work and their sweet songs are a great power in bringing souls to Christ.

We are going to have a mortgage burning here soon. The mortgage which has been hanging over the church since it was built, seven or eight years ago, amounts to more than $400. This money is all pledged and now due. With this debt wiped out we look for a very successful year's work.

The following facts about Bro. and Sister Webb's work as singing evangelists we believe will be greatly appreciated by our brethren:

Geo. A. Webb and wife began their work as singing evangelists in December, 1890, with H. C. Patterson, of Neosho, Mo. They have led the song service in 56 revivals in the past eight years Many of these meetings were in Missouri, Iowa and Illinois. In May, 1894, they came to Farmington, Wash., and assisted C. F. Goode.

The following September they began work with Evangelist J. W. Ghormley, who is now pastor of the First Christian Church, Portland, Ore. They labored together for nearly three years in Washington, Idaho and Oregon, holding 17 revivals with an average of 41 additions to each revival.

Bro. and Sister Webb have worked in nearly every church in Washington and Oregon. They have had almost steady employment. Since beginning this work they have never stayed from work but one night on account of storm and cold, and one night each on account of sickness. During this long siege of hard work their voices have never failed them.

In December, 1891, they assisted M. L. Rose in a short meeting at Melbourne, Ia., and again in February, 1896, at North Yakima, Wash., and now this November, 1899, they again assist Bro. Rose at Eugene, Ore. In December they go to Eastern Washington to assist G. F. Stivers in a number of meetings. Their home is in Portland, Ore., 411 4th St. Any pastor or evangelist wishing to hold a successful meeting should call these consecrated workers to lead in song. May God spare them many years in this their chosen work.

L. F. STEPHENS, Pastor.

Corvallis, Ore.

Ministerial Relief.

This cause now presses forward for our attention. The *third* Lord's day in December or the first available Lord's day thereafter is the time set for taking this collection.

We ask ministers and interested members of our church to send for as many of our last reports as can be used to an advantage, distributing them among the brethren and sisters. This ought to be done a week or two before the day set for the collection.

We believe that a mere reading of the reports, with such favorable consideration as the minister can give in his sermon, will lead to generous offerings.

Relying on the merits of this work, we appeal to the generosity of the brotherhood to help the worthy aged and helpless.

THE GENERAL FUND.

The General Fund which we use for paying for relief is languishing. We ask the churches and individuals to divide their gifts so that the General Fund shall receive its share.

Last year we were able to pay the annuitants on or before Christmas day. Can we not do the same this year?

The time is short in which to prepare this work. It should be done quickly. If from any cause the collection must be temporarily postponed, do not forget it entirely.

THE MEMORIAL FUND.

The Atkinson Memorial Fund has increased generously since the Cincinnati Convention. Several ministers who pledged nominal sums at the Jubilee Convention, returned home and have obtained generous contributions. The outlook of this fund is very bright. In many cases the pledges are being paid before maturity.

We ask all those who read this article to write for our reports and help take an offering for this cause.

SECRETARY.

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Prince of Peace. Concert Exercise for S. S., by Hartsough & Fillmore. Beautiful music and recitations. 5c., 50c. per dozen, post-paid.

Recitations and Dialogues. No. 4, 10 cts.

Santa Claus' Charm. A Christmas Cantata by Chas. H. Gabriel. Bright music and dialogue, 30 cts.; $3.00 per dozen, not prepaid.

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Thy Watchmen shall lift up the Voice. Anthem by Danks, 10 cents.

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From the St. Louis Pulpits.

One man may be what the world calls great; he has genius, wealth and power, but you discover that through all his life he was controlled by purely selfish considerations; he endeavored to live for himself; he neither feared God nor regarded man. You cannot give him your respect But here is another man, poor, in humble circumstances. You find that he chose to remain so, on account of what he believd to be his responsibility to God. Instinctively you do honor to him.—DR. NICCOLS (Presbyterian).

People lavish money on themselves with a prodigality that has rarely been equaled, but dole it out in pitiful sums to God and his cause. All this shows that the love of the world is controlling them more than the love of God, and that Mammon is enthroned in their hearts instead of Jehovah."—DR. CANNON (Presbyterian).

It is important that men should be brought to a consciousness of sin. There should also be brought to men a revelation of their possibilities and of their divine sonship. So Christ saw man in his true value, because in his true relation.—BAXTER WATERS (Christian).

When a man comes to Christ as a sinner he is not perfect. He comes to be purified and trained. And Jesus sees all the bad there is in him, with his grand possibilities.—Dr. HOLWAY (Congregationalist).

If we are to succeed in our ministry there must be positiveness in our preaching. Without this, both in teaching and in character, there will bs a fearful deficiency. Negatives amount to nothing until you add the positive quality. Yet we can never have this element of strength without conviction and courage and faith. We must speak what we know bravely and with confidence, otherwise our utterances will be lame and helpless.—DR. DUCKWORTH (Episcopalian).

A passion so universal as the love of power must not be indiscriminately denounced. It is good or bad, according as it is controlled by moral law or left to its own wild will.—DR. BREMON (Episcopalian).

"The Divine Creed," by W. H. Willyard, Murphysboro, Ill., proves to be a hit. One sister purchased 14 copies for distribution among her religious neighbors. Buy a copy. It will do the work. It has 101 pages, two excellent charts and a cut of the author. Price, 30c; four copies, $1.00. Address the author.

Missouri Bible-school Notes.

The school at Sumner is making progress amid difficulties—for the church is burdened with a debt—and it demands all the sacrifice possible on the part of the membership to meet it. Miss Flo E. Waugh is making the school most efficient for good, while J. B. Jeans is doing any and all work to further the kingdom of God. During his protracted meeting he put in the days making a baptistery, doing all the work.

Triplett is one of the schools that always seems glad of something better, and I have no work his fall that gave me more pleasure. May God bless them for it. J. W. Davis is on his fourth year with them, while old-time friends, like A. W. McWilliams and his Christian wife, are faithful to God throughout all adversity

At Wheeling our institute opened most favorably. Like many others this school has suffered by removals, but Geo. R. Dimmitt, J. H. Robinson and Ed Littrell are seeking to make up all such deficiency by new enlistments and better methods. H. F Ritz is one of the Canton boys that honor the instiution and its sacrificing faculty by such work as he is doing. The offering to state Bible-school was very generous.

Meadville is quietly forging to the front, and those who thought it unadvisable to organize the school are now glad their judgment did not prevail. Our membership there is not large, but zealous. The one prime need to rapid progress is a church house, and since seeing their great success I sincerely believe it will come. Our dear Brother R. B Harvey had no Bible school advantages in early life, but has not missed a session of this school since its organization, reflecting very strongly on those affirming themselves too old to attend. He and Sister Harvey, the Creasons, Van Arsdalls, Evanses and Ridings will yet make themselves felt in the work of the Lord at Meadville. The school met its apportionment in full, and Bro. Walton is promptly paid at every visit.

The Sunday school Times, beginning with 1900, will give us graded lessons on the International Lessons, including the Primary, Junior, Intermediate and Senior This will be another advance step for them, while our brethren have been at it for sometime, but saying nothing. But with all your getting, do not leave out the Times for front rank methods in this work.

This is our final opportunity to urge that you do not forget Girls' and Boys' Rally Day for America. We should seek to do as much for home as we do for the foreign field. Why not? Indeed, why not do more? for in the end it will enable us to do more for the other. Keep the entire day, and with such service and offering as will honor God and bless many portions of America.

In your official changes for the coming year let no Missouri school nominate the superintendents in open session, but select a committee of wise and experienced workers, who will prayerfully consider the material, choosing for this important position those capable of the very best work possible. Do not leave the selection to the notion of the moment, for it means too much to the school and its efficiency. Consider the interest of the school, not the whims of the pupils or the giggling girl.

Will all bear in mind that I am out in the field, holding institutes, while wife is doing the office work? And you must bear with us if we are sometimes tardy in replying where it cannot come directly, and will be out until Christmas. Then, too, please remit us "that thou owest God" in this good cause.

H F. DAVIS.
Commercial Building, St. Louis.

If you Lack Energy.

Take Horsford's Acid Phosphate.

It vitalizes the nerves, helps digestion, and relieves fatigue so common in midsummer.

A New Chapel in Yangtsepoo.

On Thursday evening a small but admirably appointed church was opened on the Yang tsepoo Road in connection with the Foreign Christian Mission. An exceedingly modest edifice, Mr. James Ware the well known evangelist is mainly respossible for its *raison d' etre*. For some canside rable time Mr. Ware, whose labors in Tsungming, Tungchow and the vast population bordering thereon, as well as in Pootung, have been deservedly recognized, has been working in Yangtsepoo in the interest of the poor country girls and women employed at the various mills. Temporary premises proved insufficient for their needs, and with the assistance of friends he was at length enabled to inaugurate what should prove a most valuable aid to the reformation and Christianizing of a great, and to be feared, wofully ignorant community. The church will accommodate about 400 communicants, and by reason of its situation, in the center of the cotton factories and mills, cannot help but make largely for good. The opening was accompanied by a short service, after which short addresses were delivered by various well-known divines. Rev. W. P. Bentley congratulated all concerned on the establishment of that additional means of spreading the gospel and incidentally remarked that it was a day for congratulation for the Foreign Missionary Society, insomuch that in the 25 years of its existence it had been enabled to accomplish so much that was good and lasting. He was particularly gratified to see the establishment of a branch in Shanghai, which they could only regard as the metropolis or gateway of China's vast empire. Rev. Dr Farnham delivered a brief address, eulogizing the valuable work accomplished by Mr. Ware, whilst Rev. Dr. Muirhead also spoke with his customary enthusiasm, hailing with pleasure a new means of disseminating the truth. Mr. Ware then gave a short report of the work of the society in China, particularly as relating to the outports, and the many troubles and difficulties they had been called upon to surmount. He observed that when they first came to labor in Yangtsepoo they found that there was so much antipathy expressed towards them as would be expected in the heart of China. In 1895, however, they secured rooms opposite the paper mills where they opened day schools, and after obtaining a little congregation they baptized a few men and women from the mills. This place became too small, and two years later they got possession of larger premises opposite the cotton ginning mills, where their congregation increased to such an encouraging extent that they found they would be compelled to build premises of their own, and the building in which they were assembled that day was the outcome of that resolve. They opened with a membership of 35, while they had 43 scholars in the day schools, embracing the Niaopo and Shanghai dialects and hoped in the near future to see this branch of their work very considerably extended. The meeting closed with the doxology. Among those present were Rev. C E Darwent, Dr. Barchet, Mr. J. Matheson, Mr. R. Kahler, Mr. A. W. Danforth, Mr. T. Weir, Rev. G. Loehr, Mr. E Evans, Rev. Dr. Farnham, Rev. Dr. Muirhead, Rev W. P Bentley and others.—*The Shanghai Daily Press.*

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Evangelistic.

OHIO.

Massillon, Nov. 20.—Four were baptized here last Wednesday night, and three more additions yesterday.—F. H. SIMPSON.

FLORIDA.

Jacksonville, Nov. 20.—One confession at our last night's service in the Adams St. Christian Church; a gentleman, the head of a family.—T. H. BLENUS.

ONTARIO, CANADA.

Inwood, Nov. 20.—Ten nights with nine confessions; six men and three women. Bro. David Dick, a student of St. Thomas College of Disciples, has charge of this new point.—R. R. BULGIN, evangelist.

IOWA.

Des Moines, Nov. 20.—East Side Church meeting a week old; 17 added, 12 last night.—LOWE (pastor), LANDRUM (singer).

Keota, Nov. 20.—Meeting still continues. Five added to date. Interest deepening.—GEO. C. RITCHEY (pastor), C. E. SMITH (singer).

MISSISSIPPI.

Water Valley, Nov. 18.—Am in a second meeting here for this year. My first meeting closed in July, with 54 additions. When I began that meeting we had but two members in the city, which has 7,000 population. Up to date in the present meeting, of less than two weeks, I have had 32 addition. Have had 23 additions in last 36 hours. The big tent is overflowed every night, or nearly so.—JOHN A. STEVENS, state evangelist.

INDIANA.

Evansville, Nov. 20.—Seven added here yesterday. The Scoville-Houston meetings have proven a blessing to this city. The seed which was sown during those meetings is now bearing fruit. The Bethany Church is largely the result of a revival meeting, and although some have fallen away, yet the great majority have proven faithful. God bless the evangelists.—W. A. BELLAMY, pastor.

Rolling Prairie, Nov. 20.—Meeting two weeks old last night, and 16 accessions. The prospects are good.—MILO W. NETHERCUTT, pastor.

Delphi, Nov. 21.—With Miss Pearl Perrin assisting as singing evangelist we held a short meeting here, with 10 additions. Miss Perrin is an excellent helper in a meeting.—W. G. SMITH.

Muncie, Nov. 21.—We have closed at Winchester, with 16 additions; five by baptism. I begin this week at Windsor, Ill., and then go to Nebraska for two meetings.—A. MARTIN.

Wabash, Nov. 20.—The meeting at Poseyville was an exceedingly good one; 19 confessed their faith in Christ. Bro. G. W. Ford is the hard-working and successful pastor at Poseyville.—L. L. CARPENTER.

Terre Haute, Nov. 19.—Two confessions at the 2nd Church of this city. The outlook for the church here is very encouraging.—THEO. J. FREED.

MISSOURI.

Memphis, Nov. 20.—We are in a meeting here with P. O. Powell as helper. Seven accessions yesterday; six by confession. We enjoy the presence of Bro. Powell for his rich spiritual life and its influence.—GRANVILLE SNELL.

Chillicothe, Nov. 20.—Four additions yesterday; 12 since Jubilee Convention, six by confession. We began a meeting yesterday. Our audiences are good.—LAWRENCE F. MCCRAY.

La Monte, Nov. 20.—Meeting continues with interest unabated; 24 additions to date, 22 by confession.—KING STARK.

Springfield, Nov. 20.—Meeting one week old with five confessions. There is a fine interest, deep and spiritual. We are hopeful.—D. W. MOORE.

Kansas City, Nov. 20.—Twenty-nine accessions yesterday; 33 accessions Sunday before; 62 in two days; 126 to date.—J. V. COOMBS.

Barnard, Nov. 22.—Our meeting closed the 16th with 14 confessions; 28 in all. Bro. Cottingham went from Barnard to Union Church, near St. Joseph, and the writer began a meeting under the district board at Bedison. Meeting is one week old; three added by letter. The interest is good, but the weather has turned against us.—F. E. BLANCHARD.

Galena, Nov. 20.—We closed a two weeks' meeting last night with 23 additions. Greatest interest at the close. J. H. Gaylor, of Springfield, is a true Christian; we have all learned to love him since he has been with us.—O. SCOTT.

Independence, Nov. 21.—I have just returned from Appleton City, Mo., where I assisted Bro. Elmore, pastor of our church there, in a meeting lasting over three Sundays. The results were 22 baptisms, two by letter and one by commendation. My visit among the people there was in every way most pleasant, and I found in Bro. Elmore a man with whom it is easy to co-operate in gospel work.—JAMES VERNON.

KANSAS.

Mound Valley, Nov. 20.—We are in the midst of a glorious revival. The meeting is one week old with 10 additions.—J. P. HANER.

Caldwell.—On the evening of Nov. 18th I closed a 14 days' meeting in Flint Schoolhouse, Grant Co., Okla. It was a grand meeeting with 14 additions by obedience and two reclaimed.—C. E POMEROY.

Englewood, Nov. 20.—Began here last Tuesday night. Have preached five sermons and had four additions. To continue until near Thanksgiving. No church here; hope to establish one —F. H. BENTLEY.

Hutchinson, Nov. 18.—I had the pleasure of preaching for the church at Hutchinson, Sunday, Nov. 17; seven added, two confessions. Bro. D. Y. Donaldson, of Butler, Ky., takes charge of the church Jan. 1st.—ELLIS PURLEE, Stafford, Kas.

Hill City, Nov 21.—W. R. Gill, of Salem, commenced a meeting Thursday evening of last week. He is a very able minister. Have good audiences and fine attention. Bro. D. S. Thompson, formerly of Norcatur, took charge of the work here, as pastor, in September. He is young in the ministry and a fine man, and with such we are sure to gain in strength and in numbers. We have never had a house of worship of our own, so we are trying to buy the Congregational church. It is a nice, large stone building. Pray for success in our meeting.—MRS. F. SHOUP.

ILLINOIS.

Mulkeytown, Nov. 22.—I closed my meeting at this place the 19th, with 19 additions. Meeting at Six Mile in progress with a Bro. Peck at the helm; 13 additions to date.—HATTRESS H. SLICK.

Watseka, Nov. 20.—At the close of our regular Endeavor meeting last evening a mother made the good confession. Our Sunday-school is in fine condition. We have a number of consecrated business men in this department of work and their help is much appreciated by the pastor.—B. S. FERRALL.

Albion, Nov. 21.—J. H. Stotler, of Mt. Carmel, held us an excellent meeting of 22 days, ending Nov. 13 with 48 additions.—JAY C. HALL.

Eilery, Nov. 21.—Our meeting was a grand success. C. W. Freeman, commenced Oct. 13 and closed Nov. 13, with 66 additions; 52 by confession. Our Sunday-school responded grandly. Class A., 9; class B., 3; class C., 13; class E., 9; class F., 7; class G., 1; Bible class, 4.—JAMES T. HUNT.

LeRoy, Nov. 20.—We closed our meeting here yesterday. There were 25 accessions to the church and two reclaimed. Miss Nona McCormick was with us during the last two and a half weeks. She is a first-class leader and solo singer. The preaching was done by the writer.—F. A. SWORD.

Kansas, Nov. 20.—Meeting at South Charleston closed the 17 inst., with 43 additions. Notwithstanding the snow and rain the interest was good throughout. Four additions the last night Congregations desiring meeting in December write me at Kansas.—E. F. KERAN.

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Family Circle.

Thanksgiving.

A tear or two, a prayer or two,
For the dead that have gone before us;
Pure thoughts that stray from the world away
To the sweet heaven bending o'er us.

Strong hopes that thrill with a noble will,
For the work that may choose and call us;
Deep soul-content, that but good is meant,
In whatever may befall us.

A song, a smile, and a pulse the while
That throbs with the joy of living;
A kiss or so from dear lips, and lo!
This is the heart's thanksgiving.

—*Madeline S. Bridges, in the November Woman's Home Companion.*

The Lost Emigrants.

BY R. H. JCHNSON.

CHAPTER I.

"On the 14th of August, 18—, the sailing ship, Good Luck, Captain Wolcott, left this port for Western South America and California, via Cape Horn, with about sixty passengers and a cargo of assorted merchandise. The vessel was last spoken by the English brig, White Wing, off the Falkland Islands. Since then no tidings have come of the missing ship, though many months have elapsed, and fears have deepened into the conviction that she went down with all on board in trying to weather the stormy Cape, having either gone ashore in a foggy and tempestuous sea or collided with an iceberg."

The foregoing extract from the Saturday Evening Post, of Philadelphia, of Sept. 6, 18—, of the year following the vessel's departure, was brought to my attention some years later by a friend of some of the emigrants, upon my recent return to Pennsylvania. And as I am possibly able, even at this late date, to give some comfort to surviving friends, and to tell a tale which may prove instructive and helpful to others, I yield to the call of duty in setting forth the story of the lost emigrants.

Instantly, I hear a chorus of voices: "Who are you, and what are your qualifications for solving this mystery of the seas?" Reversing the order of the questions, I answer: Although I cannot say of these incidents as did the founder of the Roman race in his narration: "Of which I formed a great part," since my part was small, yet I assert that my opportunities to know were good, as I was among the passengers of the ill-fated ship, and therefore I have a right to speak.

As to the other question, Who am I? I answer: I was then known as Dorothea Winston. My father, Erasmus Winston, was a Lutheran minister in charge of a church in the village of Calderon in Eastern Pennsylvania. I was sent to Chester, to a seminary for instruction, and completed the course of study in my sixteenth year. I returned home only to have my hopes and aspirations cut short by the serious illness and sudden death of my beloved mother.

My father, whose health was none too good, was prostrated with grief. He was a changed man with the death of his inseparable and dearly loved companion. He lost interest in his work, and with the hope of benefit from a sea voyage, and of renewed health in the "Sunset Land," decided to embark for that distant field with his only child and his personal effects. This news he broke to me one day as we stood by mother's grave, where we had gone with flowers.

Long he stood absorbed in thought; then, suddenly turning to me, said: "Dorothea, thou gift of God, as the name implies, are you willing to leave this grave and your friends behind you and go with me to the far off Pacific Coast?" Putting my hand in his I said: "Yes, father, I love this grave, but I know she is not here; her spirit is in heaven. I think of her as over there. Kind friends, for her sake and ours, will watch over her grave. And if you can find health and comfort in travel and a new home I am ready to say with Ruth: 'Whither thou goest there will I go.'" Accordingly, the matter was decided.

Learning that the ship, Good Luck, was soon to sail for San Francisco with a party of emigrants, my father made arrangements and a few days thereafter we went aboard of her at her Philadelphia wharf.

It was a beautiful evening in autumn when we left the city in tow of a tug and watched the banks of the Delaware, wrapped in a dreamy haze. Next morning, when we came on deck, our tug had vanished and we, under a cloud of canvas, were tossing the foam from our bow as we swiftly sped through Delaware Bay. Already Capes May and Henelopen, standing like sentinels on either hand at the entrance of the bay, were dimly outlined, while directly ahead I looked for the first time upon the heaving bosom of the Atlantic, with which I was to become so familiar.

I looked around on the throng of two or three score souls. Their faces, like the Atlantic's, were strange, and I wondered how I should like the acquaintance that must necessarily ripen in the months we must be shut in together in our miniature world.

A gentleman and lady particularly arrested my attention. They were of mature years, with threads of silver in their hair and with countenances expressive of that benevolence and sympathy that glorifies even the homeliest visage, and which in their case added a higher charm to comely faces. Seeing my eyes fixed upon them, they approached my father and me and spoke of necessary companionship in the voyage and, introducing themselves as Simon and Rebecca Gray, expressed the hope that we might be mutually helpful during the journey. Their simple speech and plain but neat attire at once revealed them to me as Friends, and friends indeed I subsequently found them.

Presently the wind freshened, the waves became more boisterous, and I discovered that the capes were gliding behind us and we were upon the open sea. The whitecaps were gleaming on either hand and the wind, laden with seadamp, was momentarily becoming stiffer. It soon became necessary for my invalid father to go below. Accordingly, we arose and started for the companionway; but the ship was reeling and staggering so that we made a very uncertain way, and soon found ourselves charging headlong upon the mainmast; when suddenly a young man, who proved to be the ship's surgeon, came running apparently from vacancy and touching his cap said: "Pray allow me;" and taking us each by an arm, steadied us in our descent to the cabin. Then, lifting his cap, he said: "Rather a rough introduction to old Neptune, but you will find, I hope, that he improves upon acquaintance." And before we could thank him he had vanished as he came.

(TO BE CONTINUED.)

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Thanksgiving.

Thanksgiving! Thanksgiving! November is here,
The beautiful crown of the wonderful year!
Like doves to the windows from east and from west,
The children come back to the cosy old nest.

Thanksgiving! Thanksgiving! the old folks at home
Are so glad by the fireside to see them all come;
Though the forties and fifties are silvering their hair,
They are boys yet and girls to the good people there.

Thanksgiving! Thanksgiving! sit down by the fire,
Talk over old times with the happy old sire;
Tell mother, whose hair is like the new-fallen snow,
That you love her no less than in days long ago.

Oh, the home, the old home! The new may be sweet,
But not like the old to the world-weary feet;
Be it long ere the hearthlight shall fade from its walls,
And the cheerful old lovelight go out in its halls.

—*Union Signal.*

Moved to Thanksgiving Street.

An old gentleman got up once in a meeting and said he had lived nearly all of his life on Grumble Street, but not long ago he had moved over on Thanksgiving Street. His face showed it. Paul and Silas in jail at Philippi, when they had received stripes on their backs and had their feet in the stocks, still sang praises to God. If some of us were in jail, with our feet in the stocks, I don't think we would sing much. We want a cheerful Christianity.—*D. L. Moody's Anecdotes.*

Thanksgiving.

Hushed as the silence that follows praise
Is the mystic peace of the autumn haze,
That, soft and mellow, and touched with gold,
Wraps hill and vale in its lustrous fold,
Here and there by the sunshine kissed
To violet, amber and amethyst;
Or blown by the breath of the breeze away
From the meadows shorn and the woodlands gray.

We've heard the last of the wild bird's call,
We've watched the loose leaves flutter and fall;
There are empty nests on the naked bough,
There's a dream of snow on the mountain's brow;
The summer's work is over and done,
And the brown fields sleep in the waning sun;
Fruit of the harvest is gathered in,
And grain is heaped both in barn and bin.

And up from the homes that are richly blest,
Dowered with abundance and crowned with rest,
And up from the hearts that in highest mood
The lowliest bow in their gratitude,
Anthems arise to the Giver of all,
Whose love beholds if a sparrow fall,
Whose matchless grace on the earth hath smiled,
Like a parent's look on a cradled child.

From near and far as the household bands
Cluster and clasp in the best of lands,
That aye in the wash of the silver sea
Hears the lofty music of liberty,
That still where its mighty rivers flow
Sees peace, and learning, and progress grow—
From near and far to the God above
And lifted the strains of a nation's love.

And even from those who must sit apart
In the glimmering twilight of the heart,
Whose hopes have faded, whose dear ones lie
With pale hands crossed 'neath the autumn sky,
Because there is healing after strife,
And a conquering faith in the better life—
From the sad and the worn, as the last leaves fall,
There ascends a psalm to the Lord of all.

—*Margaret E. Sangster, in Harper's.*

"Neglecting to be Thankful."

CAL OGBURN.

(Illustrated Sermon.)

"See that ye walk circumspectfully . . . giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ" (Eph. 5:15, 20).

"In every thing give thanks: for this is the will of God in Christ Jesus concerning you" (1 Thess. 5:18).

Diagonally across the street from where I once lived there was a man who was very sick with an incurable affliction of the stomach. He was slowly starving to death, and that, too, with a ravenous appetite. It was truly pitiful to see him as he grew weaker day by day, and to hear him begging for food, but unable to retain a single morsel when it was given him.

He often said, "I am as hungry as I ever was when working in the harvest field, but my stomach refuses nourishment of every kind. It absolutely rebels against the daintiest and most inviting dishes that culinary skill can prepare."

He had lived intemperately and ungratefully, as many are now doing. Frequently he reviewed his life and recounted his selfishness, and as the tears of regret came into his eyes would say, "If God will only spare my life I will never take a drink of water or a morsel of food without first thanking him for it," but alas, the days of his years were soon told!

APPLICATION.

Thoughtlessness is a common sin. We all have blessings from God that we do not pause to consider. Sometime, when it is too late, we may reflect regretfully upon our manners of life and vainly wish that we could recall the past that we might thank God each day for his daily bounty and our ability to enjoy the same. Let us all acknowledge the mercies and blessings of our Father now, and ascribe to him gratitude and praise. To-morrow will be too late. "Be ye thankful."

New Market, Ia., Nov. 20.

The Admiral's Thahksgiving.

The great pageant was ended; the beautiful arch stood unnoted amid the rush of traffic; the fleet which had covered the broad waters of the bay was scattred and dissolved. From the east front of the capitol one looked out upon the beautiful lawn and saw nothing of the shouting thousands, the troopers or the artillery. The priceless sword had been deposited for safekeeping in some burglar-proof vault; the vase of solid silver which four men could scarcely lift was taken away wrapped in its soft enfoldings, and the loving cup of pure gold was shut tight in its casket of satin-lined morocco. The great festivities were things of the past, and the noblest triumph accorded to any modern victor had died out in the "light of common day."

But the one American citizen who had for so many days constituted the center of these innumerable hosts had one chosen wish still to fill; and the worshipers in a modest urban chapel saw him bowed upon his knees while the rector at the desk read "by request" the words of devout thanksgiving: "Most gracious Lord, whose mercy is over all thy works, we praise thy holy name that thou hast been pleased to conduct in safety, through the perils of the great deep, this thy servant, who now desireth to return thanks unto thy holy church. May he be duly sensible of thy merciful providence toward him, and ever express his thankfulness by a holy trust in thee, and obedience to thy laws, through Jesus Christ our Lord. Amen." It is the best and most fitting close to a splendid and most memorable incident.—*The Interior.*

The Way to Live.

A friend who visited some relatives in the country was asked about them. "They have, I suppose, their winter apples stored away?" "Yes, plenty of them, and they are fine." "And they have plenty of potatoes and cabbage, celery, squash, pumpkins and onions, stored away, and cider and apple-butter and preserves?" "Yes, abundance of everything, and they have plenty of firewood, and hay and feed for their cows and horses and sheep. And they have five or six shoats just fat enough, and they hung away a bunch of sage for the sausage—milk, of course, and butter and cream and chickens and turkeys." After a moment of thoughtful reflection: "I say Charley, that is the way for a family to live." "I say so too," answered Charley, with a tone of deep feeling in his voice.—*The Interior.*

Thanksgiving Proclamation.

A national custom dear to the hearts of the people calls for the setting apart of one day in each year as an occasion of special thanksgiving to Almighty God for the blessings of the preceding year. This honored observance acquires with time a tenderer significance. It enriches domestic life. It summons under the family roof the absent children to glad reunion with those they love.

Seldom has this nation had greater cause for profound thanksgiving. No great pestilence has invaded our shores.

Liberal employment waits upon labor.

Abundant crops have rewarded the efforts of the husbandman and new increased comforts have come to the home.

The national finances have been strengthened and public credit has been sustained and made firmer.

In all branches of industry and trade there has been an unequaled degree of prosperity, while there has been a steady gain in the moral and educational growth of our national character.

Churches and schools have flourished.

American patriotism has been exalted.

Those engaged in maintaining the honor of the flag with such signal success have been in a large degree spared from disaster and disease.

An honorable peace has been ratified with a foreign nation with which we were at war, and we are now on frienoly relations with every power on earth.

The trust which we have assumed for the benefit of the people of Cuba has been faithfully advanced. There is marked progress toward the restoration of healthy industrial conditions and under wise sanitary regulations the island has enjoyed unusual exemption from the scourge of fever.

The hurricane which swept over our new possession of Porto Rico, destroying the homes and property of the inhabitants, called forth the instant sympathy of the United States, who were swift to respond with generous aid to the sufferers.

While the insurrection still continues in the Island of Luzon, business is resuming its activity, and confidence in the good purposes to the United States is rapidly being established throughout the archipelago.

For these reasons and countless others, I, William McKinley, President of the United States, do hereby name Thursday, the thirtieth day of November next, as a day of general thanksgiving and prayer, to be observed as such by all our people on this continent and in our newly acquired islands, as well as by those who may be at sea or sojourning in foreign lands, in the churches or meeting-places of all denominations, in order that in the social features of the day its real significance may not be lost sight of, but fervent prayers may be offered to the Most High for a continuance of the divine guidance, without which man's efforts are in vain, and for divine consolation to those whose kindred and friends have sacrificed their lives for our country.

I recommend also that on this day, so far as may be found practicable, labor shall cease from its accustomed toil, and charity abound toward the sick, the needy and the poor.

In witness whereof I have set my hand and caused the seal of the United States to be affixed. WILLIAM MCKINLEY.

The Youth's Companion

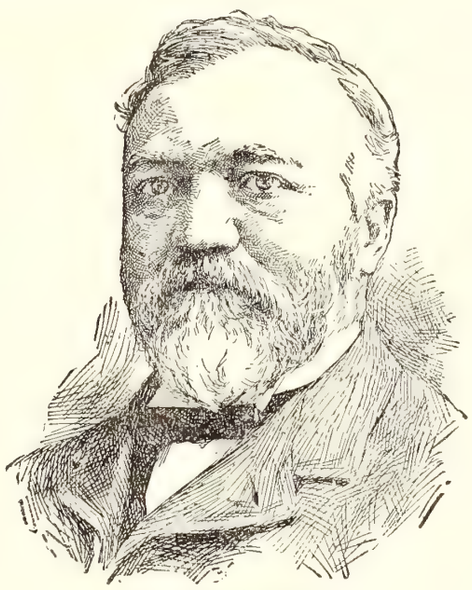
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8. Forty million heathen die every year.

9. Every tick of the watch sounds the deathknell of a heathen soul.

10. Christ said, "Go ye into all the world." "Go" does not mean "stay;" "all" does not mean a "part."—*Fuel for Missionary Fires.*

Thanksgiving—Acrostic.

The fields of grain are garnered now,
High-heaped are stack and bin and mow,
A wealth of fruit the cellars hide,
Nor is there lack of grain beside.
Kindred and friends who gather here
Shall swell the strain of mirthful cheer.
Great God, to Thee our songs of praise
In humble gratitude we raise.
Victorious over foreign foes,
In peace our land triumphant grows;
No voice but Thine would we obey,
Grant us Thy blessing, Lord, to-day.
—*Lalia Mitchell.*

Thanksgiving for Common Mercies.

They should prompt us to thanksgiving just because they are common. Food, nourishing and diversified; raiment, comfortable and appropriate, even if not always in the latest fashion; shelter, safe and comfortable; all the material necessaries of life, not to mention its luxuries; pleasant companionships, tried and trusty friendships, opportunities for study, culture and recreation; business usefulness and success; spiritual advantages of many kinds—these, or most of them, are common to the large majority of men and women, young or old, especially in this land of ours. Is not this fact something for which to thank God?

When we receive great mercies, special tokens of the divine goodness, gratitude is spontaneous, impulsive, outspoken. It is natural. The absence of it causes comment. Yet, such favors, although they may suggest the divine care and love more striking than our ordinary blessings, are no more real, are hardly more conspicuous, proofs thereof. As we look back over childhood and youth, it is not the memory of this or that occasional and special gift or other proofs of regard which swells afresh within our hearts the tide of reverence and love for our parents. It is the recollection of their unvarying affection, their unfaltering care, their scrupulousness in ordering the little, common matters of every-day life for our highest benefit. So it ought to be when we study the dealing of our Heavenly Father with us. While we thank him heartily for the exceptional favors which he has bestowed, let the ordinary blessing, which have come to seem so much matters of course, yet which are so vital to our welfare, be acknowledged with gratitude no less earnest and frank.

To appreciate them at their true value, reflect what our lives would become without them. Consider the difference between ourselves and others who do not possess them in the same degree, if at all. No unusually vivid imagination is required, nor any prolonged or severe mental effort. It is God's common mercies to us, after all, which constitute what we might call the atmosphere of our lives. Their presence increases our happiness indescribably. Let God be thanked for them, therefore, more devoutly than ever.—*Congregationalist.*

Washing Flannels.

The following method has been used with unvarying success for years. Use water that is as hot as you can bear your hands in; dissolve a little Gold Dust Washing Powder in the water and add enough soap to make a strong suds. Wash the flannels through two suds prepared in this way, plunging them up and down, and rubbing gently between the hands to get clean. Soap should never be applied directly to the flannel. Rinse through clear water of the same temperature as used for the washing; place them smoothly on a line in the sunshine and air.

For a Perfect Thanksgiving.

For a perfect thanksgiving we need new minds. The ones we have often prove forgetful of God and unmindful of his blessings and mercies. They are entirely too much occupied with pleasure and gain getting. The minds we should have will be clear enough to see in every good and perfect thing a gift from God, but they will be wise enough to value the Giver far more highly than gifts. Their chief pleasure will consist in dwelling on him.

For a perfect thanksgiving we need new hearts—hearts that really respond to God's love. The generous expression of love can only be interpreted by sympathetic hearts. A gift received by a child who understands his father's love and whose heart responds to it is valued by the receiver, not only for its intrinsic worth, but far more as an expression of affection. Likewise to the Christian every material and spiritual gift is appreciated fully for its own worth, but much more as a gift of love from God. How cold our hearts are! Let us ask God to quicken them till they glow with love for them.

For a perfect thanksgiving we need new voices. Religiously we are not expressive enough. The psalmist said: "Let the redeemed of the Lord say so." We who live by his generous bounty are strangely stingy of praise. We ought to praise him continually in our hearts; but very often our hearts should overflow with praise. We owe it to him, to our fellows and to ourselves to speak of his blessings. Let this thanksgiving mark a beginning in our lives of praises to God.

For a perfect thanksgiving we need new hands; our old ones are too selfish. They hoard up the harvests. They hide the gold. They gather in the good. The new hands we need are unselfish. They distribute what is gathered; they minister and bless. As we think of God's bounties, and bless him in our hearts for them, let us show our gratitude in a substantial way, as well as by praising him with our lips. We may begin this Thanksgiving day to train our hand to deeds of generosity for him.—*The Cumberland Presbyterian.*

Pardoned out of Office.

Among the stories of that former governor of Texas, familiarly known as "Sam" Houston, is more than one amusing tale. There was a financial agent of the penitentiary who had warmly opposed the election of Governor Houston, but was particularly anxious to retain his own pleasantly lucrative position. Consequently the governor was soon in receipt of a petition in which the man's years of faithful service and special qualificatious for the place were set forth in glowing terms by himself. The governor sent for him and said, gravely:

"It appears from this petition that you have been in the penitentiary eight years?"

"I have," was the reply.

"And during that time you have performed faithfully every duty that has come in your way, to the best of your ability?"

"I have," answered the agent, his courage swiftly rising.

"Then, sir," said the governor, with the air of one conferring a priceless favor, "I pardon you out."—*Youth's Companion.*

"GARLAND" STOVES AND RANGES
last longest and use the least fuel.

IT CAN'T BE DONE.

No One Can Remain Well, No Chron Disease Can Be Cured Unless the Stomach is First Made Strong and Vigorous.

This is plain because every organ in the b depends on the stomach for its nourishme Nerve, bone, sinew, blood are made from the f which the stomach converts to our use,

How useless to treat disease with this, that the other remedy and neglect the most import of all, the stomach.

The earliest symptoms of indigestion are s risings, bad taste in the mouth, gas in stomach bowels, palpitation, all gone feeling, faintness, he aches, constipation; later comes loss of flesh, c sumption, liver and heart troubles, kidney disea nervous prostration, all of which are the indir result of poor nutrition.

Any person suffering from indigestion sho make it a practice to take after each meal one Stuart's Dyspepsia Tablets, allowing it to disso in the mouth and thus mingle with the saliva enter the stomach in the most natural way. Th Tablets are highly recommended by Dr. Jenni because they are composed of the natural digest acids and fruit essences which assist the stomach digesting all wholesome food before it has tim ferment and sour.

Stuart's Dyspepsia Tablets are sold by druggi full sized packages at 50 cents. They are also cellent for invalids and children. A book on st ach diseases and thousands of testimonials of ge ine cures sent free by addressing F. A. Stuart Marshall, Mich.

Rare Bibles.

There is a Bible in the Georgian l guage, in folio, printed in Moscow in 1 at the expense of Prince Bakar, the son King Vachtang, who made use of materi collected by his uncle, King Artchyl. T book is excessively rare, as nearly whole impression was destroyed in burning of Moscow in 1812. Only copies are known to exist, and no ot edition of the entire Bible has ever b printed in the Georgian language. A other rare Bible is the one in Armeni printed in Amsterdam in 1666, 4to, ill trated with numerous woodcuts, as als psalter in Armenian, printed at Venice 1565, 8vo. This book was the first p duction of the Armenian press, establis by Abgar at Venice, and is believed to be first portion of the Bible printed in Arm ian. To these should be added Ar bishop Parker's rare work entitled " Antiquitate Ecclesiæ Britannicæ," prin in Lambeth Palace by John Day, in 15 folio, and intended for private distribut among the friends of the Archbishop. is believed that no more than twenty- copies of this work exist, and no two co agree entirely in their contents. F copies are in the British Museum.—*Ch tian Commonwealth.*

The Original "Rock of Ages."

Burrington Coombe is a deep ravine the hill known as Black Down, the high summit of the Mendip Range. It is wit an easy walk of Blagdon Church, of wh Augustus Toplady was for some t curate. At one point is a grand cra mountain limestone eighty feet in heig Right down the center of this mass of st is a deep fissure, wherein grow soft delicate ferns and wildflowers.

Toplady was one day overtaken b tremendous thunderstorm, from which sought refuge in this glen, and it is that he then and there wrote the hy "Rock of Ages."—*The Treasury Religi Thought.*

Thanksgiving.

Lord, for the erring thought
Not into evil wrought;
Lord, for the wicked will
Betrayed and baffled still;
For the heart from itself kept,
Our thanksgiving accept.

For ignorant hopes that were
Broken to our blind prayer;
For pain, death, sorrow sent
Unto our chastisement;
For all loss of seeming good,
Quicken our gratitude.

—W. D. Howells, in Treasury Religious Thought.

What it Means to be a Religious Teacher.

Not long since I was called to deliver an address in a country town not far from this city. The committee had directed me to a certain hotel. When I reached the place I was met by a courteous gentleman of about sixty summers, whose face betokened intelligence, kindness and sincerity. Having taken a seat in the parlor my eyes rested for a moment upon a heap of papers on a table. The top paper of the heap proved to be the CHRISTIAN-EVANGELIST, of St. Louis, Mo. This excited my curiosity a little and I ventured to say, "Well, you are a reader of the C.-E., I see." "Yes," came the response, "I have never taken any religious paper except the EVANGELIST. I began when it was first started and I have read every issue, so far as I know." After this reply I felt free to ask other questions, and in this conversation I heard the following words which have fastened themselves upon my memory: "My brother, I well remember when Ben Franklin's paper circulated throughout this region. When the CHRISTIAN EVANGELIST started some us began to read it. It was not long till there was a great deal of exchanging of papers among the brethren. We noticed that two of our own papers were standing for different policies, especially on the subject of missions, and on our attitude toward other religious bodies. I will never forget," continued my host, "the remark of Elder Martindale, which he made in a sermon. I was a boy just beginning to take an interest in these matters. Elder Martindale said, 'Brethren, in twenty years from this day there will be but one paper circulating in this region among our people. Brother Franklin's paper is on the wrong side. The CHRISTIAN-EVANGELIST stands for the right policy and will prove a mighty power for good.' This remark created a great stir in the community, and do you know sir," and my host waxed warm, "I could attend a prayer-meeting in that day, listen attentively to all the prayers, then be able to tell nine times out of every ten the paper the people were taking?" "What," said I, "do you mean you could tell from their prayers?" "Exactly so, sir. Those who were reading the CHRISTIAN-EVANGELIST were looking forward full of hope and expectation. They seemed to want to know more and more. Those who were reading the other paper were looking backward, as if truth was in the past, and we had found it and fixed it. Now, sir, I have lived to see the prophecy of Elder Martindale literally fulfilled. The other paper is gone. The CHRISTIAN-EVANGELIST still remains, and while I never met the editor in person, I feel that I know him, and I pray God to spare him to us for many years to come."

This brother's remaks made a deep impression on my heart and I felt at the time that I should write them down and send them to the editor of the CHRISTIAN-EVANGELIST. Give us editors and preachers who are without "vision" and we will soon have a people whose glory will be a reminiscence. God is in the present tense. The Bible is God speaking here and now. I left that little town with a new and enlarged conception of what it means to be a religious teacher. The last lines of these words of Tennyson came to my mind:

"For tho' the Giant Ages heave the hill,
And break the shore, and evermore
Make and break and work their will;
Tho' world on world in myriad myriads roll
Round us, each with different powers
And other forms of life than ours,
What know we greater than the soul?
On God and godlike men we build our trust!"
—Cedar Rapids Christian.

Don't Neglect Your Kidneys.

They are the Most Important Organs of the Body.

Is that great human engine, which decides the health of every man and woman, working properly?



Thousands of Women Have Kidney Trouble and Never Suspect It.

Are symptoms like the following staring you in the face, every day:

Weak, sluggish circulation.

Puffy or dark circles under the eyes.

Sallow, yellow, unhealthy complexion.

Urine, cloudy, milk-like or stringy; dark in color or offensive.

Panful, scalding sensation in passing it.

Dull, heavy headaches, dizzy, tired feeling, faint spells, irregular heart.

Obliged to go often during the day, and to get up many times at night.

Pain or dull ache in the back.

Feeling of oppression and apprehension.

Restless, irritable and hard to please.

All fagged out, run down, sleepless nights and discouraged.

If you have any of these symptoms take the advice of one who has made a life-study of just such diseases and look well to yourself, because you have kidney trouble.

If your urine when allowed to remain undisturbed in a glass or bottle for twenty-four hours, forms a sediment or settling or has a cloudy appearance, it is evidence that your kidneys need immediate attention.

Bright's disease, which is destroying more human lives than any other disease, may be stealing upon you.

The symptoms you have noticed are the danger signals nature sets to show that the track of health is not clear.

Take Swamp-Root, the famous new discovery, whose fame is being heralded by grateful men and women, saved from untimely graves by its immediate and marvelous power over diseases of the kidneys and bladder.

Especially in cases of Bright's disease is Swamp-Root winning new friends every hour.

Swamp-Root succeeds because it cures.

Every man and woman, no matter how healthy and vigorous, would profit by taking Swamp-Root every now and then as a preventive, and thus absolutely forestall kidney and bladder troubles.

Swamp-Root is the triumphant discovery of the eminent kidney specialist, Dr. Kilmer, and is used in the leading hospitals; recommended by skillful physicians in their private practice; and is taken by doctors themselves who have kidney ailments, because they recognize in it the greatest and most successful remedy that medical science has ever been able to compound.

If you have the slightest symptom of kidney or bladder trouble, or if there is a trace of it in your family history, send at once to Dr. Kilmer & Co., Binghamton, N. Y., who will gladly send you free by mail immediately, without cost to you, a sample bottle of Swamp-Root and a book of wonderful Swamp-Root testimonials. Be sure to say that you read this generous offer in the St. Louis CHRISTIAN-EVANGELIST.

Swamp-Root is for sale the world over at druggists in bottles of two sizes and two prices—fifty cents and one dollar. Remember the name, Swamp-Root, and the address, Binghampton, N. Y.

Luther's Idea of a Minister.

Ten qualifications were claimed by Luther for an efficient minister of the gospel:

1. He should be able to teach plainly and in order.
2. He should have a good head.
3. Good power of language.
4. A good voice.
5. A good memory.
6. He should know when to stop.
7. He should be sure of what he means to say.
8. Be ready to stake body and soul, goods and reputation, on its truth.
9. He should study diligently.
10. Should suffer himself to be vexed and criticised by every one.—*The Standard*.

"He plays well that wins." Hood's Sarsaparilla wins the victory over disease because it possesses genuine curative power.

With The Children.

CONDUCTED BY

J. BRECKENRIDGE ELLIS, PLATTSBURG, MO.

The Red Box Clew—IX.

Frank smiled rather doubtfully. "How can I tell whether a book is first-class, until I have read it?"

"The way I said," returned Ronald. "See who wrote it. The author's name is the trademark, just like on baking powders. When you know a plate is Haviland china, you know it's all right. Same way with a book by Dickens, or Thackeray, or Scott, or Jane Porter, or Alcott, or Trowbridge, or any of those fellows. They are all right."

"But I suppose there was a time," remarked Frank, "when all those writers were unkown; so suppose nobody had read them, how would they have become famous."

"It isn't famous books you're after, particularly," said Ronald, "it's book that the best critics have pronounced tip-top. Lots of bad books are famous for awhile. It's for critics to settle the business as to whether or not a work is of the right stuff. Young girls haven't the responsibility of deciding the question. So if I were you, I'd leave 'Hearts Aflame' alone. Let me have it a minute."

With great reluntance Frank handed him the exciting volume. Ronald turned over to the middle and read aloud with great gusto: " 'Dear heart, as surely as the bloodred sun arises every morning in the Orient, so surely will my love for thee burst through the tyranny of thy chains and bathe thy feet in crimson waves of my palpitating heart.' So Lorenzo spoke. Rosabella drooped her lily face and a spasm convulsed her bosom, as the thought of Sir Hugh stabbed at her heart." Ronald returned the book with a face of disgust, at which Frank could not forbear laughing. "Who was Sir Hugh?" he inquired.

"Oh, that was her husband," said Frank.

"Then I think it high time that a thought of him *was* stabbing her! I suppose the tyranny-and-chains business merely means that she was married to somebody else?"

"Oh, yes," cried the girl eagerly, "but you don't know about that, and how *cold* he was. And Rosabella never did love Sir Hugh."

"Then what made her marry him?" demanded Ronald.

"Oh—I don't know. But she couldn't help it. She was pursued by a Fate. Oh, yes, and she had an aged mother, and she did it for the mother's sake. Anyway, it was noble. Because she had loved Lorenzo from childhood."

"So you are bent on reading it," said Ronald, "although the characters call each other 'thee,' as if they were sonnets?"

"I do so want to see how it ends," said Frank. Ronald said no more, and he presently left the room. Frank dived into the midst of her story. It was so poetic, so sonorous, so wildly exciting. There was no telling what *would* happen next; the wives and the husbands got hopelessly mixed up, so it was hard to remember who belonged to whom. But it was easy to keep an eye on Lorenzo, because he was a desperate lover, and fought duels, and at last slew that hateful Sir Hugh, who was cold to the last. Mrs. Dew had gone to bed, and all the household was at rest; still Frank sat by the attic lamp, clutching "Hearts Aflame" as if she were afraid it would try to get away from her. Would Rosabella marry Lorenzo? Oh, would she marry him? She read on and on with flushed cheeks and sparkling eyes, and there was only one important interest to Frank in the whole world; not how she could become reconciled to poor Vega; not how she intended to save and save till she had enough mony to buy a home for brother Wilton; not of any future duty of her own. All she wanted to know, all she wanted to think about was this, would Rosabella marry Lorenzo! At last she reached the the end of the book, for it was a short novel. And O, she did not marry him! No, she died, instead! Frank laid down the book, the last page of which she had sprinkled with bitter tears, and burying her head in her arms, she wept for Rosabella—she wept for Lorenzo. She had not grieved over Sir Hugh, although his only fault was that he was in the way and that he was cold. She had been glad when the rapier thrust *him* through. And to think, after he had been thus put effectually out of the story, that Rosabella had to gradually pine away—nobody knew what she had—nobody thought of giving her medicine—and she had to died, die unmarried to Lorenzo! And Frank wept on. But all pleasures have their end, even tears. So at last she rose and undressed with feverish hands. She was about to get into bed when she remembered that she had not read in the Bible.

She looked at the Scriptures with a hesitating and, it must be confessed, a bored gaze. It was so late—she could "make up" to-morrow—and besides, the Bible didn't look interesting, just then. She knelt down to pray, and whispered, "Dear Father," and her heart cried out, "Oh, why did Rosabella have to die?" So she rose from her knees because she felt that her heart was not in a proper mood for devotion. She had strange, blinding dreams—they came in flashes of light. And they were not about her mother, and there were no angels in them, not one. But there were five or six Lorenzos; and Sir Hugh, who appeared again and again, but always cold; and Rosabella, who was pining away and nobody could stop her. And so Frank didn't want to get up in the morning, and when she did appear her eyes were red and her face pale. She didn't seem to feel like smiling, and she hardly looked at Mrs. Dew. She wandered out in the yard and encountered Vega, who "made a face" at her. Frank didn't care a bit. She considered the deaf girl an unpleasant nuisance, and she said to herself, "Just let her get over her spell the best way she can! *I'm* tired of her!" She strolled with lagging feet to the summer-house, not even looking at the brook. How could she have been so silly as to take pleasure in wading when there were such creatures as Lorenzo and Rosabella pining away and fighting duels and giving their lives for each other? And how they had talked!—so grand and rolling, and unlike anybody she had ever heard. Wading, indeed!

She found Ronald in the summer-house. But when he saw her coming he left the place and strolled across the pasture and perched on a fence. He was displeased with her, but she didn't care. Then Mrs. Dew called her to come and help in the work, and that made Frank cross. She had a headache, too. But, of course, nobody cared what became of her. There were no Lorenzos to call her "Thee," and die for her! She tried to imagine Rosabella sewing for her living, or waiting upon an irritable little girl, but she couldn't. Rosabella wouldn't have done it. In the meantime Mrs. Dew covertly watched the discontented face and said nothing. At last, however, she broke the silence. "What are you thinking of, my dear?"

"That book," said Frank, briefly. She did not even wish to talk, for that kept her from being as miserable as she desired to be.

"Was it a good book?"

"Oh, yes! Oh, Mrs. Dew, I wonder if there are not others like it in that trunk?"

"Did it make you happy, Frank?"

"No, not happy."

"My dear, was it a book for Christ?"

Frank looked at the housekeeper doubtfully. "It wasn't a religious book," she said, "if that is what you mean, Mrs. Dew. It wasn't a sermon."

"I imagine not. But a book for Christ doesn't have to be a sermon, or 'religious either, in the way your tone implies. Did you feel, while reading it, that you would try to be better? And did it increase your regard for your Bible? Did it make the duties of life appear sweet and wholesome or mean and hateful?"

Frank moved restlessly, then smiled in her old way. "Hateful!" she said, with emphasis.

"Then, my dear, that book was not for Christ, for our duties are the rungs of the ladder that stretches from earth to heaven. A good book and a good friend show us the angels ascending and descending with songs of encouragement, and with helping arms. But a bad book and a bad friend blind our eyes to the angels, and show us only the pleasures of the world; and the every duty seems to lead away from happiness. You know he said the one not for him is against him; so with a book, if it is not for Christ it is against him."

"But what of histories, and school-books and arithmetic, and Latin?" returned Frank.

"They are for the mind's training," returned Mrs. Dew, gently. "You are a child of God. Everything that develops you and makes you true and womanly, and bright and learned, is that not pleasing to your Father? Will he not be glad to have his daughter accomplished? But ever since I read you 'Hearts Aflame' I have been so lonesome; can you guess why? I have not seen your smiles, and they have been good company for me. They have helped me bear my burdens so lightly."

"My smiles!" cried Frank in surprise. "I never think of them."

"Smiles that their owner set no value on are worth the most," said Mrs. Dew. Then Frank gave her one of her sweetest smiles for nothing.



MEN or WOMEN debilitated or exhausted from any cause cured by Dr. Kline's Invigorating Tonic Free, $1 00 Trial Bottle. DR. KLINE INST., 931 Arch St., Philadelphia. Founded 1871.

Sunday School.

HERBERT L. WILLETT.

THE SABBATH IN JUDAH.*

The part of Nehemiah's memoirs which is contained in 13:4-31 narrates the events following his visit to Persia and his return to the province of Judah. He seems to have continued several years after his first arrival in Judah in the capacity of governor, and secured the building of the walls and other signs of revival in Jerusalem, but perhaps his leave of absence expired and he was compelled to return to the court at Susa. This was apparently after some twelve years, which seems to be a long period of absence for a courtier; but at all events Nehemiah returned once more to the province and discovered that in his absence several abuses had grown up, and set himself to their repression with vigor.

These abuses were various. First, there was the courtesy shown to foreign peoples, which had reached the extent of offering to Tobiah, the Ammonite leader, a room in the temple courts which had been formally set apart for the use of the Levites, but because of the close relationship sustained by Tobiah to Eliashib the priest through marriage, the foreigner had been permitted to take up his lodgings in the very precincts of the house of God, contrary to all the customs of the past. This Nehemiah discovered on his return, and filled with indignation took instant measures to dispossess Tobiah of his lodgings. His household stuff was thrown out and the place thoroughly cleansed and restored to its former use. The constant efforts made to secure Nehemiah's consent to friendly relations with Tobiah on this and other occasions shows how little scruple was felt by the Jews generally against dealings with foreign people.

A second abuse which he discovered was the fact that the regular tithes prescribed for the Levites had been paid so scantily that this class of temple servants was unable to subsist upon the offerings and had been compelled to resort to their farms or small holdings outside of the city to subsist upon agriculture. One of the chief glories of the latter regime in Judah was the temple service with its large contingent of ministering priests and Levites; and any practice which interfered with the discharge of these sacred functions would be regarded with indignation by a man of Nehemiah's character. He therefore called the rulers or deputies severely to account for their laxity in permitting the decline of offerings on the part of the people, and took instant measures to restore the Levites to the city and to their usual functions, setting officers over the collection of the tithe and its distribution.

A third evil of the situation was the mixed marriages between the Jews and the women of neighboring tribes like the Philistines, the Ammonites and the Moabites. These people resided not alone in the neighboring towns, but in Jerusalem itself, and Nehemiah saw that only vigorous measures could discourage the practice. The measures which he took were certainly sufficiently vigorous to avail (13:25). He was of a character to act on the instant and not to temporize in matters of this kind. Perhaps he felt that there was not time to resort to that instruction which was first of all necessary to ground people in a conception of the true proprieties and to give them an understanding of what was best for the community. But Nehemiah pointed them to the sin of Solomon and its consequences in Israel. He was practically alone in this reform, for not only were the people inclined to these mixed marriages, but the custom had even invaded the priestly ranks, where a grandson of Eliashib, the high priest, had married a daughter of Sanballat, the Horonite, one of the persistent enemies of Nehemiah's reigme and a leader of the combination against him in which Tobiah and other chiefs figured. This son-in-law of Eliashib Nehemiah expelled from his office and established the priests and the Levites in their proper offices and function.

But the greatest of these reforms was that concerning the Sabbath. The practice of observing the Sabbath day had been greatly quickened by the experience of the Jews in exile. While it is true that the Sabbath custom prevailed in the pre-Exilic days, it had no very strong hold upon the people, because the services in the sanctuary in some measure took the place in the popular mind of all individual worship and relieved them of responsibility. But when in the period of the Exile the temple was demolished and its representative worship was made impossible, the practice of observing the Sabbath took a stronger hold upon the Jews of the east, and together with fasting, prayer and other religious services began to be recognized as an essential part of the religious life. But this was apparently not the case in Judah among the people who were left after the destruction of Jerusalem. Little emphasis was placed upon Sabbath observance and the result was that the Sabbath day was made joint partner with the week in all secular concerns. When Nehemiah returned from Babylon the contrast between the practices among the more scrupulous Jews there and those of his brethren in Judah at once impressed him in this particular, and he took instant measures for rectifying the error. He observed that the people were carrying on their regular work, harvesting and wine-making on the Sabbath day, and that they brought their market produce, consisting of wine, grapes, figs and other commodities into the markets of Jerusalem and apparently made no distinction between that day and the others. This custom was naturally followed by foreigners who found Jerusalem a profitable place for the sale of their wares. The dealers in dried fish who came from Tyre are especially mentioned. This made the market streets of Jerusalem a scene of noise and confusion on the Sabbath.

Nehemiah took the city officials to task for this conduct and urged them to abolish the practice of desecrating the Sabbath in this manner. Not content with advice he ordered the gates of the city closed on Friday night at sundown, so that no merchants could enter until after the Sabbath, and he placed his own servants on guard at the gates to enforce this order. It was difficult to change so radically the customs of a people in a short time. The merchants and marketmen still persisted in coming to the gates, thinking that the strictness of the rule would soon wear away, or unable to understand the meaning of the prohibition. This still further angered the governor, who warned them in the most forcible language that he would place them under arrest if they further molested the quiet of the city on the Sabbath. Perhaps they thought by lodging outside and displaying their wares beyond the gates of the city the people would be tempted to come out and make their purchases as usual. In this at least they were disappointed by the vigilance of Nehemiah. Further steps were taken to make regular and orderly the observance of the Sabbath, and the governor put upon the Levites the responsibility of enforcing the rules regarding the closing of the gates and other regulations for keeping the day sacred. For this and other works of his in behalf of the true religion Nehemiah calls upon God to remember him and to reward him for all that he has done in Judah.

The Sabbath which Nehemiah sought to establish in Judah as it was observed in Persia by the Jews was, of course, very different from the Lord's day which we keep as a day of worship and of sacred activity. That Sabbath depended upon the command in the Decalogue to keep the seventh day holy, and looked backward to the Sabbatic rest of God at the creation, or as the Deuteronomic record of the Decalogue reads, it had its motive in the remembrance of slavery in Egypt and the need of a day of rest (Deut. 5:12-15). The Christian day of worship rests upon the sanctions of the resurrection of our Lord and upon the apostolic practice which soon recognized in it a time specially sacred to the Christian community as bearing within itself so many memorials of Jesus Not only the resurrection, but Pentecost, came upon the first day of the week, and the two manifestations of Jesus to his disciples were upon that day. Thus early in the history of the church the Lord's day, side by side with the Sabbath in Jewish-Christian circles, came to be regarded as a sacred day; and presently the observance of the Sabbath fell away, while, of course, in Gentile communities it had never been kept. There was no transfer from the Sabbath to the Lord's day, as the two days rested upon different foundations and were characterized by different activities. The one was a national institution, the other universal. The one was a day of legal enactment, the other of grateful memory. But certainly the effort to preserve the Lord's day from desecration is as laudable and as necessary as was that of the ancient Jew to keep his Sabbath free from secularizing influences. There is no more sacred heritage of a people than that of rest upon the first day of the week, and this is the need of all classes in the community. Whatever ministers to the upbuilding of the Christian nature and the broadening of one's views of God may be regarded as a means of grace and as legitimate upon the Lord's day. Whatever tends to diminish the sacredness of the day and to degrade it to the level of mere secularism should be earnestly contended against. Much can be done in this direction by all Christian people, and whatever is possible should not fail of emphatic attempt by all who honor our Lord.

The University of Chicago.

*Sunday-school Lesson for December 3, 1899—Keeping the Sabbath (Neh. 13:15-22). Lesson Outline—1. Sabbath Desecration (15-16); 2. Rebukes (17-19); 3. Reforms (20-22).

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Dangers to the Bible.

BY HERBERT L. WILLETT, *Director*.

It is of interest to note the character of some of the greatest dangers that have menaced the Word of God. First, there was the open hostility of Rome in the first two or three centuries of Christian history. The Old Testament had been carefully preserved by the Jews in the Hebrew language and had also been translated into the Greek tongue to grace the collection which Ptolemy Philadelphus was making in his great library at Alexandria. By these means the older Scriptures had obtained a widespread circulation and were in no danger of suppression. But when the New Testament began to take form in the writing of the Epistles, and later in the formal statements of the Gospels and the Acts, the power of Rome was waiting to exhaust its endeavors for the suppression and destruction of these precious records. Copies were rare and expensive, and soon it became a matter of danger to the owner of such a portion of the Word of God to be known as its possessor. For generations stretching into centuries, this condition prevailed, and it was only the providential oversight of its divine Author that preserved the Book from utter destruction.

During the following centuries a new danger confronted the Scriptures. No longer persecuted and in danger of the fires of Roman inquisitors, they were hid away in the convents and monasteries, which were the only centers of learning during those yaars which are so appropriately named the Dark Ages. They could scarcely be other than dark when the Word of Life was hid under a monastic bushel. The common people had no access to the Scriptures, and indeed the scholars of the times, who alone possessed that privilege, scarcely deemed it a privilege to be able to read The Book, preferring the legends of saints and martyrs instead.

Almost as serious was the situation that was presented in France and Germany after the Reformation had brought the Scriptures into the hands and hearts of the common people. The enemies of the Book set themselves to a deliberate plan of laughing it out of existence. Voltaire and his followers promised themselves that what imperial Rome had failed to accomplish by its persecution and monastic Rome by its suppression, they would succeed in doing by ridicule. It was therefore to sarcasm, invective and wit that they resorted in their campaign against the Bible. They boasted that they would soon cut down every tree in the Christian's paradise. They said that in fifty years there would not be a Bible in all France. We know what the results of that ridicule were. France and Germany were flooded with atheism and immorality. The court of Frederick was a hotbed of scepticism. But Voltaire and his followers had laid a train of powder which it only took Marat to ignite, and the Reign of Terror was the result. Infidelity had borne its fruit, and it was bitter indeed, but when the smoke of battle cleared away it was found that the Bible had a stronger hold than ever upon the people.

Early in the present century a new form of opposition to the Bible appeared in the rationalistic criticism of the Scriptures, which, starting from a presupposition that a divine revelation is impossible, and that there is no such thing as miracle, endeavored to disprove the genuineness and authenticity of the Bible from internal evidence. For a time much alarm was felt among believers, because of this fresh attack, but the movement itself aroused a host of scholarly and reverent defenders, who used the presence of higher criticism to show that the Bible contained abundant evidences of its own veracity. Indeed, higher criticism is only a method, and not a result; and while it was believed by the enemies of the Book that this method would demonstrate its weakness, it has, on the contrary, most conclusively proved its strength, and has shown, not only that the Christian world has nothing to fear from higher criticism, but that the most important advances that have been made by men, themselves higher critics, who were earnest and reverent believers in the divine Book.

It remains, therefore, only to add that the greatest danger that confronts the Bible to-day is that of neglect at the hands of its friends. It is not from organized opposition; it is not from monastic suppression; it is not from ridicule and wit; it is not from rationalistic criticism, that the Bible suffers, but rather from the indifference to its contents that its chief danger arises. In this fact, that all forms of opposition to the Word of God are absolutely insignificant as compared with the lack of interest manifested by those who believe it to be the Word of God, lies the motive of a strong appeal to every Christian, whatever be the special form of his activity in the church, to address himself anew and more earnestly than ever to a study of the great Book, and a mastery of its contents.

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Literature.

The following books have been received and await fuller notice:

IN INDIA. By G. W. Steevens. New York: Dodd, Mead & Co. 1899.

SEEKING THE OLD PATHS and Other Sermons. By Robert Moffett, with an Introduction by E. V. Zollars, LL. D., and a Biographical Sketch by John R. Gaff, A. M. Published by the author, 715 Logan Ave., Cleveland, O.

A LOVELIT PATH TO GOD. Embracing Words from the New Testament, with Notes and Comments Relating to Spiritual Life. By Hattie C. Flower. B. O. Flower, Copley Square, Boston.

THE MAKING OF A MAN. By James W. Lee. New and Revised Edition. Fleming H. Revell Company, Chicago, New York. Toronto. 1899.

CHRIST OUR CREDITOR; or, The Tithe Teramoth. Its Philosophy, History and Perpetuity. By N. L. Rigby, A. M. (Second edition revised.) Fleming H. Revell Co., Chicago.

IN AFRICA'S FOREST AND JUNGLE; or, Six Years Among the Yorubans. By Rev. R. H. Stone. Fleming H. Revell Co., New York, Chicago, Toronto. 1899.

OUR SISTERS IN INDIA. By Rev. E. Storrow, formerly of the Calcutta Mission of the London Missionary Society. With thirty illustrations. Fleming H. Revell Co., New York, Chicago, Toronto. 1899.

MEMORY TALKS ON SPIRITUAL POWER; or, The the Holy Spirit and the Church. By R. H. Hutchinson. Fleming H. Revell Co., New York, Chicago, Toronto. 1899.

THE PROBLEM OF HUMAN SUFFERING. Looked at From the Standpoint of a Christian. By Vernon C. Harrington. F. H. Revell Co., New York, Chicago, Toronto. 1899.

DORSEY, THE YOUNG INVENTOR. By Edward S. Willis, A. M., author of the Standard History of the United States, etc. New York: Fordes, Howard & Hulburt. 1899.

FROM FACT TO FAITH. By Rev. J. Monro Gibson, M. A., D. D., author of Christianity According to Christ, etc. Fleming H. Revell Co., New York, Chicago, Toronto. 1899.

THE PIONEER PREACHER. Incidents of Interest and Experience in the Author's Life. By Rev. Sherlock Bristol, San Beuna Ventura, Cal. Illustrated. Fleming H. Revell Co., New York, Chicago, Toronto. 1899.

D. L. MOODY'S STORIES TO FOSTER FAITH AND TO FASTEN TRUTH. The latest and only authorized collection. Fleming H. Revell Co., New York, Chicago, Toronto. 1899.

THE TRUE ESTIMATE OF LIFE AND HOW TO LIVE. Addresses delivered at Northfield, by Rev. G. Campbell Morgan. Fleming H. Revell Co., New York, Chicago, Toronto. 1899.

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Marriages.

DOUGLAS—HANKS.—Married at the residence of the bride's parents, near Lamborn, Kan., on Nov. 12, 1899, Mr. John A. Douglas and Miss Carrie E. Hanks; C. A. Yersin officiating.

BRUCE—SCOTT.—At the residence of the bride's parents, Mr. and Mrs. William Scott, Nov. 15, 1899, by J. W. Perkins, Mr. Richard D. Bruce, of Platte County, and Miss Geneva A. Scott, of Clay County, Mo.

Obituaries.

[One hundred words will be inserted free. Above one hundred words, one cent a word. Please send amount with each notice.]

BURGESS.

Mrs. Martha Priscilla Burgess, after a lingering illness, gently fell asleep Nov. 3, 1899. Her maiden name was Owens. She was born in Anne Arundel County, Maryland, April 16, 1841. Came to Missouri when she was 14 years old. Received her education in Pleasant Ridge College, in Platte County, Mo. She was united in marriage to Thomas J. Burgess, in Andrew Co., Mo., Dec. 22, 1859. For many years her home has either been in or near St. Joseph. She was baptized by Moses E. Lard in 1861, and ever thereafter was an earnest, active, faithful member of the church. Her husband and four children, one son and three daughters, survive her. Her daughter Miss Mattie, well known as a missionary in India under the direction of the C. W. B. M., was called home about a year ago on account of her mother's failing health. Mrs. Burgess was interested in all church work, but especially in the work of the C. W. B. M., and punctually attended, as long as she was able, all the meetings of the Wyatt Park Church Auxiliary, of which she was a charter member. When no longer able to attend she sent her offering, a passage of Scripture to be read and a loving message. She was by no means an ordinary woman, but one of the noblest and strongest characters I have ever know, and has left her impress for good upon a very large circle of friends and acquaintances. Indeed, hundreds miss and mourn her, and will ever hold her in sacred memory. The funeral was conducted from the family home in St. Joseph, and was largely attended. The sermon was by the writer from the words, "Blessed are they dead which die in the Lord."

M. M. GOODE.

EAGER.

Rebecca Casterline was born April 24, 1828, in St. Clair Co., Ill., and died Nov. 12 1899, near Beverly, Ill. She married Richard Eager Oct. 4, 1845 and was the mother of seven children, four boys and three girls. Her husband and three sons and twelve grandchildren and three great-grandchildren with a host of friends and relatives mourn their loss. She united with the Baptist Church in her youth, but when the Mound Prairie Christian Church was organized she put in her membership with them. She leaves a practical Christian life for the memory and example of her children. She will be greatly missed. Her funeral was held Nov. 13 at Mound Prairie Church, conducted by J. D. DABNEY.

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S. T. SHORTESS.

There is no disputing the fact that the homes of America are being rapidly destroyed. If we seek the cause we will find it in the influence of the vicious legislation of the last half century—laws striking at the very foundation of the home. Back of these laws was the low moral standard resulting from the teaching of free love and Mormonism. The one producing the free divorce or polygamy by succession laws of most our states, the other the polygamous code of Utah. Having been raised on the Western Reserve in Ohio and remaining there till nearly twenty-one, I do not remember a single case of divorce and remarriage there. Living for the next twelve years in Central Ohio, I remember one man who went to Indiana and got a divorce. Indiana was among the first to try free divorce, with the result that last year, in Marion County, including Indianapolis, there was one divorce for every four marriages. The number of separations without divorce was not reported. In Marion County the divorce business was equal to all the other legal business. As an illustration of the influence of Iowa's free divorce laws, let me give you an instance of which I have some knowledge. A man who had a good wife and a pleasant family took a fancy to a divorced woman and made it almost impossible for his wife to live with him, and when she got a divorce he got married the same day. Our people are asleep and do not realize the extent of the ruin of our homes. A year ago in a respectable portion of one of Iowa's best cities you might have walked our blocks, passing sixteen houses, and in eight of them you would have found fragments of homes destroyed by the influence of our free love, free divorce leprosy. Polygamy by succession is as bad as the polygamy of Utah. Both are legalized adultery. True, many of those who get divorces and marry again think it is all right because the church has suffered such laws to be enacted with scarcely a protest, and has made no real effort to repeal them, and has allowed her ministers to officiate at these mock marriages, and admits the parties to her fellowship. But this does not make it right. Now as to the remedy for this state of affairs. In the interest of morality it is necessary that we make radical changes in our laws in regard to marriage and divorce and in regard to the relation of the sexes to each other and these laws should emanate from Congress, so as to be of uniform application throughout our entire country. This will require amendments to our national constitution. Many are advocating this, but so far as I know nothing very definite has been proposed.

Please permit me through the columns of the CHRISTIAN EVANGELIST to make some suggestions. In order that the laws in regard to marriage and divorce may not be oppressive to women, it will be necessary to make the sexes equal before the law. So we need, first, an amendment to strike out the word male from the constitution. Second amendment, no person shall be deprived of any personal or property right on account of sex. Third, Congress shall have the sole power to legislate in regard to marriage and divorce and the relation of the sexes to each other and in regard to the custody of the dependent children. Fourth, Congress shall have power to provide for absolute divorce for the cause of fornication and for no other cause, and may permit the innocent party to marry again. Fifth, Congress shall have power to provide for legal separation for any sufficient cause, but shall have no power to permit the parties to marry again nor to prevent their living together again by giving notice of mutual consent. Sixth, no law legalizing crime shall be passed by Congress or state or municipal government.

May God grant the church repentance and forgiveness on freedom from complicity with evil and bring us all to the front in all moral reforms and in all conflicts against unrighteousness and give us the moral principle and the courage and the wisdom and the power to keep Roberts and all other criminals out of office and all legalization of crime out of our statute books and help us to save the nation and the world for Christ's sake!

Vinton, Ia.

[While divorces are increasing and their influence on the home is destructive, we are hardly prepared for the sweeping statements in the above article. We are in favor of uniform marriage laws throughout the states and of the single standard of morals for both men and women and of far more stringent divorce laws, but we do not find these things the only thing destructive to home life in the land. There is the liquor traffic, and then the craze for wealth out from which has come our present industrial and social systems, all of which are opposed to the true home life. But the agitation of the divorce danger is timely, and if we cannot concur in all of the conclusions stated above, we can commend the wisdom of Brother Shortess trying with us to emphasize this danger.—EDITOR.]

Publisher's Column.

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We will send sample pages of *Christian Lesson Commentary* for 1900 to any one requesting them. This Commentary is just the book for use by teachers and superintendents. It treats the Sunday-school lessons for the coming year from all standpoints, and any teacher that will carefully study the contents of this Commentary will come before their class thoroughly prepared to impart the lesson in an acceptable manner. *Now* is the time to send for sample pages and get an idea of what *Christian Lesson Commentary* for 1900 contains. Address Christian Publishing Company, St. Louis, Mo.

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Kent, Ohio. F. M. GREEN.

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A WEEKLY FAMILY AND RELIGIOUS JOURNAL.

Vol. xxxvi December 7, 1899 No. 49



CHRISTIAN PUBLISHING COMPANY

CHRISTIAN - EVANGELIST FOR 1900

It is purposed to make the closing volume of the "Christian-Evangelist," for the Century, a crowning one in its history. Following is a partial announcement of things in store for our readers the coming year:

EDITORIAL.

This department will deal with the leading events in the current history of the world, and will discuss vital religious themes, including a series of editorials on "THE MESSAGE OF THE NINETEENTH CENTURY TO THE TWENTIETH." The editor will be assisted by W. W. Hopkins and by Prof. W. E. Garrison. The usual editorial features—"Current Events," "Current Religious Thought," "Editor's Easy Chair," "Hour of Prayer" and "Questions and Answers," will be maintained.

THE SUNDAY-SCHOOL.

The Sunday-school articles for the coming year will be prepared by our well-known correspondent, W. F. RICHARDSON. These lessons will follow the life of Christ through the entire year. Bro. Richardson will have a national, not to say international Bible Class. Will you join it?

FROM THE CITIES

1. **W. Durban**, of London, will continue ENGLISH TOPICS, and these, for the next year, are likely to be of unusual interest.

2. **S. T. Willis** will keep our readers informed of what is going on in the metropolis of the New World, writing of men and movements which come into prominence in Greater New York.

3. **E. B. Bagby**, our Washington correspondent, will write on such topics as "The Opening Day of Congress," "A White House Reception," "Experiences of a Chaplain in the House of Representatives," "A Day in Mount Vernon," "Washington as a Literary Center," etc.

4. **B. B. Tyler**, the celebrated Letter Writer, will furnish our readers a weekly letter during 1900, writing from the shadow of Pike's Peak for awhile, and then, perhaps, from the shadow of the University of Chicago, but always with his pen dipped in sunshine.

These are only a few of our leading correspondents. Others will be announced later.

ORIGINAL CONTRIBUTORS.

This department will receive special prominence the coming year, as witness the following:

W. T. MOORE:

1. "Some of Our Pressing Needs."
2. "Importance of Our Religious Position."
3. "Our Evangelistic Methods—Can They Be Improved?"
4. "Is Preaching an Art?"
5. "Value of Individual Liberty in the Christian Life."
6. "Stereoperfunctity and What to Do With it."
7. "The Money Question and How to Solve it."
8. "Retrospection—A Look Over the Past Century."
9. "Present Theological Tendencies."
10. "How to Distinguish Between Essentials and Non-Essentials."
11. "The Lord's Day Service—Can it Be Improved?"
12. "Some Fundamental Principles in Criticism."

A. B. PHILPUTT:

1. "Lights and Shadows of a Preacher's Life."
2. "What Should a Young Man Preparing for the Ministry Study?"
3. "The Preacher in His Study."
4. "The Preacher in the Pulpit."
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6. "Recollections of Some Noted Preachers."
7. "Proper Conduct of Public Worship."
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PROF. H. L. WILLETT:

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"The Work of the Preacher." (A series of articles.)

W. J. LHAMON:

"The Contrasted Christ." (Several Articles.)

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7. "Francis of Assisi, the Founder of Mendicant Monasticisms."
8. "Abelard, the Free Spirit of the Middle Age."
9. "Thomas Aquinas, the Scholastic."
10. "Thomas a Kempis, the Mystic."
11. "Wyclif, the Evangelical Reformer."
12. "Savonarola, the Prophet."

He will also spend a part of the year in Europe, and while abroad will furnish a series of illustrated articles on the following topics:

"Paris and the Exposition: three or more articles on the French Capital, Its People, Its Boulevards and Its Fair."

"Glimpses of Norway: Notes and Impressions of a Journey Through the Land of the Midnight Sun, from Christiania to the North Cape." (Three or four articles.)

"Studies in Common Life in Finland and Russia: Observations of the Social, Religious, Industrial and Political Conditions of the Tartar and the Slav in Northern Europe." (Several articles.)

This is only a partial list of the contributors who will assist in making the next volume of the "Christian-Evangelist" one of the most memorable in its history. Can you afford to miss it?

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Vol. xxxvi. St. Louis, Mo., Thursday, December 7, 1899. No. 49

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It is He whose very infancy not only startled a king, and made him fear his throne, but also affrighted the powers of darkness and silenced the heathen oracles; whose childhood puzzled the knowledge of the aged and confounded the doctors of the law; who ruled the course of nature, and made the strong winds obey him, and could walk on the billows of the sea as on a pavement; who fed multitudes by his word, and healed all manner of diseases without medicine; who could break the gates of death, and open the doors of the grave, and call back the spirits of the departed; a Royal Brother, truly!—*Henry Scougal.*

CURRENT EVENTS.

The center of action and interest in South Africa has shifted for a moment from Natal to the western border of the Orange Free State, where General Methuen is pushing northward to the relief of Kimberley. The battle and British victory which we recorded last week were less decisive than was at first supposed. It is true that the Boers were forced to retreat, but they did so in good order and not without inflicting serious losses upon their enemies. The undiminished vigor of the Free State Boers is evidenced by their second battle with General Methuen's troops at Modder River. The official reports of this engagement are lamentably incomplete, and the commander's prolonged silence in regard to his losses cannot but be regarded as ominous. There seems to be no doubt but that the result was again a British victory and the removal of another obstacle from the road to Kimberley, but General Methuen admits that his losses were serious. In fact, his official dispatch characterizes it as the "bloodiest battle of the century." This is, of course, an exaggeration. There have been at least seven battles in the present century, from Waterloo to Sedan, in which the losses ranged from thirty thousand to twice that number. The casualties at Modder River could not have been as numerous as that if the two armies had annihilated each other to the last man. The most probable estimates place the British loss at about five hundred killed and wounded. General Methuen's force numbers about seven thousand, of whom not less than one thousand have been incapacitated by these two costly victories. But the relief of Kimberley is becoming more and more certain.

The fifty-sixth Congress began its first session on Monday, December 4. For the first time since the close of the fifty-first Congress, the Republican party is in complete control of the executive and legislative departments. Both the Senate and the House are Republican by a good working majority, and the responsibility for the important measures which are to be enacted will rest upon that party. This responsibility is the greater on account of the novel character of some of the problems presented; e. g., questions of administration in our new island possessions, and because the problems with which this Congress has to deal will be the issues in the presidential campaign a year hence. The party caucuses which preceded the opening of Congress decided some important points. The Republican caucus ratified the nomination of Gen. D. B. Henderson, of Iowa, for the speakership and decided, after a spirited debate, to adopt Reed's rules, which prevailed in the fifty-fourth and fifty-fifth Congress. Mr. Hepburn led the opposition to the Reed rules, as he did in the last Congress, but withdrew his opposition when it became evident that the majority favored the Reed rules. The Democratic caucus named James D. Richardson, of Tennessee, as its nominee for the speakership. In the face of the Republican majority this is an empty honor, so far as the speakership is concerned, but it places him in the line of succession to that office in case of a future shift of the balance of power in the House, and it makes him, for the present, the recognized leader of the minority. Mr. Henderson has announced his intention to allow the minority leader to select the Democratic members of the committees. This will not cost the Speaker any valuable part of his prerogative and will materially aid in preserving the discipline of the House. Speaker Reed took a sort of savage delight in disregarding the recommendations of the Democratic leader, Mr. Bailey, encouraging his rivals and making his position as "leader" as meaningless as possible. Mr. Henderson's method seems to us better adapted to facilitate the work of the House by shutting off petty squabbles.

The first questions which will come before the new Congress are those relating to membership. Of pre-eminent importance is the question of the admission of Mr. Roberts to the House of Representatives. According to Reed's ruling there is no House until every member who presents proper credentials has been sworn in. If this ruling is adhered to, Mr. Roberts will have to be admitted and his later expulsion will require a two-thirds vote, which it will be difficult if not impossible to obtain on account of the partisan aspect of the case, the Democrats standing almost solid for Roberts. On the other hand, when Mr. Roberts presents himself to be sworn in, he may be requested to step aside until the uncontested members have taken the oath. In this case there is a fair probability that he will never be enrolled as a member, and hence will not be expelled by two-thirds vote. The Senate, too, has questions of membership to settle. In four states, California, Utah, Pennsylvania and Delaware, there are vacancies resulting from the failure of the legislatures of these states to elect at their last session. The right of the governor to fill such vacancies by appointment has hitherto been denied, but it is expected that Mr. Quay will make a fight on this point. The following are some of the more important topics which will demand consideration by the present Congress: The establishment of a permanent civil government for Porto Rico and the Philippines; the inauguration of independent government in Cuba; the construction of the

Nicaragua Canal and the laying of a Pacific cable, and monetary reform.

Mr. Chamberlain's speech at Leicester last week has been absorbing much of the attention of four countries ever since its delivery. He speaks so frankly of the "understanding amounting practically to an alliance" between England and America, and so heartily welcomes Germany into their triple alliance, and openly censures France for her offensive attitude toward Great Britain in the present struggle, that it has led all of these nations to wonder whether there is some new and secret agreement among the three Tuetonic nations. There is, we believe, no reason to fear that President McKinley has so far exceeded his constitutional prerogative as to make a secret alliance with Great Britain without the sanction of Congress. If such an alliance ever comes, it will not come in that way. But it does not seem necessary to assume any epoch-making, much less any unauthorized act on the part of either the President or Ambassador Choate, in order to account for Mr. Chamberlain's enthusiastic utterances. It is nothing uncommon for Mr. Chamberlain to take the world into his confidence and in spite of his official position to speak with the freedom of a private citizen about the tendencies which he perceives or the things which he would like to see happen. As we interpret his speech of last Thursday night, it means nothing more than that Mr. Chamberlain considers England and America to be eminently friendly nations, attached to each other by all the natural ties of sympathy and interest. We are glad he thinks so; we think so too. And we are heartily glad if he considers that Germany is in a position to enter into the circle on equal terms. It isn't worth while for Englishmen and Americans to get nervous about "entangling alliances" every time they hear an expression of international good will.

The President's message, which comes to hand just as we are closing this paper, is of unusual length and discusses a wide range of subjects of national and international importance. After a fitting reference to the death of vice-President Hobart, the President refers to the prosperous condition of the country and the prevalence of universal good will among the people at home and our friendly relations with every government of the world. The increase of our foreign commerce, the excess of exports over imports, and the healthy condition of the treasury are cited as gratifying evidence of the prosperous condition of the country, together with the increased activity in industry, with a larger employment for labor at higher wages. On the question of finance the President recommends that the Secretary of the Treasury be given additional power and charged with the duty to sell United States bonds and to employ such other effective means as are necessary to support the existing gold standard and to maintain the parity of the coins of the two metals. The President calls the attention of Congress to our merchant marine, which needs to keep pace with our inland growth; to trusts, as involving danger to the common welfare, and as requiring legislation to control or check them. This subject is treated at some length, and quotations are made from the messages of Presidents Harrison and Cleveland. The importance of the Nicaraguan Canal and of the need of early action thereon are also urged. The President also touches upon the happy adjustment of affairs in the Samoan Islands between the United States, Germany and Great Britain, by which the United States comes into the possession of the group of islands known as Tutuila, Ofoo, Olesenga and Manua. This gives us the celebrated Harbor of Pago Pago, the best anchorage in the Pacific. Referring to Cuba, the President says our pledge to that island must be kept and that it must be granted its independence as soon as she is able to enjoy it. Among the numerous other subjects discussed is that of the Philippine Islands. The President recites the history by which these islands came into our possession and the course of events since that to the present time. Concerning the insurrection, the President says it must be put down. Meanwhile, the work of reconstruction is going on. With the speedy suppression of the Tagalo rebellion, life in the archipelago will soon resume its ordinary course under our sovereignty. "Already hundreds of schools are opened and filled with children. Religious freedom is sacredly assured and enjoyed. The courts are dispensing justice. Business is beginning to circulate in its accustomed channels." As to the future government of the Philippines, that rests with the Congress of the United States. It is a grave responsibility, but it is also a great opportunity. "The islands lie under the shelter of our flag. They are ours by every title of law and equity. They cannot be abandoned. If we desert them, we leave them at once to anarchy and finally to barbarism." The President hopes for an early termination of the strife and the prosperity of the islands. The need of legislation for Hawaii, Alaska and Porto Rico is pointed out. In reference to the later, "the time is ripe for the adoption of a temporary form of government." Civil law should succeed military government. The message refers to the celebration in the year 1900, of the establishment of the seat of government in the District of Columbia and to the steps already taken to provide for such celebration. The President closes his message by reminding this Congress of its great opportunities and responsibilities and says, "Never has this nation had more abundant cause than during the past year for thankfulness to God for manifold blessings and mercies, for which we make reverent acknowledgement.

When Brigham H. Roberts presented himself at the bar of the House to be sworn in as a member, he met with a solid protest from both the Republican and Democratic sides of the House, and his case has been referred to a special committee of nine for investigation. It is not probable that Mr. Roberts will be permitted even to take a seat in the House. The American people are not ready to make any such concession to polygamy as the seating of Roberts would imply. The people of Utah will be made to understand at once that if they wish to be represented in the Congress of the United States, they must select men who are not living in violation of the United States law and of the moral sentiments of the whole country.

SOME LINES OF RELIGIOUS PROGRESS.

Whatever divergencies of opinion may exist among us concerning certain unsettled questions we are glad to believe that there is substantial unity among us in relation to those matters that are most vital to our future progress and power as a religious movement. There may be, and no doubt is, a difference in the degree of intensity with which these needs are realized, but there will be, we take it, general acquiescence as to the need of progress along the lines hereinafter indicated.

The most ultra-conservative among us would hardly claim that we have mastered all that the Bible has to teach us. All would consent to the general proposition that it has heights to which we have never yet scaled; that it has depths into which our profoundest researches have not yet penetrated; that it has a length and breadth which have never yet been fully explored by the human intellect; that it contains treasures of spiritual truth yet to be revealed when our religious growth and experiences have brought us into a condition to apprehend and appreciate it. This all follows from the mere fact that the Scriptures are inspired; that is, that they contain a divine content, being an expression of the mind of God in human speech. If the Bible contains a revelation of the character and purposes of God, it would be the height of presumption to suppose that, in the present imperfect condition of our intellectual and spiritual development, we have exhausted its treasures of truth and grace. But since it is God's evident purpose that we attain to the fullest knowledge of His will, it follows that one of the essential lines of progress is in the direction of a more earnest and systematic study of the Word of God. Our colleges, our schools of lower grade, our churches, our Sunday-schools, our Endeavor Societies, should all be keyed up to this pitch and made to serve the purpose of extending the knowledge of the Word of God among the people. This implies, of course, an open-mindedness in receiving truth as it may disclose itself to us in new and larger aspects and relations. It implies also a catholicity of spirit that tolerates differences of opinion and interpretation in our tentative efforts to discover and appropriate the truth. These conditions constitute the atmosphere in which alone progress in biblical knowledge is possible.

Another line of progress which will commend itself no less forcibly than the one mentioned above, and which should go along with it, hand in hand, is the deepening and development of the life of God in our members. This is the end really towards which biblical knowledge looks, and it has not accomplished its purpose until this end is reached. The tendency of many members of the modern church to be drawn away from their allegiance to Christ and the church, by the various modern substitutes for religion, together with the tide of worldliness that has invaded the church, furnishes ample evidence of the too superficial character of the religious life of a large per cent of our membership. This evil is not to be corrected by a set of arbitrary rules, the violation of which forfeits membership in the churches, or by scolding from the pulpit, or by controversial sermons. The remedy lies in constitu-

tional treatment. There must be a deepening of religious convictions, an enrichment of religious experience, a strengthening of the grasp on things spiritual and eternal, a clearer vision and fuller appropriation of the fundamental facts and truths of the gospel. The very existence of these manifold religious fads and fancies, which are attracting so much popular attention today, argues a diseased condition of the church. Witness also the fairs, festivals and various devices for raising money resorted to by the modern church, which things are an abomination in the sight of the Lord. Would that Christ might be admitted into these churches that He might cleanse them from these abominations as He did the ancient temple! But only Christ can do it. What we mean, therefore, by a deeper religious life, is a more Christly life—a life in which Christ is enthroned at the center. When He is seated in His rightful place on the throne of the heart, whatever is impure and unholy, whatever is contrary to the will and character of God, must depart therefrom. Surely, there is room for progress of this character with all of us, and the sooner and the more earnestly we set ourselves to this task, the better it will be for us individually and for the great cause we represent.

We have never yet attained unto the ideal which our fathers of this Reformation set out to realize—the restoration of the Christianity of Christ and of His apostles. We have made some progress along many lines, but along others we have made little or no progress. It cannot be said that we have a higher ethical standard than our religious neighbors, or that we bring our combined influence to bear more directly than others in bringing about better social conditions, or in overthrowing the intrenched public evils of our day. In discarding party names and party banners, in restoring the New Testament doctrine and ordinances, in pleading for Christian unity and standing for the church universal, in exalting Christ above all creeds and confessions of faith, and in rejecting all other leadership than His, we have done well, and in so doing have made a profound impression upon the religious thought and life of our times. It remains, however, to make this tremendous religious advantage available in securing a higher order of church life, a higher ethical standard in our individual lives, and in securing a more united effort against social wrongs and iniquities. Is it a fact, for instance, that we who plead for the return to Christ have but one sentiment and one voice on the question of the saloon, and that a sentiment and a voice of unwavering and uncompromising hostility? If this be a fact, or if it be true, as we believe it is true, that there is remarkable unanimity of sentiment among us on this question, have we found any way of giving effective expression to this sentiment? The same question might be asked concerning other popular evils. These questions are asked to suggest the need and possibility of progress in the direction of more effective co-operation among ourselves and with all others like-minded, against the gigantic evils of our times. Christianity as a theory, as a doctrine, as a system, may be beautiful and altogether admirable; but it is as a *life* that it is to win its signal triumphs on the earth, overcoming all pagan faiths and modern cults and establishing itself as the one universal religion of mankind.

This last point suggests the need, which every thoughtful person among us has recognized, of a more perfect mobilization and organization of our forces for effective work. This applies to the local congregations and to all our benevolent, educational and missionary organizations. It is true that organization is not of primary importance; that place belongs to the life. But organization is essential in order that that life shall manifest itself and become an effective and triumphant force in the world. This whole problem needs the best thought of our wisest and most consecrated men. It involves the question of the ministry and other officials in the local organization. It involves the question of colleges, mission boards and religious publishing houses. When we come to see that the great end of religious organizations is to make effective the life of God among men, to convey the water of life to the parched and thirsty lips of perishing humanity, we shall be better prepared to adapt these various organizations to the conditions and needs of our time.

These are only the bold outlines of some of the lines of progress which we believe claim the attention of the Disciples of Christ to-day. It will be our purpose, from time to time, to fill out these outlines with more definite and practical suggestions looking to specific needs. The substance of which we have here said is that we have not yet apprehended that for which we were apprehended by Christ Jesus, and that the Lord by His providence is calling upon us to gird ourselves anew and go forward in the accomplishment of our high mission.

THE FORTH COMMANDMENT AND SUNDAY OBSERVANCE.

There is no specific reference in the fourth word of the Decalogue to the Lord's day, but the underlying principle and purpose apply to a Sabbatic institution for all time. The fourth is the only precept in the moral constitution of Judaism on which Christianity has wrought any change, and that chiefly is a change of form. The Ten Words belong to the eternal verities, the immutable principles of the divine government, and can therefore undergo no essential change from age to age.

The specific day has been changed—the particular seventh portion of time designated by the old Sabbatic law—but the principle upon which the provision is based of a seventh portion of time devoted to physical rest and spiritual service remains the same under Christ as under Moses. Christ changed the special rest day from the seventh to the first because he changed one of the purposes of the day—one of its basic and actuating motives. The Jewish Sabbath commemorated the completion of the works of creation in six days and the rest of God on the seventh. The Lord's day commemorates the new spiritual creation in the resurrection of Christ. The day was therefore changed, but not the principle of the consecration of a seventh portion of time to the holy uses of worship and religious culture. It would be good Scripture and in accordance with the mind of Christ to say, "Remember the Lords day to keep it holy."

There is no special New Testament authority for keeping the first day of the week, but evidence to show that the first Christians, being Jews, observed both days for a time—the seventh day from force of habit and respect for the authority of Moses and the sanctity of the law, which they believed was still in force; and the first day to celebrate the Passion in the Lord's Supper, and the resurrection in the Lord's day. After the destruction of Jerusalem and the disruption of the Jewish state, keeping the Sabbath fell into disuse and the Lord's day, by the influence of the Apostle Paul and the influx of Gentile converts into the church, was gradually substituted in its place. By the middle of the second century the Lord's day was universally observed by the Christian world.

The Sabbatic principle of the fourth commandment recognizes first and is based upon the necessity of a day of *physical rest*. "Six days shalt thou labor, and do all thy work; the seventh day is a Sabbath unto the Lord thy God, in it thou shalt not do any work." Modern science and experience have shown the wisdom of this provision by demonstrating that the laborer must have at least one seventh of his time for rest to recuperate the wasted cells and tissues of his body. A scientific commission, consisting of eminent physicians, was appointed by the House of Commons, in England, to investigate this question from the standpoint, not of Scripture, but of medical and physiological science, which in its report, expressed the unanimous opinion that the workingman and the brain toiler alike required thirty-six hours rest in seven days to maintain his health and do his best work.

One day in seven is imperative for worship and spiritual culture. "Remember the Sabbath day to *keep it holy*." A day for rest and serious joy designed is indispensable for moral and religious health. History has invariably indicated the ways of God to men as those ways are declared in Scripture, and in nothing more manifestly than in the history of Sunday observance in its relation to the life and growth of the church. It has been shown that the church cannot exist and continue to prosper without the sanctification of the first day of the week. When the Church of Christ is fighting for this day it is fighting for its own existence. The continental church, a combination of infidelity, superstition and worldliness, with its logical adjunct and promoter, the Continental Sunday, should make up together an impressive object-lesson to the conscience of American Christianity. It is a sad fact that this secular holiday on the continent of Europe in which the poor work that the rich may play, has more than entered the thin end of the wedge into American civilization. Over large areas of our country the curse of the Continental Sunday is in full possession. The cities are shamelessly given up to this kind of Sunday desecration, and the small towns are rapidly following suit. What proportion of American communities execute the Sunday closing law against the saloon? How many of them have sufficient backing of sound public opinion to stop Sunday horse racing and Sunday baseball, and how many state legislatures have passed laws against Sunday railroad excursions, the most demoralizing of them all? An increasing number of stores are keeping open in the smaller towns to catch

the country fake who comes in on Sunday to drink whisky and spend his money, and these violators of the law are not being disturbed by the members of the church. The men are so busy during the week that they cannot find time to get a shave till Sunday morning, and so the barber must work on Sunday for their accommodation, and the women are so busy they cannot order the meat for Sunday's dinner till Sunday morning, and so the butcher must lose his day of rest for their benefit; and what shall be said of Sunday visiting among American Christians and church members? Multitudes of people who profess Christianity are given up to this form of Sunday dissipation. They drive or cycle into the country to eat a big dinner and enjoy themselves socially instead of eating the Lord's Supper at home with the brethren, where they ought to be. Is it a legitimate form of appreciation of the sanctity of the Lord's Supper and the Lord's day to go visiting people of the world on Sunday, or other church members, to keep them from doing their duty on the Lord's day? Brethren, we need to cultivate a Sunday conscience. "Remember the Lord's day to keep it holy!"

CHRISTIANITY NOT WANING.

It seems to be taken for granted in certain quarters that attendance in Protestant churches is on the decline and the sayings of certain ministers and the figures of certain denominational yearbooks are cited in support of the opinion. This may be true in a certain sense, but without care may lead to wrong conclusions, such as the decadence of Christianity, etc. If the attendance upon certain occasions or times for public worship is declining it must be remembered that the number of churches, chapels, missions, Bible-schools and Endeavor Societies at home and abroad are increasing with great rapidity; that religious conventions were never so numerous nor so largely attended in the world's history; that the demand for missions, missionaries, Bibles, and religious literature is greater than ever before, and these things substantially prove that Christianity is not on the decline. But as to any decline, real or apparent, in the attendance of the churches, the following reasons have been given in explanation:

Dr. Hillis, the pastor of Plymouth church, in Brooklyn, says the American people are too tired to attend church. D. L. Moody says that in too many cases the Bible has been crowded out by lectures on literature or wrangling over theological problems. Another prominent pastor ascribes it to the higher criticism, and another to the apostasy of life among professed believers. Men of the world complain, he says, "that members of churches are often inferior in probity and honor to men like themselves. We send missionaries to the heathen, but in the hold of the ship they sail in we place, side by side, boxes of Bibles and barrels of rum."

A prominent journal in New York thinks that "too many extraneous and unnecessary features have been introduced into the service;" that the tendency is to relegate the sermon and to emphasize the music, etc.

To this list of explanations, each doubtless true in part, the editor of the Iowa Capital adds the suggestion that more "constant preaching of the old-fashioned gospel" would be a helpful factor in the solution of this problem and very happily concludes his editorial with the following wise hint:

The church has been grandly successful in much that it has undertaken. It has failed only when it has sought to improve on those things which were the essence of perfection from their very inception. When man-made theology is made subordinate to the unqualified preaching and practicing of that religion which the Apostle James declared to be "pure and undefiled," it will not be necessary always to go out into the byways and hedges to compel them to come to church. The problem will then be how to properly care for the increased attendance.

Now that Christianity could make any kind of headway against such obstacles as have been cited or hinted, or even subsist at all under such heavy weights, is a greater wonder than any observable decline in church attendance, and this it would not do but for its divinity in origin, in history and in human experience. And if it can only succeed in laying aside these weights and the sin with which it is so constantly and stubbornly beset—the sin of division in its adherents—it would soon cover the earth. There is, then, a great work within as well as without the churches to be done before the fullness of Christianity can ever be realized on this earth.

Questions and Answers.

What do you understand is meant by "the kingdom of God is within you?" (Luke 17:21.)

There is a difference of opinion among Bible commentators as to whether the phrase "within you" should not be rendered "in the midst of you." Whichever view we may take of that question, however, the connection seems to indicate that the kingdom of God is here conceived of by Christ as something internal rather than external. It "cometh not with observation: neither shall they say, Lo, here! or There! for lo, the kingdom of God is within you." If the proper rendering be "in the midst of you," then the thought is that the kingdom of God, as represented in Christ, was already among them. The kingdom of Christ had its existence on earth first in Him, and worked out through Him among His disciples. If we take the rendering "within you," the thought would seem to be that this kingdom of God, which had its highest exemplification in Christ, was beginning to work in the hearts of His disciples as an internal, spiritual force, molding their lives and characters. In either case, therefore, it is the subjective or internal phase of the kingdom that is here referred to.

In our public schools children are now taught to read before they are taught the alphabet. They are also taught to sing before they learn the scale. May they not on the same principle become Christians before they know the alphabet of Christianity? Should not men also be taught to live Christianity first, then learn its first principles afterwards?

Yes, children may feel the power of Christ's influence and experience the love of Christ without understanding what we usually mean by the first principles of the gospel. It is a mistake which many parents make of holding their children back from confessing Christ because it is known that the children have not mastered many of the facts or principles of the gospel. These can be learned afterward. The main thing is that they have confidence in Christ; that they have learned to love Him and are willing to commit their young lives to His control. The rest will come in due season.

EDITOR CHRISTIAN-EVANGELIST: — As treasurer of one of our city churches I am at present at work on the new year's finances, and I have run across the following proposition in soliciting from one of the brethren, which I refer to you for elucidation. The brother writes a letter which clearly sets forth the proposition and therefore I can do no better than to quote from it. After declining to subscribe for the new year because of sickness in the family he says: "I will take the liberty of giving advice how to save money in the Church of Christ, and I think it will be better than money even. *You ought not to hire a preacher*, because this makes of the church a good and solid sect-church, and this practice never was our Heavenly Father's meaning—as far as I understand his will and Word. The Church of Christ is full of intelligent men and women—much more intelligent than the apostles or disciples of old—and yet they think, falsely, that they can't speak in the church—can't tell unconverted people the way of salvation and how to live and grow in the faith, although they have a written Testament for a guide. It is not the ears of the people that need touching so much as the hearts, and if God's people could believe his Word and promises and the power of the Spirit, they would have equal power with Stephen and Peter and the rest of the disciples. And further, if intelligent Christians would practice according to 1 Cor. 12:14 they would make our local church in the city the liveliest and most powerful point of worship in the land." Now this brother is a most lovable man, and is not to be classed with church cranks in general, and I would therefore that you could help him to see the error of his way. M.

The fundamental mistake in this brother's proposition and in his conception of the church and its needs seems to be the idea that any Christian without special training and preparation for the work is qualified to set forth the claims of the gospel and to press it upon the attention and the faith of the people in these times. He would not suppose that any one should practice medicine without studying both the human system and the science of medicine. He would not claim that any one was capable of practicing law and defending the rights of men or of the state without having made a special study and preparation for such a work. Is the soul of man less intricate than the body? And is the gospel less profound in its nature and more capable of being properly understood and applied by an untutored mind than the law? Jesus did not think so, for he selected and trained twelve men who should be teachers of his gospel after his departure, and these were to prepare and instruct others for the same work, and so on in endless succession until the present time. Another mistake of the brother is that he seems to overlook the special supernatural gifts of the Holy Spirit referred to in the chapters which he mentions, which we have no right to claim or expect now. This is not said to discourage the active participation of the membership generally, as far as possible, in mutual edification, which is a matter greatly to be desired and sought after. No church should be wholly dependent upon an ordained preacher of the gospel for its public worship; but we would discourage the idea, sometimes advanced, that the church can afford to dispense with a qualified and trained ministry specially devoted to the work of preaching the gospel and of guiding the churches in their spiritual growth and activities.

Hour of Prayer.

MEMBERS ONE OF ANOTHER.

(Rom. 12:4 10; 1 Cor. 12:21-26.)

(Uniform Midweek Prayer-meeting Topic, Dec. 13th.)

CENTRAL TRUTH: *Many members, one body; diversity of gifts, unity of Spirit; the New Testament church is the higest exemplification of E pluribus unum, or, "out of many, one."*

In the two passages above cited the apostle Paul illustrates his conception of the unity of the church by the unity which exists between the different members of the human body. This is certainly a very high ideal of unity and one that is far from realization yet in the church universal. Indeed, it may be doubted whether any single local congregation fulfills this ideal of unity. This does not, however, nullify the obligation to make this ideal the goal towards which we are to struggle.

One of the most difficult things in church life is to get the members to realize that to each one of them has been given a certain gift or ability of some kind, and that in the use of this particular gift on the part of each member the unity of the church is conserved and its edification promoted. We know this is so in the human body. Each member of the body has its special function, and it is only when these several members fulfill their respective functions that the body enjoys its normal health. Nor is there the slightest schism or strife between the members of our bodies. Each is content to fulfill its own function, and in doing so it serves the welfare of every other member of the body. It should be so in the church. Members differ in their peculiar gifts. This is well. It would be a great misfortune if all the members had precisely the same temperaments, the same tastes, the same gifts. Such a church could hardly be self sustaining. If the whole body were an eye, where were the hearing? If it were all hands, where were the walking? If it were all *tongue* where would be the prayer-meeting?

It is not improbable that there are members present in the prayer meeting tonight who have never definitely decided what their work in the church is, or who have not even so much as been impressed with the idea that the Lord expects them to render any special service in His kingdom. What use are they in the body, then? When a member of the human body ceases to be used, it soon becomes paralyzed and incapable of use. Is it not so in the church? A church is strong just in proportion as its members recognize their special work and do it faithfully. A good pastor is one who helps his members to find out what they can do and puts them at it.

The church is the ideal society; it is the city of God on earth. It secures that unity of fellowship and of service which has been the dream of idealists and prophets of all ages. "Whether one member suffers, all the members suffer with it; or one is honored, all the members rejoice with it." What an ideal society is that! Suppose the church universal was such a society—what would be the result? No more divisions, no more strifes, no more schisms, no more sectarian animosities; but instead, mutual love, mutual fellowship, mutual care for each other, until there should be no poor and lonely saints left to languish and die, uncared for, unwept, unsung.

But the speediest way to realize this ideal in the church universal is for each local congregation to try to come up to this high ideal of unity, where all the members are working, each one doing that which he is best qualified to do, and all of them helping each other by their mutual service, and forbearing one another in love, the strong bearing the infirmities of the weak, the older giving loving counsel and admonition to the younger, the poor being ministered to according to their needs, the sick being visited, the tempted being encouraged and strengthened, and all recognizing their common headship in Christ and deriving their life and power for service from Him.

Why should not each congregation make this ideal of the apostle its ideal, and begin at once the efforts to make it real?

PRAYER.

O Thou Lord of life, of whose body we are members, we thank Thee for the possibility and the glorious ideal of the unification of mankind in Thee. We thank Thee for the church which Thou hast called out from the world to exemplify the kind of society which Thou wouldst establish on earth. Forgive our shortcomings, heal our divisions, unite the scattered forces of Thy church militant in closer fellowship with Thee and with one another. And, we beseech Thee, O Lord, that Thou wouldst help us each to find what particular work Thou wouldst have us do, and do it faithfully, that we may be truly members one of another and of Thy living body, so that, accomplishing Thy will here on earth, we may share in Thy glory in the world to come. For Thy name's sake. Amen!

Editor's Easy Chair.

One of the most difficult things in an editor's life, perhaps, is the planning for his paper a year ahead. It is difficult enough to plan for each week's issue when the amount of matter received is many times more than can be published. But when one comes to look a year ahead and try to think of all the interests that must be served, of all the tastes that it is right to consider, of all the different kinds of readers whom he is under obligation to try to please and to serve, the task is a herculean one. The most that can be done, however, in this respect, is to decide on the general outline and to fill in as the emergencies may seem to require through the progress of the year. This is the time of year when editors are wrestling with that problem, and when they need the sympathy and prayers of their readers. The fact that it is impossible to find any solution that would please every one makes it all the more difficult. But we have generally found our readers reasonable and disposed to acquiesce in our plans and policies. We have no doubt this will be the case the coming year.

We will take our readers into our confidence far enough here to say that we are planning to make the CHRISTIAN EVANGELIST for 1900 one of the very best years in its history. It seems to us altogether fitting that the closing year of the century should be signalized by a forward movement, both in the excellence of our paper and the increase of its circulation. We are planning for both these ends. We are securing a number of our ablest writers to treat a number of practical and vital questions during the coming year, and make a partial announcement in another place of the writers and topics. No backward step is contemplated, but contrariwise, we must greet the incoming century with the ablest corps of writers and the largest number of readers which the paper has ever enjoyed. The fitness of this every one will recognize. We owe it to the 19th century, which has witnessed so much progress, and we owe it to the incoming 20th century, which is destined to witness still greater progress, that this be done.

If the work of planning for the contents of the paper a year ahead be difficult, what shall be said concerning the task of convincing the people that they ought to read the paper? What methods are open to editors and publishers for increasing the circulation of their papers? They cannot honorably resort to lottery, lying nor legerdemain for this purpose. Religious editors, at least, like to be honest, open and perfectly frank with their readers. They must try to treat everybody alike. They cannot publish one price in the paper and have a private understanding with their agents in the field and with the preachers to accept subscriptions at a lower price. At least we do not feel justified in resorting to that method. We have a theory that both editors and publishers of religious journals should transact their business in harmony with the principles of the religion which they are supposed to represent. We believe our readers will generally agree with us in this theory and in our effort to carry it out. It may be a bit old-fashioned, but there are some old-fashioned ideas that we cannot afford to give up.

After all, then, it seems that we are shut up to the straightforward and strictly businesslike method of fixing the lowest price at which we can hold the paper up to the standard of excellence required and pay our honest debts, and having the same price for every state and every community and every reader, except the reduction which we make in favor of ministers of the gospel, which may or may not be wise. This reduction is made on the ground that ministers interest themselves more or less in the circulation of the paper, mentioning it from their pulpits and otherwise assisting the agent in securing subscriptions. Having fixed the price, a publisher can offer a commission for agents, or a premium to individual subscribers, such as he feels he can afford, in order to bring the paper before the attention of the people. This we are doing, but when this is done we feel that we are dependent, in a large measure, upon the little kindly offices of our readers, who feel that the paper is doing a good work wherever it goes, to speak a word for it to their friends and neighbors, and, in the absence of an agent, to forward any subscriptions to us which they can secure. Judging from our experience in the past, there are, no doubt, thousands of readers in our churches who, on seeing a few copies of the paper and catching its spirit, would be glad to become permanent readers. And so, after all, the editor and publisher and reader must co-operate and form a sort of fellowship of service to accomplish the best results. We have had much of this in the past, and we bespeak a larger measure of it in the future.

Reformation of the Nineteenth Century

NINE DECADES OF HISTORY

THE CHRISTIAN WOMAN'S BOARD OF MISSIONS.

First Decade.

LOIS A. WHITE.

Then they that feared the Lord spake one with another; and the Lord hearkened and heard and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name (Malachi 3:16 R. V).

Not until "we shall be like him, because we shall see him as he is," will it be possible to read and comprehend the only complete, accurate history—the Lord's "book of remembrance"—of the speaking "one with another" of his people that he has used, not only to bring about the organization of the Christian Woman's Board of Missions, but to cherish and to advance its potency as a factor in the Lord's plan for the evangelization of the world. Woman's much-maligned wordiness, consecrated and trained for Christ, is used of the Lord in his service to the blessing of both the message giver and receiver. It is possible, however, from our imperfectly written and read human records to gather some helpful lessons—some apples of gold for the "pictures of silver" in this Silver Anniversary Year of the association.

Whether we were beside ourselves, it is unto God; or whether we are of sober mind, it is unto you. For the *love of Christ constraineth us;* because we thus judge, that One died for all, therefore all died; and he died for all, that they which live should no longer live unto themselves, but unto him who for their sakes died and rose again (2 Corinthians 5:13-15).

Decades of history may be marked off distinctly by dates on a calendar. In every phase of that which occupies them they will blend. It was in the hither half of the second decade before the C. W. B. M. had generally taken as its motto: "The love of Christ constraineth us." Now it will ever abide and lead because of its adoption being so well founded on truth, as shown by the history of the association.

Many months if not years before its organization the twofold cord of the constraining love of Christ was drawing from far and near those who were to be its members and intelligent advocates.

Formally speaking, the Christian Woman's Board of Missions is an association having for its object the maintaining of preachers and teachers for religious instruction, the encouraging and cultivating a missionary spirit and missionary efforts in the churches, the disseminating of missionary intelligence and the securing of systematic contributions for missionary purposes; and also the establishing and maintaining of educational institutions. Organized, however, as it was in faith in our Heavenly Father, it is a tree of his planting. Like all things planted under divine guidance and blessing, it possesses those elements of growth which carry results far beyond anything that could have been even dimly outlined in the vision of the servants directed to plant and water.

Viewing the Christian Woman's Board of Missions in the light of a superstructure, erected on divine foundation, we can well say that the seventy-five women who organized it in Cincinnati, O., in October, 1874, "builded better than they knew."

The matchless love of Christ that, along with the mercy of God, led to repentance all who have entered his kingdom, constrained his handmaidens to contemplate and draw near to this Savior, who even counted not his life dear that he might redeem unto himself "a peculiar people, zealous of good works." In the passing years of service the divine relationship has been strengthened until Christ's followers, in responding to his love for us, have a warm enough love for him to be a constraining influence upon us to no longer live unto ourselves, but unto him who for our sakes died and rose again.

In the variety of statistics that may be considered as tabulating the make up of this board and the record of the labors progressing under its auspices, never forget that the vivifying power is expressed in the bit of God's Word which is our motto: "The love of Christ constraineth us."

Up to a quarter of a century ago perhaps no religious body held more conservative views than ours in regard to the participation of women in the work or services of the church, nor more fully conformed its practice to those ideas. Without any creed-article on the subject there was a universal custom of prohibition. Here and there a woman ripe in years and godliness and wisdom offered a prayer in devotional meetings; here and there, among the churches, was a woman's prayer-meeting; but further than this nothing was expected of women, nothing desired by them. But women's missionary societies had appeared among our religious neighbors and were being observed with interest by some among us. That may, in some measure, account for the *women* taking up the work.

The cause for divine enterprise of this kind appealing to them is not difficult to trace. The first General Missionary Convention of the Disciples had for its recorded purpose, "A more general and efficient co-operation in the Bible cause, in the missionary cause, in the education cause." The call said: "Let the brethren from different parts of the United States come together, cultivate each other's acquaintance and in fear of the Lord consider the welfare of Zion and the means to be employed in extending the boundaries of the Messiah's kingdom." Those responding assembled in the Christian church at the corner of Eighth and Walnut Streets. That was the home of one of the oldest, strongest and most historic congregations in the Reformation, and the mother church in Cincinnati. The city itself was then, geographically and in other respects, the center of our brotherhood. It is said the sort of men who, with intelligence and zeal and full of the best aims and hopes, inaugurated this great assembly, who executed so well its high task and gave by their action enduring form and life to our great, world-wide enterprises in the gospel, were the most perfect embodiments, in every sense, of our great plea. Is it strange that the more than one hundred and fifty men of that class, from eleven states, representing considerably over one hundred churches, should become in their families, congregations and wide circles of influence the zealous sowers of the seed that in twenty-five years was to bring the organization of the Christian Woman's Board of Missions? C. L. Loos wrote of one 1849 attendant: "What a man was Henry D. Palmer, whose advocacy in Tennessee of apostolic Christianity antedates the Campbells, endowed with a bravery and a spirit of sacrifice that rank him among the noblest of men. He was a man of God, whose like we seldom see; great in wisdom, eminent in piety, wondrously consecrated in all his being by a lifelong study, fully conversant with the doctrine of Christ, mighty, singularly eloquent, often, as a preacher." A granddaughter of the man thus endowed and consecrated, Mrs. O. A. Burgess, was the first treasurer of the C. W. B. M. and is now its president.

In Louisville, twenty years after that wonderful convention, whose chief object was the organization of a general, world-embracing missionary enterprise, was urged the incorporation in the new "plan" of a provision for such a system of auxiliaries for women as existed in the denominations. But though it was done, the object passed out of sight and mind, I opine, because it was not the fullness of time for the Lord's plan, the C. W. B. M., formed with distinctly separate lines of organization, while gratefully acknowledging the strongest of Christian family ties and the source of impelling influence to world-wide evangelism.

None but the recording angel can reveal the names of *all* who were thinking and praying about this matter. Human registration can only select one here and there. In writing the historical sketch of this board, Miss Elmira J. Dickinson, Eureka, Ill., who was so interested in the work and conversant therewith as to have oaganized in her own town a local missionary society before there was a national association to which it could be auxiliary, states: "The inaugurator of organized missionary work among the women of the Church of Christ is Mrs. Caroline N. Pearre." Of the beginnings of this matter Sister Pearre herself testifies: "On the 10th of April, 1874, about ten o'clock in the morning, at the close of my private devotions, the thought came to me. I promptly conferred with Bro. Munnell, corresponding secretary of the General Missionary Convention. He responded at once: 'This is a flame of the *Lord's* kindling, and no man can extinguish it.' I then began to write letters to our ladies, from whom I received favorable answers."

Near the middle of May Mrs. Pearre organized a society in her home church in Iowa City, Ia. About that time a letter that she had written concerning it to Mrs. J. K. Rogers was sent to J. H. Garrison, who published it in his paper, The Christian, with an editorial fervently commending it to his readers.

In a visit that Isaac Errett made to Iowa City in June, he talked the matter all over with Mrs. Pearre and was so thoroughly interested as to write a vigorous leader entitled, "Help Those Women," and send

it for the next issue of his paper, the Christian Standard. It was his proposition that the sisters hold a convention on the following October (at the same time with the General Convention at Cincinnati) to organize a Woman's Missionary Board. Through the columns of the Standard and the Christian this was kept before the people and the arrangements made.

The response to this call brought together about seventy-five sisters, at whose meeting Mrs. R. R. Sloan, of Ohio, presided. After a full explanation of the purpose of this meeting, by Mrs. Pearre, and the presentation of plans for future work, the matter was very prayerfully and fervently considered. The following day the constitution was adopted, and thus on October 22, 1874, was organized the Christian Woman's Board of Missions, with headquarters located in Indianapolis, and national officers chosen from that locality. A few years later the association was incorporated under the laws of the state of Indiana.

[Articles of this class depend on the pens of many who have helped to make the history now briefly reviewed. Many of these cannot be named, but the writings of Mrs. Maria Jameson, Miss M. Lucilla Payne, Mrs. C. N. Pearre and Miss Elmira J. Dickinson should receive special credit.]

(TO BE CONTINUED.)

COMMENTS ON AND EXCERPTS FROM THE CONGREGATIONAL COUNCIL IN BOSTON.

BY REV. DR. MICHAEL BURNHAM.

Perhaps you will sit at the feet of Fairbairn with a little greater satisfaction to hear him utter sentences like these in his council sermon: "Jesus, like one who lived in time, yet who belonged to eternity, speaks in the very face of disaster and in the very hour and article of death of founding a church, of building a city, against which the gates of hell could not prevail." "The constituent elements of the church are two: they are the Savior, who saves that he may govern, and the man, who is saved in order that he may obey. These are the essentials; all else is accidental." "The essence of the church lies in the Savior who reigns. Where he is there it is, and where he reigns the people are free. Two things fill me with wonder and astonishment. One of them is the supremacy, the absoluteness of the divine energy that said, 'I will build,' and the second is the material out of which he built." "Jesus took no man out of society when founding his church; he left him as he stood. He changed the man, and through the man all society." "In the church there are three and only three postulates. There is, first, the person who can attract, control, command. There are, secondly, the persons who can be attracted, controlled, commanded. There is, thirdly, the medium which brings the two together and through which the supreme person works and in which the subordinate persons live. But the third element, the medium, is only a form of the other two. The power by which atom acts on atom has its counterpart in the power by which person acts upon person. It is through persons that Christ reaches man; it is by persons that Christ's church is constituted." "A visible church, taken as the synonym of Christ, would be the visibility of the infinite, and what were a visible infinity but infinity, bound and fettered with all the limitations of finitude." "I would not," he says, "undervalue great historic churches. I never feel the greatness of Christ to be so great as when I face these churches and think that he made them, that they so fail of his service, and that in spite of that failure he still loves and still condescends to use and bless them." "Think you," he says, "the church could have stood in Russia in the strength of an imperial czar, in the strength of an abhorrent filoque, if there had been no divine Consoler? Think you the Roman Church would have lived spite of her sacraments and her priesthood, her altars and her music, her splendid history and her spacious cathedrals, had it not been for the saints Christ made, for the martyrs she honors? for not Mary the Virgin, but Mary's Son gives to her all her dignity and all her place. And in the Anglican Church what is it that makes its power, its love for its orders and its place, but the desire to make articulate what it conceives to be the person of the Christ? You see, then, that there is the magnanimity of Christ; he consents to live in communities that vainly call themselves Presbyterian or Independent, Baptist or Methodist, and there is a still greater humility in his being ready to dwell in proud communities which speak of themselves as imperial, infallible or apostolic. O, I sometimes think that the hardest text in Scripture is, 'He that sitteth in the heavens shall laugh.' There he reigns in them all, tolerating their very errors for the sake of the loving works they do. Christ is sovereign in his own church. The church must be Christ-like—Christ's incarnate priesthood, with the function of prophecy, with the function of kinghood. She must be the habitation of the Holy Spirit. God must dwell in her and be her life."

Now in such statements we are coming toward an authority that binds us. But rise a little higher and not even the eloquence of Fairbairn, with all its power, swayed that assembly like the utterances of these two men, Jones and Forsyth, whom now I will note. Rev. J. D. Jones, of Bournemouth, England, whose argument was this: "Christianity is not one religion among the others; it is the only religion, the only absolute religion. Christianity was not only founded by Jesus; it is based on him. This revelation, this salvation and this inspiration are all inseparably bound up with the person of Christ. Jesus was the revelation himself. He did not simply preach the truth, he preached himself as the truth. Christianity offers to the world a salvation made possible by Christ. Any religion that seeks to be universal must recognize the terrible effect of sin. Only two religions do this—Buddhism and Christianity. The Buddhist plan is salvation by self-control; the Christian plan is salvation by trust in a person. The fear of hell or the desire for heaven is an insufficient dynamic. It may produce the prudent, calculating religionist, but it can never produce the true Christian. Those who search the ancient books of the East to discover precepts similar to those in the Sermon on the Mount are ignorant of what Christianity is. Christianity is not simply a morality, but a gospel. The ethical revivals in which we are living are needed, but the evangel must not be sacrificed and Christianity treated as if it were simply an ethical system."

Such presentation of truth swayed that immense audience. They would not let him take his seat until he had come forward in response to their applause.

But let us take still another, Dr. P. T. Forsyth, of Cambridge, Eng., who if possible roused greater enthusiasm by the presentation of truth like this: "Without a real authority Protestantism is not only a blunder, but deserves to be a failure. We need an authority more than aught else. The final seat of authority for human society is in the cross of Christ as the Forgiver and Redeemer. The seat of authority must be sought in the ethical direction rather than in such quarters as would usually be understood as rational. What we need is, not so much authority for what to believe as an authority with power to compel into act what we already believe—an authority for the freedom of the will rather than of thought. Being social, this moral authority must be historic. It is at the focus, not of the age, but of the race. It is no more limited by the time than by the individual. The moral authority which is final must be, not only historic as a matter of fact, but as a matter of principle. If the seat of authority be thus historic and not mystic, social and not individual, ethical and not merely rational, it must stand forth either as an institution or as a person in an act. But only a soul can rule a soul, only a will redeem a captive will, only a living person be a source of grace. The church is but the channel of grace, and not the seat of authority. But if the final authority be not in an institution, then it cannot be a canon, which is in the nature of an institution. Even the Bible as a whole is not, in strictness of thought, the final authority. The final authority is the gospel in the Bible, which is Jesus Christ and him as crucified. That is within the Bible, but it is not to be got out so much by dissection as by distillation. The gospel must do for the Bible what the Bible did for the church. The Bible has an authority that judges the church and the gospel has an authority that judges the Bible. Christ in the Bible judges the Bible as the conscience in us judges us. Both Bible and church may be the means of our faith, but neither is the ground of our faith. If Protestantism have any meaning, it is that the ground of our faith is identical with the object of our faith, which is God reconciling the world in the cross of Christ. There is but one authority, ethical, social, historic, personal, living and present. It is revealed, absolutely given and forever miraculous to human thought. It is the grace of God to us sinners in the cross of Christ. That is the final authority as being the supreme moral act of the supreme moral being. All morals are but academic which fail to recognize that the greatest fact in social ethics is also the most formidable and intractable. It is the fact of sin and guilt. The Redeemer from moral death is the seat of authority for all mankind, in their affairs as in their faith. The ethics of the future must be the explication of the cross, and of the cross understood as a gospel and not as an ideal,

as an atonement and not as a classic sacrifice. The seat of Christ's absolute authority is [neither in our wonder, fascination nor gratitude. He is not King because he personalizes the divine life. Nor is he our Master because he incarnates the holy law, for that would be but condensing in a personality the very power our sin has most reason to dread. Holiness becomes even more terrible in the Holy One. But he redeemed us from the curse of the law, being made a curse for us. He satisfied for us that holy law which our sin could break but never unseat, whose wounded claim no future obedience or even penitence of ours could ever extinguish, which at once lifts us from the dust and grinds us to powder, which is our dignity to touch and our misery to remember, on which the most Titanic defiance dashes in vain, and which masters our loudest freedom with a quiet, inextinguishable irony and a slow, inevitable judgment. That was our absolute master as Christ found us, and that was the judgment that he absorbed in his holy love. Because he took man's judgment he became man's judge. Because he exhausted the curse he acquired the monoply of blessing. He is absolutely and forever supreme because our disordered nature is in him redeemed. And the moral authority of society has at the last only an evangelical base."

It was this masterly address that roused that audience almost to the point of creed-making; it was creed-making in the best and grandest sense. Such expressions are for the times, and they are needed.

I must take in brief outline one more address—that of Rev. Alfred Cave, D. D., of Hackney College, London, on "The Living Christ." I had heard him on the previous Sabbath in an address in Tremont Temple, which he was pleased to call "Some Meditations on the Christ of Calvary;" but he spoke to the council on "The Living Christ" with the statement: "There are three aspects of Christ, the confusion of which has done a good deal of mischief. There is the Christ of history, and there is the Christ of dogma, and there is the Christ of experience. History is of two kinds, artistic and scientific. The artistic type is rather literary than critical. The scientific is laborious in research. By the Christ of history I mean the life of Jesus as told by the historian, whether his aim be literary or scientific. By the Christ of dogma I mean what Christ is to the Christian thinker. It is the intellectual belief which constitutes the Christ of dogma. The Christ of experience belongs to man as man, not to man as historian or to man as theologian. Of the three Christs, the only indispensable Christ is the Christ of experience. It is his presence alone which can make tolerable the Christ of history or the Christ of dogma. He misrepresents the Christ of history who does not know the Christ of experience. A scientific picture of Christ which emanates from a man who does not know the Christ of experience is unscientific. The Christ of dogma is only useful to him who knows the Christ of experience. Experience and no doctrine is better than doctrine and no experience."

"How are we to know the living Christ? The problem is serious and vital. It is a problem upon which every true preacher must come to a decision. And when the living Christ comes to a man he comes to stay. From the moment we have determined to follow the living Christ we have a new and an ever-enlarging experience. In a growing fellowship with the living Christ we have a touchstone of what to believe and what not to believe. We know there is a soul in the universe, and materialism dies out. There we settle controversies; there we rejoice in friendship; there we have an unfailing guide into the great future."

It is no wonder that thoughts like these stirred deeper than the speculative element the hungry heart of that vast concourse of scholars and preachers, men and women, representative in the churches. I have not time to refer to a multitude—I had almost said—of great men and great thoughts, on great occasions, on great papers, that filled the hours of the morning, the afternoon and the evening—living men in contact with and from different points of a living world. But they emphasized again and again what Dr. Bevan, in my pulpit in Pilgrim Church, emphasized as the summing up in application of his sermon the Sabbath following the American Board meeting in Providence these three facts the necessity in such a day as this for the church to remember:

1. Her own need of personal holiness.
2. The unity of the church underneath all external differences—the unity, actual unity, of the true church of Jesus Christ.
3. The great need of the world to which the church must awaken in days like these.

I would myself add this fact crowded upon us: the great obligation of the English-speaking world, with the English tongue, to carry the Word of God to the ends of the world. Friends, we need not fear—rather let us hail—

1. Reverent scholarship.
2. The trend to the simplest statements of the truth.
3. The fact that all learning pays its homage and lays its glory, all learning that is worth the name, at the feet of Jesus Christ.

Dr. Storrs, in his masterly address on "The Permanent Motive in Missionary Work," before the council, gave thoughts cogent in proof of a need of unity and of the power of the appeal of the great needy world to the church, which she must heed when he declared, "No one need exaggerate, every one should recognize, the weakness and wretchedness, the exposure and the peril of human society." "I suppose that every one who has ever stood on the heights above Naples, at the Church of St. Gennaro on the way to St. Elmo, has noticed, as I remember to have noticed, that all the sounds coming up from that gay, populous, brilliant, fascinating city, as they reached the upper air met and mingled on the minor key. There were the voices of traffic and the voices of command and the voices of affection, and the voices of rebuke and the shouts of sailors and the cries of the itinerant venders in the street and the chatter and the laugh of childhood, but they all came up into this indistinguishable moan in the air. That is the voice of the world in the upper air, where there are spirits to hear it. That is the cry of the world for help. And here is the answer to that cry: a song of triumph and glorious expectation, taking the place of the moan in the village, in the city, in the great community, men and women out of whom multitudes of devils have been cast, as out of him of old, sitting clothed and in their right mind at the feet of Jesus."

"Let us not forget to cry the recoverableness to God of every person and every people, if the divine energies be rightly used. Let us not forget that the gospel of Christ is the power at which men laugh and say, 'You are trying to quarry mountains with sunbeams, you are trying to lift masses of masonry with ærial or, at best, silken threads.' It is the gospel of Christ which is to be the power to lift mankind and glorify God in all the continents in all the earth. A disciple said, 'I go afishing.' Likewise said they all. It seems strange that even after that miracle which has shot its radiance everywhere over the history of the world any disciple should have had that endurance. Shall we, after the ascension and when the skies are still glowing with it, after Pentecost has opened heavenly principalities and powers to our view and our experience under the shadow of the great white throne that is to be set in heaven—shall we go to building and bargaining, to mining and merchandising, as our chief aim in life, and omit this sublimest service which angels, it seems to me, must bend over the battlements of heaven to see in its progress, and to make their hearts and harps jubilant in our vitality and success?

"O, my friends, let us remember, wheresoever we labor, that our errand is to make this complex, complete, energetic missionary motive more clear to every mind, more thoroughly vigorous and energetic in every heart. Everything else must be postponed. Do not let us spend our strengh in picking the gospel to pieces, seeing if we can't put it together again in better fashion. Do not let us spend our strength in any denominational controversies or collisions. Let us give ourselves with all our power to making this immense missionary motive operative throughout all the churches, throughout and in all Christian hearts, till he shall come whose right it is to reign and take unto himself his great power and rule King of nations as well as King of saints; and let us recognize this as the one truly magnificent errand for man on the earth. Let us be filled with the divine spirit that we may accomplish it the more perfectly. Let us never intonate the service. And if, as we grow older, we grow weary with cares and labors and it may be with sorrow and are disposed sometimes to think that we may now rest, let us remember the word of Arnauld, the illustrious Port Royalist, whom even his passionate enemies, the Jesuits, admitted to be great, when some one said to him, 'You have labored long, now is your time to rest,' and his reply was, 'Rest! Why rest here and now, when I have a whole eternity to rest in?' God in his grace opened that tranquil and luminous eternity to each of us, where we may rest in nobler praise and grander work forevermore, and unto him be all the praise!"

Rest and Health to Mother and Child.

MRS. WINSLOW'S SOOTHING SYRUP has been used for over FIFTY YEARS by MILLIONS of MOTHERS for their CHILDREN WHILE TEETHING, with PERFECT SUCCESS. It SOOTHES the CHILD, SOFTENS the GUMS, ALLAYS all PAIN; CURES WIND COLIC, and is the best remedy for DIARRHŒA. Sold by Druggists in every part of the world. Be sure and ask for "Mrs. Winslow's Soothing Syrup" and take no other kind. Twenty-five cents a bottle.

Our Budget.

—See prospectus on our second page.

—Call the attention of your friends to it.

—This is only a partial announcement of the things we are preparing for the coming year.

—If you find something in this bill of fare that whets your mental appetite, mention it to your neighbor and it will probably have the same effect on him.

—We are aiming to make the CHRISTIAN-EVANGELIST such a religious journal as that no one among us can well afford to be without it, if he wishes to read the best things that are being said and done.

—Mails continue to bring us encouraging words from our friends in every part of the field, and the prospect is bright for a great year's work. If your heart is as our heart, lend us a hand.

—We would call attention to our list of premium offers elsewhere as affording an excellent opportunity for our friends to help themselves while they are helping us double the circulation of the CHRISTIAN-EVANGELIST during the year 1900.

—The quotations from the eminent men given in the concluding part of Dr. Burnham's report of the Congregational Council will afford rich reading for the thoughtful. The pre-eminence given to Jesus Christ in that council, and the freedom of spirit manifested, will endear Congregationalists to our readers more than ever.

—We hope our readers, in Missouri especially, will read Dr. Moore's article elsewhere on the Bible College endowment. He is now giving attention to this work, and we have nothing more important before us in Missouri than our educational interests.

—A generous friend has just remembered the Foreign Christian Missionary Society with a gift of $1,000. Such gifts will have to come quick and fast in order to insure the $200,000 for Foreign Missions in this the Silver Jubilee Year of the Foreign Society.

—We are glad to note continued gains in Church Extension receipts, as reported by the corresponding secretary. The receipts for October were $4,213.35, which is a gain of $500 over last October. The receipts for November are $1,872,07, which is a gain of $325 over November, 1898. We thus have $6,000 of the $50,000 which the convention recommended to be raised this year.

—It will be remembered that the Jubilee Convention recommended "giving special emphasis to the annuity feature of our Extension work this year, experience having already demonstrated its extraordinary value. Since October 1st the Board has received $1,500 on the annuity plan this year. The board pays six per cent. to the annuitant, giving a good bond. There is no time wasted in reinvestment, the money is not taxed, and the annuitant can see his money building churches while he lives.

—At the preachers' meeting in this office on last Monday 52 additions were reported in all by the pastors present. Protracted meetings are still in progress at Compton Heights and at the Fourth Church. The pulse of the churches in this city at present is indicative of increasing vigor. At the request of the program committee the editor gave an oral outline review of Dr. Fairbairn's famous book, "The Place of Christ in Modern Theology." The editor places this book among the ablest books of the last quarter of the present century and commends it to the careful consideration of every preacher.

—Nature is both a constructive and a destructive critic of the highest order, and we are now passing into her destructive period. About April next she will begin again her constructive work as a higher critic.

—A crucifix and some coins have been found in the ruins of a Catholic church, destroyed in the great Chicago fire. Now that these relics have passed through the firey trial they will, doubtless, be held doubly sacred by their adorers.

—The fourth annual report of the Board of Ministerial Relief is just to hand and bears many evidences of the good work done during the past year through this agency. This is one of the most tender ministries within the opportunity of the church.

—The "Helping Hand" is the name of one of San Francisco's relief agencies, and judging from its record of work it is well named. Its organ of the same name, a new bi-monthly magazine, reports 800,000 penny dishes of wholesome food distributed to hungry men in 20 months. This seems to be doing remarkably well for so new and young an institution, but this the more justly entitles it to its truly religious name. There is always room for the helping hand in this world.

—From the report of our Home Board secretaries it is evident that our Sunday-schools are beginning to understand the meaning of Boys' and Girls' Rally Day and to observe and enjoy it. See what Secretaries Smith and Smith say about it in this paper, and if your school has not observed the day arrange to do so, as it will do you good and help the cause of Home Missions. The universal testimony from schools that have observed the day is that of an enjoyable and profitable season. Try it.

—We have just learned of the death of Sister Redd, at Platte City, Mo., by which our heart is deeply saddened. Her death resulted from concussion of the brain, caused from a fall at the church in Platte City, Mo., on Thanksgiving day. This news will be deeply regretted by a large circle of friends in Missouri, all of whose hearts will go out in sympathy to Bro. Redd and his family of four children.

—Since writing the above fuller information concerning the death of Sister Redd has come to us, but too late to appear in this paper. It will appear next week.

—On Sunday, November 19th, the church at Mayfield, Ky., where E. W. Thornton preaches, raised $520 for Church Extension. That same evening the church at Fulton, Ky., where Bro. E. M. Waite preaches, raised $130, and the Tenth St. Church, Paducah, raised over $100. The First Church at Paducah is making arrangements to raise an especially large offering this year in order to help reach the $50,000 recommended by the National Convention. Along with reaching the first quarter of a million this year, we should continually remember that we have over 2,700 unhoused churches and that the board can answer but one-third of the demands. Large gifts should continue to come in.

—Rev. Dr. Holland, a prominent Episcopal clerygman of this city, seems to have read "The Man with the Hoe," by Edward Markham, only from some high social pinnacle. He has been criticising the poem from his pulpit and the criticisms as reported in one of our city papers have a decidedly aristocratic setting. Like some others he blames "the man with the hoe" for his condition. He has too many children. Children are begotten in lust. Have hog wallows for homes, etc. Dr. Holland's statements, of course, are to be taken in a qualified sense. He evidently refers to the bottom strata of society in his remarks. But the Doctor should not forget that even here are to be found wrecks of humanity from the upper strata. Edwin Markham's poem may stand opposed to the theory of evolution as held by some theorists, but it certainly and justly places a measure of responsibility in the social, civil and industrial systems of the world, where it belongs, in the light of God's inquiry of Cain.

—It has been almost a year since an article appeared in the CHRISTIAN-EVANGELIST from W. J. Lhamon, sharply criticising some articles which had previously appeared from the pen of J. H. MacEl'Rey, of Trainer, Pa. We have recently received a reply from Bro. MacEl'Rey, explaining that sickness in his family and the loss of his wife had prevented his replying earlier. As the discussion in question related to "Spiritualism," which Bro. Lhamon, of Allegheny City, had criticised and to which Mr. MacEl'Rey had replied, and as nearly a year has elapsed since the discussion appeared in these columns, we have deemed it unwise to renew the discussion; but in justice to Bro. MacEl'Rey we make this explanation as to why no reply has appeared from him.

—An unusual instance of denominational regard for the feelings of another religious body has just occurred in this city. Father O'Reilley has just ordered the noon Angelus to be no longer rung in his church on Sunday on the ground that it interrupts the services of a near-by Methodist Church each Sunday at noon. The Catholic Church requires the Angelus to be rung three times each day, but Father O'Reilley says that according to his view the rule is not so inflexible as to demand its service to the discomfort of others, and such expressions of regard for the feelings of people of another faith deserves more a than passing notice.

—It was not a "horrid" letter that Bro. Lamar wrote for us last week, though the printer made him say so, but a *hurried* letter. This is not quite so bad an error as that contained in a local paper, whose editor wishing to compliment one of the prominent citizens of the town, who had some military reputation, referred to him as a "battle-scarred veteran." Imagine his chagrin when he saw that the printer made him say "the *bottle*-scarred veteran!" In attempting to correct this mistake in his next issue, the printer made the editor say: "Of course we wrote the battle-*scared* veteran!" Then he gave it up and accepted the challenge of a duel! But there is no duel pending with Bro. Lamar, for he says: "Any poor typo who has to wrestle with my manuscript will doubtless *think* it horrid, though he may not always have as good a chance to *say* so!" But his chirography is perfection itself compared with some specimens which reach this office which are "horrid" indeed, and sometimes they are "hurried" into the waste-basket! By the way, our Georgia sage "most cordially" seconds the motion to lay on the table, made in our last issue. Are there others? The member from Lexington has the floor.

—Please remember that all reports of meetings should be signed by the writer. We frequently get reports of good meetings that are unsigned. We have learned from experience that it is not safe to publish such reports. We have a fine list of meetings reported on our evangelistic page this week.

—B. C. Stevens, of Marceline, Mo., writes that after 27 years' service in the ministry of the Word he "has succumed to the inevitable" and retired from the ministry of the Word. The "inevitable" referred to is the lack of financial support, and Brother S. says that he knows of 25 other preachers who are wrestling with the same gigantic problem. This is a question with which other religious bodies are also troubled. There seems to be a great change going on in the religious world, and in the readjustment of things some of our good and acceptable preachers are suffering thereby. But it is to be hoped that a better day is at hand for both churches and preachers in the great work of the world's redemption. There is work for all, and all efficient and worthy preachers could be supported if things were properly adjusted. Brother Stevens says that he will devote his time now to writing life insurance, but this, of course, does not mean that he is to quit the Lord's service.

—We begin in this issue the historical sketch of the C. W. B. M., by Miss Lois White. The articles will complete the historical series on "Nine Decades of History."

—We call attention to the movement of President Hardin, of Eureka College, as described in his communication in another column, to prevent Eureka College from again falling deeply into debt. We recommend to all of the churches in Illinois that they send the president word at once that they will furnish their part to make up the annual deficit. It is about time, too, that some one was making Eureka another large donation.

—In response to a request for a statement in the CHRISTIAN-EVANGELIST as to where the tra[illegible], "Why I Am a Disciple," could be secured in quantities, we learn from the business manager of the Coming Age, in which the article appeared, that they sent to us the entire edition of the tract and have none for sale. We will add that of those sent to us only a hundred or so yet remain, which we will furnish to those applying for them on terms previously mentioned, namely, the enclosing of a stamp.

—The Sunday-school Times criticises the use of the phrase with which so many prayers are concluded, "for Christ's sake," or "for His sake." The basis of this criticism is that it is essentially a different phrase from that which Jesus instructed his disciples to use, viz., "in my name." The Times thinks it is not the mention of the name of Jesus that gives one acceptance at a throne of grace, but the relation; being in Christ. That is to say, "If ye [being] in my name, shall ask me anything, that will I do," etc. A man may do or suffer for Christ's sake, but when he prays he prays for his own sake and should do it in the name of Christ or in that attitude toward Christ in which he has promised to hear and answer prayer. The criticism of the Times is at least suggestive and will bear investigation. Think about it.

—Good news comes to us from Drake University. A copy of the Des Moines Leader, which has been sent us, contains the gratifying intelligence that the debt of $65,000 which had accumulated against that institution has been liquidated. Some time ago Gen. Drake, the founder of the institution, proposed to give one-half this amount if the other half was raised in cash or interest-bearing notes. This condition has recently been met, and last week Gen. Drake gave his check for $32,500. Chancellor Craig, commenting upon this, says that this recent donation of Gov. Drake made him "feel so good that he immediately proposed enlarging the chapel to seat the students. He authorized the committee to have plans drawn up with an auditorium to seat 1,000 and to push the building to completion as rapidly as possible. The present chapel will be used for needed recitation rooms." Chancellor Craig adds: "This makes more than $150,000 this generous man has given to Drake University, and he has never made his gifts to the university an excuse for refusing other calls for help" Among other liberal donors was A. G. Downing, who with his wife, gave $10,000. As if this were not enough, Bro. D. R. Ewing, of the board of trustees, "added joy to the week by declaring his purpose to erect a library building to cost about $45,000. He has been considering the plans for a long time looking to this end." In a personal note from the Chancellor he says: "With the debt out of the way, new buildings under way and other large gifts in prospect, Drake University gives promise of realizing the growing desires of our people in this region. We have over 700 students now enrolled, and they come from territory as widely extended as Australia, Oregon, Florida, Nova Scotia and Texas." All this is very cheering, indeed, and we rejoice with the friends of Drake in this great forward movement. We trust, too, that the friends of other institutions among us will be stirred up to greater liberality by the good fortune of Drake.

—A brother sends us a clipping from a Chicago paper containing a report of a paper read by Prof. Geo. E. Foster, an instructor in theology in the Baptist Divinity School of the University of Chicago, on "What Constitutes Scripturalness," which was read before the Baptist ministers' conference a few days since. The newspaper account says that "Prof. Foster in his paper, and in defense of it, declared that he had full faith in all the teachings of the Bible, but he did not believe that the men who wrote the Bible were inspired." We would be glad to learn that this statement is a misrepresentation of Prof. Foster's position. We do not know the professor personally, but it seems to us exceedingly improbable that the Baptists would have in their theological department at the university a man who does not believe in the inspiration of the men who wrote the Bible. The actual quotations given, which are few and brief, do not sustain the charge above made. Referring to a theory of inspiration which makes God its "sole author to the exclusion of human activity," he said that this theory of inspiration was "impossible, psychologically, and untrue historically." This, of course, is very different from denying the *fact* of inspiration. Some of the objections by the other preachers present, however, seem to be based on the ground that the writer of the paper *did* deny the fact of the inspiration of the Bible. One is in a quandary to know which is the more improbable—that a Baptist ministers' meeting in Chicago should be divided in opinion as to whether the Bible was solely the work of God, without human instrumentality, or whether an instructor in theology at the University of Chicago should deny the fact of inspiration, so clearly affirmed in the New Testament, and so well attested by the character and influence of the sacred writings. On the whole, we think it safer to wait for further information.

—December 14th, 1899, will be the centennial anniversary of the death of George Washington, and it is said that the Masonic fraternity is preparing to make that day an occasion of a great demonstration in his memory and to the praise of that order. Those who are religiously opposed to the Masonic fraternity are making some strong objections to this procedure on the ground that Washington was never the master of a lodge and had not even been in a lodge more than twice for thirty years prior to his death. In objection to that day being monopolized by the Masonic fraternity the Christian Cynosure has published several documents, including a letter from Gen. Washington himself, to show that he was a Mason in his early days, but had ceased to attend the lodge in 1768 and never again took much interest in those matters, and in the light of these documents we do not see that Masons have much ground for boasting in Gen. Washington's Freemasonry.

—Sometime ago the Ministerial Alliance, of Nevada, Mo., published a statement to the world strongly denouncing the doctrines and methods of magnetic healing as taught and practiced in that city. To this there was a counter statement made by a class of men claiming to represent the business interests of Nevada, honoring the founder of the Nevada institute for healing, as a man in whom the public could place the utmost confidence. And now more recently the Ministerial Alliance of Nevada comes out in another statement in which they reaffirm their former convictions of fraud and deception preached and practiced in their city under the name of "magnetic healing," and give additional reasons for their convictions. They believe that the public are being deceived and swindled out of their money by these healers; that they could not succeed as they do by the pure and simple practice of mental suggestion and massage; that they have associated with these simple methods of treatment Spiritualism, Pantheism, Christian Science, superstition and other vagaries. In the light and strength of the facts presented in their recent circular it seems that it would at least be well for any afflicted person applying to these healers in Nevada to communicate with this alliance before entrusting themselves to the hands of these healers for treatment. The CHRISTIAN-EVANGELIST has refused to admit the advertisement of the Nevada institute for healing into its columns, notwithstanding the fact that it is a paying cash ad, and thinks that great caution is to be exercised in the use of megnetic healers anywhere. The very claim that the most illiterate persons can be prepared in ten days for the treatment of the worst cases of fevers and organic troubles is too absurd a thing for common sense to entertain for a single moment of time. Better generate your own magnetism and keep your money at home.

—The Osservatore Romano, the organ of the papacy in Rome, defended the silence of the Pope in the Dreyfus trial by saying his Holiness could not be expected to "espouse the cause of a Semite accused of treason;" to which the London Times made the crushing reply: "Who founded the Catholic Church but a Semite accused of treason?"—*The Interior.*

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The Curtis Publishing Company, Philadelphia

—We present this week on our first page an excellent map of the Boer Republics in South Africa, reduced from a larger map printed in Harper's Weekly. This region will be the scene of some noted battles within the next few weeks, in all probability, and readers would do well to preserve the map to refer to.

—One of the questions discussed at the Baptist Congress, held in Pittsburg, Pa., Nov. 14-16, was "the resurrection," in which various interpretations of this Bible term were set forth. The weight of the argument, however, seemed to favor the resurrection of the body. Prof. Ten Broeke, of McMaster University, Toronto, thinks that the Scriptures teach that "there is a future existence with some form of physical organism adapted to the needs of that life, and given according to the will of God," and this thought seemed to be that of the congress. One so seldom hears a sermon, address or paper on that subject in these days that it almost sounds strange to our ears. It almost makes one wonder whether the world is going forward or backward. The resurrection was one of the great themes by which the apostles stirred up whole cities, and it is still a fundamental doctrine of the Christian religion; and if more of the great themes of the gospel were more frequently and urgently presented from the pulpits of the land to-day there would be less complaint about empty pews and few conversions.

—The Methodist Episcopal Church held a Congress in this city last week. The Congress met in the Lindell Avenue Church and was largely attended. There were prominent Methodist divines here from many of the states. Each day was given to the discussion of prominent themes bearing upon the the polity and efficiency of the church, while each evening was devoted to a popular lecture to which an admittance was charged. The Congress opened on Monday with a discussion of the effort to raise twenty million dollars for their educational institutions and interests. The afternoon session on Monday was devoted to a discussion of "Order of Public Worship," in which it appears that in Methodism there is a marked trend toward Episcopalianism, in this respect at least. And of course it is no secret that in Episcopalianism there is an equally marked trend toward Roman Catholicism in this same respect. Is it not time, therefore, that one should arise in the Methodist Episcopal Church and raise the momentous question, "Whither are we drifting?"

—Toward the close of the Methodist Congress in this city last week Dr. J. A. Duncan, of Knoxville, Tenn., made an eloquent appeal in his address on "Denominational Catholicity" for Protestant unity. The vital elements of Christianity are held in common by the evangelical churches and for this reason, together with the emergencies of the times, he held ought to bring them into a closer fellowship. Here are his closing words as reported by the press:

What a power such a united Protestantism would be! (he declared.) What at remendous saving of all our forces! What a mighty moral influence such a spectacle would produce upon mankind! What a baptism of the Holy Ghost might we expect, when we all gather together and with one heart and mind pour out our souls for the promise of the Father! If this were done it would not be long before the word catholic would have a new meaning, or rather be restored to its primitive meaning. This consummation, I believe, rests with us.

—Do not fail to read the beautifully told yet pathetic story in our Family Circle this week, from the Alkehest, entitled "Going Home."

—The CHRISTIAN-EVANGELIST of last week was the very best yet. I rejoice in its every prosperity. It fitly represents a great, growing and aggressive people. Its face is toward the future D. W. MOORE.
Springfield, Mo.

—Some people's idea of the evil of sin is in being caught at it. The police court is daily filled with people who are very sorry for what they did, but would have no compunctions of conscience in doing the like again.—*Herald and Presbyter.*

—Rabbi Fleischer, a prominent Hebrew of Boston, is said to have created a sensation by his criticisms on the President's Thanksgiving Proclamation. He thinks it too highly imbued with the "me und Gott" spirit, and the steady gain in morals referred to in the proclamation the Rabbi thinks refers to political conditions rather than morals. While we are not disposed to question the President's meaning and sincerity in the statement, we do question whether the morals of the country and especially of the army, were as much improved as they might have been if he, the President, had cooperated more fully with the moral element of the country and with God in the effort to secure the abolishment of the army canteen.

—The government, it seems, has decided to employ no more women hereafter in its departments at Washington. None now employed will be dismissed, but as their time expires they will fail of re-employment. Various reasons are assigned, but an unnamed reason given in a recent St. Louis Christian Advocate editorial, we are inclined to think, assigns the true motive for this radically un-American political movement. Here is the Advocate's reason:

Men have votes, and in most states, women have none. The government employes at Washington number many thousands, and in a close contest, such as several recent presidential elections have been, every vote is valuable, and it has been the rule to allow the employes several days' leave of absence to go home and vote. An increase in the number of men in the government offices at Washington means an augmentation of the resources of the party in power, no matter what that party may be, so the policy cannot be considered a party measure, for any party would doubtless be glad to avail itself of an augmentation of its vote.

—The way that some of our contemporaries are speaking of our Jubilee Convention at Cincinnati shows, clearly, that they are beginning to see the point; to see the real gist of our plea and the element of our success as a religious factor in the world. Here is a recent utterance from the Interior on the subject:

That the convention was the most successful of any religious assemblage of the year is admitted on all sides. It is therefore very well worth while to inquire for the causes. We think the Advocate's reasons are correct, so far as they go; but that back of them is the primary reason, stated by the Standard, that the Disciples stand for the Church of Christ universal, and are therefore receiving the benefit of the powerful current toward Christian union. We do not think they are logically entitled to it, but the people do not bother themselves about the logic. There flies a banner in protest against sectarianism and for primitive apostolic Christianity, and hence the enthusiasm.

—To satisfy an anxious inquiry Cornell University authorities have just calculated "the length of time necessary for a man to take all the courses offered" at the university. A count showed about 518 courses offered annually. A fair average student will complete about five courses in a year. He could therefore complete all the courses of his freshman year in the course of 110 years. But only the elementary courses are the same year after year, while the advanced courses are changed; for example, a course in Browning last year is dropped for a course in Wordsworth this year, and a course in Milton next. Fully half the courses are new each year For every year's study, therefore, the student would find 55 years more needed to catch up with his opportunities. A simple calculation shows that at the end of the 110 years necessary to complete the courses offered when he was a freshman, he would need to study 6,050 years to cover the courses missed in the meantime, and he would then be only at the beginning of his difficulties.

The above item from a Cornell news letter helps one to realize what an education in its unqualified sense may signify. Perspectively this is a discouraging outlook for the young man who wants an education; but happily a man's usefulness is not dependent upon universal knowledge. This is an age of specialties, and hence the special course for practical uses. The university idea is to meet this special want in any chosen field.

—We like the CHRISTIAN-EVANGELIST. If we cannot at all times endorse everything it publishes, we sometimes think the fault is not entirely with the writers, but with our inability to see things as clearly as they see them.
W. B. S.

This preacher and his brethren have made advancement beyond that of many others. They have reached the point, in their intellectual and spiritual growth, when they can conceive of the possibility that they themselves may be mistaken, or may not have as clear a view of the truth as those who differ from them. There are thousands of good people who have never made that much progress, but who invariably set it down that the man who differs from them is to that extent wrong!

—The annual report submitted to the Jubilee Convention in October by the Home Board contained a recommendation for a special evangelistic movement to close the century which must certainly meet the approbation of every Disciple of Christ. It reads as follows:

Believing that the close of the century should witness a great revival of religious life among the American people, and believing that we should be workers together with God in the saving of souls, the board recommends that a movement be inaugurated in this convention pledging a thousand of our churches and preachers to hold a *missionary protracted meeting* during the year of at least ten days' duration, either under the auspices of the general or state or district board of missions, and that the results of this movement be reported at our next general convention.

A missionary protracted meeting is one held at some weak point away from one's own church, the minister consenting to receive whatever compenstion the brethren at such point may be able to give.

As this movement was unanimously endorsed by the convention all our churches and preachers should take immediate steps toward its execution. And that a proper supervision and record of the movement be had you are requested to notify secretaries B. L. and C. C. Smith, Cincinnati, O., whether church or preacher, that you are willing to hold such a meeting.

I rejoice to know that you have decided to retain your position as editor of the CHRISTIAN-EVANGELIST. I have been taking the paper for a number of years, and am one among the many of its readers who have always found it helpful and elevating. I was sickened at the thought of the paper changing hands, I thank the Father that you are still willing and ready to go on with a work that is doing untold good. The CHRISTIAN-EVANGELIST is undoubtedly one of the best religious journals published by our people, or any people for that matter. Of course all people can not see and understand alike; that is impossible. Christ even could not please every one when on earth.
MRS. SARAH SMITH.
Macdonald, Fayette Co., West Virginia.



PERSONAL MENTION.

Chas. Reign Scoville closed his meeting in Dallas, Texas, with 117 additions.

H. A. Northcutt is nearing the 100 mark in his Marshall meeting; 84 at last accounts.

I. J. Spencer reports 50 additions in 15 days at Winchester, Ky. Work in the Central Church, Lexington, also booming.

W. H. Waggoner reports an excellent institute on missions held at Ballards, Mich. The attendance was most gratifying to him.

John T. Cropper, of Clinton, Mo., has been making a tour of the churches in Kansas and reports them as "doing well and hoping to do better."

E. H. Kellar, of Waxahachie, writes that he "starts to do the world next week." He is to make a tour of the world, of which mention has been previously made in these columns.

We are sorry to learn that Burris A. Jenkins, president University of Indianapolis, is still confined to his bed and unable to furnish usual his contribution to our Endeavor column.

W. S. Priest, writing from Atchison, Kan., says that they now have over 500 members; the largest audiences in the city by far; cannot seat the people; sorely need a house seating 1,000 to 1,500 people.

The Daily Argus, Tonawanda, N. Y., speaks very favorably of A. M. Hootman's sermons and work in North Tonawanda. He seems to have large audiences and is attracting large attention.

Geo. M. Reed, pastor of the church in Valparaiso, Neb., writing under date of Nov. 26, says: "My dear old father fell asleep in Jesus at Bloomington, Ill., Nov. 24, at 6 P. M. Age, 92 years"—almost a centenarian.

The chief address in a union Thanksgiving service held in Nevada, Mo., was delivered by B. F. Hill, of the Church of Christ, in the church of Methodists in that city. His theme was "Our Country's Destiny."

W. D. Lane closes his labors with the church at LeRoy, Bradford Co., Pa., with the last Lord's day in January, 1900. He says: "A good man will find a pleasant field and a good people here among whom to labor." Those interested may address Leroy Holcomb, Church Clerk.

T. W. McDonald, writing from Jefferson, Iowa, says that D. A. Hunter, who has been for some time evangelizing in Oklahoma, has returned home to visit his family and rest. He preached for Bro. McDonald last night to a large and appreciative audience. Bro. Hunter is aiming to work in Iowa for a while.

A. R. Hunt, who served the church at Tarkio, Mo., 16 months, has now become the pastor of the church in Savannah, Mo. While at Tarkio 73 were added to the church and he speaks in the highest praise of the brethren there. His work at Tarkio closed with a successful meeting of three weeks' and 16 additions.

J. V. Coombs' meeting in the Prospect Ave. Church, Kansas City, Mo., closed with 141 additions. There were 33 came forward in one day and 29 another. This church had been without a pastor for some time, but this did not prevent the success of the meeting. Bro. Coombs begins a meeting in Pittsfield, Ill., January 1st.

The Christian Endeavor Society of the Church of Christ in Lexington, Mo., through a committee specially appointed have unanimously endorsed resolutions on the death of Meta May Hosfeldt, one of their prominent workers, testifying to her Christian life and faithful work in the Master's service, and also expressing their sympathy to those who so deeply feel and mourn her loss.

J. G. M. Luttenberger and his wife returned to their home in Dorchester, Ill., on last Friday. Sister Luttenberger, who underwent a critical surgical operation at the Mayfield Sanitrium, feels that she has now fully regained her health and is greatly rejoiced over it. Brother Luttenburger and J. W. Zachary, of Lexington, Ky., are to hold a protracted meeting at Gillespie, Ill., beginning December the 6th.

Elder Albert Haws, of Oakland, California, has written a tract, or rather, perhaps, a small book, on "Sabbatarian Theories and Delusions." While he clearly refutes the doctrines of Sabbatarians we are not prepared to concur in his interpretation of the creative days in Genesis. Evidently, however, Bro. Haws has spent considerable time in the preparation of this work, which ought to be of great use to any who have any doubts on the question of the day to be observed as a day of worship. Price of the book, 25 cents.

Christmas Concert Services

We have a great variety of Services for Christmas, among which are the following:

1. **The Wonderful Child.** By W. W. Dowling. One of the best ever issued. Consisting of Bible Readings, Recitations, Class Exercises and Songs, with music in full.

2. **The Unspeakable Gift.** By F. S. Shepard. With music in full.

3. **The Old, Old Story.** By L. E. Jones and F. S. Shepard. Readings, Recitations and Songs, with music in full.

4. **The Sweet Old Story.** By W. W. Dowling. A Service in Scripture Story, Poetry and Song without music, introducing in costume Angels, Shepherds, King Herod, and the Magi, with parts for many special speakers.

5. **Tidings of Joy.** By J. L. B. and L. E. Jones. New music and well-arranged Readings and Recitations.

6. **The Guiding Star.** By W. W. Dowling. A Service arranged for all classes, composed of Poetical Recitations, Bible Readings, Solos, Quartettes and Choruses, without music, all of which point to Jesus as King of Israel.

7. **The Story of Jesus.** By W. W. Dowling. A Service in Poetry, Scripture and Song, without music. It begins with the expulsion from Eden, and noting the prophecies of Christ's coming, his advent, scenes in his life, his betrayal, his crucifixion, his resurrection and ascension, closes with his coronation as King of kings.

STYLES AND PRICES

The above services each contain 16 pages, neatly printed, stitched and trimmed. The price of those which have the music printed in full is 5 cents per copy; 50 cents per dozen; $3.00 per hundred. The price of those which have the words of the songs without the music is 25 cents per dozen; $2.00 per hundred.

☞No free sample copies, but a sample of each of the above will be sent for 25 cents.

YOUNG SANTA CLAUS. A complete Christmas Cantata by J. H. Rosecrans and Annie D. Bradley. Young Santa Claus is undoubtedly one of the best productions of these two popular authors. The characters are Mother and Children, Guests, Santa Claus, Jr., Beggar Girl and Patrick. It is so arranged that any number of children can take part in the Service, and the various scenes admit of much decoration. The exercises close with a Christmas Tree and the distribution of presents. Price, 25 cents per copy; $2.40 per dozen.

Christian Publishing Company, 1522 Locust Street, St. Louis, Mo.

Z. T. Sweeney, of Columbus, Ind., dedicated the new and beautiful house of worship for the Bellevue congregation, Pittsburg, Pa, on the 19th of November. The house and lot cost $16,000. All the churches of Allegheny County were represented. The house is 130x138, amphitheatre design and seats 350; with the Sunday-school, room 600. It is a modern building and elegantly finished and furnished. J. H. Craig is the present pastor of the church.

Bro. F. W. Troy, 1295 Rogers Ave., Brooklyn, N. Y., desires to come West and engage in either evangelistic or pastoral work. Bro. Troy has for a number of years been engaged in work for the church in Brooklyn, and he refers to such brethren as J. J. Haley, Cynthiana, Ky.; W. Durban, of London; W. T. Moore, Columbia; B. B. Tyler, Colorado Springs. Those wishing to correspond with Bro. Troy may address him as above.

On Sunday, Nov. 19, 1899, Bro. N. M. Ragland entered upon the 15th year of his work as pastor of the First Christian Church, Fayetteville, Ark. His sermon upon this occasion was printed in full in one of the papers of that city, and is beautiful for its spirit, its faith, its portrayal of divine love, its delicate references to his own work, its interwoven poems and its rhetoric. But for its length we should be glad to give it to our readers as it came to us.

G. F. Assiter recently tendered his resignation as pastor of the church in New Franklin, Mo. The church, however, passed a resolution declining to accept the resignation, but Bro. Assiter will, we understand, adhere to his determination to change his field of service, notwithstanding the hearty resolution of confidence which was passed without a dissenting vote. He is, therefore, open to engagement by any church in need of an active, strong preacher.

S. W. Leffingwell, of Hemet, Cal., writes that he has found the ideal place to live. Since there he has regained his health although in constant work. He says they now have a good a church at San Jacinto, three miles from Hemet, a good house paid for and are now looking for a consecrated preacher. Bro. Leffingwell was a Sunday-school evangelist in Illinois a few years ago, and it was while engaged in that work that his health failed. He now has a comfortable home amidst beautiful surroundings and would gladly answer any questions of persons wanting to locate on the Pacific Coast.

The Christian Church in Toledo, Ill., is building a new house of worship, and the Junior Endeavor Society of that church have undertaken to raise money for the purchase of a bell, and to do this they are making an album quilt, the center block of which is to have a picture of the church and the remaining blocks each a picture of the bell. The Juniors are asking names at 10 cents each for the accomplishment of their work, and we write this notice of it for their encouragement. We are glad to see children enlisted in the good work of church building. E. E. Hartley is the pastor the church in Toledo, and his wife is assisting the Juniors in their work.

D. N. Wetzel, formerly of Eureka, Ill., is now pastor of the church in Richland Center, Wis. His labors there began Nov. 19, with one confession. He is pleased with the outlook and praises the brethren for their earnestness in the work. Under the leadership of the state missionary, C. G. McNeill, they have remodeled their old building and built to it a large and convenient addition, which we will dedicate next month. They are planning for and expecting great things.

In our obituary column, this week, will be found a tribute to one of our old veterans of the cross, Elder J. W. Kellar, who at the age of fourscore years, passed to his reward, Sept. 5, 1899. The memorial was written by R. M. Neale and appeared in another paper the name of which the party enclosing the clipping forgot to mention. Owing to Bro. Kellar's wide acquaintance among the churches in Illinois, Missouri and Kansas, we reprint the tribute as it was sent to us. We also extend our sympathy to Sister Kellar in her loneliness of life.

CHANGES.

Chas. R. Scoville, Dallas, Tex., to Akron, Ohio.
R. H. Ingram, Ft. Madison to Albia, Iowa.
R. L. Wilson, Richmond to Kansas City, Missouri.
J. F. Callahan, Noble to 3 Arey Street, Cleveland, O.
L. H. Otto, Belton to Higginsville, Mo.
G. C. Ardrey, Peabody to Potwin, Kansas.
E. W. Allen, Andover to Geneva, Ohio
A. L. Taylor, Cloud Chief, O. T., to Ottawa, Kan.
J. Howard Stowe, Lyons, O., to Hamilton, Mich.

Old People's Home.

The Christian Old People's Home has at last been opened at 901 Aubert Avenue, St. Louis. We have started this home with very little of anything except faith in the Lord and our people and we believe we will not be disappointed.

We have a little money, but a part of this must be used to put the house in repairs—plumbing, papering and whitening being necessary.

We still lack a great many things to make the home comfortable for the old people. Our greatest need, of course, is money with which to buy coal, provisions, etc., but if you have anything in the way of furniture, carpets or cooking utensils which we can use, please send them. We also need small heating stoves, dishes, dressers, washstands and curtains.

This is the Lord's work, and the only way we can accomplish it is through his people.

MRS. G. A. HANDLEY,
Chairman House Committee.

Correspondence.

New York Letter.

Professor Walter A. Wycoff, whose sociological knowledge of the working classes was gained by becoming a tramp and going through all the experiences and hardships incident to such a life, spoke on his favorite topic, "Tramping with Tramps," at one of the Young Men's Christian Associations a few days since. In his speech he said one of the things that impressed him was the ease with which he obtained employment as a farm laborer, hotel porter, or railroad "navvy," in any part of the country. He said whenever he wanted employment he could find it without difficuly. This, however, applies to country districts only. In the large cities he found this very different. In Chicago, for instance, he had to contend against an army of 30,000 or 40,000 unemployed laboring men. This condition, he said, demands centralization of labor on the one hand and of capital on the other. Another thing that impressed him deeply was the attitude of workmen toward religion. These are his words:

I have attended many of the anarchist and socialist meetings in Chicago, and was much impressed by the range of knowledge displayed by many of these men. They would sneer at the preachers, but Jesus Christ was their ideal The preachers they called the parasites of society. They would receive the name of the Savior with veneration, because they regarded him as the ideal of the solidarity of the human race and the brotherhood of man. It was a great surprise to me when I learned of this attitude of the workingmen toward religion and their reverence for Jesus Christ. I thank God that I am living in a period when life in all its volume is being realized; when we recognize the responsibilities by which you and I are bound together, and Jesus Christ stands before man as the representative of that idea. It is no sham battle that we are fighting in the life before us, but we shall conquer only as we abide in the strength of Jesus Christ, who is the realization that One is our Father, even God, and all men are brothers

No doubt many will recall Mr. Wycoff's very interesting articles on his experiences entitled, "The Workers," in recent issues of Scribner's Magazine.

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On Sunday, Nov. 26, the twenty-seventh anniversary of the McAuley Mission was celebrated at 316 Water St., this city. One day a a missionary by the name of Little was confronted by a drunken woman on a pair of rickety old stairs down on the east side of New York, who wanted to fight. "Do you know Jesus?" asked the missionary by way of diverting the issue. The drunken wretch asked, "Jesus, who is he?" Near by on the floor was a bundle of rags in which was a human being. These rags, rising to their feet, demanded: "What's that yez says?" It was the voice of Jerry McAuley, drunkard, thug, thief, exconvict, who had been out of Sing Sing but a short time. He had been sentenced to nineteen years, but was pardoned before the end of the term. McAuley had "experienced conversion" behind the walls of Sing Sing prison, but did not persevere. Poor fellow, after backsliding five times he finally reached firm footing and continued faithful. His modest efforts to do good enlisted the sympathy and help of a few moneyed men, with whose assistance he soon transformed 316 Water St. from one of the lowest dance houses into a Christian mission with Jerry McAuley in charge. It is noted for a fact that it is the first "rescue work" known in this country, and also for its wonderful history. It has been the scene of many thrilling incidents and the starting-point of thousands of renewed lives.

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John Jægar, a drunken Dutch anarchist, who stumbled into McAuley's Mission one night, was made a believer, and afterwards opened a mission called the "Mission of Living Waters," at 136 Christie St. The old anarchist and his mission are still there doing good work. John H. Wyburn, a young man who had seen better days, came into the place to beat the superintendent out of ten dollars, and got salvation instead; and now he superintends the Bowery Mission, one of the most successful slum missions in New York City. The superintendent of the old Brewery Mission, of Montreal, Col., H. H. Hadley, head of the (Episcopal) Church Army and founder of the Christian Total Abstinence Union; John Wood, the founder of missions in the United States Navy; Mrs. E. M. Whittemore, the woman who first opened the "Door of Hope" in New York City, and afterwards established similar missions in many other cities; Samuel H. Hadley, the present superintendent of the McAuley Mission; A. H. Rice, of the Elizabeth (N. J.) Mission; T. H. Cortwell, of the Covington (Ky) Rescue Mission, and many others that might be mentioned, were either converts of the McAuley Mission or inspired by its work to undertake the same kind of service in other places. Its a great record of rescuing the perishing and is full of inspiration to those whose lives are given to lift up the fallen.

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The Greenpoint or Second Church, Brooklyn, continues to prosper under the leadership of Bro. John L. Keevil. Four persons made the good confession there at a recent service; others are "almost persuaded." This little church is very much encouraged and is hopeful. Bro. Denham is much encouraged at 56th St., and Bro. Harlan starts off well at Sterling Place, Brooklyn. We are glad these new men in our great city have taken hold of the work with enthusiastic determination. The Disciples at Newark and vicinity have appointed a committee who are looking for a suitable place in which to start a Sunday-school and prayer meeting service, in the hope of developing into a church soon. Again, let me ask, if any one reading this may happen to know of any Disciples of Christ living in Newark or vicinity that he inform Bro. E. L. Kellond, 24 North 7th St., Newark, N. J., of their names and addresses, and such persons will be looked after. Bro. E. M. Flinn has resigned at Haverhill, Mass., to take effect Jan. 1, 1900. Bro. Flinn has done faithful service at Haverhill. He is well educated and delights to work for Christ. He prefers to locate in the East. Now is the chance for a good field to secure a growing young man. We should keep him in our section of the country if possible.

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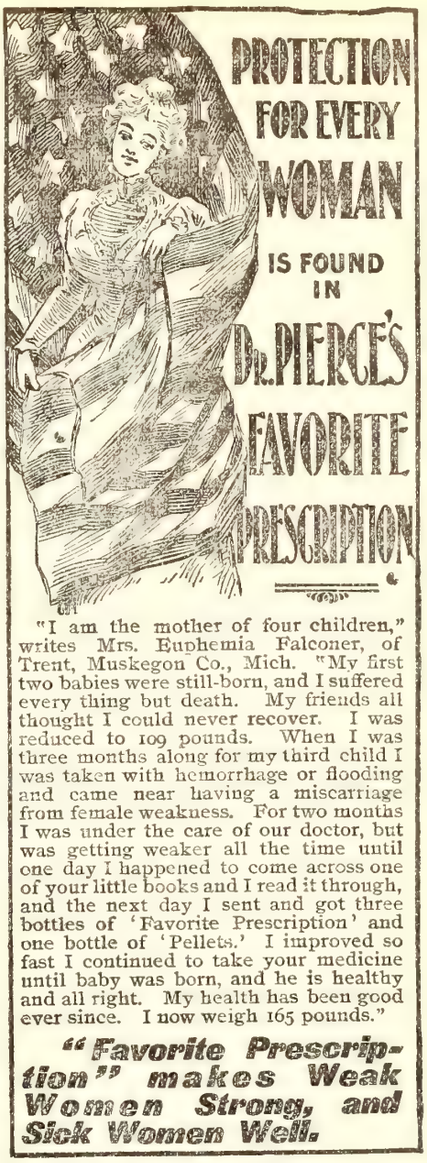
The Silver Jubilee League of the Foreign Christian Missionary Society — "What is that?" did you ask? It is a monument in the right direction. Its object is to help toward the raising of $200,000 for Foreign Missions in this the Silver Jubilee Year of the Foreign Christian Missionary Society. Membership in this league is $25, or $1 for each year of the society's glorious history. The amount is to be paid on or before Sept. 1, 1900. It may be paid in whole or installments; it may be credited on a life membership or life directorship in the Foreign Society, and every one becoming a member will receive the Missionary Intelligencer five years free of charge. It is to be hoped that hundreds of men and women will gladly take membership in this "Silver Jubilee League" for the salvation of dying, ho eless men.

S. T. Willis.

1281 *Union Avenue.*

A Sad Story, but a Happy Ending.

"During the winter of 1897 I had a very severe attack of La Grippe," writes Mr. D. P. Hall of Berry Ferry, Ky.," which came very near winding up my earthly career. It left me with rheumatism, catarrh of the head and throat, kidney disease, indigestion, in fact I was a physical wreck. I began taking Dr. Peter's Blood Vitalizer. I took it regularly for six months, and the result was I got rid of the rheumatism and all of my other troubles. I am in better health to-day than I have been for years."



"I am the mother of four children," writes Mrs. Euphemia Falconer, of Trent, Muskegon Co., Mich. "My first two babies were still-born, and I suffered every thing but death. My friends all thought I could never recover. I was reduced to 109 pounds. When I was three months along for my third child I was taken with hemorrhage or flooding and came near having a miscarriage from female weakness. For two months I was under the care of our doctor, but was getting weaker all the time until one day I happened to come across one of your little books and I read it through, and the next day I sent and got three bottles of 'Favorite Prescription' and one bottle of 'Pellets.' I improved so fast I continued to take your medicine until baby was born, and he is healthy and all right. My health has been good ever since. I now weigh 165 pounds."

"Favorite Prescription" makes Weak Women Strong, and Sick Women Well.

Signs of the Times.

Our Baptist brethren may as well accept it as a finality—close communion must go. Spurgeon's people and other English Baptists have so decided long ago; the Baptists of New York and Chicago and many other places have passed it by as a doctrine that is not to be accepted now; and a large majority of the Southern Baptists will tell any one in private conversation to-day that they don't like this feature of their church polity.

One other thing is even more evident: The Methodist Church must and will give up infant baptism. A large majority of this people to-day are ignoring this doctrine and refuse to practice it. When I said to a Methodist brother lately, You will have to quit it, he said: "No, we won't, we have already quit it. I don't know when I saw or heard of an infant being baptized in our church." Then I said, I do like your candor, and now let me suggest that you just pass it back to Mother Rome and have her take and keep her own. This is also true to a great extent in the Presbyterian Church. Having heard an Episcopal minister announce his intention to "christen" some babies I said in the hearing of a Presbyterian lady, "I must go, I want to see where he gets the Scripture for such procedure," and she said: "If you find out let me know, for I have never believed in it enough to practice it." With these two dogmas out of the way, what a stride will have been taken toward centralizing our Protestantism.

I would feel like drawing much closer to Baptists and Methodists when each has ridded itself of its most obnoxous doctrine.

If the supply is effected by the demand surely the conditions in our new territory suggests that we Protestants get as close together as we can, and unite and strengthen our forces for the conflict in Cuba, Porto Rico and the Philippines.

S. W. Crutcher.

Pine Bluff, Ark.

Christian Endeavor in Porto Rico.

DEAR CHRISTIAN ENDEAVORERS IN THE HOMELAND:—It is with hearts full of gratitude to our Lord and Savior Jesus Christ for his goodness and mercy in opening the doors of this dark island to the light of his blessed gospel that we, the Christian Endeavors of San Juan, dare assemble to praise his name and stretch the hand of greeting and fellowship across the waves to you.

Mr. J. A. Erwin and his wife came and established a Christian Church and Endeavor here. The church in these two short months has now 23 members and our Endeavor Society has over 40 members. This is very encouraging in face of all the difficulties that confront us.

Almost all our members are soldiers of Uncle Sam, and better than even that, they also belong to our Master. It would do your hearts good to see and hear how they enjoy the meetings and with what hearty good will our committees labor in the cause of Christ. It is a comical sight, and yet a pathetic one, to see the benches filled with our boys in blue while here and there are ragged little natives who cannot understand a word, yet they come because they enjoy the singing. In the passages and everywhere that there is standing room the space is occupied by Puerto Ricans and Spaniards, waiting until our Endeavor is over before they crowd in to hear the gospel in Spanish, for we hold two services, one in English the other in the native tongue of the island.

Besides having the Word of life preached to them we have two schools: the first is a morning school at which a small tuition is charged; the second, an afternoon school, is for the children of the poor. Both are well attended. One realizes as he travels over this island that its future hope lies in the schools, for only about one out of every ten can read or write. With such dense ignorance on every hand it is only natural that the people should be ignorant and superstitious.

Friends, we want you to help us. We want to establish a reading room in connection with the church for the benefit of English-speaking and reading people. There are over one thousand soldiers alone. They have no place to go except to the saloons. On every side, in almost all the stores, liquors are sold. There are one hundred and six places of infamy, and against such a vast host of dives, etc., there is one little reading room and four Protestant places of worship. What are our boys to do? Friends, this is a serious matter. Many of our soldiers have been stabbed in these low resorts and some mother's boy has gone to meet his Maker unprepared. Will you not help to send some good literature that will be instructive as well as entertaining? Our idea is to have a room fixed up, cozy and homelike, a place where these heartsick boys can come and feel welcome, a place where they can write home and where by little kind deeds they may be drawn nearer our Master.

You in the homeland have no idea of the feeling of loneliness and almost despair that seizes an American here. We are foreigners in our own land. As we walk these narrow streets and hear the continual jabber of a strange tongue, without a real American spot to go to, is it a wonder that our boys take to drinking two-centarvo rum and end either in the guardhouse, hospital or morgue? Many a boy have I heard say with bitterness: "I was a good Christian until I came here; I never drank nor gambled until I came here; I found all doors closed against me except the saloon; what was I to do?"

Dear ones, remember Him who died for us, who gave his very life for us, who said, "Cast thy bread upon the waters." Ask him what he would have you do in this matter, and then do it.

Mr. and Mrs. Erwin keep an open house for all gentlemen and ladies, but there is such a vast number here that it is next to impossible to help them all. With a reading room this would be different.

Mr. Erwin says that he thinks you had better pay the expressage upon books, etc., to New York, or send by mail. Address them to J. A. Erwin, San Juan, Puerto Rico, care of New York and Puerto Rican Steamship Company.

God be with you and bless you, and may we all endeavor to follow in his footsteps day by day, as we strive to be like him. Yours in His name,

CECIL E. STEVENS,
Cor. Sec. Christian Endeavor.

San Juan, Puerto Rico, Box 115.

The Perfection of the Christian Endeavor Society.

A recognized fault of our Christian Endeavor work hitherto has been its failure to enlist the intellectual faculties of the young people in behalf of the things to which it invites and urges their spiritual powers. The admirable organization of the Y. P. S. C. E. furnishes an effective machine for doing Christian work. Its strict pledge to public and private devotion provides for the spiritual power to run the machine for Christ. But it is well known that a perfect engine, running under a heavy presure of steam, will inevitably tear itself to pieces, and wreck the machinery of the factory it is intended to propel, if it has not a "governor." What wonder, then, that many Christian Endeavor Societies have failed to run smoothly, continuously, safely, despite good machinery and abundant power, when lacking that mental "governor" which makes zeal according to knowledge.

The Bethany Reading Courses are supplying that "governor" wherever introduced. By rendering the young people intelligent concerning the Bible, missions and the great religious movement with which they are identified, these courses are making intelligent Christians, who will ever be able to give a reason for the faith that is in them. Such Christians will not lose interest in their work and respect for their religion because finding nothing in Christianity to satisfy the demands of the mind.

From the beginning the Disciples have pleaded for a faith able to account for itself and a zeal according to knowledge. Here, then, is an opportunity for our preachers to stand fast by their principles and save their young people from that vapid sentimentality which passes for spiritual fervor and Christian charity in certain Christian Endeavor circles were they move. The Reading Courses will be taken up in few places where the ministers do not introduce them and enlist the young people in their behalf. It is the imperative duty of every pastor to inform himself concerning this work, and then to exert himself to the utmost to introduce the courses among his young people. No one can do his duty by his Christian Endeavor Society who does not attempt this, unless he can prove he already has a better provision for the needs of the members.

W. M. FORREST.

Ann Arbor, Mich.

HOOD'S PILLS cure all liver ills. Non-irritating.

25 CTS. PISO'S CURE FOR CURES WHERE ALL ELSE FAILS. Best Cough Syrup. Tastes Good. Use in time. Sold by druggists. CONSUMPTION 25 CTS.

Shall the Bible College be Endowed?

The university, with its endowments, equipments, etc., is estimated at $6,000,000. This is as fully at our disposal, for all academic purposes, as if we owned it in our own right, had contributed every dollar, of the six millions, out of our own funds, and controlled it by our own board of trustees. What else, then, do we want? Nothing but a Bible college, where the students of the university can be taught the Word of God.

The time is past when we can compete with such a university with a half-endowed, half-equipped, half-manned college. Can we raise $6,000,000 for a university of our own? To ask such a question is to answer it. But even if this sum could be raised, there are reasons why I would prefer to have the Bible college as we now have it, associated with our State University.

(1) If there is any trouble in the university, any money to find, or discipline to enforce, that is none of our business, and we need not give ourselves much concern about it.

(2) If there is any good to be derived from the university we have the amplest opportunity to share in it, as we have every privilege granted unto us that we could possibly ask.

(3) If the university was our own it would be patronized mainly by our own people, and consequently our sphere of influence would be circumscribed by denominational lines. At present we have in the university all the denominations represented, and a large number of students belonging to no church whatever. Surely, the man must be blind who does not see these advantages.

Will the brethren in the state complete the endowment of the Bible college, or will they hesitate and wait until the crucial apportunity is passed? Now is the time to act.

All we need is $100,000. We have already $30 000 in notes, bearing 6 per cent. interest, and a piece of land that may realize us a few thousand dollars more. But these notes are valid only on two conditions: first, that $50,000 in *bona fide* pledges shall be secured, and second, that these pledges shall be secured by the 1st of January, 1901. This plan secures the donors against the danger of a collapse after their money has been used, as has been the case in so many instances in our past history.

Will our brethren respond to this earnest appeal? I have been appointed by the board to finish raising at lest the $50,000, and if possible bring the sum up to $100,000. We must have at least three professors to do the work that needs to be done here. If the brethren will give us $100,000 we can do just as much with it as we could with $6,000,000 where we are responsible for all the departments of the university. Brethren, write me at once what you think about this matter.

W. T. MOORE.

Columbia, Mo., Nov. 25, 1899.

GRAVY- DO NOT SERVE IT ON THE DINNER-TABLE BEFORE YOU HAVE ADDED A TABLE-SPOONFUL OF LEA & PERRINS' SAUCE The Original and Genuine Worcestershire.



LEA & PERRINS' IS THE FAVORITE TABLE SAUCE THROUGHOUT THE WORLD.-SEE SIGNATURE ON WRAPPER.
JOHN DUNCAN'S SONS, AG'TS., NEW YORK.

Eureka College.

In retiring from the field secretaryship of Eureka College I may be permitted a few suggestions to our good brethren of Illinois. During the past year I have been well over the state. The greatness of our power and ability is manifested everywhere. The need of more of our enterprise, teaching and reformatory spirit is seen everywhere. The churches and individuals almost unanimously appreciate the great work of Christian education, and look upon Eureka College as a successful attempt to furnish the young people, filled with noblest purpose and ambition, a rare opportunity to secure a thorough education and at the same time preserve and develop the highest culture and noblest manhood. It seems to me that Eureka College never had more friends than it now has. Nor was there ever manifest more reasons for this genuine friendship. The great army of young people educated under her Christian influence are taking prominent places in all honorable vocations in nearly every community in our state and many far beyond our borders. The integrity and spiritual influence of both her men and women speak her praise louder than any words I could speak. Her ministers rapidly filling leading pulpits, pushing out in the great mission fields of our country and going to the islands of the sea, need no words of commendation from me nor introduction to the thousands of readers of the CHRISTIAN-EVANGELIST. To have a hand in producing such men and women is an honor and pleasure in which any Christian should delight to share. But do we appreciate the fact that such an institution needs more than sentiment and good will? Many responded with commendable liberality to my solicitations for the college and treated me personally with the utmost courtesy and friendship. To these I give my most gracious thanks and trust that the claims of the college may always have a warm place in their hearts and helpful ability. But, brethren, the time has come when we ought to do larger things for our college, when more people should lend a hand, when a more enthusiastic spirit in behalf of the college should everywhere be manifested.

We do not appreciate as we should the difference between Christian and secular education. The one is the formation of intelligent character, the other the training of the mind. The one the training of the intellect, sensibilities and the will, the other training intellect only. The one to produce both a man and a scholar, the other a scholar only. We believe that spiritual integrity and worthy character mean as much in the success and usefulness of our young people and far more than mere mental training. The greatest of all teachers is worthy to still lead the world's education in the development of the entire man. In one at least of our state institutions, a large room is furnished for balls. Think you our young girls who attend them and submit to promiscuous hugging from eight o'clock to two or three o'clock in the morning are likely to develop a high grade of spirituality or the noblest womanhood? Nor is it really any more conducive to manhood than it is to womanhood. Think you that the young men and young women of our normal schools who spend their Lord's days at the card table are fitting themselves for high grade work in our public schools or to become worthy leaders in the morals of our young people? State institutions may fill a valuable place in our educational systems—this is not now called in question—but the best work must be done under better environments than they usually afford. It seems to me then a duty from which we cannot be excused to keep Eureka College well equipped and up to date in all its appointments for the sake, not only of our aggressive Christian influence, but for the sake of our children who aspire to be something worthy an advanced civilization, true refinement and culture.

What is done ought to be done *now*. It is hard for those living at a distance to appreciate the great burden carried by some of the officers and teachers at Eureka. The college needs help *now*. You may say this is an old cry. So it is, but none the less pressing and true. Somebody has always been ready to help some, or we would had no college long ago. It is a blessed thing to help support such a work. It is an investment in the highest possible business—the King's business—calling and equipping laborers for him. This is a great *opportunity* for us, which if neglected may not be so great ten years from now. Great advances are being made in educational affairs. We must keep up our part. Every Christian should feel a responsibility in this work surpassed by no claim among us. We ought to do now what we expect to do, for to-morrow is not ours. Last winter I visited two old people interested in Eureka College. Of their competency they expected to leave a considerable share to Eureka College and would fix it up soon. The father died a little later, the wife never recovered from the shock of her husband's death, and soon followed him to the cemetery. The considerable estate which the good father allowed his children together is being scattered to the four winds. How much their offering might have been and what a tribute to their memory and a power for good through the ages! But it is all lost for want of prompt action.

Pres. Hardin is devoting about all his time to the financial interests of the college. Receive him as a brother in the Lord, for his cause is most worthy. Do all in your power to help this great work. J. G. WAGGONER.

Princeton, Ill.

If you have Smoked too Much Take Horsford's Acid Phosphate.

Dr. W. H. FISHER, Le Sueur, Minn., says: "It is a grand remedy in excessive use of tobacco." Relieves the depression caused thereby, and induces refreshing sleep.

ESTEY PIANOS AND ORGANS

Excel in Superior Tone, Perfect Construction and Great Durability.

THE ESTEY CO., 916 OLIVE ST., ST. LOUIS, MO.

Artistic Originality in Dress

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The Singer Manuf'g Company

OFFICES IN EVERY CITY IN THE WORLD

THE correct construction of a costume according to one's own ideas can best be accomplished at home by one's self. The most convenient stitching mechanism for the purpose is the **Singer Automatic,** making the single-thread chain-stitch. Its simplicity of parts, easy operation, and the excellence of its work, specially commend its use to the *dilettante* dressmaker desiring to express her artistic perceptions in the most appropriate form.

Having all the advantages claimed for other "automatic" sewing-machines, **the Silent Singer has many points of preference** that can easily be demonstrated by comparison. Of **faultless construction and finish,** it is absolutely the lightest-running, the simplest and most compact. It is more easily threaded, and its parts are better protected from dust. The broad treadle better

Promotes the Health and Comfort

of the operator, because it is lower and the position of the feet can be changed at will. These points are worthy careful consideration by those of delicate health or unaccustomed to continuous use of a sewing machine.

Add-Ran Letter.

Texas is a great state, stretching over seven hundred miles in each direction of the cardinal points, reaching as high as heaven in its best aspirations, and alas, too often as deep as hades in its worst attainments.

It is located in the South and West, and partakes of the conflicting characteristics of both. Its older citizens retain the chivalry of the South and its more recent population the restlessness and self seeking enterprise of the West. The Southern element has for its earthly goddess woman—the ideal woman whose embodiment is the mother, the daughter, the sister and the wife and whose injury or insult is the highest crime. The Western element has for its deity the goddess of liberty on the silver dollar and its theology is too often "In God we trust"—provided we can trust him a dollar's worth each time. To these also the highest crime is any injury or insult offered their goddess.

It has been my privilege here to come into closer relationship with two giants, and they have helped me to read life's riddle. They are John Logan, incidentally state evangelist, but primarily scholar, metaphysician, theologian, artist; and the second is like unto him, Addison Clark, incidentally president for a quarter of a century, but primarily a man.

Add-Ran is at the front. Two-thirds of the debt has been paid this summer, the building improved, the faculty increased. We have as large and as strong a faculty as that of any institution in our brotherhood, numbering about twenty in actual residence, besides nonresident lecturers. We have not a single undergraduate tutor. Most of the teachers have taken postgraduate studies—two at Harvard, two in Boston. All with one or two exceptions have their second collegiate degree, and eight the doctorate.

Our class of ministerial students is of unusual worth, and we are looking forward with anticipation to their labors in the vineyard.

The university has been holding a protracted meeting for the students. It is their official work. The chapel hour is occupied, and John Logan does the preaching. And it is preaching. I long to share him with every university among us. He is thoughtful, quiet, manly, with no overwrought pathos. His work is telling on their thoughtful manhood and womanhood. Over a dozen came forward at one time, and many confessions and baptisms have gladdened our hearts from time to time.

I hope to continue this lesson in Texas geography and ethnology in another letter before long. ALBERT BUXTON, Chancellor.

Waco, Texas, Nov. 17, 1899.

The Christian Orphan School.

ITS CHARTERED PURPOSE, OBLIGATION AND RIGHTS.

ARTICLE IV.—It is the purpose of this Association to establish a boarding school for the education and graduation of orphan girls and other girls who are in dependent circumtances, in the various branches of intellectual, moral, religious and economic attainments, and the granting of diplomas to its graduates, and as incidental hereto the acquision of real and personal property by gift, purchase, devise or bequest, the construction of suitable buildings, the etsablishment of libraries, art and natural museums and the establishment of a permanent endowment fund, or funds for the support of such school and adjuncts, and until the funds of this association are sufficient to maintain such school, filled with such girls, its Board of Directors may by such by-laws as may be approved by the Missouri Christian Convention as hereinafter described, or by its missionary board in the interval between the meetings of said Convention, provide for the admission of other pupils as pay boarders, or day pupils, provided that said Convention or its Missionary Board shall have the right to determine the time when the authority to take pay pupils shall cease, and provided that none, either as beneficiary pay pupils, but white girls shall be admitted to said school.

It is very evident from the above article of our charater that the founders of the Orphan School of the Christian Church of Missouri had before their generous hearts and clear heads a distinct conception of the school which they proposed to found. They had no prophetic power. They did not make provision for every change that might come up in the growth of our people. This does not detract from their ability. It is common for a nation or a state to outgrow its laws. It might therefore have been expected that the projectors of this enterprise would in some measure fail to grasp the future conditions under which the school could reach its maximum of usefulness.

In one respect they provided for all time. The chief object of the school should forever remain the education of the orphan and dependent girls. The institution should stand as an exponent of pure and undefiled religion. It should proclaim to the world the beauty of cooperation in securing the greatest good to the greatest number of dependent girls. It should become a fountain of power flowing from the generosity of the Disciples of Missouri toward the evangelization of the world. It should, as far as possible, be world-wide in its aim. Young women who are here educated should be filled with the spirit of Christ which is the spirit of missions. But it is very evident that such results cannot be had without an adequate endowment, or a sufficient income from some source.

The founders of the school felt that the endowment would not, at first, be large enough to realize their purposes. Hence there was a provision made with a time limit to be determined either by the convention, or its agent, the Missionary Board, during which, the school should have authority to receive and educate pay pupils, either as boardors or as day pupils. The emergency which created this provision to supplement the inadequate benevolent income still exists. It is doubtful if that need will ever disappear. Experience has shown that it takes not less than fifteen thousand dollars to keep up a full curriculum, aid about forty girls and meet current expenses. Even this sum, though economically expended, needs enlargement because the workers in some departments are overworked. An industrial department should be introduced. But, if the school continue to stand side by side with the other schools in the state, furnishing equal advantages in art, music and elocution, nothing short of $15,000 can successfully run the institution. This being the fact, at least $12,000 must be realized from paying pupils, or the institution must have an endowment of $200,000.

Though the school has from the beginning kept its faith by annually educating a large number of poor and dependent girls, the endowment has not met the expectations of its founders. The failure to realize the charter's purpose has not been *in the school*, but it has been *in the expected donors*. We need not assign full reasons for this failure, but on the surface there floats a reason all must see. However generous our people may be, there is a money limit to giving. We are not as wealthy as some religious bodies. Too many schemes calling for immediate enlargement and ample endowment fill the people with confusion and a consequent failure creates distrust. Vigorous pumping brings an increased volume of water; but the number of pumps may be so multiplied that the vein of water will be exhausted and muddy streams will flow forth, not to quench thirst, but to produce disease and death.

It is simply certain that before the orphan school had time to be endowed other enterprises diverted the streams of benevolence. Indeed, optimistic friends thought that the school's object was so laudable, its backers so trustworthy and its managers so wise and skillful that fountains of benevolence would burst forth from a thousand sources and the school would soon not be required to take paying pupils. Here was the chief failure. We had to learn that however great and good the purpose of a school, it could not endow itself. No, not even with several able solicitors could the institution secure an endowment of $200,000. Be it said with deep gratitude and to the praise of many generous souls, quite a number of princely offerings have been made. Dr. Woods, of Kansas City, Alexander Breckenridge, D. M. Dulany, Robert Estill, Elizabeth Hess and a number of liberal persons, including Harvey Newsom, of the county of Callaway, made munificent offerings to the school. But with all this munificence, and with annual offerings from a number of county co-operations, from Sunday-schools and from Christian Endeavor Societies, it still stands that there is need of a large paying patronage.

From the first the name orphan has been an impediment in the way of securing paying pupils. To this $5,000 indebtedness is traceable. It embarrasses paying pupils to be asked why they attend such school, for they are not beneficiaries, but really benefactors, since they create the income to meet current expenses. To secure fifty paying boarding pupils, it becomes necessary to canvass Missouri, Oklahoma, Indian Territory and part of Kansas. The possible paying pupils must be double or treble the number of actual, paying pupils enrolled. The name of the school makes the work of the canvasser three times as hard. It is an obstruction which must in some way be surmounted.

Since the name is not necessary to the existence of the school, but a hindrance; since it imposes a hardship upon its management, entailing ceaseless toil and great pecuniary sacrifice, the local board recommended that the name be changed. The Convention at Jefferson City by on overwhelming majority pessed a resolution authorizing such change to be made.

A special statute of the commonwealth authorizes a change in the name of any corporation provided such change works no ill to the object for which the corporation was founded. It has been seen that the primary purpose of the school was the education of orphan and dependent girls. It therefore follows that, if the change of name will not only defeat or mar the object for which the school exists, but contribute toward its primary purpose, such change is reasonable, just and necessary.

Nor can it be alleged that the ability to compete with other schools by such change in name forfeits the support of the Disciples of the state, since such competition has existed from the beginning and was made possible by the terms of the charter. Competition has always existed and will continue as long as any two schools offer to patrons equal advantages. If this institution should perish to-morrow there would still remain state schools and private schools conducted by other churches to which many of the girls from the homes of the Disciples are drawn by reduced rates or supposed superior advantages.

The name must be changed or the school richly endowed. In no other way can the emergency be met or the school attain its maximum usefulness. Thirty thousand dollars indebtedness confronts us. It matters not how it was created. It is here. We cannot change the past. The living, plastic present is before us. The school is paying its way and is prosperous. It is doing God's work. It is accomplishing its chartered object. But a debt hangs about its neck like a millstone. Who will take it away? Some generous friends are ready to do it provided our creditors will meet them half way. Suppose some rich friend will pay the debt: would it not be a fit recognition of his generosity for the school to take his name, or take some other name that the directors may adopt? Who will object? Can any man with all the facts before him say no? If any one objects, let him pay off the debt and set us free. The hour has come when the school should remove the objectionable name. This will work ill to no one, but good to all. It will in no way impair the purpose of the school, but rather enable it to enlarge its mission and extend its usefulness to more orphan and dependent girls. Rejoicing as we do that at least fort/ girls have annually for the past three years been helped by the school, we are eager that others may share the advantages here afforded.

J. B. JONES.

Fulton, Mo.

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Notes and News.

The Christian Quarterly.

W. T. Moore has been editor and G. A. Hoffmann publisher of the Christian Quarterly for the last three years. Neither editor nor publisher have received one cent compensation for their labors. It has been a purely missionary work on their part. The readers of the Quarterly owe Dr. Moore a debt of gratitude for the excellent work he has so cheerfully donated. But like others whose lives and work are valuable in the cause of Christ, Dr. Moore is a busy man, and the Christian Quarterly has been drawing heavily on his time and strength. In addition to giving his labor the publisher is out $800 in three years. However important it may be to publish a Quarterly, this is more than one man's share. Hence, unless other arrangements are made the present editor and publisher will discontinue the publication of the Christian Quarterly for the present. However much this is regretted, it seems necessary.

All who wish back numbers can secure them for twenty-five cents, seventy-five cents for a year and two dollars for the three years, if sent at once. Those indebted on subscription will please remit without delay to G. A. Hoffmann, Columbia, Mo. G. A. HOFFMANN.

Missouri Bible-school Notes.

Orchid is one of the rural schools that seeks the better methods and hearty co-operation constantly. J. Q. Frederick is superintendent, J. T. Craig is minister. The school met its apportionment and gave me a good offering in addition, as they have ever done.

At Union Star a warm welcome was given me and a fine hearing, while so many expressed their pleasure and the heartiest endorsement of the work done, also co-operating with us in more than meeting their apportionment. My Davis namesake is doing them fine work.

Our Missouri schools are doing away with the old haphazzard style of electing their superintendents and are appointing committees of good judgment and experience. The schools ratify the nominations. Let all do so this year and ever after.

T. A. Hedges is holding institutes and met with fine results at Lancaster, with seven additions to the church, also a general enthusiasm in Bible-school work awakened.

The Foreign Society means to keep its silver anniversary with a birthday offering of $25 each from nundreds of the brethren—a dollar for each year of its life. In view of its great work and our own prosperity, many should do this.

John Giddens is at work among the "Uncles" in his district, hoping to report the means raised for a new meeting house at Filley and Cedar. Those knowing him believe it will be done if he undertakes it.

King City, with T. J. Hasty and J. T. Craig are all right, but the weather clerk was against me there. J. T. Craig will change his work at the end of the year, giving some congregation a good opportunity. T. J. Hasty kindly handed me the school opportionment; thanks to him and the school.

This weather is so fine that all the schools deciding to continue until Christmas are now glad of it, and the better decision is to go right along permanently. Why not?

Bro. Gillidett will see that the Harrison County evangelist sees to their Bible-school and their betterment.

Albany is doing well under the pastorate of Pres. Zuinglius Moore, who is also giving much of his time to Central Christian College, while Mrs. Moore does pastoral work in the church, thus helping indeed. What burdens the teachers in our educational institutions carry but few realize and less seem to care. God will bless them in it, but it ought not to be, and rather than have solicitors raising funds they should be filling the schools with students. The faculty at Albany is no exception, but is patiently sacrificing and laboring, hoping for a better day; and I pray it may speedily come, lest they give out by the way.

T. A. Hedges has just closed one of his reviving institutes at Bible Grove, having also two additions to the church.

Elmer Shepard is now pushing his work in the Southeast district, and good reports are coming in from his first effort, but even these will become better farther on.

Did your school help Boys' and Girls' Rally for America last Sunday? Well, if anything was in the way, just keep it next Sunday and you will be the better for it.

Do not plan otherwise than to very promptly meet your school's apportionment to state Bible-school work. Our field forces require $300 a month, and all are so circumstanced that they need it promptly, while we depend on the schools for it. If you defer the payment, as some do, it is not difficult to see the result. We have never paid interest; please do not force us to do so this year. Let every dollar go to the work, none to interest.

Not one of our board has ever charged us with expenses in attending its meetings. Think what that means in years of service for you as in the case of John B. Corwine. Will you not be as good to the work by seeing to the prompt remittance of amount due?

Mexico and Columbia gave us great help in meeting the fieldmen's salaries, and will not other schools immediately do likewise?

H. F. DAVIS.

Commercial Building, St. Louis.

State Mission Notes.

I want you to read with me the following two letters; they are from men whose names are well known in the state and have done my heart good, and they are published with the hope they will lead some others in the state to see the need of having the same feeling of consecration to this great work. The first is from Brother W. F. Turner, Joplin:

"DEAR BROTHER ABBOTT:—I write to assure you of my continued interest in the state work. I feel that the time has come to go forward. Our present feeble efforts are a chagrin if not a disgrace. Too many of us are at ease in Zion. It has taken most of the year to get the church here on its feet again, but I shall before the Christmas bells ring try to raise our apportionment or more." Any one who knows the struggles through which that church has passed in the last few years will recognize that such a letter means a great deal indeed. It is not claptrap, written for effect, but is the utterance of an honest, earnest heart. The next letter is from Brother I. Bauserman, of Maitland: "The work at Maitland is not at a standstill. The Bible-school is increasing in numbers and interest, the C. E. is prosperous and our congregation increasing in numbers. One addition by letter last Sunday. Our church has been newly painted and papered and will be seated anew in a few weeks, so that we will have a very comfortable and convenient place of worship. *I am making a specialty of state missions* in my sermons and hope for great results. Convert Missouri and the good that will flow from her to all missions cannot be estimated. This part of the state, Nodaway Valley, is waking up." This church has been straining every nerve to fix up their house; they have need, it would seem, for all the money they can raise, yet their preacher is making a specialty of state missions in his sermons. If every preacher in the state would do this it would be such a wonderful help. So many times men write that they are straining every nerve to accomplish this or that and have not the opportunity to bring up state missions. They may think that they are straining every nerve, but no man can get all the available money for any one purpose, and there is always money in any church for our work if it is asked for and urged.

REMEMBER,

the next annual convention meets in Kansas City, and that at that convention we do not want to make a report of which the church in this state needs to be ashamed. If there is a combined effort on the part of all the preachers in the state to make this year a success it will be done.

REMEMBER

again that all the money we had in the treasury to begin the year with after all debts were paid was $300. This is all gone and there is no money to carry on the work. Your board is confronted with one of two necessities: either to call the men from the field or to stir up the churches to an immediate response. They do not believe you will sanction the first and they must resort to the second. Will not the churches throughout the state at once take hold of this matter and push it so that our work may go on?

I fear this constant reiteration of this plea will become monotonous, but the work is so urgent, the demands so great and the results of abandoning the work so disastrous that I must constantly urge this matter upon you.

REMEMBER

1. There are eight countyseats in which we have no church organization.
2. That there are twenty-three countyseats where we have no church building.
3. That there are 115 towns of from 250 to 20,000 population where we have no organization.
4. That South Missouri from the discoveries of its wonderful mineral riches is looming up with wonderful importance. We must push our work here.
5. The great opportunities in our two large cities are God's call to sacrifices. What shall our answer be? Yours in His name,

T. A. ABBOTT.

SCHOOL TEACHER

PULLED DOWN HILL.

"I relied on coffee so much to keep me up, having been told that it was a 'mild stimulant,' that I hardly knew what to do when I found it was really pulling me down hill. My sleep was badly broken at night and I was all unstrung. Am a school teacher and was exceedingly nervous.

"When it became evident that I was in a very bad condition, I was induced to leave off coffee and try Postum Food Coffee. Mother made it first, but none of us could endure it, it was so flat and tasteless. She proposed to throw the package away, but I said, 'Suspend judgment until we have made it strictly according to directions.' It seems she had made the Postum like she always made coffee, taking it off the stove as soon as it began to boil. Mother was so prejudiced against it that she did not care to try it again, but I got sister to make the Postum next morning strictly according to directions, that is, allow it to boil full fifteen minutes after the boiling begins.

"We were all amazed at the difference. Sister said it was better coffee, to her taste, than the old, and father, who is an elderly gentleman and had used coffee all his life, appeared to relish the Postum as well as my little brother, who took to it from the first.

"For awhile mother clung to her old favorite, although she was sick more or less of the time. Finally, one morning, she drank a cup of Postum by mistake, believing it to be coffee. We joked her so much about it, because she did not discover the difference, that she finally admitted she had occasionally taken a sip of the Postum Coffee, and from that time she proposed to use it altogether. Her health has been greatly improved, and we are all strong advocates of Postum. Please omit my name from publication." ——, Flagler, Col. Name can be given by Postum Cereal Co., Ltd., Battle Creek, Mich.

Three Vacancies Filled.

At the meeting of the Board of Ministerial Relief, held in Indianapolis, Nov. 14th, Simeon Frazier resigned as member of the board, and three vacancies were filled by the selection of Dr. Jabez Hall, of Irvington, and A. B. Philputt and A. L. Orcutt, of Indianapolis. A. L. Orcutt will act as recording secretary.

While the death of Bro. A. M. Atkinson, the father of and sacrifice for this work is seriously realized, the board feels that so great a work must not suffer for want of earnest advocates and supporters. There must be no halting. The work must move forward. Our worthy needy ones must not be neglected. The spirit of the Restoration demands attention to this matter. A ministry so holy appeals to the Christian conscience of every member of the church.

Brethren of the ministry, let us lay this matter upon the hearts of our people, and the response will be sure and generous. The third Lord's day in December is the time for the offering. Do not neglect it. Send to Howard Cale, 120 E. Market St., Indianapolis.

A. L. ORCOTT.

A Thanksgivings Day Gift.

On Thanksgivings eve a gift of $5,000 was received at C. W. B. M. headquarters from one of the earnest women of the Church of Christ, who desired to see that the money entrusted to her was bestowed where it would work for Christ and his church.

This gift was most opportune, for the famine cry from India is loud and long, and must be answered. Not only must we bear our part in feeding the hungry ones, but the famine is opening new doors of opportunity for us. The government is offering to place the village schools about Bilaspur in our hands. This not only means that we may reach the children, but it means open doors for preaching the gospel and comfortable rooms for holding Sunday-schools.

This gift should be but the beginning; our Lord calls for his own. Let those to whom he has given good gifts hear him saying, through the opportunities before them, "Inasmuch as ye did it to the least of these, ye did it to me."

MRS. O. A. BURGESS,
MRS. HELEN E. MOSES.

Indianapolis, Ind.

That W. C. T. U. Resolution.

DEAR BRO. GARRISON:—I think your criticism as to the resolution passed by the W. C. T. U. convention, of Seattle, Washington, both timely and just. But you need not have looked so far from home. The censure of Pres. McKinley's temperance policy at the Epworth League convention, at Indianapolis, or Father Clark's three rousing big cheers at Detroit convention for "the grand man who sits in the White House," would have been equally relevant; although there was no resolution passed in either case, yet there is at certain times an evasive way of censuring or endorsing a political policy without resolution, which is less manly than by resolution as employed by the Seattle ladies.

To illustrate: If, when the Venezuela contention was at its greatest heat in 1896, Mr. Cleveland had rushed the stars and stripes to the center of Canada, then just at that time to have sung, "Three cheers for the red, white and blue" in our religious conventions would have been equally an endorsement of Mr. Cleveland's policy as to have passed resolutions endorsing same. K. S. H.

[Commenting on the foregoing we would say:

1. That Seattle, Wash., is not "far from home." It is at home in the United States where the CHRISTIAN-EVANGELIST circulates.

2. There is a difference between the applause which an audience may give to a sentiment expressed by a speaker and the passage of a resolution. One is official, formal, the other is individual and informal.

3. Religious bodies have a right to declare themselves on the question of temperance, and to vote censure against any policy of any public official, that is contrary to the interests of temperance. They ought not, however, in our judgment, to pass resolutions of a purely political character, that have no direct bearing on the object for which the organization exists.

4. We do not believe we ought to cease honoring our flag, even in the event that the national administration should carry it where it ought not to go. We might condemn the policy, but we should respect the symbol of our nationality and of our liberty and independence.—EDITOR.]

Prevention Better than Cure.

In 1897 8 a fund of $30,000 was secured to pay off old debts against Eureka College. As an evidence of the *bona fide* character of these subscriptions I am glad to be enabled to announce that up to this time the collections have amounted to $30,085, and that some of the notes still remain to be collected. A valuable subscription is one that pays more than the original amount!

Our next campaign is one to increase the endowment fund to a point that it will support the institution, counting on its lowest possible attendance, and at the same time collect enough money from its owners and friends, the churches, to prevent its falling deeply into debt again.

I am asking every church in Illinois to place the college on the list of its benevolences and to make an offering and send it in not later than the middle of next June. This must be done or else the college will soon be struggling under another enormous debt. The permanent fund is growing, and this must continue. Until it is large enough in actual money safely invested to support the college, the churches must support it if it continues to do the work expected of it. Let every church in Illinois join this prevention movement at once. A small offering from every one will do the work, and will be no burden to any one.

J. H. HARDIN, Pres.

Eureka, Ill.

C. W. B. M. of Missouri.

DEAR SISTERS:—At our State Convention in Jefferson City we learned that there are more than 1,500 Christian Churches in Missouri. There are only 146 auxiliaries of the C. W. B. M., reporting to our state secretary. Have we not here a vast field for work? Surely there are hundreds of churches in which we could enlist the women in our C. W. B. M. if we had the money with which to send out organizers.

Have you not been impressed through your own auxiliary with your responsibility in spreading the "good news?" Has not your heart thrilled with joy because you have a part in this work, because you are identified with such a glorious company of workers? Then let us make a great effort to develop our state work. We can do this only by increasing our offerings to the stats fund. We have seen the gradual growth in our state, not so much a growth in the number of organizations as a growth in liberality among those already enlisted.

The time has come for us to increase our organizations that there may be a larger, more constant stream of money flowing into our national treasury, that a greater volume of prayer may ascend to the throne of God, that a larger host may join in the songs of the redeemed. The missionary work at home and abroad is a living, growing work; consequently the need for more workers is always a pressing one. Our source of supplies is the women of our churches, but so many know nothing of our work. Many are longing for a field of usefulness, for a call to greater Christian activity. Shall we not send an organizer or our secretary to them that their loving sympathy and help may be secured?

Many auxiliaries need an occasional visit from our secretary or organizer that they may be instructed and encouraged. Many have given up because they could not have this help in their time of need.

We have put our hands to the plow; let there be no looking back. The brethren are saying: "State Missions to the front!" Sisters, our watchword must be, "State Development." Thus shall we help to realize our national watchword, "100,000 women and $30,000 for 1900." Let the stress be laid on the "*one hundred thousand women.*"

Yours in Christian love and service,

MATTIE W. BURGESS,
State Treasurer of C. W. B. M. of Missouri.
101 *N. Fifteenth St., St. Joseph, Mo.*



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To my Brethren in the Church and Ministry: I take pleasure at the close of several weeks' successful treatment to commend the skill and careful attention of Surgeon W. H. Mayfield. My wife has been a sufferer for many years with a complication of organic troubles, during which time she has been treated by a number of physicians without any apparent benefit whatever. A few weeks since I brought her to the Mayfield Sanitarium and placed her in the charge of Surgeon Mayfield. To his treatment and the considerate attention given by staff and nurses my wife is now a new woman physically, and for the first time in many years is free from pain and joyous in the knowledge of her restoration. In my profession as a minister of the gospel, during my stay in this life-saving institution, I was cognizant of some rare surgical operations and the subsequent rapid convalescence of these patients. Prompted by my desire to benefit the afflicted I recommend the Mayfield Sanitarium to those needing surgical attention.

JOHN G. M. LUTTENBERGER, Evangelist.

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Evangelistic.

MASSACHUSETTS.

Brockton, Dec. 1.—Two confessions last week.—G. A. REINL.

COLORADO.

Pueblo.—The work at the Central Church is quite encouraging. The audiences have about doubled and there have been 36 additions since July 1. There is a good feeling in the church. —C. S. EARLY.

CALIFORNIA.

San Jose, Nov. 20 —Meeting continues. Home forces. Twenty-eight additions from all sources in three weeks. Three confessions and one baptism last night. Will continue this week.—B. B. BURTON, pastor.

TEXAS.

Dallas, Nov. 24.—There were 117 added.—CHAS. REIGN SCOVILLE.

Lampasas, Dec. 1 —We are comfortably located in our home in Brownwood, and ready for evangelistic work. We are assisting Bro. C. W. Worden here in a meeting. Prospects good.—MORGAN MORGANS AND DAUGHTER.

OREGON.

Eugene, Nov. 23.—A revival with M. L. Rose pastor and D. C. Kellems evangelist, began at this place 13 days ago with 32 additions to date. Meetings will continue indefinitely. Bro. Kellems is one of our strong men and holds his audience spell-bound.—GEO. A. WEBB, singing evangelist.

ARKANSAS.

Siloam Springs, Nov. 23.—We began a meeting here the 21st. A good interest is manifested and we look for splendid results. We have a fine church building and the brethren have just paid the $500 loan to the Church Extension and "owe no man anything."—ELLIS PURLEE, Stafford, Kan.

OKLAHOMA TERRITORY.

Norman, Nov. 26.—The meetings at this place continues with 66 additions. Bro. J. S. Haddock, of Bells, Tenn., is doing the preaching. The interest is splendid despite the inclement weather. The church is prosperous. There have been 144 additions since the 1st of January, '99, when we began the work here.—W. A. WHERRY, pastor.

KENTUCKY.

Lexington, Nov. 28.—I am assisting F. B. Walker in a meeting at Winchester, Ky.; 50 have been added in the first 15 days and the interest is very deep. Forty-three have been added here at Central Church since the 10th of September at our regular services. Our Sunday school reached its high-water mark last Sunday night and will expect many additions from it very soon.—I. J. SPENCER.

TENNESSEE.

Johnson City, Nov. 23.—We have just closed a meeting of two weeks' duration at this place, our pastor, A. A. Ferguson doing the preaching. The meeting resulted in 50 accessions; 41 from the world. We consider this a great victory for the cause of Christ in this place, as all the denominations have tried to hold meetings within the last year or two and have made comparative failures. There were two more added at our prayer-meeting last evening. The outlook is very bright.—ADAM B. CROUCH.

PENNSYLVANIA.

Beaver Falls, Dec. 2.—I close my work here to-morrow and take the pastorate at Perry, Lake County, O., Dec. 10. In my four and a half years' work here there have been added 186 persons—more than were on the roll when I came. The church is in a condition to move on to greater achievements under the leadership of some good pastor. The flourishing church at Beaver, five miles from here, was established partially by the efforts of the brethren here and those dismissed from this congregation.—O. A. RICHARDS.

MICHIGAN.

Saginaw.—Closed 16 days' meeting at Arbela; 19 came forward. One recently baptized at Saginaw.—WM. A. WARD.

Yale, Nov. 28.—Prof. Humphrey closed his meeting with us last Thursday evening, preaching 20 days with 20 added, mostly aged people. Membership revived.—D. MCCALL, pastor.

Owosso, Nov. 1.—Recently closed a meeting at West Haven for Bro. I. Conkle, of Henderson's, which resulted in 12 coming to Christ and the organization of a church and practically bringing to us Union property worth at least $2,000. Bro. Conkle preaches there Lord's day afternoons and is doing a good work there, also at Henderson and Easton, living at the former place. Our work here is moving forward.—S. A. STRAWN.

NEBRASKA.

Plattsmouth, Nov. 27.—Large audiences yesterday. In the morning I addressed the Junior C. U. A. M. in a Thanksgiving sermon. Two confessions at evening service. Work progressing in all lines.—R. M. DUNGAN.

Harvard, Dec 2.—Fine interest. Thirteen additions. Bro. Gregg, the pastor, is doing good practical work. We join Bro. Atwood, of Kansas, in a meeting at Red Cloud, Neb., beginning the 6th. On account of previous arrangements we close our work here Tuesday night for that meeting. Bro. G. will continue during the week. We pray for the work in Nebraska.—F. HOWARD SWEETMAN.

KANSAS.

Elk City.—One addition Nov. 12th.—S. W. NAY.

Liberal, Nov. 21.—I am here in a meeting. Bro. U. G. Sutherlin is leading song service. Good crowds and good interest.—E. M CARR, Dodge City, Kan.

Harper, Nov. 27.—I filled Bro. Purlee's pulpit Sunday morning and evening; had good audiences. There were four baptisms.—G. W. HANNA.

Atchison, Nov. 24.—Have just closed a short meeting with 19 additions; 14 by baptism. Have $500 more raised to pay on mortgage, making over $1,200 debts paid since I came.—W. S. PRIEST.

Closed a four weeks' meeting at Pardee, Nov. 24th with seven additions; four by baptism. Bro. Claud Haskell, the pastor, preached five days and had one confession. One addition at Round Prairie at regular services on Nov. 26, and two at Oskaloosa, Kansas, on Nov. 12.—R. A. THOMPSON.

ILLINOIS.

Sullivan, Nov. 27.—We will have union Thanksgiving services here. The writer will preach the sermon. Two more accessions since last report.—E. W. BRICKERT, pastor.

Atlanta, Nov. 26.—Our meeting here still continues with fine interest. There have been 15 conversions to date. The writer is doing the preaching.—W. R. JINNETT.

Blandinsville, Nov. 23. Two more additions to the Old Bedford Church since my last report. More to follow.—A. R. ADAMS.

Mechanicsburg Nov. 25.—We have had four additions to date. My next meeting will be with Bro. Roy Caldwell, of Woodward, Iowa. —V. E RIDENOUR, singer.

Paxton, Nov. 24.—Our meeting here with Pastor W. L. Luck starts off well. Good interest and attendance. Am ready to make engagements for the new year.—C. M. HUGHES, singing evangelist.

Mt. Olivet.—Ten accessions last night; 16 in all in two weeks. J. C. Lappin, the pastor, will continue a few nights. Go to Saunemin next —S. S. LAPPIN, state evangelist.

INDIANA.

Elwood.—All is going well here now in the church work.—L. C. HOWE, pastor.

Goshen, Nov. 29.—Just closed a week's meeting at Independence, resulting in one baptism.—E. P. GROW.

Dana, Nov. 23.—Bro. S. G. Smith, Ladoga, with us Monday and Tuesday evenings. Preaching good sermons. One young lady made the good confession.—B. F. BOLINGER.

Hartford City, Nov. 27.—Just closed a good meeting with 10 additions. Bro. E. W Kerr, of Gallatin, Mo., led the singing and did it well. He will render efficient service in this line, wherever needed.—C. M. KEENE.

Shelbyville, Nov. 27.—I have been here two months and have had eight additions at regular services. Preached eight funerals and solemnized four marriages. Our house is not large enough to hold the Sunday night audiences.—E. FINLEY MAHAN.

Thorntown, Nov. 23.—Our meeting here conducted by Bro. L. E. Brown, of Frankfort, closed last night. There were 27 accessions to the church. The entire town and community was stirred up and many were caused to search the Scriptures to see if these things were true. Bro. Brown is a strong preacher. The church has been built up in the most holy faith and is in good condition for aggressive work.—LEE TINSLEY, pastor.

MISSOURI.

Ashland.—Twelve additions; Armstrong, five additions.—G. A. HOFFMANN.

Warrensburg, Nov. 23.—Closed a meeting last night for the church at Schell City with 13 additions. Have been called for another year there.—A. STERLING

Bowling Green, Nov. 26.—Just closed a two weeks' meeting at Louisville, with 21 additions, an old church debt raised, new organ secured for the service, and a spirit of unity and concord manifested on the part of the congregation.—S. WALLACE MARR.

Higginsville, Nov. 25.—I began work here on the 12 h of this month. This is my second term as pastor of this church. The people have received us most kindly. There have been six additions. The church is hopeful and the prospect encouraging.—L. H. OTTO.

Palmyra, Nov. 24.—Have just closed a two weeks' meeting with nine additions. J. H. Wood, of Shelbina, did the preaching. His sermons were on a high plane, both spiritually and intellectually, and we are all better for his having been among us.—L. J. MARSHALL, pastor.

Kansas City.—The meeting at Prospect Christian Church, conducted by J. V. Coombs, closed with 141 accessions; 33 one day and 29 another day. The congregation was without a pastor and very much disorganized. The meeting not only added many to the congregation, but created a religious activity among the membership. An excellent pastor will be at work there in a few days. Jan. 1st Bro. Coombs begins at Pittsfield.

IOWA.

Bedford.—Evangelists Romig and Jones will begin a meeting here Dec. 12. Brethren, pray for the success of our meeting here.—J. WILL WALTERS.

Pleasantville, Nov. 27.—Three added by baptism Nov. 23rd. Two made the good confession Nov. 25th at regular services.—F. D. FERRALL, pastor.

Wapello, Nov. 28.—Three additions by baptism at my appointment, at Atalissa, since our short meeting in October.—CHAS. BLANCHARD.

Prescott, Nov. 28 —We are in a good meeting with Pastor Leake; meeting one week old, five added, house full, interest fine. This is our fourth meeting with the Prescott Church. —W. B. CREWDSON.

Webster City, Nov. 27.—Thirty-five addition at Webster City and Cass Center in the last month. G. M. Goode, of Normal, has assisted in a meeting. I have never heard the gospel more ably presented. G. M. Goode is a man of sterling worth and a genuine Christian gentleman. I would not ask for a better fellow laborer. He raised about $400 for local expenses. I believe it is the general opinion that the congregation is in the best spiritual and financial condition of its history.—W. A. MOORE.

Arlington, Dec. 2.—Twenty-three added at Volga City, a pastor located and finance in good condition. Bro. Fisher is a good man, comes highly recommended by Iowa state board. The people have fallen in love with him on first sight. May they long live together in this holy service. Bro. W. M. Hollett, with whom I am now in a meeting here, assisted us very much by his happy songs and good company.—D. D. BOYLE, evangelist.

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Leave, O Leave Me Faith Alway!

MRS. LISA A. FLETCHER.

Whatever Thou mayst deem as wise
In higher wisdom to decree,
Whatever cherished earthly prize
Thou dost, dear Lord, withhold from me,
Though rare may bloom the flowers of May,
Leave, oh leave me faith alway!

Whatever earthly treasures fade
Of glad or sweet this life holds dear,
Howe'er chill the lingering shade,
And strange and dark the way appear,
Yet ever to Thee will I pray,
Leave, oh leave me faith alway!

Manchester, N. H.

The Lost Emigrants.

BY R. H. JOHNSON.

CHAPTER II.

The following days, as we crossed the latitude of the capes of ominous names, Fear and Lookout, were days of storm and angry sea and we were compelled to stay below; for seasickness, inevitable to those uninitiated into the mysteries of the sea, came with its unmeasured miseries. "Inevitable?" cries the reader. "Why, I have crossed the Atlantic and was not seasick for a single hour." True: but there's a world of difference between the great ocean liner to-day, several hundred feet in length and of ten thousand tons, that cleaves its way through the mighty waves, and feels well-nigh as firm under foot as the solid land, and a three or four hundred ton sailing vessel that is tossed by the waves like a bubble in a caldron. Will you, sir or madam, try a voyage around Cape Horn in a vessel of the latter description? If you accomplish it without *mal de mer* I will concede your right to boast.

Directing our course to the southeast, the Bahamas, West Indies, Caribbes and Barbadoes were in succession passed on our right. And finding the air genial and the sea calm, we spent much time on deck. My father improved rapidly in the milder atmosphere. These were delightful days as we swept over summer seas, and pleasant were the acquaintances formed.

It is due to the reader who will accompany us on this voyage that I introduce some of these. There was Captain Wolcott, a hearty, good-natured seadog, with a good word for every one. And there was his wife, a quiet, retiring, sweet-spirited woman. A very pleasant acquaintance was Maria Clarkson, a young and pretty orphan, educated with a view to following the profession of teacher, on her way to friends in Sacramento, with a prospect of a position in the city schools. She was a little older than I, and we soon became fast friends.

Then there was Jack Burton, a young man of culture and some means, who hoped to go into business in California. He and Dr. Andral, ship's surgeon, soon became genial companions. Of the latter I may say, after the completion of his literary education—he had just graduated from a medical college of Philadelphia—desiring to go West to engage in his profession had been installed by his uncle, the captain, as ship's surgeon for the voyage. And here I will add that my delightful impressions of Mr. and Mrs. Gray were only deepened on a fuller acquaintance.

Among our fellow passengers were two very interesting and excellent people, Professor Fergus and wife. The former was a well-informed and withal a very eccentric man. He seemed when on deck forever with a book in his hand, yet free to converse and at home on any topic. But the moment there was a hiatus in the talk he would plunge into his book and become at once oblivious to everything going on around him, whether it was a passing ship or any one of the thousand and one things that set people all agog at sea. I have known him to sit on deck lost in a book through the dinner hour, because he had neither heard the bell nor seen the passengers go below, his wife with a headache having failed to arouse him.

My father enjoyed his society very much. The more so because the professor was always ready to discuss religious themes that are so dear to the student of theology. In his presence my father became jubilant and more sociable than he had been for weeks.

One day early in their acquaintance the talk was directed to the Lutheran Church. "And how soon," said Mr. Fergus, "do you expect all Christians to come to the Lutheran name and faith?"

"However pleasing that might be to me," said father, "I cannot hope for it."

"Why not? Don't you believe it to be the true church?"

"It represents my views better than any other or I would not hold to it," said father.

"Well then, as you want all to come to the truth you ought to ask all to come to your position."

"By no means, Professor; others are just as honest in their views as I. Moreover, the great diversity of religions denominations is adapted to the varying culture, taste and inclinations of the people. Thus the rich, the poor, the fashionable, the plain, the cultured, the ignorant, the liberal and the narrow can each find the church of his choice."

"Did the Savior originate this diversity of churches of which you speak?"

"Certainly not. The church as instituted by him was one. This diversity was the result of divisions in after ages.

"Very true. Jesus calls it 'my church.' 'He is the Head of the body, the church.' The multitude of them that believed were of one heart and one soul' (Acts 4:32). Can you imagine a more perfect unity than that? And if Christ's church was one of perfect unity, did he make a mistake in so organizing it, thereby preventing each one from having a church just to suit his fancy? May not the sin of apostasy lie at the door of the modern go-as-you-please churches?"

"Certainly there was no mistake on the Savior's part in making his church a unit. But remember, that church was under the inspired direction of the apostles; otherwise its unity could not have been possible."

"Well, then, as we have the same inspired direction now in the New Testament, let us get under it as soon as possible. Again, you will admit, Doctor, that the conditions are far more favorable to religious unity now than in the days of the apostles. Then the Jews had no dealings with the Samaritans and despised the Gentile 'dogs.' Then every nation was a foe to every other nation, and the world was divided into warring tribes and factions.

"Now the gospel and steam and lightning have broken all barriers down and the whole world is akin. Then everything was in the way of union; yet Christians despite this were one. Now everything is favorable to unity, and Christians are divided into contending factions, for the one reason that they are insubordinate to the will of Jesus.

"If we could bow our rebellious wills and pray in our very souls, 'Thy will be done;' if we could feel but a thousandth part of the burden that rested so heavily on the heart of Jesus, when he prayed for all believers that they all might 'be one as thou, Father art in me and I in thee, that they also may be one in us; that the world may believe that thou hast sent me' (Jno. 17:21); could we feel but a feather's weight of that burden, I say sectarianism would perish as frost before the sun, and the invincible argument of a united church would compel the world's belief.

"Do you not know that the great mass of the people, even in our Christian land, so called, refuses to attend the churches? That while they have a profound respect for Jesus of Nazareth they have little for the churches and for the preachers? I say this in sorrow and alarm. Why is this, do you ask? Because they see that the churches have departed far from the simplicity of the gospel of Jesus: because they see that the preachers are not leading their hearers to follow in his steps; because they see the church rent into a hundred fragments, and meeting houses confronting each other across the streets, 'looking,' as Dr. Holmes expresses it, 'like fighting-cocks with their necks straight up in the air, as if they would flap their roofs, the next thing, and crow out of their upstretched steeples and peck at each other's glass eyes with their sharp-pointed weather cocks.' That's what we are doing—pecking at each other and pulling each other down when we ought to be standing shoulder to shoulder and winning the world to Christ. And thousands of thoughtful people with souls to save are standing aloof from all this pitiful confusion and concluding that religion is a farce."

"That's so," said Captain Wolcott, who had been listening for some moments. "Many years ago I went up for prayers at what they called a union revival, and they got to pulling and hauling at me and trying to tow me to all points of the compass at once; and I lost my bearings and dropped their towlines and said: "I'll just wait till the Lord's ship comes along and then ask for a line; and I realize that the whole business with the other crafts has been bad for me.

"I tell you, there is many an earnest soul gone to the—the dogs, because of the everlasting scramble of the crews under different flags after the passengers.

"But let's go to dinner. Didn't you hear the bell?"

(TO BE CONTINUED.)

Patterns for Dolls' Furniture,

With full instructions for making pretty furniture of pasteboard that can really be played with. Parlor set, sofa, rocker and plain chair, 10 cts.; bedroom set, bedstead, dresser and chair, 15 cts.; both of the above sets of pattarns, 20 cts. M. E. Taylor, Manton, Tehama county, Cal.

Wishing.

Do you wish the world were better?
Let me tell you what to do:
Set a watch upon your actions,
Keep them always straight and true.
Rid your mind of selfish motives,
Let your thought be clean and high;
You can make a little Eden
Of the sphere you occupy.

Do you wish the world were wiser?
Well, suppose you make a start,
By accumulating wisdom
In the scrapbook of your heart.
Do not waste one page on folly;
Live to learn, and learn to live.
If you want to give men knowledge
You must get it ere you give.

Do you wish the world were happy?
Then remember day by day
Just to scatter seeds of kindness
As you pass along the way;
For the pleasure of the many
May be ofttimes traced to one,
As the hand that plants an acorn
Shelters armies from the sun.

—*Youth's Companion.*

How Civilization Clung to Witchcraft.

In Lecky's History of Rationalism in Europe will be found the story of the long and weary struggle by which witchcraft was finally relegated to the limbo of unbelievable things. It has perished so utterly that we fail to have any realistic sense of the devastation and death which it produced. During the Long Parliament three thousand persons were put to death by legal executions alone, and Doctor Sprenger estimates that during the Christian epoch nine millions of people were burned as witches and wizards. All manner of torture was inflicted, all manner of horrible deaths, and upon the most amazing and grotesque testimony, whereof the curious may see specimens in Calef's Satan's Invisible World Displayed. It seems impossible that human beings of the white race could have acted so like the beasts that perish. Only two hundred and fifteen years ago an English Court of Justice, with Sir Matthew Hale, the upright Judge, and Sir Thomas Brown, the wise philosopher, for central figures, murdered two women because they were witches, thus enacting a scene the parallel of which can be witnessed to-day only in the jungles of Central Africa among a people so brutal that it would hardly be a sin to doubt their connection with the human race. From the time when Wierus in Germany, in 1563, first among men, proclaimed his disbelief, to the time when the laws against witches were repealed in Austria, in 1766, is a period of two hundred years. But while we exercise our minds with astonishment over the laggard pace at which the great army of humanity past. Whenever I think of the practice of war, and especially of a scene once described to me of an artillery battalion ordered in a great emergency instantly to take position, galloping across a field strewn thick with wounded, crunching under remorseless wheels the quivering limbs and bodies of yet living men and striking out with fierce horse-hoofs the brains of the helpless, I feel the assured hope that in the not distant future there will live on the earth a generation of men to whom such descriptions will seem like stories of another world. But such hopes have been among the aspirations of prophets and poets for three thousand years.—*Thos. B. Reed, in the Saturday Evening Post.*

A Government Inquiry

is being made by the United States Senate Food Commission into the matter of food adulteration, now so prevalent.

Twice before the United States Government has made inquiries as to the ingredients and quality of the baking powders of the market.

Each time the government report has shown Dr. Price's Cream Baking Powder of highest leavening strength, a grape cream of tartar powder of sterling worth, and absolutely pure and wholesome.

This is very gratifying, for Dr. Price's Cream Baking Powder is depended upon by millions of people to raise their daily bread.

PRICE BAKING POWDER CO., CHICAGO.

NOTE.—These Government inquiries also developed the fact that there are many mixtures upon the market made in imitation of baking powder, but containing alum or other caustic acid whose use in food is dangerous.

A Catechism for the Infidel.

A man who has had experience in dealing with scepticism suggests that when an infidel comes with his criticisms and cavils he be asked to answer the following questions:

"1. Can you say you have ever read the Bible carefully through, and you could now bear to be examined in it? 2. Have you not read whatever part you have read rather desiring to pick holes in it than honestly to find out the truth? 3. What do you propose to put in its place that shall be more likely to be beneficial to mankind? 4. How do you account for the inequalities in the moral government of the world? 5. How do you account for the unhappy deaths of Voltaire, Rousseau, Hume, Paine and others? 6. How do you account for the fact that most infidels are men of immoral lives? 7. How is it that Christianity has done so very much more to benefit the world at large than infidelity has ever attempted?"

A writer in the Herald and Presbyter, quoting the above, testifies that he has known personally two infidels who were converted and became ministers of the gospel by simply reading the Bible. They did not know the book, and were prejudiced against it by false statements in regard to it and garbled extracts from it. It is only another proof that, as some one has wisely said, "The best treatise on the inspiration of the Scriptures is the Scriptures themselves."—*Union Gospel News.*

Bobby's Mamma—Now, mind, Bobby, if they pass you the cake a second time at the party, you must say: "No, thanks, I've had plenty." And don't you forget it. Hostess (at the party)—Won't Bobby have some more cake? Bobby (who hasn't forgotten)—Nope, thanks. I've had enough, an' don't you fergit it!—*Cleveland Plaindealer.*

"Seeing is believing." You can see what Hood's Sarsaparilla has done for others, and must believe it will do the same for you."

The Song of the Lightning.

I leave my home in the angry cloud;
I speak in the thunder's roar;
I shiver the oak and the hemlock proud
And rend the rocks ashore.
I hiss and sing through the ocean's wave;
I tear down the works of man;
I mete out death to the legion brave;
I thwart the best laid plan.

I have my throne in the tempest car,
And I visit the earth at will;
I speed the news o'er the metal wire
And reck not vale or hill.
I run the motor; I turn the wheel;
I light, I cook, I spin;
I play the wizard; I print, I heal—
The race with light I win.

I stand for horses without their feed;
For steam without its gear;
For water; for wind; and I never need
A moment's rest in a year.
I need no eyes; I could use no ears;
I feel no heat or cold;
I work right on for a thousand years
And ne'er grow lame or old.

Oh! I am a worker of wondrous mien—
No rival at all have I.
My deeds of valor and force are seen
In land and sea and sky.
And yet I own one ruling power.
I answer in mute accord
My master man; and at every hour
I honor him as my lord.

And when I run my chosen way
Along my metal wire,
Although a giant, I will obey
My Master Man's desire.
And yet a higher one I confess
My Maker; my God above—
Who rules all things in righteousness,
Whose rule is peace and love.

—*Walter S. Smith, in the Hancock Democrat.*

Personal Example.

C. H. WETHERBE.

Personal example varies according to the ability and moral character which one may possess. It is well said that the example of every person has its influence, either in a good way or in a bad way. The man, however, who possesses unusual ability and who occupies a high official position is more likely to set a forceful and outreaching example than is he whose ability is very small and who occupies a humble position among the common people.

But I wish to state a few words about the example of a Christian who, for what he regards as being good reasons, refuses to attend the church to which he belongs. I have in mind a minister, not now a pastor, who sometime ago decided that he could no longer practically support the pastor of his church, as that pastor had proved to be utterly unfit morally for his position. This man remained away from the services of his church. Some of his friends suggested that in doing so he was not setting a good example. They thought that he ought to attend the services for the sake of giving an example of steadfast adherence to the cause of Christ. But they failed to look at the other side of the question. That minister believes that if he were to attend the ministry of the pastor his own example would be a practical endorsement of a bad man. He would be fellowshiping an example which is totally unworthy of that of a gospel minister. This is a sound position. It is sustained by Paul's writings. No one would hesitate to say that the Christian who would make a practice of keeping company with a man whom he knows to be licentious and whose general reputation is such, would set a bad and damaging example. He would be fellowshiping a bad man. Is it any less true of the Christian who sustains a bad pastor? No. The example of refusing to co-operate with a pastor who is positively unfit to be in the ministry is vastly better than that of supporting him.

The Way to Prosper.

Personal prosperity should be sought because by it we build up character and can better advance the kingdom of Christ. But how can we be sure to thrive? Since mind and motive are most important factors, we begin with the spiritual essentials and name the industrial afterward.

1. Live an humble, consistent Christian life. A teachable, spiritual mind, walking humbly with God, is best fitted for insight, prudence and action.

2. Keep the Lord's day holy. Walking, religious rest keeps up the tone of mind, invigorates the judgment and renews the bodily strength.

3. Attend the midweek prayer-meeting, for it is a bulwark against an overweight of care. Active business is promoted by so safe and refreshing a let-up in the midst of the six working days.

4. Be regular in family and personal devotions. Thus to keep the affections and motives well balanced is a protection against those misjudgments, notions and mere conceits which are so disastrous to business.

5. Work, but do not overwork; be busy, but never hurry. Energy of will and nerve and muscle must be wrought into every enterprise.

6. Promise only with great care to fulfill. A promise kept is a credit and source of strength; a promise forgotten, neglected or broken is a weakness and a damage as well as a wrong.

7. Be careful of debits and credits; watch the maturity of claims; pay promptly and collect carefully. Always thank a creditor for notice, but settle without waiting for it. Do not allow a debtor to slip along without due but courteous notice.

8. Closely watch your cash and all other assets. Let not value leak out in driblets by folly or neglect. Repairs and paints and cash accounts are good preservatives.

9. Give systematically. To give one-tenth of income, thoughtfully and conscientously, fosters prosperity, through the divine blessings, by promoting the habit of watchfulness and a sober, healthful frame of mind.—*Ex.*

SUGGESTION

Cures when all other means fail. If you are suffering from any lingering disease that medicines and other means have failed to cure, no matter what it may be, then employ Suggestion. If you require treatment for any ailment or habit, or if you want to learn all about the cure of diseases and the correction of vices without the use of medicine, all upon scientific principles, enclose a two-cent stamp and send for our Free Pamphlets. We teach men and women, physicians and laymen. Address the St. Louis School of Suggestive Therapeutics, St. Louis, Mo.

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Correspondence solicited and information promptly furnished. R. A. CAMPBELL, Gen'l Passenger Agent, St. Louis, Mo.

This is also the best line to points in Kentucky Tennessee, Georgia and North and South Carolina.

Put up the Sword.

I have sung of the soldier's glory
As I never shall sing again;
I have gazed on the shambles gory,
I have smelled of the slaughter pen.

There is blood in the inkwell clotted,
There are stains on the laurel leaf,
And the pages of fame are blotted
With the tears of a needless grief.

A bird is slaughtered for fashion,
And the beast is killed for sport;
And never the word compassion
Is whispered at Moloch's court.

For the parent seal in the water
Is slain, and her child must die,
That some sister or wife or daughter
Her beauty may beautify.

And the merciful thought we smother—
For such is the way of man—
As we murder the useless mother
For the "unborn astrakhan."

But a season of rest comes never
For the rarest sport of all;
Will his patience endure forever,
Who noteth a sparrow's fall?

When the volleys of hell are sweeping
The sea and the battle plain,
Do you think that our God is sleeping,
And never to wake again?

When hungry and ravenous fever
Are slaying the wasted frame,
Shall we worship the red deceiver,
The devil that men call Fame?

We may swing the censer to cover
The odor of blood—in vain;
God asks us, over and over,
"Where is thy brother, Cain?"

—*James Jeffrey Roche, in December Century.*

Going Home.

It was a night express down in Missouri. Stretched across two seats lay an old man, whose pale face and withered features told of illness and suffering. Close by his side sat a wee tot of a girl—scarce ten years old—whose tender blue eyes watched every movement of the old grandfather. Nothing broke the silence of their corner save the roar of the train, and an occasional cough from the old man.

Presently the withered form looked up to its young mistress and faintly whispered, "air we almost there, Margery?"

"Yes, grandpa, dear. Only a few more miles."

Leaning across the aisle I asked the little girl where they were going.

"Down to Osceola, sir," she said. "You see, sir, grandpa's sick—been sick for a long time, sir—he keeps gettin' worse an' worse."

"We're there now, Margery," broke in the old man, peering forth into the moonlight. "See, on the hill yonder, that's the place, Margery, that's the place!"

"In a few minutes we'll be there, grandpa, dear." Then turning to me, the little girl continued: "I'm takin' grandpa back to his old home, sir—back where I was born—back where mother an' grandma are buried." Then, after wiping away a tear, she smiled and went on. "Yes, I have had a pretty hard time of it: but everybody's been good to me. Come from away out in Kansas, sir; grandpa kept wantin' to go back. So when he got able I started with him. There's no one left now, sir, but just us two—him an' me, me an' him, sir, that's all. He thinks he'll get better back in old Osceola; but I don't know. You see, sir, he's nearly eighty."

Then turning to the old man, and smoothing his snow-white hair, she said: "Oh! he's fallen asleep. I'm so glad; it's the first time's he's slept since we started."

The engine gave a long, shrill whistle; the brakeman entered, and softly closing the door, called out, Os-ce-ola! Os-ce-ola!"

"Come, grandpa: come, grandpa, dear, we're home now. Come, let me wrap you up good an' warm! See, grandpa, on the hill yonder; that's the graveyard where grandma is buried. Come, wake up, grandpa, dear, wake up, wake up!"

The moon hid her face behind a passing cloud, grandma's grave was left in darkness, the little traveler wrapped her shawl around the withered form, the bell ceased to vibrate, the train gave a jerk, the brakes let go the wheels, and all was quiet.

Grandpa had reached his home.—*Edwin L. Baker, in the Alkehest for November.*

ARE YOUR KIDNEYS WEAK?

Kidney Weakness Caused by Overwork, by Lifting or a Strain.

We do not always know the constant danger that confronts us through all the daily walks of life. It may be an accident ar sudden illness, or perhaps, a disease that has been stealing upon us from day to day.

It used to be considered that only urinary troubles were to be traced to the kidneys, but now modern science proves that nearly all diseases have their beginning in the disorder of these most important organs.

Now by this is not meant that you should overlook all the other organs and merely look after the kidneys.

Your other organs may need attention—but your kidneys most because they do most.

If you are sick begin taking Swamp-Root the great kidney remedy, because as soon as your kidneys are well, they will help all the other organs to health.

The kidneys may get weak or diseased from a thousand and one causes; from overwork, worry, a simple cold, from lifting, a strain, or excess in high living.

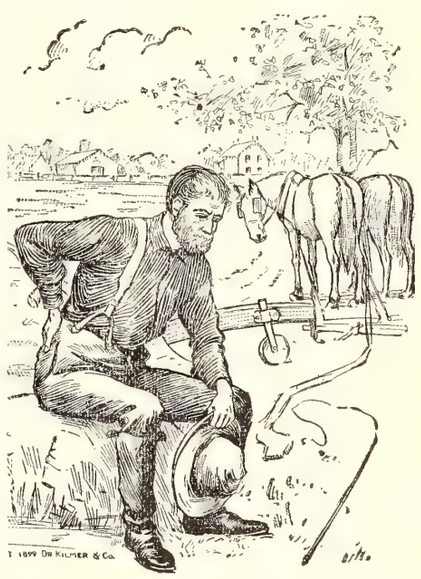
Others may suffer from diabetes, dropsy, swelling of the feet and ankles, rheumatism, bad blood, gout, gravel, catarrh of the bladder, sleeplessness, anæmia, nervousness, headache or neuralgia.

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In taking Swamp-Root you afford natural help to nature, for Swamd-Root is the most perfect healer and gentle aid to the kidneys that is known to medical science.

If there is any doubt in your mind as to your condition, take from your urine on arising about two ounces, place it in a glass or bottle and let it stand twenty-four hours. If, on examination, it is milky or cloudy, if there is brickdust settling, or if small particles float about in it, your kidneys are in need of immediate attention.

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over in bottles of two sizes and two prices, fifty-cent and one dollar.

Swamp-Root is used in the leading hospitals, recommended by skillful physicians in their private practice; and is taken by doctors themselves who have kidney ailments, because they recognize in it the greatest and most successful remedy for kidney, liver and bladder troubles.

To prove its wonderful efficacy, send your name and address to Dr. Kilmer & Co., Binghamton, N. Y., mentioning that you read this generous offer in the ST. LOUIS CHRISTIAN-EVANGELIST, when you will receive, free of charge, a sample bottle of Swamp-Root and a valuable book, by mail, *prepaid*. This book contains many of the thousands upon thousands of testimonial letters received from men and women cured.

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Give me the last	10	.....
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My Good Poems.

TO THE DEAR, SWEET PUBLIC: Two years ago my "Drab Book" made its magnificent debut before the whole world, and it has never ceased debuting from that time to this. I rightly predicted the overwhelming joy with which it would be received by you, and I warned the world to prepare for the agitation and storms that would quickly arise from its advent.

In six months after its appearance the war with Spain had begun and ended, to our eternal glory.

The war now raging in South Africa can be traced to the appearance of the Drab Book in that far-off land. Some will tell you that British love of gold is causing the trouble, but this is not true, as I have learned through my agents.

It may be thought by some philanthropists that I was reckless in throwing so large a mass of fundamental facts, sublime truths and profound philosophy upon the intellectual world in a single volume, but I need hardly inform such that human progress demands a certain amount of agitation and bloodshed, and the quicker it occurs the better it will be for humanity.

The war with Spain, during which the latter swept the oceans, top and bottom, with her fleets, making it necessary for our government to charter every available seagoing craft, prevented my publishers from sending the large fleets which they had contemplated for carrying my Drab Book to all parts of the world, and especially to Equatorial Africa.

In order to avoid future calamities of this kind, and to facilitate the rapid and safe distribution of my books to the Hottentots, Pygmies, and other great nations of the Dark Continent. My publishers are planning the construction of a tunnel under the Atlantic, from the southern end of Florida to the mouth of the Congo River in Equatorial Africa. I have already advised the digging of this tunnel, and I have offered to share the expense equally with my publishers out of the profits on my books in the near future.

It is estimated that the tunnel can be economically ventilated by diverting into it the West India hurricanes which sweep the Florida Coast, and in the absence of a hurricane at the proper time, some retired political orator will be employed to utter a few blasts of his trumpet into the mouth of the tunnel.

I have estimated that there are in the whole world at present 2,135,417,321 people and that the number is increasing at a reasonable rate.

After the most careful calculation it is certain to my mind that at least 2,014,843,217 of these people will want to obtain at the earliest possible moment a copy of each of my books. The profits to me on these sales will be not less than 25 cents per volume. This solves the question as to whether or not there will ever be a billionaire. I love arithmetic.

I am not boasting, nor unduly elated, but I am telling the plain truth. I am devising benevolent schemes by which to prevent this vast accumulation of wealth from working me injury.

I will say that up to the present time, out of respect to my neighbors, I have not greatly changed my method of living. I admit, however, that its ostentation has been somewhat but not offensively increased during the past year. For example, I have applied to my front gate a coat of whitewash with an old scrubbing brush, at an expense of two cents for lime. One of my neighbors out of jealousy remarked to me, "You are putting on a good deal of style this spring."

The surplus of whitewash I applied to the hitching post and the chicken coop. I could see that it made the sole occupant of the coop more happy in his domestic relations. But the neighbor's calf licked the whitewash off of the hitching post in order to get the included salt, so that venture of mine was loss of both labor and materials. I threatened suit.

In addition to the above extras, my wife has purchased for two cents a new working apron, and the children have had five cents' worth of chewing gum and a ride on the Bell Line street cars. I must admit, therefore, that my method of living, as a whole, has grown somewhat more ostentatious.

My greatest achievement in financial matters, and that of which I am proudest, is that I have, during the past year, more than doubled my contribution for Christian missions.

I had been in the habit of contributing twelve cents a year for this holy purpose, which was just one cent per month on an average. This amount I had managed to save by undergoing a good deal of self-denial, by deducting it from my monthly allowance which I set aside for my personal expenses, *i. e.*, for cigars.

During the past year I suddenly increased my contribution from twelve up to twenty-five cents per year, which was an increase of 108 1-3 per cent. I had intended, however, to make the increase only 100 per cent. by giving 24 instead of 25 cents, but our deacon who is usually well supplied with copper cents on missionary days, could not, at that time, return to me the odd cents, although I requested him to do so. The reason why he did not have the cent was that I was the first one to whom he brought the hat for contribution. I had told him that I was going to largely increase my contribution, and so he came to me first in order to make some of the less liberal brethren feel ashamed on account of their lukewarmness in giving for missions.

In a few years I hope to be able to increase my contribution again, although I may never be able to double the amount at any one time. May the good Lord bless and take care of all of our missionaries both at home and abroad.

I have never yet been able to understand why it is that if we are willing to send missionaries to the heathen that the heathen cannot afford to support them. This would be a great relief to me and to my numerous over-liberal brethren. A. FAIRHURST.

(TO BE CONTINUED.)

Boys' and Girls' Rally Day.

Boys' and Girls' Rally Day is being observed by a number of Sunday-schools with uniform reports of a delightful day and liberal offerings.

It is found easy to interest the boys and girls in Home Missions. If we give them opportunity our boys and girls will give as much for winning America to Christ as to any good cause and will not decrease their offerings to other causes.

As there never was a child that was an infidel, so there is not a child in our Sunday-schools who is anti missionary.

We ask that every superintendent will give the boys and girls an opportunity to help preach the glorious gospel of the Son of God throughout America.

Remember that 40 per cent. of this offering is sent by us to the State Board of Missions. Remember that we furnish the exercises, collection banks, certificates, etc., free of cost.

If you have not planned to observe this day, please do so yet.

BENJ. L. SMITH, C. C. SMITH, } Cor. Sec.

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THE MESSAGE OF MALACHI.*

The Book of Malachi, though occupying the last place in the canon of the Old Testament, is certainly not the latest in point of time, for the Books of Ezra and Nehemiah date from a subsequent period, to say nothing of books which, like Malachi, belong to the list of prophetic writings. But in the uncertainty as to the date of such books as Joel and Jonah it was no doubt deemed better to place Malachi last, since it had definite reference to a late situation in the life of the chosen people and afforded an appropriate word with which to close the Old Testament.

The book itself is apparantly anonymous. It is scarcely likely that Malachi is a proper name. The word means "my messenger" and occurs in 3:1, from which fact it is not improbable that the book itself, which bore no name, was given the title suggested by an important word in its contents. The period at which the book was written was either late in the depressing days preceding the reform inaugurated by Nehemiah and Ezra, or possibly in the period between the first and second visits of the former to Jerusalem. Somewhere between 445 and 390 B. C., therefore, may be suggested as the date of this writing.

The situation is sufficiently clear as disclosed in the words of this book. The temple had been rebuilt back in the days of Haggai and Zechariah and its services were going on without interruption, but the condition of Judah was anything but prosperous. The people were for the most part poor and the prospects of the province were far from encouraging. A corresponding falling off in religious zeal was apparent. Both people and priest were impressed with the uselessness of the sanctuary services and were, therefore, offering gifts at the altar which were imperfect in character and an insult to Jehovah. The book opens with an expression of the popular feeling regarding the attitude of God toward the Jews. Men were sceptical of the divine assurance that God loved his people. They attributed their lack of success to abandonment by him. The prophet hastens to affirm that their troubles are the result of their own indifference to the divine service. The priests are first held to account for this state of affairs. They are charged with despising the divine name, and when in apparent astonishment they ask in what way this is shown to be the case, the reply is that polluted bread is offered upon the divine altar. They have accepted as offerings from the people sacrificial animals, which instead of being perfect as required by the law, (Deut. 15:21; 17:1; Lev. 22:19-24) are blind, lame and sick. In other words, they felt that it was a fine stroke of policy to use up at the sanctuary those beasts which were worthless for any other purpose. But this was a direct insult to the sacred place and to God. The prophet challenges them to present such gifts as these to their Persian Governor and see how he would be pleased. He would deem it an outrage upon his dignity and would resent it accordingly; and yet, they have no hesitancy in making such offerings to God as they would be ashamed to present to a provincial officer. How can they expect to be prospered of their divine Governor? The indignation of the prophet reaches its height in 2:10 where, speaking for God, he exclaims that it would be far better if some one would close the door of the temple entirely, that the sacrifices might not be offered in vain. There was no divine pleasure in them and such offerings were but an aggravation of the guilt of the people already too great.

In contrast with this attitude of the Jewish people, who are bringing reproach upon the name of their God, was that of the surrounding Gentile nations. The events of Israel's history had produced a strong impression upon the minds of the heathen. The Egyptians, the Canaanites, the Asyrians and Babylonians, as well as the Persians, and had been impressed by the power of this great God, whose people had been safeguarded in so many dangers; and already from these nations men were seeking the true faith as they sought it in still greater numbers in later days. It is not a prediction that Jehovah's name is sometime to be great among the nations, but it is a statement that it was actually so at that time. In contrast with the honor which unknown and heathen people show to the God of Israel is the dishonor which his own people manifest toward the temple which is his holy place. Verse 12 ff. should be read in close connection with 11 as affording the contrast between the faith of heathen nations and the unbelief and indifference of the Jew.

But this was not the only sin of the priests, for in the verses which intervene between the two sections of the present lesson there are other matters specified. The priests are charged with being unfaithful, not only to the divine commandments, but to the traditions of their order. They were intended to be religious teachers and to instruct the people in the way of God, but they have not only been unfaithful in this function, but their example has been actually subversive of all right conduct on the part of the nation. Another sin of which not only the priests but the people had been guilty was that of marrying strange wives, and this is emphasized as a sin against Jehovah, in that these foreign women are the daughters of strange gods and bring in their worship as a defilement of the sacred people. Once more: divorce was a growing evil among the Jews of this period, and possibly this was fostered by the desire on the part of some to put away their Jewish wives and marry these women from the neighboring nations. This also is denounced. In view of all this laxity in religious and civic life there is the threat that Jehovah will send his messenger who shall suddenly come to his temple as a reforming agent and set things right with a strong hand. One wonders whether the prophet may not be speaking of the expected arrival or return of Nehemiah who, as we know, actually performed functions very similar to those specified in the early verses of the third chapter, where the sins of the people are pointed out, and their need of correction.

Then follows the closing section of our present study in which there is given the divine exhortation to bring the tithes and offerings into the sacred house and cease the sin of roobbing God. When the appointed services of the temple were either abandoned or limited by the failure of the people to provide for the support of the priestly ministries a sin was committed that could only be attoned for by a generous and full-hearted outpouring of that wealth which, though not great in the community, was sufficient to win the divine favor. The great lesson of free and generous giving, not only in those matters which are prescribed by the law, but in the free will gifts, is here emphasized, and this grace of giving is perceived to be as much a matter of concern in the Old Testament as in the New. The divine blessing is promised as a certainty to those who try the experiment of bringing all the tithes into the storehouse, for the people are assured that upon these conditions the windows of heaven will be opened and blessings poured out so that there shall not be room to receive them; their enemies shall be destroyed, their fields shall prosper, the times of trouble shall cease, and all nations shall congratulate the people of God because of the prosperity which they enjoy.

*Sunday-school Lesson for December 10, 1899—Lessons in Giving (Mal. 1:6-11; 3:8-12 . Golden Text—God loveth a cheerful giver (2 Cor. 9:7). Lesson Outline—1. God Dishonored by the Jews (6-10), 2. God Honored by the Gentiles (11); 3. God's Call to Duty (8-12).

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The importance of this grace of giving is made prominent in the teaching of the New Testament. Among the churches which were planted by Paul he sought everywhere to enkindle zeal for benevolence, deeming it not alone vital to the furtherance of the gospel's purposes in that age so far as provision for the poor and especially for the church at Jerusalem was concerned, but as a nessary factor in a fully developed Christian life. He encouraged one church to give by the example of another and ranked the spirit of generous giving in the Christian along with faith and knowledge and love of the brethren, the leading graces of the Christian life. It is he who has left us those ringing words of exhortation to the churches of Philippi and Corinth, and who has preserved for us that precious gem from the words of the Master: "It is more blessed to give than to receive." There is no place where this grace may be more easily cultivated than among young Christians. Those who have grown older without cultivating generous and hearty interest in the financial concerns of the church may be beyond the reach of a full conversion to the work of Christ, but at least for the children there is hope, since the real joy of giving may be cultivated in their hearts, and is certain to grow up with them into a broad and large benevolence that shall transform the small offerings of the present day for missionary, benevolent and educational purposes into abundant provision for the spread of the kingdom of Christ in the days to come.

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Apostolic Christianity.

BY W. J. LHAMON, *Director.*

The word apostle comes from the Greek word which means to send, and the word missionary comes from the Latin word which means to send. The primary thought in the phrase "apostolic Christianity" is that it is a sending and therefore a going Christianity; this is the primary thought also of the phrase "missionary Christianity." By derivation the words apostle and missionary may fairly be called synonyms.

But unfortunately we no longer use them as such. Other thoughts than the primary one of sending have come up to overshadow this. When nowadays we speak of apostolic Christianity we mean primitive Christianity, or the Christianity of the first century, or Christianity as distinguished from Roman Catholicism or denominationalism or some mediæval or modern departure from the primitive style of doctrine and polity.

This is all very well, and the distinctions indicated are necessary ones. But we wish to go back and insist through a paragraph or two upon the primary meaning of the word apostolic. In a large sense Jesus spent his life in making apostles, *i. e.*, missionaries, of his innermost circle of disciples. After his resurrection he breathed on them and said: "Receive ye the Holy Spirit; as the Father hath sent me, even so I send you." It was after his resurrection also that he said to them: "Go teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit." Thus they were constituted missionaries by one of the most sacred of symbolical acts, and one of the most emphatic of commandments.

In addition to this these first believers in Christ were constituted missionaries by force of circumstances. They now believed that Christ was the Son of God, and they were convinced that their lifelong loyalty was due to him. They must either falsely deny him or bravely confess him. As true men, filled with the Holy Spirit, they could not do the former; they must do the latter. But to confess him was to preach him, and to preach him was both to suffer persecution and to win believers—the common experiences of all true missionaries. Moreover, the apostles were like soldiers in the enemy's territory—they must either march and fight, or die in their tracks. Persecution thrust them out of Jerusalem, and "they went everywhere preaching the Word." What could be more apostolic or missionary than their primitive Christianity was, a persecuted and preaching power, moving outward as from the center to the circumference of a mighty circle. Beyond Jerusalem lay Judea, and beyond Judea Samaria, and beyond Samaria, "the uttermost parts of the earth."

Very soon Paul was chosen by the risen Christ, and thrust forth into the Gentile world, for Christianity must be a progressive and aggressive and conquering force or it is nothing. The whole Jewish world could not furnish a sphere of activity sufficient for the young church with her mighty truth, her majestic claims and her heroic deeds. Such a child cannot attain its majority within the bosom of a decadent mother. The apostle Paul's apostolicity consisted in precisely this, that he was a missionary, that he carried the sign of the cross, and the significance of it, deep as life, out into the promising Western world.

Within a generation the "good news" had made itself known and felt throughout the Roman world as a power that conquered and could not be crushed. This amazing fact is the proof positive, and all but exclusive of its apostolicity. The proof of a missionary religion is its missions rather than its philosophy, its theology or its polity. Likewise, the proof of an apostolic religion is its missions. The church that is wholly minus her missions is not apostolic, though her bishops push up their apostolical succession caps high as a church steeple. The church that has no missionary spirit is practically antimissionary, and therefore unapostolic. Sending and going and preachfng and teaching and winning and conquering all belong to the very spirit of Christ and his apostles, and all such action is primitive and apostolic and Christly. Anything short of it misses the mark.

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Literature.

SOME LATTER-DAY RELIGIONS. By George Hamilton Combs. Chicago, New York, Toronto. Fleming H. Revell Company. 1899.

The last quarter of this century has been marked, not only by substantial progress in art, in science and in biblical learning, but by the springing up of certain more or less popular cults which have been made substitutes for Christianity. These are designated in the above volume as "Latter day Religions." In this classification the author places I. Æstheticism; II. Theosophy; III. Otherism; IV. Faith Cure; V. Pessimism; VI. Pessimism (continued); VII. Agnosticism; VIII. Materialism; IX. Spiritualism; X. Liberalism; XI. Mormonism; XII. Christian Science; XIII. Socialism. And these constitute the several chapters of the book, making in all a handsome volume of 261 pages.

To understand the conditions out of which these "religions" have arisen, to separate the chaff from what little wheat they may contain, to characterize their crudities in terms sufficiently strong to make their real nature apparent and yet remain within parliamentary limitations, and through all this to exalt the living Christ and his living Word, as the only satisfying portion of the soul—this requires both a well-balanced mind, a discriminating judgment and a disciplined pen. When we say that the author seems to us to have met these conditions in a most satisfactory way, we have paid him and his book the highest compliment in our power.

We read a considerable portion of the MS. of this volume, and strongly urged its publication. We believe its sale and the good it shall accomplish in fortifying the minds of believers against these more or less plausible attempts to draw men away into vain and unprofitable speculations will abundantly justify our recommendation.

Mr. Combs is the master of a very chaste and lucid style, and in reading after him one not only feels satisfied with *what* he says, but charmed with his *manner* of saying it. What can be more exquisite than this description of pessimism:

Pessimism makes no account of the world beauty, world glory. Earth's tender skies, fruitful valleys, resounding seas, morning freshness, evening stillness, scents of meadows and songs of birds are as nothing to our mental dyspeptic. He cares not for these. For him there is no entrancing mystery gathering around the high mountain, no music in the waterfall, no hint of love in flower or star. It is all in vain that snow crystals build up their wondrous piles, that clouds are mantled with crimson and scarlet, that trees wave their banners of green, that plains break into the tumultuous beauty of flowers. In a world of beauty he has no eyes; in a world of melody he has no ears. Earth's stupendous miracles he regards not, nor all its sweet surprises. He holds the world common and cheap, its beauties as worthless things. Nor does physical life, life as life, appeal to him. The joys of the senses are cheats. Of the sensuous happiness of the Greeks he knows nothing. To be open to all that flows in upon him through the senses exalting, enrapturing, entrancing, is nothing. His is ever the Oriental refrain: Life is a burden.—*Pages 112, 113.*

The book will be found both a mental and moral tonic, as well as a prophylactic against these modern forms of unbelief. Hence we wish and predict for it a popular demand and wide usefulness.

A Vest Pocket Commentary on the International Sunday-school Lessons for 1900, by DeLoss M. Tompkins, D. D., published by Fred D. Ewell, 132 Market Street, Chicago. Art linen, 25 cts., full morocco, gilt edges, 35 cts., interleaved edition, ruled for pencil notes, 50 cts. This little volume presents in a most convenient form the lesson for the entire year, together with a remarkable amount of comprehensive study helps. It is truly a "pocket companion," enabling one to always have material for study at hand. To utilize the odd moments is its aim.

"Rambler's Travels in Bible and in Classic Lands," is the title of a most fascinating book by Prof. Thos. Wallace, of Chillicothe, Mo. It is at once didactic, devotional, entertaining and biblical. I can commend it to all who wish to read books of travel.

J. M. BOVEE.

Mozier, Ill,

DECEMBER MAGAZINES.

Self Culture for December is one of the best numbers we have yet seen of this increasingly popular magazine. The illustrated articles are fine and deeply interesting, especially those on the "Death of Washington," "Our Spanish-American Fellow Citizens," "Mound-Builders of Ohio," "Yuletide Customs," "Colonial Life in New England," etc.

The present successor to Henry Ward Beecher in the pulpit of Plymouth church, Brooklyn, Dr. Newell Dwight Hillis, is preaching to vast congregations through his contributions to the press. During the coming year the readers of the Woman's Home Companion will be included in his literary fold, with an able discussion from his pen of "The Revival of Art and Beauty," to appear in the January Woman's Home Companion.

As might be expected, the Christmas spirit pervades the December St. Nicholas. "The Children Danced Around It" is the frontispiece, and this refers, of course, to a Christmas tree—one that was used afterwards as the mast of a ship, a bear's cave, and all sorts of things that grown folks would never have thought a Christmas tree fit for. Short stories, verses and pictures crowd each other in the teeming pages, and will not be diminished in size during the coming year.

The Christmas number of Scribner's this year contains several striking novelties in illustration. The methods are not only new, but the results are in every way artistic. Walter Appleton Clark's pictures, which accompany Harrison Morris's Ballad of Three Kings, are rich in color as an old stained-glass window. The original pictures have been reproduced with absolute fidelity, so that there are none of the violent contrasts of color so often seen when a painting is reproduced by modern processes of printing.

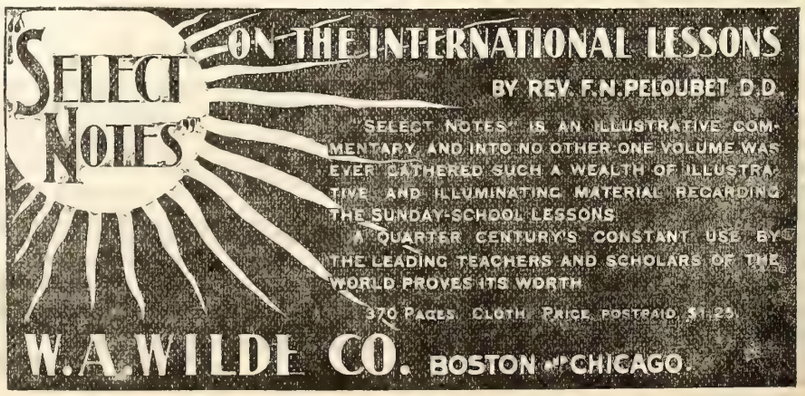


In the December number of the American Monthly Review of Reviews there is an editorial summary of the results of the elections, with a discussion of their import as an indorsement of the administration's policy. The editor also describes the progress of the Philippine campaign, the war in South Africa, and many other matters of international interest.

The December "New Lippincott" breathes the Christmas spirit throughout. The complete novel by Ernest Rhys in the December "New Lippincott," under the striking title of "The Whistling Maid," is a romance of peculiar interest and weird beauty. It exhales the very breath of the Welsh land in which the scene is laid, and brings back the charm of love and martal glory which characterized the days of Celtic knighthood.

"Are We Nearing the End of the Age?" is the subject of an able article which opens the December number of the Missionary Review of the World. The writer, Dr. Pierson, considers in succession each of the principal means of computation, and reviews some of the main points advanced by various Bible students. While not dogmatically stating his conclusions, Dr. Pierson is inclined to believe that the signs of the times point to an approaching crisis.

Dr. O'Meara, author of the famous volumes "Napoleon at St. Helena," left a journal of his daily intercourse with Napoleon in exile, less than half of which was drawn upon in his published work. The original journal, containing upwards of 160,000 words, was bequeathed by Dr. O'Meara to a friend, by whose heirs it has been placed in the hands of the editors of the Century. It abounds in passages of the greatest interest, as bearing on the character and opinions of Napoleon, matter which was suppressed by Dr. O'Meara at the time of the publication of his book in 1822. This journal, which is distinct from the book manuscript, though the latter is in large measure founded upon it, is in a fuller and more intimate style, and details the life and conversation at Longwood without reserve. The Century Magazine will soon begin to publish copious extracts from this journal.



Publishers' Notes.

TEACHER'S LESSON HELP.

The Christian Lesson Commentary, published by the Christian Publishing Co., St. Louis, Mo. Price, $1.

Every Sunday-school teacher finds it of great advantage to have a lesson commentary of permanent value, and in this volume will be found the excellent qualities appreciated by teachers. The helps provided are selected from many sources, and they are of varied character. A preliminary preview is given, then the lesson text in self-pronouncing style, then a plain exposition, followed by illustrative matter and practical applications. A number of suggestive questions are also given. Its 390 pages are packed with information on the lessons for 1900, and every lesson is made clearer by the use of maps and illustrations. We have used the commentaries of this series during several years, and find them satisfactory. The issue for 1900 is the fourteenth. It is prepared by W. W. Dowling, a well-known and successful Sunday-school worker.—*The Watchword, Dayton, O.*

The Christian Lesson Commentary for 1900, by the Rev. W. W. Dowling, is a complete and most valuable production. Editor Dowling brings large experience to his task and is able to illustrate the text as few can. The commentary is printed in clear type, on fine paper, and is richly illustrated. It is as pleasing to the eye as it is helpful to the head. It cannot fail to make the Bible student familiar with his lesson. Of all the lesson helps, the Lesson Commentary is surpassed in value by none, while it excels most of the helps in real value. Price, $1.—*J. P. Watson, Herald of Gospel Liberty.*

The Christian Lesson Commentary for 1900, published by the Christian Pub. Co., St. Louis, Mo., is equal to any of the preceding volumes of this sterling Commentary. The author, W. W. Dowling, who has been the author of several preceding volumes, is a careful, conservative and yet progressive biblical exegete. None will be fed on speculative theories in the study of this book. It is intended for advanced pupils and teachers. It contains a careful analysis of each lesson, with introductory, geographical, explanatory, illustrative, applicatory and practical notes, with suggestions for teachers and pupils on each lesson. The price, single copy, bound in cloth, by mail, is $1; per dozen, not prepaid, $9 —*Pacific Christian, San Francisco, Cal.*

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Marriages.

BRANNOCK—HALL.—At J. P. Hall's, Lexington, Mo., by E. J Fenstermacher, Wm. Arnold Brannock and Nanna Belle Hall, Nov. 15, 1899.

HAYWARD—RICE.—William L. Hayward and Bertha M. Rice were united in marriage at Elk City, Nov. 14, 1899; S. W. Nay officiating.

HUGHES—SPAHN.—David C. Hughes and Emma L Spahn were united in marriage at Elk City, Nov. 8, 1899; S. W. Nay officiating.

TAUBMAN — SMOCK. — At Mrs. William Smock's, Lexington, Mo., by E. J. Fenstermacher, Chas. Wm. Taubman and Pinkie Pearson Smock, both of Lexington, Mo , Nov. 22, 1899.

Obituaries.

[One hundred words will be inserted free. Above one hundred words, one cent a word. Please send amount with each notice.]

HOSFELDT.

Meta May, daughter of J. G. and Ellen Hosfeldt, Lexington, Mo., aged 23, of consumption. Deceased was of a lovable Christian character. Wherever she had gone as teacher or in search of health, whether to Georgia, Texas, or Colorado Springs, Colo., her love, gentleness and Christian faithfulness caused her to be loved. Her church, home and community have a rich heritage in the faith and strength of her closing days. Truly, she also for her Savior "did what she could" in living and in dying. E. J. FENSTENMACHER.

KELLER.

Elder J. W. Kellar, one of the oldest and best known citizens of Henry County, died at his residence in Montrose, Missouri, September 5, 1899. He was born in Jefferson County, Kentucky, January 9, 1819, and at 12 years of age came with his parents to Illinois. In 1842 he was married to Miss Sarah Birch, of Edgar County, Illinois, and formerly of England. To this happy union were born eight children, five of whom have preceded him to the spirit world. In 1869 Bro. Kellar and family moved to Bates County, Missouri, and later to Henry County, Missouri. Death having bereft him of his companion on May 23, 1874, he was on August 5, 1875, married to Miss Lucy A. Gates, of Henry County, Missouri. At the age of 21 Bro. Kellar joined the Christian Church and was baptized in Harod's Creek, Kentucky, by Elder Pinkerton. For 60 years he was an earnest and devoted minister of the gospel of Christ. His broad, catholic spirit and manifest devotion to the truth lifted him above all those things that separate us and made us feel that in him we had a brother. His ministerial labors throughout Illinois, Kansas and Missouri and the multitude of friends that he had among all denominations, bear record that he was no ordinary man. Bro. Kellar's life was in many respects a very exemplary one. Being a man of some means, he had contributed liberally to the churches and colleges and to all kinds of charitable institutions. Not only so, but in addition to all this, he was not only kind, but also liberal to the poor at his own door. Like the great Wesley he could say, "My hands have been my executors." He had for some time been conscious that he was fast failing and that the end was drawing nigh. In all this he was resigned to the will of his Heavenly Father. During this last sickness he told his wife to be prepared, for this might be his last. It was only too true. Medical aid could no longer avail and a higher power took him. He leaves a wife, three children and a host of relatives and friends to mourn his loss, but he leaves the greatest assurance that all is well with him. Among his last words she repeated from memory that grand old hymn, "A home in heaven, what a joyful thought!" On September 7, 1899, the funeral services were conducted by the writer at Johnston, Missouri, in the presence of a large concourse of sorrowing relatives and friends. The remains were then interred in the Johnstown cemetery, with the honors of the Masonic fraternity, of which he had been for fifty years an honored member. Hundreds will rise up in that day to call him blessed. "Blessed are the dead that die in the Lord from henceforth. Yea, saith the Spirit, that they rest form their labors, and their works do follow them."—R. M. NEALE.

LOWTHER.

J. W. Lowther was born in Henry County, Tenn., July 20, 1870. He united with the Christian Church at the age of 21 He died at his brother's in St. Louis, Mo , Nov. 18, 1899. A kind, loving son and brother has been called on before. Funeral services were conducted by the writer Nov. 19, 1899, after which his body was laid to rest in Bellefontaine.
W. F. HAMANN.

WEBB.

Sarah A Ferney was born in Pittsylvania county, Va., July 4, 1820. She was united in marriage Sept. 12, 1839, to James T. Webb. Having lived in Leatherwood, Henry county, Va., until the year 1841, they moved to St. Charles county, Mo., and located a few miles south of Foristell. At this home, made so peaceful and bright by her congenial spirit, she fell asleep in the triumph of a living faith, Nov 16, 1899. Sister Webb confessed her faith in Christ at the old Hickory Grove Church, three miles south of Foristell, but when the church was built in Foristell she changed her membership to that place, becoming a charter member of that congregation. Humbly and unassumingly she lived the life of a true Christian. "Father Webb," who is still an elder of the Foristell Church, with the sons and daughters who mourn her loss, have our sincere sympathy, and we are glad to share with them in the hope of the immortality of the soul and a glorious resurrection. W. J. COGGINS.
Mexico, Mo.

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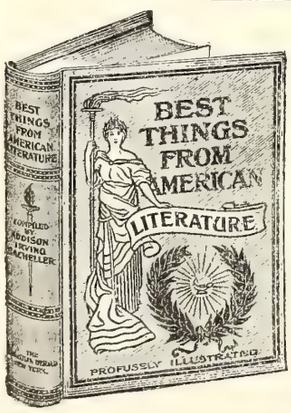


DWIGHT L. MOODY,
Regular Contributor

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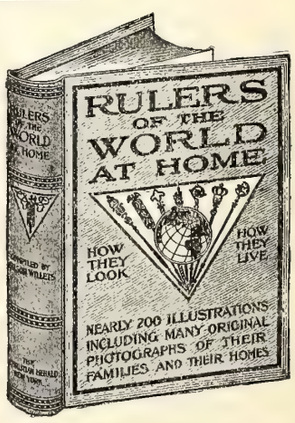
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THE CHRISTIAN-EVANGELIST.

A WEEKLY FAMILY AND RELIGIOUS JOURNAL.

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CHAS. A. YOUNG.

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CHRISTIAN - EVANGELIST FOR 1900

It is purposed to make the closing volume of the "Christian-Evangelist," for the Century, a crowning one in its history. Following is a partial announcement of things in store for our readers the coming year:

EDITORIAL.

This department will deal with the leading events in the current history of the world, and will discuss vital religious themes, including a series of editorials on "THE MESSAGE OF THE NINETEENTH CENTURY TO THE TWENTIETH." The editor will be assisted by W. W. Hopkins and by Prof. W. E. Garrison. The usual editorial features—"Current Events," "Current Religious Thought," "Editor's Easy Chair," "Hour of Prayer" and "Questions and Answers," will be maintained.

THE SUNDAY-SCHOOL.

The Sunday-school articles for the coming year will be prepared by our well-known correspondent, W. F. RICHARDSON. These lessons will follow the life of Christ through the entire year. Bro. Richardson will have a national, not to say international Bible Class. Will you join it?

FROM THE CITIES

1. **W. Durban,** of London, will continue ENGLISH TOPICS, and these, for the next year, are likely to be of unusual interest.

2. **S. T. Willis** will keep our readers informed of what is going on in the metropolis of the New World, writing of men and movements which come into prominence in Greater New York.

3. **E. B. Bagby,** our Washington correspondent, will write on such topics as "The Opening Day of Congress," "A White House Reception," "Experiences of a Chaplain in the House of Representatives," "A Day in Mount Vernon," "Washington as a Literary Center," etc.

4. **B. B. Tyler,** the celebrated Letter Writer, will furnish our readers a weekly letter during 1900, writing from the shadow of Pike's Peak for awhile, and then, perhaps, from the shadow of the University of Chicago, but always with his pen dipped in sunshine.

These are only a few of our leading correspondents. Others will be announced later.

ORIGINAL CONTRIBUTORS.

This department will receive special prominence the coming year, as witness the following:

W. T. MOORE:

1. "Some of Our Pressing Needs."
2. "Importance of Our Religious Position."
3. "Our Evangelistic Methods—Can They Be Improved?"
4. "Is Preaching an Art?"
5. "Value of Individual Liberty in the Christian Life."
6. "Stereoperfunctity and What to Do With it."
7. "The Money Question and How to Solve it."
8. "Retrospection—A Look Over the Past Century."
9. "Present Theological Tendencies."
10. "How to Distinguish Between Essentials and Non-Essentials."
11. "The Lord's Day Service—Can it Be Improved?"
12. "Some Fundamental Principles in Criticism."

A. B. PHILPUTT:

1. "Lights and Shadows of a Preacher's Life."
2. "What Should a Young Man Preparing for the Ministry Study?"
3. "The Preacher in His Study."
4. "The Preacher in the Pulpit."
5. "The Preacher in the Homes of the People."
6. "Recollections of Some Noted Preachers."
7. "Proper Conduct of Public Worship."
8. "Is There a Tendency to Over-Organization in Our Churches?"
9. "Different Types of Preachers and Their Value."
10. "Ministerial Courtesy."

PROF. H. L. WILLETT:

1. "Some Leading Biblical and Theological Teachers in Europe." (A series of articles.)
2. "The Bible and the Monuments."
3. "Recent Research in Bible Lands."

A. B. JONES:

"The Spiritual Side of Our Plea." (A series of articles.)

A. M'LEAN:

"The Work of the Preacher." (A series of articles.)

W. J. LHAMON:

"The Contrasted Christ." (Several Articles.)

W. E. GARRISON:

I. "Twelve Religious Leaders."

1. "Irenæus, the Typical Churchman of the Second Century."
2. "Origen, the Greek Theology."
3. "Athanasius, the Founder of Nicene Orthodoxy."
4. "Augustine, the Corner Stone of Roman Churches."
5. "Benedict, the Founder of Western Monasticism."
6. "Gregory VII., the Reformer of the Papacy."
7. "Francis of Assisi, the Founder of Mendicant Monasticisms."
8. "Abelard, the Free Spirit of the Middle Age."
9. "Thomas Aquinas, the Scholastic."
10. "Thomas a Kempis, the Mystic."
11. "Wyclif, the Evangelical Reformer."
12. "Savonarola, the Prophet."

He will also spend a part of the year in Europe, and while abroad will furnish a series of illustrated articles on the following topics:

"Paris and the Exposition: three or more articles on the French Capital, Its People, Its Boulevards and Its Fair."

"Glimpses of Norway: Notes and Impressions of a Journey Through the Land of the Midnight Sun, from Christiania to the North Cape." (Three or four articles.)

"Studies in Common Life in Finland and Russia: Observations of the Social, Religious, Industrial and Political Conditions of the Tartar and the Slav in Northern Europe." (Several articles.)

This is only a partial list of the contributors who will assist in making the next volume of the "Christian-Evangelist" one of the most memorable in its history. Can you afford to miss it?

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THE CHRISTIAN-EVANGELIST

"In faith, Unity; in opinion and methods, Liberty; in all things, Charity."

Vol. xxxvi. St. Louis, Mo., Thursday, December 14, 1899. No. 50

CURRENT EVENTS.

The overwhelming defeat of the Hardwick bill for the disfranchisement of the negro in Georgia comes as a glad surprise to the Northern public. A similar measure had become law so easily in Mississippi, and in Louisiana a constitutional amendment of the same import had been passed with so little effective opposition, that it was taken for granted that the thing would be accomplished quite generally in the Southern states. The bill submitted to the Georgia Legislature contained two important provisions: (1) that the right to vote should be conditioned upon ability to read *and understand* any part of the constitution; (2) that this test should not be applied to any person, or lineal descendants of any person, who voted prior to Jan. 1, 1867. The first provision, on its surface, excludes all the illiterate, both white and black. The second, the famous "grandfather clause," which is found also in the Louisiana and Mississippi laws, narrows this to the exclusion of illiterate blacks. This is bad enough, but the Georgia bill goes beyond the laws of the other two states mentioned. Not only are illiterate whites admitted to the polls, but by the "*and understand*" phrase it becomes possible for partisan judges to deprive even educated negroes of the rights of citizenship. What rigid rule can be applied to tell whether a man understands what he reads? Take a passage like Art. III., Sec. III., clause 3 of the Federal Constitution: "no attainder of treason shall work corruption of blood or forfeiture, except during the life of the person attainted." In any community of average intelligence, probably half of the voters could be thrown out if judges should choose this clause and demand a clear definition of "attainder," "corruption of blood" and "forfeiture." Every state constitution contains passages which would serve the purpose equally well. In short, the Hardwick bill proposed the enfranchisement of all whites and the disfranchisement of all negroes, without respect to educational qualifications. The defeat of the bill by a vote of 137 to 3 is a gratifying illustration of the power of public opinion on the right side and an evidence that Georgia, in spite of her unsavory reputation for lynching, is more fit for self government than some other states that could be mentioned.

Chief among Emperor William's plans for the advancement of Germany as a world-power is his plan for the increase of his navy. From the beginning of his reign he has urged naval appropriations and, although he has met constant opposition in the Reichstag, he has in the comparatively few years of his sovereignty brought about a notable improvement in the German navy. Two years ago, after much urging by the emperor, a naval appropriation of nearly $100,000,000 was voted on the condition that no further appropriation for increase of the navy should be asked for within six years. It was believed at that time that $15,000,000 a year would be ample for this purpose. But events have moved rapidly since 1897 and the emperor's ideas of his naval necessities have grown. The United States has apparently entered the field of international politics on a par with the foremost European nations. Great Britain's war in South Africa has introduced a new element of uncertainty into European politics. The rise of Japan as a power in the Orient suggests increased armament in view of possible emergencies in that quarter. In general the kaiser thinks that if there is to be war Germany should be better prepared for it; and, if the powers are entering upon a period of arbitration and alliance, German friendship will be more prized if German hostility is made more dangerous. In spite of the "six years'" provision which accompanied the appropriation of 1897, a new bill will be introduced into the present Reichstag for an appropriation of about $400,000,000, spread over a period of seventeen years. The immediate effect of this will be more important for German domestic politics than for her prestige among the nations. The Roman Catholic party holds the balance of power between the Conservatives and moderate Liberals, who will support the measure, and Richter Liberals and Socialists who may be counted on to oppose it. The most probable outcome is that an attempt will be made by the clerical party to secure the removal of the constitutional Catholic disabilities as the price of its support of the naval appropriation bill. By this circumstance the curious situation is obtained, that the fortunes of the German navy and of the Roman Catholic Church in Germany are bound together. And it is this fact which makes it evident that the outcome of this contest for naval expansion will have more immediate bearing on the German constitution than on her position as a world-power.

The Currency Bill, which was drafted by the committee of eleven from the Republican caucus, has been presented in the House of Representatives. The debate upon it began on Monday, Dec. 11, and the following Monday was agreed upon as the date for the vote. Even a casual examination of the bill reveals the fact that it was constructed, not with a view of remedying all the defects of our present monetary system, or introducing all the reforms which the members of the committee think might be desirable, but with a view to presenting a scheme which would do some good and would stand some chance of passing the two Houses of Congress. Accordingly, it is a conservative measure, containing as few points as possible which are likely to provoke vexatious arguments and consequent delay. Its chief points are as follows: (1) It definitely and explicitly establishes the gold standard. (2) It provides that greenbacks when once redeemed in gold shall not be issued again except in exchange for gold, thus putting a stop to the "endless chain" process of exhausting the gold reserve. (3) It authorizes national banks to issue notes up to the full par value of the bonds deposited by them. (4) It permits the organization of national banks with a capital of $25,000 in towns of less than 2,000.

It cannot be said that the war in the Philippines is over yet, nor even that an absolute cessation of hostilities is immediately in sight. The army has conducted a phenomenal campaign during the past few weeks and met with unqualified success whenever it has been able to come in contact with the enemy. Aguinaldo is a fugitive, his whereabouts unknown and his army disintegrated. Prisoners have been taken by the hundreds and many Spanish prisoners have been captured along with their Filipino captors. Vast numbers of natives, including some who had been prominent in the insurrection, have submitted to the authority of the United States and expressed their satisfaction at the approaching end of the old regime. Nevertheless, the end of the old regime is only approaching; it is not here. There are several groups of perhaps a thousand insurgents each in various parts of the island and there seems to be no immediate way of getting at them. After a prolonged silence, Gen. Young has made known his whereabouts and the result of his campaign, which turns out to have been on the whole rather the most busy, brilliant and successful part of the whole affair. If present indications count for anything it will not be possible to make the Philippine war an issue in next year's presidential campaign; by that time it will not exist.

The British have met with unexpected reverses in their South African campaign. On last Saturday Gen. Gatacre attempted to take Stormberg, but was defeated with a loss of 670 officers and men and one gun. Gen. Gatacre seems to have been misinformed by his guides as to the location and strength of the Boers about Stormberg, and was led into ground from which he was compelled to retreat with the result stated. The effect of this defeat, it is thought, will have a great influence upon the Dutch in Cape Colony by way of increasing their Boer sympathies and assistance. It seems also to have checked the general movement against the Boers at Ladysmith and

Kimberly. Gen. Methuen is reported convalescing from the wound received at Modder River, but he seems unable to push through Gen. Cronje's rank to Kimberly without another big battle. The defeat of Gen. Gatacre greatly increases the seriousness of the situation for the British in Africa and it now seems that no great headway can be made until there is a further increase of British arms.

AN OPPORTUNITY FOR THE CHURCHES.

We call special attention to the offer made elsewhere in this paper entitled "Club Rates For Churches." This offer is made to meet a want that is felt by a large number of churches whose pastors and officers feel that a good religious journal in the homes of their people would do more to advance their spiritual interests and those of the cause than any other one agency. These churches have written us to know what can be done to assist them in this work. They recognize the fact that the CHRISTIAN-EVANGELIST is published at as low a price as it can be furnished for and maintain its present standard of excellence, but they wish to know if by their co-operation with us in extending the list, in which the churches become our agents and by which we minimize the amount of extra work involved by sending these extra copies to one address, we cannot afford to make a reduction. We have agreed to meet this request as indicated in this special offer, by which it is possible for the average church to supply its membership with the CHRISTIAN EVANGELIST at small cost. It is expected, of course, that the churches will collect from the members receiving the paper a price not less than that which they pay, for they will thereby better appreciate the paper.

It would not be fair to disturb the existing lists of subscribers at any place by this offer. These will probably prefer to receive the paper directly from this office as at present. The plan is to supply the paper to those who do not read it.

It should be understood also that this is a special offer for the coming year and is in the nature of an experiment. It remains for the churches to demonstrate its practicability. We have made the offer. Will the churches now avail themselves of it?

A few churches are awaking to the great value of a good religious journal in the homes of their members, and have written us for some special rate; but it is against our principle to offer a rate to any one church that we do not offer to all churches. For this reason we have published the offer in our columns, that every church desiring to do so may avail itself of its benefits and increase the circulation of the CHRISTIAN - EVANGELIST among its members.

It is believed by many that the CHRISTIAN-EVANGELIST has a special message and mission for these times, and that its wide circulation among our churches will stimulate thought, create new enthusiasm for the cause we plead, foster a wider charity, increase interest in all our general enterprises and cultivate a deeper religious life in our members. We have a right to expect the hearty co-operation of all our readers who feel this way about the paper, and we assure them of our steadfast purpose, as far as in us lies, to work for these great ends. What do the churches say? We shall be glad to receive a postal card from every one who feels any special interest in this offer.

THE "OPEN DOOR" POLICY.

We hear and see a good deal these days about the "open door" policy in reference to China. England and the various continental powers have been gradually acquiring what is euphemistically called "Spheres of Influence" in the Celestial Empire. They have partitioned up China among themselves so far as these spheres of influence are concerned without so much as consulting China's wish in the matter. It is reported through the daily press that our government has recently been questioning these various European powers as to whether it is their intention to maintain the "open door" policy in commerce within their respective spheres of influence, or whether the United States is to be deprived of its part of the trade of this great Oriental Empire that is just awaking from the slumber of ages. We are told that the response to this question from all the European powers has been favorable. This is certainly very gratifying from a commercial point of view, and it suggests the interesting inquiry as to what effect this "open door" policy in the Orient is destined to have on the tariff question at home. But to pursue that subject would be to verge on the danger line in politics, and the object of this article is not political, but intellectual and religious.

If the "open door" policy is a good thing in commerce, would it not be a good thing also in the realm of thought and of religion? A nation is said to be a "hermit nation" when it closes its ports to the commerce of the world and regards irself as independent of any assistance or co-operation with other nations. Are there not hermit minds that are hermetically sealed against new ideas? To say the very least, there are some who place a very high tariff on a new thought, and in many cases it becomes prohibitive. We believe it to be a good thing for an individual to keep his ports open for intellectual commerce with his fellowmen.

The "open door" policy in China or in any other country is based on the idea that these countries have needs which other nations can supply, and that they have supplies also which other nations need. It is this reciprocity between supply and demand that makes up trade and commerce. No one country is able to produce everything which its people need, however diversified its soil or climate may be. No one mind is capable of generating all the new ideas, and of discovering all the truth which wi be found necessary to its largest develop ment. It is by contact with other mind and by its "open door" policy in receivin new ideas from them that it makes healthful and normal growth.

We believe the "open door" policy to b a good one for religious journals. The effo to maintain such a policy is sometime accompanied with friction, as we hav learned in the course of our experience but we believe, nevertheless, that it is th only safe and rational policy for any jour nal to pursue, whether religious or politi cal. We have tried to make a free plat form in the CHRISTIAN-EVANGELIST o which men who have ideas may presen them without fear of editorial excommuni cation. This has been a characteristi feature of religious journalism among th Disciples of Christ from the beginning They have always been willing to hea both sides of every question. The alarn which has been manifested at times, of late because of the presentation of differing views, is a modern development and is no characteristic of our religious movement We have always favored the "open door' policy. Our papers have said to the repre sentatives of every creed in Christendom "If you have any truth which we ought t have and have not, you are welcome t state it in our columns." We have no often received such hospitality at the hands of our religious neighbors.

Of course, there is a limitation to the "open door" policy, even in commerce. China tried to exclude England's opium, but was defeated. There are certain things that every civilized nation on earth ought to exclude from its borders. There are certain kinds of books and pictures which, on account of their infamous character, are not entitled to the benefit of the "open door" policy. We exclude many things from the columns of the CHRISTIAN-EVANGELIST because we think their influence would be bad or because we do not think them worthy of the space. Every man ought to shut the door of his mind against all unclean thoughts and unholy desires. But this is not contrary to the policy of the open door. It is simply avoiding the abuse of it. In the realm of pure thoughts, of new ideas, of larger visions of truth and duty, of new inspiration to sacrifice and toil, we do well to maintain the "open door" policy.

EVANGELISTS AND EVANGELISM.

THIRD PAPER.

Teaching and preaching, in scriptural evangelism, go hand in hand. The preaching should be instructive. The tendency of the instruction should be to bring men to a decision for Christ. God hath joined these two together in his Word. Let no man dare to separate them.

This union of the teaching with the public proclamation of the good news gave success—real success—to the work of our fathers. They were evangelists. They were also teachers. When they preached they taught. The people heard them because they received instruction. It is true that those whom we fondly call "the fathers" did not bring persons into the fellowship of the church with such rapidity as is characteristic of our work, at the present time; but who will say that those whom

they turned to the Lord were not better instructed in the Scriptures and more stable in their characters than are our converts. Their preaching and teaching, it is believed, reached and influenced, upon the whole, a more intelligent class. Looking impartially at their work, there may be reasons for fear that they addressed themselves too exclusively to those who were able to think. "The fathers" were not infallible, nor are their sons. The former strove earnestly and with all diligence to ascertain the teaching of the Word that they might conform to it in their lives and that they might prevail on others to do the same. In this respect their sons will do well to imitate them. "To the law and to the testimony." What is the teaching of the Word on evangelists and evangelism?

There is no room for doubt that in the work of making disciples and teaching them, Paul desired the ministers of the church at Ephesus to do as they had seen him do. He would have them walk in his footsteps. He said to them at Miletus: "I have given you an example."

In the charge to Timothy Paul said: "Do the work of an evangelist;" and, "the things which thou has heard from me among many witnesses, the same commit thou to FAITHFUL men, who shall be able to TEACH others." Paul taught and trained Timothy by word and example: Timothy was to render the same character of service to others. In this way the good news was to be spread abroad.

The evangelist in the Apostolic Church possessed *authority;* in the church of the present time he does not possess authority.

Paul was an evangelist; but he was more. Timothy was and evangelist and a bishop. The evangelist in the primitive church possessed and exercised episcopal authority. The "Pastor-Evangelist," to use again the words of Geo. F. Hall at the Jubilee Convention, is the only kind of evangelist recognized in the New Testament.

Timothy was left, in Ephesus by Paul, with the injunction to "charge certain men not to teach a different doctrine" from that which they had received from him, "neither to give heed to fables and endless genealogies, the which minister questions rather than a dispensation of God which is in faith." The words, "charge certain men," indicate AUTHORITY. After mentioning a number of items upon which he would have Timothy to speak he says: "If thou put the brethren in mind of these things, thou shalt be a good minister of Jesus Christ;" and then adds: "These things COMMAND and teach." The word "command" indicates AUTHORITY. "Let no man," he says, "despise thy youth." Bear yourself, in other words, in such a manner as to compel respect. "Be thou an example to them that believe, in word, in manner of life, in love, in faith, in purity." This is the instruction given by a man possessing AUTHORITY from Jesus Christ our Lord to one who was told to "do the work of an evangelist."

The AUTHORITY of an evangelist in the churches of the saints, in the days of the holy apostles, was that of character—but there was more than this—or there was an AUTHORITY other than that which inheres in a godly character. There was OFFICIAL AUTHORITY which the evangelist possessed. The following words indicate OFFICIAL AUTHORITY: "Against an elder receive not an accusation except at the mouth of two or three witnesses. Them that sin reprove in the sight of all, that the rest also may be in fear. Lay hands hastily on man, neither be partaker of other men's sins. Rebuke not an elder, but exhort him as a father. Reprove, rebuke, exhort with all long-suffering."

It must, from the foregoing, be apparent to all that Paul expected Timothy, *as an evangelist,* to exercise OFFICAL AUTHORITY in his administration of the affairs of the church. Such a man, to use the language S. M. Martin, quoted in a previous paper, is not "literally drawn into the engagement." This kind of an evangelist, the New Testament kind, does not simply "go when he is sent for." It is as certain as certainty itself that Timothy was not that kind of an evangelist. He possessed OFFICIAL AUTHORITY. He had a right to go where he was sent for. It was not infrequently his duty to do so.

Similar conclusions are to be drawn from the Epistle of Paul to Titus.

But of this in a subsequent paper.

B. B. T.

Hour of Prayer.

GOOD TIDINGS OF GREAT JOY.

(Luke 2:8-20; Matt. 2:7-12.)

(Uniform Midweek Prayer-meeting Topic, Dec. 20th.)

CENTRAL TRUTH: *The birth of the Christ-child was good news for the whole world and the greatest event in the history of time. The wise men from the East, who visited His cradle, were but the advance couriers of a mighty procession which, in all successive ages, has come to offer incense at His shrine.*

God's ways are not man's ways. Man would have arranged a different setting for the greatest event in the world's history. A King is to be born into the world who is to rise to universal dominion. He is to be the Son of the Most High; and yet, he was born in a manger because there was no room for them at the inn. A group of humble shepherds abiding in the field near by and keeping watch by night over their flocks are the first to hear the wonderful tidings of the new-born King. We would have selected a palace for His birthplace, and we would have had the announcement made to kings and nobles. But God's nobility is not always man's nobility.

And yet, the scene was magnificent. We can in our imagination draw its outlines. It is a calm, clear night. Deep stillness reigns over all the land, and the stars shine out with splendor from the Syrian sky. A flock of sheep lying down upon the plain is being watched by their faithful shepherds. Suddenly there is a light shining round about them which they recognize as coming from no star. It is the glory of the Lord. They look up in wonder and, behold, there stands by them an angel of the Lord, "and they were sore afraid." Then came the glad announcement, "Be not afraid; for, behold, I bring you good tidings of great joy which shall be to all the people. For there is born to you this day in the city of David a Savior, which is Christ the Lord."

What an announcement was this! The world had long been waiting for it. What a glad message it was! It was, indeed, better news than the people of that age could possibly understand or fully appreciate. While the shepherds were in amazement at this annunciation a second act in the wonderful drama occurred, for "suddenly there was with the angel a multitude of the heavenly host praising God, and saying,

"Glory to God in the highest,
And on earth peace among men in whom He is well pleased."

There is evidence here that the angel, at least, had some comprehension of the greatness of the event which they celebrated by their angelic song.

In what sense was the birth of Christ "good tidings of great joy" to "all the people?"

It was the entering of the divine into the human—the union of divinity and humanity, revealing the relationship between God and man as it could have been revealed in no other way. Because man was created in the image of God it was possible for God to manifest Himself in the flesh, in the form of a man who lived the divine life under human conditions.

It was good news because it was a declaration that God had visited the earth with a view of redeeming it. When the "Word became flesh and dwelt among us," we may rest assured it was no idle excursion, no ordinary message which was to be delivered. No less an enterprise than the redemption of the race would have justified this infinite condescension.

The birth of Jesus was the birth of a Savior. This made it "good news." The world needed saving. It was a lost world because it was a sinful world. The name of this child was called Jesus because He would save His people from their sins. The best news that ever came to this world was the possibility of salvation from sin. The coming of Jesus made this possible.

The birth of Jesus opened a wellspring of hope in the wide desert of human despair. It pointed the race to a new destiny. It was an index finger pointing to a rift in the clouds of human sorrow, which opened out into the infinite blue of future blessedness. It introduced an era of peace on earth and good will among men, which has been growing in power and extent through all the centuries, bringing nations and peoples closer together and uniting them in a common brotherhood. It was the birth of One who came to show us the Father, to reveal to us a God of infinite love and tenderness, who has been seeking, through all the centuries, to bring man unto reconciliation with Himself and so complete His happiness and well-being.

No wonder the angel announced it as good news. No wonder the heavenly choir came down that night to sing the *Gloria In Excelsis* over the Judean plain. No marvel that wise men came from the East with their gifts of frankincense and myrrh to make an offering at the cradle of the new-born King. Nor is it strange that as centuries roll by the world is gathering more and more under the banner of this King of humanity whose birth we are celebrating these Christmas times. May He be born anew in all our hearts and reign therein with increasing power over all our lives!

PRAYER.

O God, our Father, we thank Thee for Thy greatest gift to men—the unspeakable gift of thy dear Son. We thank Thee for His lowly birth, for His identification with our human struggles and sorrows, for His triumph over sin and death, and for the

marvelous achievements He has wrought in the world, and for what He is doing to-day for the uplifting of the race. May we open our hearts more widely to receive Him for whom there was no room in the inn, and may His reign within us make our lives resplendent by the pursuit of noble ends and by the performance of kindly deeds. And may His reign increase until the whole earth shall be filled with His glory! We ask it in His name. Amen!

Editor's Easy Chair.

There is no accounting for tastes. What seems most congenial to one is often very repulsive to another. If one wishes to pass through this world snapping and snarling at everything he doesn't like, and taking particular pains to hunt up things he doesn't like, there is no law to prevent him from doing so, but when he leaves the world he will not leave many people behind him to mourn his departure. Our country, no doubt, has its faults, but if a man should devote his entire time to pointing out the defects of his country and expatiating on the foibles and follies of his countrymen, he would soon be suspected of having no great love for his country or for his fellowmen. If a writer feels it to be his duty to be always hunting for faults and flaws in the writings of his brethren, and in throwing suspicion on the soundness of men occupying prominent positions, his brethren will have to tolerate it, of course, for is he not conscientious in this congenial employment? But, after all, how unprofitable and how miserable a business it is! The world is not helped in that way. One-eyed men, who see faults but have no eye to see virtues and graces, have never made successful reformers. Such men do not lift the world to higher levels. It is said of a certain class of people that "they are never so happy as when they are miserable." If people really enjoy being miserable, and in making other people miserable, perhaps we ought to try and bear it for their sake.

The Easy Chair came across a phrase the other day in a new book which struck him as a happy description of a certain class of preachers. The author was magnifying the office of preaching, and pointing out that every new era in the world's history had been introduced by a preacher, and then he spoke of the danger of preachers degenerating from being prophets of a new era to become "mere guardians of theological dogmas." What a fall is that! Instead of standing on the mountain top, the proclaimer of good news for the world, and a prophet of the golden age yet to be, he has his back upon the glowing future and is devoting his precious time and energies to guarding certain theological dogmas which have been formulated in the distant past, and which may at the time when they were formed have expressed the truth for that time, but which, in the progress of the centuries, have become useless for the living problems of our time. Truth—the everliving truth of God—needs no "guardians" to defend it. It simply needs to be *proclaimed*, and when so proclaimed it becomes its own defense. But human creeds, theological formulas, hoary opinions which have been handed down, and which have no living connection with the thought and life of our times—these need "guardians." Why not gather them all up, put them in a theological museum, under glass, where no sacriligious touch can harm them, and turn the ministry loose to fight the battles of to day and to minister to the pressing needs of the generation in the midst of which they live? "Let the dead bury the dead" is a principle that has direct application to these outgrown dogmas and opinions.

We are greatly indebted to the past. All that we have to-day of truth and liberty, of enlightenment, of intellectual and moral greatness, is an inheritance from the past. Any man that supposes that he can dispense with history and its great lessons has not even learned the alphabet of human knowledge. The past is rich in struggles, toils, sacrifices and triumphs. It is even rich in its mistakes, its false methods, its failures and its defeats. These, too, are teachers from which we may learn valuable lessons. But the past is not simply a storehouse upon which to feed while we turn our backs upon the future and glorify the deeds of generations gone. It is rather a platform upon which we may stand while we seek to make new conquests of truth, and achieve new victories. It is a pedestal upon which we may stand while we reach up after higher things. It furnishes the key by which we may unlock the closed doors that shut out from our view a better future. The chief glory of the past is that it is an introduction to something far better. The best use that we can make of the past is to gather from it lessons of wisdom by which to make the future a brighter and better era. Instead of being "guardians of theological dogmas," the ministry of to-day should be heralds of that brighter era only now beginning to dawn upon the world.

ECHOES FROM THE METHODIST CONGRESS.

Dr. Mills, speaking before the Methodist Congress in this city, last week, on the progress made in the present century, said: "I have read the record that as late as 1854 the Oneida Conference passed a resolution petitioning the governor of Delaware to pardon a minister who had been sentenced for being found with a copy of 'Uncle Tom's Cabin' in his possession." And that was only 45 years ago! Is the world advancing?

Dr. Hughes, of Kansas City, speaking on "Christian Science," gave the following humorous account of Mrs. Eddy's method of biblical exegesis:

"We are," said Dr. Hughes, "curious to notice what peculiar features in these isolated Scriptures invite the earnest attention of Mrs. Eddy. In the first passage, in the tenth chapter of Revelation, it is 'a mighty angel come down from heaven.' We are asked to notice that 'he had in his hand a little book.' Mrs. Eddy asks: 'Is this angel, or message from God, Divine Science, that comes in a cloud?' Later she writes: 'Did this same little book contain the revelation of Divine Science?' Then follows an exhortation: 'Mortal, obey the heavenly evangel. Take up Divine Science. Read it from beginning to end.' In other words, the angel to Mrs. Eddy is a book agent, and his message is an advertisement. The mighty angel is sent to urge upon the attention of mortals 'Science and Health, with Key to the Scriptures,' copyrighted by Mrs. Mary Baker G. Eddy, cloth, single copies, prepaid, $3.18; sheep, $4; Levant, divinity circuit, Bible paper, gilt edges, round corners, calf-lined, silk-sewed, prepaid, $6; morocco, convenient for pocket, prepaid, $5. Address all orders for the little book advertised by the mighty angel, to Joseph Armstrong, C. S. D., publisher, 95 Falmouth St., Boston, Mass. There have been a great many startling and unique interpretations of Revelation, but we venture to affirm that this may claim palm."

One of the most weighty utterances before the Congress was that by Dr. W. W. King, of this city, who, treating the subject, "The Church in the Cities," gave one cause of failure which we are sure will commend itself to the hearty approval of our readers. He said:

The purely spiritual work of the church, however, is greatly hampered in what is called "down-town districts" by a lack of churches and workers. The churches have moved "uptown" Those parts which need the most churches have the fewest. Most of our Protestant churches in St Louis are west of Twenty-seventh Street. All that vast region east is practically without a house of worship. The reason is the spirit of intense denominationalism, which, under the guise of Christian activity and zeal, is one of the greatest enemies to Christianity of the present age. It is scandalous and in many cases absolutely diabolical. You may see the manifestation of this spirit in the little town which, though not able to support one church decently, will have five or six, each one trying to pull the others down. The same is true in the cities, and this spirit is responsible for the general moving away from down-town. The people in the cities move and live on the most fashionable boulevards and in the most exclusive, aristocratic sections, who are as far away from Christ and as ignorant of Christianity as the people in the lowest slums. To meet the necessities of these new settlements some new denomination builds a church. Forthwith every other denomination begins to figure upon getting another in the same neighborhood, lest this new one should pick up some of its members who live near by. So we have in this and every other great city the spectacle of half a dozen churches of different denominations all located within two or three squares of each other. The solution of this is in Christian co-operation. We must recognize and study the fact that in trying to redeem the cities the important thing is not to get people into this, that or the other church, but to get them converted to Christ.

In a lecture by Bishop Vincent on Thursday evening on "The Church of To-morrow," he predicted that the church of the future would be (1) the church militant, waging war on every form of evil and unrighteousness; (2) that it would revise its creeds, not destroying them or throwing them away, but preserving them just as one would preserve an old daguerreotype which showed how one's grandmother looked in the long ago. There was something better, however, than a daguerreotype or even a photograph, and that was the living friend; and there is something better than creed, even the modern creed, and that is the living Christ. The church of to-morrow would not only revise its creeds, but it would revise its Bibles. He had no sympathy with people who were afraid of the revised Bible. He believed that the church of the future would have a better Bible than we now have, because the discoveries that are being made in archæology and history would enable the scholars of the future to throw more light upon it. He had no fears about higher criticism, and pitied peopld who could make no distinction between atheistic and rationalistic criticism, and the criticism of the reverent and devout scholars who are devoting their lives to a better understanding of the Bible. The church of to-morrow would be (3) a holy, catholic church. He thought denominations would continue to exist as now, but that they would become broad enough and liberal enough to co-operate together in doing the work of God in the world. Let all the denominations, he said, build on their churches and raise their spires, and after awhile God would spring the arches that would unite them all into one glorious temple of the living God. The Bishop did not say it, but we would add, Blessed is the man or the church that co-operates with the Lord in springing these arches that are to unite the several churches of Christendom into one holy and blessed temple of the living God!

TOPICAL OUTLINES of the Midweek Church Prayer-Meeting Topics for the year 1900 is a neat booklet of 32 pages, besides cover. Let every church procure enough copies to place one in the hands of each member, and then note the marked improvement in the Prayer and Praise Service. 25 cents per dozen. Christian Pub. Co., St. Louis.

Original Contributions.

BIBLE TEACHING AT THE UNIVERSITY OF VIRGINIA.

BY C. A. YOUNG.

Members of the Christian Woman's Board of Missions:

I congratulate you upon the fact that during the year which is before us not only the Christian women of Virginia, but of the entire United States, are urged by our National Board to work and pray for the permanent endowment of the University of Virginia Bible Lectureship, founded by Col. Jno. B. Cary. The friend of the Virginia C. W. B. M. who fostered this work in the beginning, did not leave it a helpless orphan. The power of his noble life is still felt in our midst. His wife and children have been true to the purposes of his great heart in planning to have the inspired Word of God taught to the students of our time honored University in the interest of universal Christianity and devoid of all sectarian bias.

I. The Bible and Higher Education.

God guides the growing generations. There are purpose, plan and process in creation and in Christ. The purpose of God is to establish the kingdom of God in the earth. God's plan is redemptive. There shall be no universal kingdom of God which has not at its heart the cross of Christ. The process is historic and educational. The Bible is the inspired record of this divine process. A great scholar has called the Bible "the authentic record of the divine education of the race." The Bible reveals the purpose of God in creation and in redemption. As Kepler studied the stars he exclaimed: "O God! I think thy thoughts after thee!" But he who studies the Bible may say:—

"Stars are poor books and often times do miss,
This book of stars lights the way to eternal bliss."

Kant might well be awed as he contemplated the starry heavens above and the moral law within. But without the inspired Word of God, most men fail to behold the glory of God in nature, or hear the whisperings of the Holy Spirit to their consciences. The Bible is the Book of Life; literature is the interpretation of life and the biblical literature is the best interpretation of life. From the standpoint of culture alone, to say nothing of Christianity, every educated man should have a fair knowledge of the Bible. The divine library, which we call the sacred Scriptures, contains the noblest biography and the best literature. The Psalms of David, the poetry of Job, the history of Joseph and of Daniel surpass the Divine Comedy of Dante, the great Epic of Milton or Plutarch's Lives. Higher education cannot ignore the Bible or the biblical languages. No education can be called "higher," however broad and varied, which neglects the literature that has exerted the greatest influence upon our Christian civilization. In some of our Northern States the reading of the Bible is prohibited from the public schools, but Jefferson planned to have the best room in the rotunda of the University set apart for religious exercises. The symmetrical education of our young men demands not only athletic training and intellectual discipline, but the development of the religious nature also. Some one has said: "Religion still stands in the foremost files of the world's most strenuous endeavors." It is as essential to the University student as to the student in our denominational college. Religion is the breath of God, the life of man, the vigor of the will and the mainspring of conscience.

II. That our State Universities should have religious influences thrown around them is in keeping with the past history of our country. The controlling forces in the foundation of our government were the love of liberty and the fear of God. True, we are thoroughly committed to the separation of church and state; it is also true that we cannot use state funds for religious instruction, but the law of our land is not opposed to the teachings of the Bible from the standpoint of history and literature, if Christian people are generous enough to endow Bible lectureships and Bible chairs for the benefit of University students. On the contrary, it desires the co-operation of the church in the higher education of our youth. Judge Story said: "There has never been a period when the common law did not recognize Christianity as lying at its foundation." To refuse to recognize the authority of the Bible in the development of the students in our State Universities would be contrary to the genius of our institutions, and even to the spirit of our laws. From the standpoint of the state, education is designed to produce good citizens, but religion is as essential to true education as science. Even Huxley has said that "Science and religion are twin sisters, and either would suffer with the neglect of the other." Nothing will more certainly conduce to the making of good citizens than the systematic study of the prophets of Israel and the teaching of Jesus. When we consider the fact that the University of Virginia sends more men to Congress than Yale, Columbia and Princeton combined, we realize the importance, from the standpoint of citizenship alone, of having the living Word of God taught to our University students.

III. I can only briefly sketch the history of the Bible Lectureship at the University of Virginia.

(a) Small as the University of Virginia is when compared with Harvard, Yale and the State universities of the North and West, our University has been justly recognized as leading the van in great educational ideas. (See address of Dr. J. B. Angell at the University of Chicago, on Founder's Day, last July.) Mr. W. T. Harris, our United States Commissioner of Education, of whom all American scholars are justly proud, has said to me: "I consider the University of Virginia one of the great universities of the world." Among State universities the University of Virginia was the pioneer in advocating the importance of Bible study in higher education. As early as 1822 the Board of Visitors, at Mr. Jefferson's request, invited the various denominations to establish theological schools on the confines of the University. Two reasons for this action were given: First, that the students of the University might have the benefit derived from such schools; and secondly, that the students of such schools might have the benefit of lectures, libraries, etc., furnished by the University. The invitation of the Board of Visitors was not in vain. It emphasized the principle that religious culture is essential to true education.

(b) The problem of systematic Bible study in State universities was first solved by Christian women. In unselfishness and Christlike generosity, the C. W. B. M. established the English Bible Chair, on the foundation of which any evangelical scholar can be invited to give Bible lectures to the students of the University of Michigan. Last year the C. W. B. M., under the leadership of Mrs. Helen E. Moses, completed the raising of $25,000 for the endowment of an English Bible Chair, on the foundation of which one hundred and eighty-three students pursued systematic Bible study at Ann Arbor, Mich.

(c) In 1897 Dr. H. L. Willett gave a brief course of Bible lectures at the University of Virginia. Since then Dr. Carl E. Grammer, of the Episcopal Church; Jno. R. Sampey, of the Baptist Church; as well as myself, have given courses of lectures to our students. Our classes have not been large but earnest and appreciative. From the first report of the Advisory Committee (April, 1898,) I quote as follows: "That in selecting the Bible teachers and lecturers, the trustees of this fund should be guided by three principles: (1) Those engaged shall be evangelical scholars; (2) They shall be of the grade required of other university workers; (3) They shall be acceptable to the faculty committee."

This report also shows that twenty-three students gave five hours per week to systematic Bible study. They represented the following denominations: Episcopalians, 10; Presbyterians, 4; Methodists, 2; Baptists, 2; Disciples, 1; United Brethren, 1; Progressive Brethren, 1; Unitarians, 1; and no preference 1. Total, 23.

Many students took the Bible lectures who did not pursue systematic study. This commendable Bible work on the part of the students was largely due to two facts which should not be forgotten: First, the excellent pioneer work of the Y. M. C. A., and second, the sympathy of the faculty.

IV. The Present Status of the Bible Teaching at the University of Virginia.

1. The sympathy manifested by individual members of the faculty increases as the work progresses.

2. The University pastor, Rev. J. M. Brodnax, and the officers of the Y. M. C. A., as well as the young gentlemen students of the University, co-operate heartily in the work.

3. During the year over twelve thousand dollars has been secured toward the permanent endowment of the University of Virginia Bible Lectureship, founded by John B. Cary.

4. We have four English Bible classes, numbering in all more than forty students. Besides these, Prof. Noah K. Davis lectures to about one hundred students every Lord's day on the life of Jesus of Nazareth.

5. We have ten students in Hellenistic Greek and Hebrew together.

6. Three years of experience, with constantly increasing interest, has clearly demonstrated that when the Bible itself is taught simply as the inspired Word of God, the best students of the University are not only willing but eager to study it systematically from the standpoint of history and literature.

*An Address before the State Convention, Richmond, Va.

The Bible Lecturship is not meant as a substitute for our denominational colleges and seminaries, but to encourage the students who come from our collleges to the University to be loyal in their service of the divine Christ and systematic in their study of the inspired Word of God.

THE MINISTER AND HIS LIBRARY.

W. J. RUSSELL.

There is no calling so high and noble as that in which the Christian minister is engaged. His life's work stands by itself, in peculiar consecration, and is lifted up above the other pursuits of men in singular eminence. Among the elements which are absolutely essential to his success I know of none more important than culture, which denotes breadth and strength as well as symmetry and finish. The age in which we live demands that the minister shall not only be a man in the highest and deepest and broadest and best sense of that noble word, but he must be a man of thought—a man who can meet all the currents and whirpools of modern skeptical thinking. Dean Church says: "We owe it to the church, we owe it to the time in which God has called us to labor, we owe it to the restless and perplexed but often honest minds in whose presence we carry on our ministry, to be not merely a hard-working, but a learned clergy. To those great questions which both stir and disquiet men we are bound to bring that knowedge which will give us a claim to be listened to. 'Know as much as you can;' that ought to be the rule to which an educated minister should hold himself forever tied. A minister ought to be a student, a reader and a thinker to the very end."

The minister, therefore, must have books. He needs these not less than the farmer needs his plow. They are his best friends, always on hand to give instruction, entertainment and encouragement. But the choice of the books that go to make up his library, like that of friends, is a serious duty. Carlyle has divided literature into two kinds—"sheep and goats." Mr. Ruskin makes a similar distinction, and makes clear the fact that the real value of any book is to be measured by its serviceableness. "There is a literature of knowledge and a literature of power," says DeQuincy; and knowledge that can never be transmuted into power becomes mere intellectual rubbish. "A good book," in the noble words of Milton, "is the precions life-blood of a master spirit, embalmed and treasured up on purpose to a life beyond life." To such books give your whole attention. Do not care although you may be taunted with not knowing many books. When old Hobbles was asked why he had not read more—"Read more!" he exclaimed, "if I had read as many books as other men I would have been as ignorant as other men." "Dread the man of one book!" says the Latin proverb. If one reads but one book he may read that one book so well as to be a very hard man to encounter. What a formidable antagonist he would be who had thoroughly studied Shakespeare, who had grasped his plots, who had analyzed his characters, who had scaled his highest thoughts, who had sounded his deepest pathos, who had caught the aroma of his most delicate fancies! What a grasp of intellect he would have! What a breadth of sympathy! What a knowledge of human nature! What a command of wit and wisdom and choice sentiments—"thoughts that breathe and words that burn!"

Prof. Blackie, of Edinburgh University, gives us the following excellent advice, which cannot be too well considered: "Keep in mind," he says, "that though the library shelves groan with books, whose name is legion, there are in each department only a few great books, in relation to which others are but auxiliary, or it may be sometimes parasitical, and, like the ivy, doing harm rather than good to the pole round which they cling. Stick, therefore, to the great books, the original books, the fountain heads of great ideas and noble passions, and you will learn joyfully to dispense with the volumes of accessory talk by which their virtue has been as frequently obscured as illuminated."

The value of a library, then, depends on its quality rather than its quantity. A selection is better than a collection. Numbers count only when each book has positive value. It is not rash to say that the defect in the formation of most ministerial libraries is that they have been collected on no principle, but in a haphazard way. Before entering upon the specific details of my subject I wish to call your attention to the following general principles which should govern each one in the formation of a library:

1. Remember that only a few books can be read out of the many that are published. It has been computed that we now have at least 25,000 new books made every year. But to read 25 books a year, with a few of our leading papers and magazines, is quite as much as the average minister can possibly achieve, a rate at which only 1,250 books could be read in half a century. Since this is true, how important it is that the books we read should be of sterling worth—containing such food for thought as will stimulate the mind and enrich the character.

2. Avoid haste in deciding on the books you purchase. A glowing book notice does not always represent the true value of a book. Time will test its value. Emerson suggested a year as the normal probation of a book. At the termination of that period of time it is safe to buy if the general verdict is in its favor. Nine times out of ten it is not the book of to-day that the minister wants in his library so much as the seasoned book of years.

3. Get the best books of the best authors in the best editions. Great care should be taken here. Many a great work—like Neander's great church history and Hooker's Ecclesiastical Polity—has been cast aside unappreciated, simply because it was poorly bound, printed on cheap paper and in small type. An index is a very important part of a good book, and saves many a weary hunt after information. The best editions are always the cheapest, although they may cost more in dollars and cents. A library made up of such books is a circle of most intimate friends. Robert Southey's fine poem, "Stanzas Written in My Library," expresses this with equal truth and beauty. The poem should be memorized by every lover of books. The poet says:

"My days among the dead are past;
Around me I behold,
Where'er these casual eyes are cast,
The mighty minds of old;
My never-failing friends are they,
With whom I converse day by day.

"With them I take delight in weal,
And seek relief in woe;
And while I understand and feel
How much to them I owe,
My cheeks have often been bedewed
With tears of thoughtful gratitude.

"My thoughts are with the dead; with them
I live in long-past years,
Their virtues love, their faults condemn,
Partake their hopes and fears,
And from their lessons seek and find
Instruction with a humble mind.

"My hopes are with the dead, anon
My place with them will be,
And I with them shall travel on
Through all futurity;
Yet, leaving here a name, I trust,
That will not perish in the dust."

To be specific in naming the best books and periodicals that should have a place in the minister's library is no easy task. The enormous amount of literature in the world, and the infinite variety of tastes, circumstances and talents, among those who preach the gospel, forbid us in giving a definite list. There are, however, certain books in the several departments of library growth that are worthy to stand at the head of the column, and these I will mention.

(CONTINUED NEXT WEEK.)

ACTUAL AND FORMAL REMISSION OF SINS.

J. B. BRINEY.

It is a fact, that all reasoning on the remission of sins, based on human governments, is fallacious on account of a lack of parallelism. The Government of the United States exists independent of the President, and the latter exists independent of the former, and one can sin against the President without sinning against the government, and the reverse. Not so, however, as regards God and his government. To sin against him is to sin against his government, and to sin against his government is to sin against him. To forgive a sin against him is to forgive a sin against his government, and the reverse. All talk about actually forgiving sin against God and formally forgiving the same sin against his government is a species of hair-splitting metaphysics that darkens counsel.

It is a fact, that the argument based on the family is unsound, because it assumes that God is the Father of all alike, just as an earthly father is the father alike of the good and obedient, and the froward and disobedient children of the family. Jesus told certain parties that Satan was their father, and surely they did not sustain the same relation to God that his children do. This family reasoning possibly might apply to God *and his family*, but not to others. "If we [his children] confess our sins, he is faithful and just to forgive us." But an alien, in becoming a child of God, must "repent and be baptized for the remission of sins." In the case of the child of God, is confession for the formal remission of sins, actual remission having already taken place? This is as reasonable as actual and formal remission for the alien.

It is a fact, that the forgiveness of sins is a matter of divine revelation, and all we know or can know about it must be learned from that source. Wonder if this is "dan-

gerous legalism!" To risk so vital a matter as divine forgiveness on human philosophy and reasoning is dangerous presumption, a sin from which the psalmist prayed to be kept back. The spectre of "legalism" has lost its power to frighten sensible people. Let those who call unquestioning reliance upon the plain teaching of the Word of God "dangerous realism" be prepared to answer to God for it.

It is a fact, that Jesus Christ puts baptism before remission of sins, and gives no intimation of an "actual remission" going before baptism. "Except a man be born of water and the Spirit he cannot enter into the kingdom of God." There are but two spiritual kingdoms in this world, the kingdom of God and the kingdom of Satan, and every man must be in one or the other. One actually forgiven is in the kingdom of God. But into this kingdom one cannot go without baptism. Therefore, actual remission is not reached before baptism. "He that believeth and is baptized shall be saved." Here salvation, which includes remission, follows baptism, and no hint is given that salvation has a double meaning. The philosophy that divides the meaning of this word, promising actual salvation to the believer and formal salvation to the baptized believer, does violence to the plain teaching of Christ.

It is a fact, that when a believer is said not to be condemned, to be justified, to have eternal life, etc., an obedient believer is meant. "But he that looketh into the perfect law, the law of liberty, and so continueth, being not a hearer that forgetteth, but a doer that worketh, this man shall be blessed in his doing." Take care, James; the philosophical critic is abroad, and you are in danger of being arraigned for teaching a "dangerous legalism!" "Nevertheless, even of the rulers many believed on him; but because of the Pharisees they did not confess him, lest they should be put out of the synagogue; for they loved the glory of men more than the glory of God" (John 12:42). Here is the strongest expression known to New Testament Greek to indicate relations between Christ and believers: they believed into (*eis*) him. If there is any phrase that indicates entering into a saved relation to Christ by faith alone, this is the one. But actual-and-formal remissionists will hardly claim that those rulers were actually forgiven. What did they lack? They lacked obedience. "If you confess me before men, I will confess you before my Father." Confession is just as formal, just as outward, just as legal, as baptism. Christ teaching a "dangerous legalism!" Divine law dangerous!! Simply to notice that the justified, saved, regeneratad believer is the obedient believer will remove all the "quibbles" that Mr. Campbell charged Mr. Rice with raising over those passages.

It is a fact, that the apostles put baptism before remission and failed to give notice of the distinction of actual and formal remission. They were certainly as capable of making that distinction as any modern philosopher; and if they had ever dreamed of any such distinction, they surely would have made it in plain and explicit terms. They plainly and explicitly said, "Repent and be baptized . . . for the remission of sins;" "Baptism doth also now save you;" "Arise and be baptized, and wash away thy sins;" "According to his mercy he saved us through the washing of regeneration and renewing of the Holy Spirit," etc. Is it reasonable to suppose that the authors of such language entertained this modern dream of actual and formal remission? Their language excludes any such idea, and according to modern philosophers they taught a "dangerous legalism!" Christ I know, and Peter I know, and Paul I know, and Ananias I know; but who are these philosophers that are more capable of giving the will of God than they were?

It is a fact, that the whole trend of Scripture teaching is to the effect that salvation is conditioned on obedience to the gospel. "Ye became obedient from the heart to that form of teaching whereunto ye were delivered, *and being made free from sin*, ye became servants of righteousness" (Rom. 6:17). "For the law of the Spirit of life in Christ Jesus made me free from the law of sin and death" (Rom. 8:1). More "dangerous legalism!" "Seeing ye have purified your souls in your obedience to the truth" (1 Peter 1:22). "He became unto all them that obey him the author of eternal salvation" (Heb. 5:9). "Rendering vengeance to them that know not God, and to them that obey not the gospel of our Lord Jesus" (2 Thess. 1:8). "What shall be the end of them that obey not the gospel of God?" (1 Peter 4:17.) It is marvelous how full of "dangerous legalism" the Bible is!

It is a fact, that "through his name," in Acts 10:43, implies baptism. Mr. Campbell so contended, and Dr. Hackett says nothing to the contrary. Hear him: "The condition of salvation is faith in Christ; and this condition *brings the attainment of pardon within the reach of all.*" A certain condition may bring the attainment of an education within the reach of all; but an education being attainable is very different from an education being in possession. Peter simply taught in Acts 10:43 what he taught in Acts 2:38, namely, that remission comes through Christ in obedience to the gospel.

It is a fact, that Mr. Campbell said that he stood with the Greek and Latin fathers on this subject, and those fathers held baptism to be for the remission of sins, and failed to make the distinction of actual and formal remission. *It is a further fact*, that Mr. Campbell repudiated this distinction by using many and strong statements that are utterly inconsistent with it, and nothing has been quoted from Dr. Richardson or any other source to disprove this. *It is a still further fact*, that Mr. Rice pressed the McCalla statement upon Mr. C. with powerful emphasis, proposing to shake hands and unite with him on the idea that a believer's sins are actually pardoned before baptism. The fact that Mr. C. failed to meet this proposition and made no effort to defend said statement amounts to an unmistakable abandonment of it.

It is a fact, that no Creed, Confession of Faith or Discipline in Christendom countenances the visionary distinction of actual and formal remission, putting one before and the other after baptism.

It is a fact, that not only the Central Baptist, but all other sectarian papers, and all sectarian pulpits, agree that a believer's sins are actually pardoned before baptism; and it is a further fact that these papers and pulpits never understood Mr. Campbell as agreeing with them. That he did is a recent discovery, and removes the offense of the Reformation in the eyes of sectarians, provided they can possibly believe it to be true; in which event they and the whole world must conclude that both they and we have been making "much ado about nothing" for three-quarters of a century!

It is a fact, that this distinction has no support in the world's scholarship. In the June number of the Biblical World a correspondent asked Dr. Harper this question: "Does Acts 2:38 teach that the verbs 'repent' and 'be baptized' are to be obeyed that remission may be received?" I quote from memory, but with substantial accuracy. Dr. Harper answers laconically thus: "Yes." In a letter to me Dr. Albert Barnes says that the same passage teaches that repentance and baptism are "in order to the remission of sins," and adds that it was the purpose of Peter to state the "complete divine arrangement in connection with the remission of sins," and refers to Mark 16:16. In a letter to me the late Dr. Boise, of Chicago, says that in this passage "we have repentance in faith, baptism and remission of sins, all in regular sequence." I quote these letters from memory, not having them with me. Dr. Hackett's interpretation of the passage is well known. Dr. Willmarth says that "the world's scholarship is with the Campbellites" on this passage, and endorses the scholarship; and that, too, without any thought that either the "Campbellites" or the scholars ever supposed that "in order to the remission of sins" has a double meaning. Prof. Tyler, of Amherst College, says: "Remission of sins is the object and end (or result) of repentance and baptism. The meaning may perhaps be more definitely expressed thus: Repent and let every one of you be baptized, to the end that your sins may be forgiven." Prof. Cameron, of Princeton, says: "The preposition *eis* in Acts 2:38 is evidently used in its final sense; and the phrase is clearly connected with repent and be baptized as the end to which repentance and baptism in the name of Jesus Christ led." With the foregoing testimony agrees that of Dr. Schaff, Dr. Meyer, Dr. Lange, Prof. Packard, of Yale; Prof. Foster, of Colby; Prof. D'Ooge, of Ann Arbor; Prof. Flagg, of Cornell; Prof. Proctor, of Dartmouth; Prof. Harkness, of Brown, and every other scholar worth mentioning. No scholar, no critic, no exegete hints at a double meaning in "for the remission of sins"—"actual remission" following repentance and "formal remission" following baptism. The notion is unscholarly, unscientific, unscriptural and untrue. I stand with the world's scholarship, the obvious teaching of the Scriptures and the position that the great body of the brotherhood have occupied from the beginning; and I do not propose to surrender now, just as the victory, after one of the most remarkable struggles known to religious controversy, has been fairly won. If that be "dangerous legalism," then make the most of it! By the way, if the person who is quoted as branding my position as "dangerous liberalism" will uncover himself, come out into the open, and affirm that "the sins of an alien sinner are forgiven before baptism," I promise to make it exceedingly interesting for him.

To a line of brethren extending from New York to California, who have assured me of their approval of my position and

arguments I express my appreciation of their kindness. I do not care to quote expressions, but I could compile quite a booklet of "mighty interesting reading."

Paris, Mo.

HERESY—CAUSE AND CURE.

J. M. LOWE.

The word heresy means to take for one's self, to choose. In other words, a heretic is one who is so unfortunate as to have an opinion of his own! To be a heretic is an inalienable right!

Briggs is a heretic, so called, because he cannot think with the brains of the other fellows, but was compelled to use his own. This at bottom is heresy. The only way to stop it is to quit thinking. There would be no evil come of heresy if one would not persist in thinking for another. Here all the trouble begins. Ecclesiastical dignity may be disturbed, it is true, but this may do good rather than harm, since the man expelled is as pure in heart and noble in life as are those who remain in the fold. It cannot be sinful to think for one's self. Neither is it sinful to disagree intellectually with good people. One cannot help thinking, but he can keep from forcing his thoughts upon others. Here is the cause of that thing which comes to the surface as heresy. One age cannot think for the next. If one age *must* make a creed the next *must* revise it, if it choose, and has the right so to do. The trouble is not broad thinking, it is narrow theology. A recent writer says in the Independent that those who make the doctrines of the church have a duty—to make such doctrines as the people can accept. Yes, the maker of doctrines has a duty; that is, to quit making them. Creed-making is the root of the whole matter. Each one may make his own creed; that is, to think for himself, but when he attempts to think for another there is a heresy trial on hands. Do I condemn the creeds? Not in so far as they contain truth which existed before them and is the heritage of the world. Their claim to acceptance AS SUCH is condemned. A creed is not the truth, but the statement of it. Truth does not depend upon an arrangement of words. Where was the truth before the first creedmaker was born?

What if the Holy Spirit proceeded from the Father or from the Father and the Son? He proceeded without consulting anybody, and we can be of no particular service to the Almighty now, especially since the whole thing is over. What if God foreordained some or none to eternal life? Is the number limited to those who believe he did? And what are they going to do about it? These and others similar are themes about which we must think, of course, but *what* we think about them is a matter of the slightest possible moment. *The creed which is not broad enough to include all Christians is not the creed of the New Testament.* Faith in Jesus the Christ with all the heart and loyalty to him in all the life—this statement contains all the truth of all the creeds in Christendom and none of their error. Christendom accepts this creed to-day, but seems not yet to have learned that it is the essential creed, with room enough for all the intellectual differences of people who are loyal to Christ and love each other as he has loved them.

The spirit of this creed is—one in faith where we agree and one in love where we differ. We cannot think alike, but it is ours to love alike. The commandment is not, Little children agree with one another, but "love one another." Love is the principle of unity. Love is the power that brought the church into being, and the same is the only power that can preserve it a unit. Sin is divisive; love is unifying. Sin is centrifugal; love is centripetal. What gravitation is to the material universe, the same is love to the spiritual universe, and Jesus is that love personified. Differences can never pass away, but love can encompass them all.

When will the scattered sons of God listen to love's bugle-blast, and under one banner press the battle to the ends of the earth? When will one church with one message of light call heaven's forgotten sons and daughters back to the hearthstone where there is rest and peace? The weary world must wait until there is one flock and one shepherd. For this Jesus prayed "that the world might believe."

Des Moines, Ia.

DR. WHITSITT'S STATEMENT IN REGARD TO DR. J. R. GRAVES—A PROTEST.

S. H. FORD.

In the CHRISTIAN-EVANGELIST of November 9th is found an editorial, "Dr. Whitsitt on Baptist Succession." The editor, after quoting from Dr. Whitsitt's article in the Journal and Messenger, makes prominent Whitsitt's reference to J. R. Graves as holding and teaching that membership in a visible body is essential, to salvation —"In other words, he held that salvation is not possible outside a Baptist Church. He places the church before Christ and the water before the blood."

I am truly sorry that Dr. Whitsitt ever made such a rash and unfounded statement, and as it has been published in your widely circulated journal I am sure you will permit me to show that it has no foundation in fact.

Intimately associated with J. R. Graves, during an ordinary lifetime, I can testify that he antagonized, with all the force that was in him, such a travesty on his views and teachings. This personal knowledge is confirmed by his frequent denials of it and his forceful proclamation of the very opposite. Here are some of his emphatic expressions:

Persons "quickened," made alive by the Spirit, are called "living stones;" and of such is his church said to be "built up a *spiritual* house," and to such—"the *saved*" —alone are to be added. All *human* societies baptize and add to the church in order to save. Baptists do it because they believe the subject is saved. They invariably place *Christ before the church*, while all others place *the church before Christ.*

Again, as to Pedobaptist ministers he says:

Refusing to affiliate with them ministerially and ecclesiastically is not declaring by our act that we believe their ministers are *unregenerate*, but that *they are not members of scriptural churches.* Refusing to invite their ministers to preach for our churches, and to accept their immersions, is no more denying their Christian character than refusing to invite them to our communion table. We mean, by our refusal, to emphasize our protest against their organizations as *scriptural churches.* In all the teaching in God's Word, where the plan of salvation is referred to or pointed to, even by a type, it is *blood before water.*

On succession he says:

Those who oppose "church succession" confuse the unthinking by representing our position to be that the identical organization which Christ established—the first church of Judea—has had a continual existence until to-day, or that the identical churches planted by the apostles, or at least *some one* of them, has continued until now, and that Baptist ministers are successors of the apostles. I have for a full quarter of a century, by pen and voice, vehemently protested against *these* misrepresentations, as Baptists have for twice as many more against the charge of teaching that no one can be saved without immersion, and quite as vainly; for those who oppose us seem determined to misrepresent, and will not be corrected.—*Old Landmarkism, page 122.*

We need add no more. We wish to use no harsh words in the denunciation of the charge that Graves held or taught that "salvation is not possible outside of a Baptist Church," as Dr. Whitsitt asserts, and the CHRISTIAN-EVANGELIST quotes. He says: "No greater calamity has fallen on our Baptist brethren of the South." Thank God, no such calamity has fallen upon them, and the pity of the Doctor is gratuitous.

[We are glad to give place to our venerable brother, the editor of the Repository, in defense of his old friend, Dr. Graves. We do not know whether this correction has been made in the Journal and Messenger, where Dr. Whitsitt's article first appeared, or not. After all, however, the important question is whether Southern Baptists hold the doctrine of "succession" in a sense that involves the denial that any other than a Baptist Church is a church of Christ. Even the quotations Dr. Ford gives from Dr. Graves shows that he regards all other churches as "human societies." We are sorry that Dr. Ford did not disclaim any sympathy with this narrow position, for the fact of his quoting it without such disapproval leaves the impression that he also, and presumably the Baptists for whom he speaks, hold with Dr. Graves on this subject. If this be true there is still room for Dr. Whitsitt's pity.—EDITOR.]

More of the Spirit.

I mean more of the spirit of love, which is the spirit of giving, the spirit of the Master, who gave himself for us. A day has been set apart for the especial manifestation of this spirit. That day is December 17. This is Ministerial Relief Day. There are those among us who are poor, who must be helped or they suffer, who to-day might be in affluent circumstances but for the sacrifices they made of opportunities and possibilities, yea, of life itself, that they might preach the gospel of Christ, do their part in the re-establishment of the apostolic church and save the world from sin. Important in a sense that we ought to realize, they gave their lives in an unselfish service for us. They did nobly thire part in making possible our present grand civilization. They preached a pure, enlightening, unselfish, unsectarian gospel. And we have to-day not only the heritage of the harvest of their sowing, but a few of these noble ones themselves, whom God hath preserved to us, and upon whom we might exercise our gratitude in that charity that remembereth the poor.

In their answers to our expressions of moneyed love, these good brethren and sisters pour out their expressions of gratitude and joy unbounded. Brethren in the ministry, read to your congregations some of these letters, found in our fourth annual report. It will do your people good. Give them an opportunity and they will respond to the call of the Lord. We will be glad to send you as many of these reports as you can judiciously distribute in your churches.

Send your contributions to Howard Cale, 120 E. Market St., Indianapolis, Ind.

A. L. ORCUTT.

Our Budget.

—See "Club Rates to Churches."

—We invite the churches into active co-operation?

—Now is the nick of time for enlisting new readers.

—The CHRISTIAN-EVANGELIST doesn't claim to be "the whole thing;" it is only one of the agencies for advancing the kingdom.

—If you like its spirit, its teaching, its attitude toward the questions of our day, and think it worthy of your encouragement, then help us double its circulation.

—We take it that it is not so much a question as to whether the paper costs a few cents more than some other paper, as whether the paper represents that view of the Christian life and of our own religious reformation which you wish to see prevail. If it does not, you ought not to aid it if it was offered *free;* if it does, we have a right to expect your assistance in extending its usefulness.

—We are asked, "Will you not also lower the price of the CHRISTIAN-EVANGELIST to meet the competition?" Our reply is, We cannot possibly do so without lowering the literary standard of the paper. We are not going to *raise* the price of the CHRISTIAN-EVANGELIST for the year 1900, notwithstanding the decided raise in cost of producing same. That ought to be good news for our readers. Besides that, we are planning for more work on the paper for the coming year than ever before. The special arrangement with churches, announced elsewhere, by which churches divide with us the expense of securing and mailing extra copies of the paper for the coming year, and secure the benefit of this saving, is the only way to get a reduced rate. The regular price of the CHRISTIAN-EVANGELIST to subscribers is $1 50.

—We have yet to hear from a man who thinks $1.50 too high a price for the kind of a paper we are producing. Our readers are not complaining at our price. They want the best article in the market, and they know that the CHRISTIAN-EVANGELIST is cheaper by fifty cents and a dollar than any religious paper of equal rank in any other religious body. Our people want as high a standard of religious journalism as any other religious body. Why put our splendid plea at the disadvantage of being advocated by cheap journals limited by low prices when our brethren are able to afford the best?

—A committee with headquarters at 180 Monroe St., Chicago, Ill., have in hand the raising of a fund for the erection of a monument to Eugene Field. And, as an inducement for subscription to this fund, the committee have prepared a special edition of Eugene Field's best poems, illustrated by thirty-two famous artists, a copy of which they propose to give each person subscribing not less than $1.00. The book is said to be worth $7.00. The fund raised by this committee is to be divided equally between the family of Eugene Field and the monument to his memory. This seems to be a philanthropic movement worthy of the confidence and participation of the wide and extended circle of friends and admirers of this lamented poet. For any further information address the Eugene Field Monument Souvenir Fund at the above-stated address.

—Referring to the letter and appeal from the Endeavor Society at San Juan, Porto Rico, for a reading room at that place which we published last week, we are glad to say that Bro. Dutcher, pastor of the church at Mexico, Mo., has taken that project under his special care and will receive subscriptions for that purpose. If you failed to read the article of Miss Stevens in our last number, turn to it and read it and give these young Endeavorers a note of encouragement—a $5.00 note would be the most acceptable.

—The paper mills are experiencing the results of a general revival of business. Paper such as that upon which the CHRISTIAN-EVANGELIST is printed has risen *forty per cent* in the last few weeks and the mills are unable to supply the demand. Type and other printing material has also made a decided advance. In spite of this fact it is expected that religious journals will be furnished right along at the same price. Is it not reasonable, then, for them to expect their patrons to lend some extra effort to increase their circulation? We think all our readers will answer this question affirmatively and act accordingly.

—By reading our "Club Rates to Churches" and our editorial on "An Opportunity for the Churches," our readers will see how they can enter into co-operation with us in so increasing our circulation that we can afford to put the paper to them at so cheap a rate in spite of the advance in price of printing material. A part of our expense is in securing subscriptions and another part in mailing the paper. If the churches will work with us in the way indicated in our offer of "Club Rates to Churches," they will save us this expense and get the benefit of it in a reduced rate. This is reciprocity.

—The editor has received repeated requests for the publication, in the CHRISTIAN-EVANGELIST, of his Jubilee address on "Lessons from Our Past." He had not intended making this use of it, but in deference to the judgment of many who heard it he has consented to its publication, and it will appear in the New Year's number of the CHRISTIAN-EVANGELIST. As the address contains the very worst heresy of which the editor is guilty, it is altogether proper that our readers should know what it is, and——breathe easy!

—The Foreign Christian Missionary Society is the happy recipient of another $5,000 gift but it will take a number of gifts like this to insure the $200,000 for Foreign Missions in this, the Silver Jubilee Year of the society. We have no doubt however, that this gift will be multiplied many times during the year.

—The Annuity Plan of the Foreign Society is meeting with a hearty reception. Nearly $70,000 has been received on this plan and the secretaries are aiming to make the fund reach $100,000 during this, the *Silver Jubilee Year.* Annuitants receive interest semi-annually during life. It is to be hoped that the $100,000 will be reached.

—Upon the occassion of Bro. James Vernon leaving the pastorate of the church at Independence, Mo., a number of his friends presented him with a life directorship of $100 in our Church Extension Fund. The life directorship was paid to the Board of Church Extension in gold and the certificate was presented at his farewell service in Independence, which was held on Sunday evening, Dec. 10th. It will be remembered that the church at Independence recently raised $1,000 for Church Extension, and that Bro. Vernon has been pastor there for the past two years.

—A generous friend of Church Extension, Mrs. A. J. Russell, of Ada, Ohio, on November 8th, gave the Board of Church Extension $500 on the Annuity Plan. There ought to be a great many gifts of that amount in order to reach the $250,000 by the time of our next convention. If special gifts keep coming in for the remainder of the year as they have been, there will be no doubt about reaching the $50,000 to be aimed at this year. Sister Russell will take great pleasure in seeing her money work in housing homeless churches, while it is earning the annuity.

—At the Thanksgiving service of the Sixth and Prospect Ave. Church of Christ, Kansas City, Mo., a call was made for $3,500 to meet and clear up all indebtedness of the church, and to this the response was $3,700. Truly was this an occasion for thanksgiving to that people.

"Honor is Purchased by Deeds We Do."

Deeds, not words, count in battles of peace as well as in war. It is not what we say, but what Hood's Sarsaparilla does, that tells the story of its merit. It has won many remarkable victories over the arch enemy of mankind — impure blood. Remember

Hood's Sarsaparilla

Hood's Pills cure liver ills; the non-irritating and only cathartic to take with Hood's Sarsaparilla.

—One of the handsomest, meatiest, and most up-to-date religious journals that comes to us is the Christian Oracle, of Chicago, now soon to be the Christian Century. Bros. Haley and Campbell are showing fine editorial ability, and they have a valuable helper in Prof. Willett, who is also on the editorial staff. The Oracle, with the change of name which is indicated above, and with a few other improvements, will rank with any of our papers, and ought to have a prosperous future. The paper stands for that view of things which is reinforced by "the little red schoolhouse," the college and the university. Such religious journals have a future.

—One of our contemporaries, in its zeal for increasing its circulation at a $1.00 rate, throws in a button with the picture of the editor thereon. The halo over the editor's head is distinctly visible to the naked eye, and reads, "We are with him for 50,000." An Illinois pastor in sending us in one of these, says: "You are losing a great deal of fame in not sending out such a button to your workers. You ought to try to keep up with the procession!" We do, as a rule, like to at least keep in sight of the procession, but this is too much for us. Not only is this button, embellished as it is with the editorial likeness, without any scriptural precedent, but it is, so far as we know, without any sort of precedent. Besides, it would not be safe for every paper to risk the welfare of its subscription list on the good looks of its editor. Of course, we can see that there is a great temptation on the part of the brethren and sisters, particularly the latter, to secure this button at any cost, even at the cost of subscribing for the paper in question, with a view of wearing it on the lapel of the coat, or, in the case of ladies, at the throat. There is an ethical question involved in this proceeding which we fear the paper has not sufficiently considered: Is it right to bring to bear so irresistible an incentive as this to increase the circulation of a religious journal? Is it fair to other religious papers which do not have the good fortune to be edited by so good-looking an editor? We do not pretend to answer this question. We simply throw it out for consideration. It is not right, we know, for other editors to be moved with envy, but how can it be helped under a provocation of this kind? There is a a biblical question also involved to which we invite the attention of the department of "Biblical Criticism." Does the commandment of the Decalogue against "graven images" suffer any infringement by this new method of advertising? We do not pronounce any dogmatic opinion on this question, but refer it at once to the department where such questions legitimately belong.

—We present our readers this week with a good picture of Prof. C. A. Young, of the Bible Chair in connection with the University of Virginia. His address to the C. W. B. M. of Virginia will also be found in another place. Bro. Young is too well known to most of our readers to require a biographical sketch. He is a Missouri boy, reared in St. Louis County and baptized in his youth by the editor of this paper. His career has been steadily onward and upward.

—The Thanksgiving souvenir of the Sixth and Prospect Avenue Church of Christ, Kansas City, Mo., is unique, handsome and valuable, containing as it does fine half-tone cuts of its elders and pastors, with brief sketches of the lives of the latter and also of the origin, growth and activities of the church. The church, its officers, pastors and its record are truly things to be thankful for, especially by its members and friends.

—J. Fraise Richard, of Washington, D. C., has written a series of three or four articles on the "Evolution of the Church of Christ" for our columns and the first article will appear in an early number. And while we are sure that all will enjoy these articles we especially commend them to the younger people of the church on account of their bearing upon the New Testament church. Bro. Richard has been at pains to be clear and instructive in the treatment of this important subject and merits a careful reading.

—In this issue we publish the first portion of an excellent paper on "The Minister and His Library," by W. J. Russell, of Rushville, Ind. As our space will not permit the appearance of the entire paper in one issue, we ask that our readers, especially the preachers, be the more careful to begin the article in this number of the CHRISTIAN-EVANGELIST. It will well repay a careful reading.

—The recent dedication of the new church building in Fredericksburg, Va., was an event of no small degree for the cause of primitive Christianity in the Eastern states. Large delegations were present from Richmond, Manchester and other points. The dedicatory sermon was preached in the afternoon by Prof. C. A. Young, of the University of Virginia. Other ministers presnet were J. L. Hill, president Tidewater Board, J. A. Spencer, of Manchester, S. H. Forrer, and J. P. Stump, of the Methodist Church. The old church was built in 1832, but was practically abandoned during the Civil War. The new house has been built at a cost of $2,500, and this amount represents a vast amount of energy on the part of a few Disciples, and especially Cephas Shelburne, now the pastor at Roanoke. Bro. Forrer is his successor at Fredericksburg. We are glad that the heroic struggle for the past few years has resulted so favorably for our brethren in this historic city, and we wish for them the most abounding prosperity in their new house and in this, to them, new era.

—Just one century ago on the 14th day of this month, "The Father of our Country," General Washington, died at his home in Mt. Vernon, and the day will be observed chiefly by the Masonic fraternity with appropriate memorial services. Some of the leading journals and magazines for the present month have also contributed to the occasion by suitable articles. And among the articles on the subject we have found none more interesting than that in Lippincott's, giving an accurate account of General Washington's sickness, which was of short duration (two days), and the heroic treatment o which he was subjected to the last moment. As is known, his sickness was an acute inflammation of the throat, contracted by exposure, on his farm to inclement weather. The disease developed rapidly and persistently, notwithstanding the vigorous effort of three physicians and others until he died, "11:30 o'clock, Saturday night, December 14, 1799, in the full possession of his intellect, and without a struggle." One of the valuable purposes of this article in Lippincott's, aside from the information it contains about the sickness and death of General Washington, is the opportunity it affords for noting the marked improvement during the century, especially the latter quarter, in medicinal methods, remedies, etc. In the short space of twelve hours General Washington was bled twice, "copiously," the affected part blistered, swallowed two "moderate" doses of calomel, given an injection, bled the third time (fourth in all, once in the early morning before any physician had arrived), made to inhale vinegar vapor, another dose of calomel (ten grains), and repeated doses of emetic tartar. in the light of present medicinal remedies and methods the foregoing looks cruel, if not barbarous, and yet the writer, Solos Cohen, M. D., declares that, in the light of medical science as it then existed, the attending physician, Dr. Craik, and his consulting physicians did the wisest things that could be done in their efforts to save the life of their distinguished patient. But how different would have been the treatment today, even in the same school of medicine! And yet, our margin for boasting is small. The greatest discoveries in medical and surgical science are of recent years, and it is now believed that President Garfield was ignorantly and uselessly tortured, and that with the use of an X-ray lamp his life might have been saved to his family and to his country from that fearful tragedy through which he passed, but to greater glory.

—After a service of 52 years as pastor of the Church of the Pilgrims, in Brooklyn, N. Y., Dr. Storrs placed his resignation in the hands of his church to their surprise and to their sorrow. The letter which was prepared by Dr. Storrs and read to the church by his son-in-law, Rev. Dr. Coe, is one of the most beautiful and sweet-spirited messages at such a time that it has ever been our pleasure to read. There is no bitterness, no complaint with either God or men, but a calm, sweet resignation to circumstances, to the church and to God. Would that such a spirit could characterize the relation of every church and pastor.

—"Bible Doctrine for Young Disciples" is the title of one of the books of the Bethany C. E. Reading Course, prepared by Froderick D. Power, pastor Garfield Memorial Church, Washington, D. C., just from the press of Fleming H. Revell Publishing Company, Chicago, New York and Toronto. No one need be afraid of this book on the score of soundness, according to our plea. It is decidedly a book on the elementary principles of the Christian religion as usually taught by the Disciplss of Christ and as true to the New Testament teaching as were any of the sermons of the fathers. It begins with "Rightly Dividing the Word" and goes on down through the entire series of steps or degrees in the development of a New Testament Christian and a New Testament church. The chapters are short, plain, to the point and amply supported by a "thus saith the Lord." Our people cannot but be delighted with this book and certainly ought to see that it is widely circulated, and especially to see that it is both read and studied in the Bethany C. E. Reading Courses. If you have no such class in your church you should organize immediately and begin the excellent series of books prepared especially for this work.

—At our preachers' meeting in this office on last Monday 14 accessions were reported at the Compton Heights protracted meeting last week and 16 at the Fourth Church. At Compton Heights, city evangelist is assisting Pastor S. B. Moore. At Fourth Church Prof. Butler is assisting Pastor E. T. McFarland. Additions were also reported as follows: Carondelet, two; at First Church, one. D. N. Gillett, pastor Tuxedo Church read a plain sound paper on the sublime work of the preacher. A. McLean, of Cincinnati, O., was present on his return from the Springfield (Mo.) Endeavor Convention. Before leaving he propounded this question to our preachers who were present: "What is the cardinal thought, the underlying or basic principle, of this reformation?" To this the following answers were made by each preacher in writing, to wit: "The restoration of apostolic teaching and practice;" "The restoration of New Testament Christianity;" "A complete return to the teaching of Christ and his apostles;" "The unquestioning recognition of Christ's authority;" "The unity of God's people and the Restoration of the Bible to its proper place;" "The restoration of apostolic practice and teaching;" "The restoration to the world of the church in doctrine and in practice;" "The union of God's people on the Bible alone;" "To realize Christ's conception of the church," "The exaltation of Christ to the headship of the church;" "The restoration of New Testament Christianity." We give each preacher's answer that the reader may see the the underlying unity of mind on this important subject and the soundness of the Christian ministry in this city. The only question about these statements is whether any one of them reveals a distinct differentiating thought or principle to one not of our faith and order—anything that another religious body may not claim with equal sincerity and zeal? Think over this matter and find out where and how you stand on the subject.

—We have just learned of the death of Arthur F. Willett, in Dowagiac, Mich., last week. This was a sad message for a large circle of devoted friends, but those upon whom the deepest sorrow comes in this providence is the companion, the mother and the only remaining of three brothers, Prof. H. L. Willett. For each of these and the relatives we have the profoundest spmpathy, but they know in whom they trust, and from this unfailing source of strength and comfort their wants in this hour of sorrow will not go unsupplied. A more extended notice of his death and life will be given in the next issue of this paper.

—The following announcement is commended to your considration:

There will be a conference in Chicago, Thursday, December 21st, at 2 P. M., to consider starting a Bible Training School in this city. All who are interested are invited. Send names to the Christian Oracle, 358 Dearbon St., if entertainment is desired.

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Your::: Trip to Paris

has not yet reverted from a possibility to an impossibility.

Many energetic agents can earn enough money this Winter to pay for a trip abroad by securing subscriptions to

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At the end of the season (April 15th) we are going to divide $18,000 among 764 of our best agents.

This is in *addition* to liberal commissions on all subscriptions, and special rebates for large clubs.

The best agent will get $1,000, the next best will get $750, and so on.

Don't let 764 people outstrip you. But, if you should, the pay will be ample for all the work you do for us.

Write for particulars.

The Curtis Publishing Company, Philadelphia

—We are glad to hear a good word about the ctures at the Bible College at Columbia. J. '. Monser has been giving some able lectures ı "Genesis," including some introductory pics such as "Tradition—Its Nature and earings upon History," "History of its aking and Proofs," "What Can be said for e Bible," etc. He had sixty students in his ass for the introductory lecture. Four lec- res are to be given each week—three by J. '. Monser and one by W. H. Winders. With e good work which is being done on the in- de and the able advocacy of the dean, W. T. oore, on the outside, the Bible College has a ood outlook.

—An essay read before the Christian En- eavor Society at Russell Chapel near Blakes- ırg, Ia., by Miss Vesta Smith, has been ceived. The essay is on "Neglect," and e writer points out the common faults of eglecting to speak the kind word, to perform e kind act, the neglect of personal piety and those opportunities and privileges which ild up character. Truly, "neglect" is one the greatest perils of the soul. "How can e escape if we *neglect* so great a salvation?"

—The short course in agriculture, given each inter at the State University, Columbia, o., has proven of almost incalculable value many farmers, and their use ought to be at- sted by a rapid increase in attendance each ssion. Few fields of labor offer more induce- ents or better rewards the use of knowledge an the farm, and these schools put men in ssession of facts, thus giving them in a few eeks what otherwise would require years of xperience. Any young man who could avail mself of this opportunity ought to send in his ame at once for the approaching term, begin- ng January 2nd. Address A. J. Waters, ean, Columbia, Mo.

—S. M. Martin wired us from Huntington, '. Va., Monday morning, as follows: "Thirty dded yesterday; 130 to date." Good for untington. In addition to this the following eetings are reported, more than we could get ı our evangelistic page this week: Scoville nd Huston, Akron, O., 17 additions on last unday; E. S. Allhands, Arkadelphia, Ark., vo additions; I. H. Fuller, Wapello, Ia , two aptisms; Flourney Payne, Denver, Col., 26 dditions since Jan. 8th, 11 in a recent meet- g; M. Hedge, Oskaloosa, Ia., 115 additions, . E. Cory, pastor; Melancthon Moore, eserve, Kan., one addition; W. T. Adams, ates Center, Kan., 17 additions to date; J. . Smith, Downing, Mo., 21 confessions; Iarion Stevenson, Decatur, Ill., six baptisms; Vm. Dunkleberger, near Ingalls, I. T., even additions; E. A. Bosworth, Morristown, ., two baptisms—public school teachers; . W. Yocum, Norcatur, Kan., six additions; . H. Graham and Prof. Hackleman, Worth- ngton, Ind., 19 additions — 29 in eight onths; A. M. Chamberlain and H. F. cLane, of Toledo, O., at Alliance, O., additions; R. W. Clymer, Scranton, Pa., additions; H. H. Peters, Rantoul, one ad- ition. We regret that we could not publish he particulars given of the above meetings in ur columns this week, but it is impossible. Ve shall give the leading items next week. very department in our paper is over the anks. Last week we had fifteen columns of natter in type left over, and nearly as much his week will have to stand over, besides full oxes of copy not yet in type. The CHRISTIAN- VANGELIST is booming.

—J. D. Forrest, of the University of Indian- polis, Ind., has had reprinted from the merican Journal of Sociology his very houghtful and suggestive paper on "The ontrol of Trusts," in form better suited for a ider circulation. To say that this paper is houghtful and suggestive, however, is but a ery mild expression of its merits, which to ppreciate fully should be read with care. Ve cannot, of course, enter into a discussion of he position of this paper in relation to trusts, but we cannot refrain from commending it to the attention of every voter possible. The paper classes trusts with labor-saving machin- ery and thinks laws to properly control them more wise than preventive measures. With their acknowledged dangers eliminated their stock will, in time, the author thinks, become widely distributed among small holders and the trusts thus, in time, belong to the people at large. The remedy suggested by the paper for a control of trusts is "a system of grad- uated income taxation by the national govern- ment with the rigid supervision of the accounts which such a system would necessitate." And this we state, not for discussion, but to whet your appetite for this particular morsel of literature on trusts, recently from the University of Chicago press, Chicago, Ill. Or address J. D. Forrest, Irvington, Ind.

—Your short editorial on what the ordinary church members answer to, "What must I do to be saved?" in a recent issue, ought to be printed in large, bold, clear type and hung up in every church in the country. I think it might startle some from their sinful security. May the Lord abundantly bless you in con- demning "spiritual wickedness in high places."

J. H. STARK.

Virginia, Ill.

—McClure's Magazine for December begins a serial article from the pen of Rev. John Watson, D. D., on "The Life of the Master." This does not look like a decadence of the Christian religion. A great literary enterprise like McClure's does not deal with dead or dy- ing themes. The editors of this magazine in their apology for this serial article say that their intelligent constituency, looking to them for the best thought on all subjects, "realize that they could not neglect the domain of re- ligion." This new life of Christ from the pen of this noted and scholarly master of both pen and pulpit is to be unique in its treatment and purpose. It abounds in striking sentences and eloquent periods and promises to be one of the most fascinating, faith establishing, soul-sat- isfying stories of the Master's life since the days of the apostles. Here are a few sentences from the prologue:

As a rock standing out from the midst of a stream, so upon Jesus has the current of hu- man life and thought beat and broken from the first centuries to the nineteenth.

Whatever is pure and merciful and spirit- ual and unselfish in social life flows from his influence, and the very motives which regu- late our best deeds and to which we appeal in another man have been implanted by the un- seen hand of the Master.

If any one should have the heart to criti- cise the gospel of Jesus, he will find that the best person he knows is pursuing Jesus' ideal; and if any one had the audacity to deny that Jesus ever lived, he would the next moment touch the Master, living now, in one of his dis- ciples.

—The call for a council at the Palmer House, Chicago, for Dec. 21, I understand is an out- growth of a conference held at the Jubilee Convention in the interest of a proposed "School of Pastoral Helpers." I want to second the call and hope not only that many may attend, but that it may result in great good to the brotherhood. A. M. HARVUOT.

Cincinnati, O.

—The following message from G. W. Coff- man, Hurda, C. P., India, is deeply interest- ing. Such a contribution from one of our mis- sionaries so far away ought to put some of us to shame. When such an one in a distant land can do so much for our helpless preachers, what ought those of us at home to do for them. It will be observed that Bro. Coffman had not yet learned of the death of Bro. Atkinson. Then again do not fail to note the terrible famine prevailing there, of which others have written, and do something for their relief. The case is one of exceeding emergency and our hands should open at once to their wants:

DEAR BOR. ATKINSON:—I enclose an order on F C. M S. for $5.00 for Ministerial Relief. I do think it is too bad that more interest is not taken in our aged and helpless preachers. I do thank God for such courage and faith as you manifest in this work for the Master.

We are in the midst of a great famine here. Not only food, but water is becoming very scarce. Rivers and wells are now drying up. It is eight or nine months before the rainy season. I do not know what will become of the people. Sincerely,

G. W. COFFMAN.

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—Sister R. M. Herron, of Lincoln, Neb., has forwarded us a letter which she received from Bro. A. M. Atkinson, in December, 1886, at the time of the inauguration of the work at Ann Arbor, Mich., showing the whole-hearted- ness as well as the large-mindedness of the man. She had written to several leading men in reference to the enterprise, and Bro. A.'s reply was specially encouraging. Following is the letter:

MRS. R. M. HERRON:

Dear Sister—Referring to yours of the 9th I thank you sincerely for thinking me worthy to share with you in the thoughtful considera- tion of our Lord's cause at Ann Arbor, and I now assure you that it will give me pleasure as far as possible to aid you and other "willing ones" in the work you have undertaken. I have read with interest your letter to our very dear Bro Radford concerning this work, and am sure that you will find in him a "true yoke- fellow" in the gospel. I shall expect to hear of your success in doing much good at Ann Ar- bor. You will do well to write to Bro. R. Moffett at Cleveland, stating the "situation," etc.

I hope to see you at "Bethany in August, and to know you better. The Lord bless you.

Yours sincerely,

A. M. ATKINSON.

Clubs Rates for Churches.

In order to meet a request that has come to us from a number of churches that desire to circulate the CHRISTIAN-EVANGELIST more ex- tensively in their membership, we have decid- ed upon the following

SPECIAL OFFER FOR 1900.

To churches that raise a special fund for the circulation of the CHRISTIAN-EVANGELIST in their congregation and community we will send the CHRISTIAN EVANGELIST for 1900 at the rate of $1.00 per copy on the following condi- tions:

1. The club must consist of not less than 50 names.

2. The papers will be sent to one address, to be designated by the church and to be dis- tributed as the church may direct.

3. The cash must accompany the order.

4. The paper sent under this offer will be discontinued at the end of the year 1900 unless otherwise ordered.

For a less number of subscribers than that above named a special rate will be granted on application to this office.

Address all communications to Christian Publishing Co., 1522 Locust St.

Rest and Health to Mother and Child.

MRS. WINSLOW'S SOOTHING SYRUP has been used for over FIFTY YEARS by MILLIONS of MOTHERS for their CHILDREN WHILE TEETHING, with PER- FECT SUCCESS. It SOOTHES the CHILD, SOF- TENS the GUMS, ALLAYS all PAIN; CURES WIND COLIC, and is the best remedy for DIARRHŒA. Sold by Druggists in every part of the world. Be sure and ask for "Mrs. Winslow's Soothing Syrup" and take no other kind. Twenty-five cents a bottle.

PERSONAL MENTION.

G. V. Devol is in a protracted meeting in Clarksville, Iowa.

W. B. Rose recently held a good protracted meeting in Dixie, Wash.

R. E. Rosenstein has accepted a call to the church in Manhattan, Kan.

Chas. E. Powell has accepted a call to the church in Ocala, Fla.

Thos. G. Nance is now in a protracted meeting in Valley Mills, Tex.

Milo G. Cummings and Miss Pearl Wiley are now in a protracted meeting in Grenola, Kan., with fine prospects of success.

K. W. White, of Glasgow, Mo., writes that he preached the sermon at the Armstrong union Thanksgiving services.

Clark Bateman and his wife, Monticello, Iowa, were recently given a hearty reception by the church and its friends.

To those who have inquired we reply that the address of G. W. Moore is Cortland, Trumbull Co., Ohio.

One of the largest meetings reported this week is that held by A. E. Cory, in Oskaloosa, Ia., of which church he is the esteemed pastor.

John J. Higgs, Coruna, Ind., wants to secure a singing evangelist for a meeting commencing Jan. 7, 1900. Enclose stamp when you write.

J. W. Lowber is now delivering a course of lectures at Add Ran University, on "The Influence of Greek Philosophy upon Civilization."

The church in Waxahachie, Texas, has passed resolutions of appreciation for the services of E. H. Kellar, and of regret at his departure, for a tour of the world.

B. W. Salmon writes that he has now accepted work for the church at Erie, Illinois, to begin January next. He is now at Rolling Prairie, Indiana.

H. A. Northcutt's meeting at Marshall resulted in 86 additions to the church. Brother Northcutt testifies to Bro. Wharton's high Christian life and work as pastor of the Marshall church.

F. W. Emerson has closed his work at Holton, Kan., and begins with the First Church of Topeka, Dec. 1st. He reports the church in Holton in good shape and ready for a good pastor.

Elmer T. Davis closes his work for the First Church, Kansas City, Kansas, Feb. 1st. Churches wishing his services are requested to address letters to 735 Cheyene St., in above-named city.

H. E. Ballou, Winchester, Kansas, requests us to say that he did *not* marry a white girl to a negro as reported in the daily press, but on the contrary positively refused to do so, as did all the ministers in that town.

A message by wire from Scoville and Huston, Akron, O., on Monday morning, reports 17 addition on Sunday, and that scores of people were turned away from the building for want of room.

B. S. Denny, Iowa state secretary and Evangelist W. J. Dodge recently dedicated a new house of worship for the church in Ft. Dodge, Iowa, in the midst of an inclement season of weather. There was a good audience, a good sermon and a good collection, the bad weather notwithstanding, and the brethren are happy in their new home.

The Gallatin Auxiliary of the Christian Woman's Board of Missions, the first Lord's day in December, 1899, passed resolutions of sympathy and love for their beloved brother and former pastor, E. B. Redd, in the great loss he has sustained in the loss of his beloved wife, Sister Kate Redd, whose tragic death is related in our obituary columns this week.

R. F. Thrapp, of Pittsfield, Illinois, writes that much evangelistic work is being done in their country this winter. Meetings held and planned as follows: W. E. Spicer, at Detroit; F. M. Hays, at Time; J. D. Dabney, at New Hartford; T. W. Cottingham, at Chambersburg; A. P. Cobb, at Barry, and J. V. Coombs, at Pittsfield. Bro. Coombs begins Dec. 31.

Bro. G. L. Wharton spent Lord's day, Dec. 10th, in Bethany, W. Va. He made three inspiring addresses. He spoke at the morning service, at a joint meeting of the Junior and Intermediate Societies in the afternoon, and in the evening, under the auspices of the auxiliary of the C. W. B. M. In response to an appeal made by Bro. Wharton 26 new members were added to the roll of the C. W. M.

D. N. Wetzel, of Richland Center, Wis., writes us that they will dedicate their new house of worship Dec. 17. All the brethren of the neighboring churches are cordially invited to attend the services.

H. H. Peters has decided to remain with the Rantoul Church another year. He has been there two years The work is prosperous. He preached the Thanksgiving sermon in Gifford and the same evening lectured at Beulah on "The Fruit of the Saloon."

Mr. Barclay Meador, who for the past seven years has been officially connected with the St. Louis Young Men's Christian Association, resigned November 30th, to accept the position of advertising manager of the Christian Publishing Company. During his long and honorable career in the St. Louis Association, Mr. Meador has filled various positions with singular fidelity and uniform success, and has made for himself and the Association a host of friends, who will unite in wishing him abundant success in his new position. We are gratified to report that Mr. Meador will continue his active interest in the Association as a volunteer worker.—*Manhood, Y. M. C. A., St. Louis.*

We are glad to quote the above from the organ of the Y. M. C. A. of this city, and to introduce Bro. Meador to our readers as our advertising manager. We have known him as an earnest Christian worker for many years, and it is with no little pleasure that we announce his connection with us as a member of the Christian Pub. Co.'s staff of workers. Our patrons can rely implicitly upon all his representations and be assured of fair dealing.

CHANGES.

J. W. Walker, Dorchester to McCook, Neb.
D. B. McCanon, Merrill, Miss., to Deer Park, Ala.
E. W. Allen, Geneva, O., to Monroe, Mich.
J. C. Dowling, Medical Lake to Spokane, Wash.
C. E. Dunlap, Tavern to Nashville, Mo.
A. T. Armstrong, Windom, Minn., to Des Moines, Ia.
A. R. Hunt, Tarkio to Savanah, Mo.
John Treloar, Huntington to Corydon, Ind.
W. W. Sniff, Gibson City, Ill., to 3 Franklin Court, Cleveland, O.
J. H. Marshall, Marshall to Taylor, Texas.
S. S. Gray, Boise to Star, Idaho.
E. J. Palmer, Wilsey to Topeka, Kan.
H. J. Brazelton, Anniston, Ala., to Flanagan, Ky.
W. T. Hilton, Beloit, Kan., to Omaha, Neb.
P. L. Cunningham, Danville to Brockton, Illinois.
S. J. Phillips, Sugar Grove, Wis., to Cabool, Mo.
L. J. Faulders, Harristown to Siddell, Ill.
O. T. Morgan, Des Moines, Ia., to 6030 Ingleside Ave., Chicago.
E. C. Wilson, Collierville to Knoxville, Tenn.

A Great Opportunity for the Disciples of Missouri.

Is it not true that ability is the measure of responsibility? Is it not also true that opportunity is often only another name for ability? What, then, shall I say of the responsibility of the Disciples of Missouri, as regards the endowment of the Bible College, at Columbia. They certainly have both the ability and opportunity for the permanent establishment of the greatest educational enterprise which they have ever undertaken. Will they meet this responsibility as becometh a noble and generous brotherhood?

It is proposed to raise $100,000 as an endowment fund. This will be amply sufficient for all practical purposes. We can succeed if we get $50,000. This sum is regarded by the board as the minimum mark at which to aim, consequently all pledges for endowment are taken with the understanding that this sum must be raised before it is safe to erect a building on the lot which has been secured. This shows how carefully and wisely the board is moving. We have college buildings in nearly every state in the union as monuments to our zeal without knowledge. We want to be sure at Columbia that we have an endowment fund equal to the requirements of a reasonable success before any effort is made to erect new buildings. Fifty thousand dollars will be sufficient to make our success certain, and consequently that has been fixed as the minimun sum to be raised at once. But we must have a *great* success. Hence, $100,000 will be required in order to reach satisfactory results

This is a paltry sum compared with wha would be necessary to raise if we should undertake to equip a university that would compete with our State University. Such a univer sity would require five or six millions of dollar and this, at present, at leat, is an impossibl ideal.

What, then, is the best thing for us to do Undoubtedly we should at least raise the $100, 000 necessary to enable us to secure, for Bibl instruction, all the benefits of our State Uni versity. Nor should the brethren of Missou delay a single week in furnishing the whol amout required for this purpose. There neve was a more imperative call than this one of th Bible College. What answer will the brother hood give?

No one need pay (now) anything more tha the interest on the amount pledged. Our pla leaves the money invested in the hands of th donors, and this secures them against a pos sible loss, if the enterprise should fail. Bu it must not and will not fail. "If God be fo us, who can be against us?"

I regret I cannot personally visit all th brthren in the state. I should be glad to d this on my own account; but my time is limit ed. What is done must be done quickly.

Brethren of Missouri, this is your work! I is your responsibility! It is your opportunity Will you not take up the matter at once, an in some way give it a helping hand? If yo cannot subscribe largely, send me such con tribution as you can give. These smaller gift will help to meet current expenses. If, how ever you can give $100 or upwards in notes as I have indicated to be paid at your optio within a reasonable time (said notes bearing interest from the 1st of January, 1900), the kindly drop me an intimation to that effect, and I will at once send the form of note to be filled in and signed. I hope to hear from hundreds of brethren with respect to this important matter. W. T. MOORE.

Columbia, Mo., Dec. 9, 1899.

Organized for Work.

A county meeting of Marion county, Ill., was held at Odin, Nov. 28, 29. The object o the meeting was to organize the county fo missionary work to conform to the district an state organizations. The meeting resulted i a permanent organization with J. F. Ros borough as president. The attendance wa good and the deliberations were harmonious and pleasant. Eleven preachers were present. We hope to induce every church in the county to co-operate in the work of saving our weak churches and evangelizing the county.

J. H. SMART.

Centralia, Ill.

COFFEE THE CAUSE

OF HEART TROUBLE.

"Three cases of heart trouble that have been relieved by stopping coffee and taking Postum Food Coffee, have come under my notice. First, my own case. I suffered greatly from palpitation and irregularity of the heart. My physician ordered me to leave off coffee, and when I took up Postum Food Cofee in its place, the heart trouble was soon entirely cured, and I find the Postum to be just as the doctor said, 'not only harmless, but very beneficial.'

"A gentleman friend had much the same trouble with his heart. I suggested that he try Postum. After the first cup at breakfast he said, 'I don't want any more of it.' Inquiry proved that it had not been properly boiled, so I prepared a cup for him strictly according directions, and he pronounced it 'delicious' and 'better than coffee.' Mrs. ———, of Paducah, suffered much the same way, and has had the same experience in recovering from heart trouble by the discontinuance of coffee and taking up the use of Postum. For private reasons I request that you withhold my name from publication." ———, Princeton, Ky.

Correspondence.

English Topics.

ON THE BIGGEST SHIP ON EARTH.

Occasionally I like to locate in the minds of my kind readers the spot where I write my letter of any particular date. It may interest some to know that I pen these paragraphs on the Oceanic, during the last few hours of my return voyage to England. As the mighty and marvelous steamer is 704 feet long and 68 feet wide it has had no rival since the construction of Noah's Ark. We have been seven days on the sea. The passage has been rough and stormy for the most part, until this last day when we neared the Coast of Ireland. The Emerald Isle is bathed in sunshine and we have been looking with admiration from the deck on her beautiful marine edging of green hills. At Queenstown, as the sun was setting in a sea that caught its glory, and only slowly quenched them in its smooth expanse, we landed a contingent of Irish passengers, and now as night darkens we are steaming on for Liverpool. Heavy gales and great seas have had little effect on our leviathan craft. The captain, Commander Cameron, says that any other ship in the world would have constantly been under water all over its decks; but the Oceanic sublimely looked down on the vast billows and only caught their spray. Its roll is leisurely and gentle; it pitches with stately calm This ocean queen is the symbol of majesty in the fury of the storm. This voyage will be memorable for the company enjoyed by us. By the pronoun "us" here employed understand me to mean a little company of four. This quartet consists of Bro. Spring, myself, my wife and my daughter. We have amongst the passengers a band of 15 missionaries, going from America to India and Africa. These gracious men and women have won our hearts. They belong to various missions and societies. All seem profoundly consecrated. All are young, and all are going for the first time to their spheres.

WORSHIP AT SEA.

When the sailors had "rigged church" on Sunday morning quite a goodly congregation gathered in the beautiful saloon. It fell to my lot to conduct the worship. Of course, I had to play the clergyman, as the Church of England form of prayer is compulsorily used. Bro. Spring preached a sweet and gracious sermonette on the text, "Have faith in God." It was listened to with close attention. Wherever he goes E. H. Spring impresses on those about him the influence of his delightful personality. He is a singularly enjoyable traveling companion. Our fellowship together during this American tour has been perfectly charming. There were graceful and estimable people of different nationalities on board. Of course, all are not so. I have compared this Oceanic to Noah's Ark. Well, that colossal craft carried clean and unclean creatures. So does this Oceanic. There are gamblers and drinkers on board, who have no souls above the smoking room, which they turn into a sort of stye, playing cards all day till late at night, and incensing each other in reeking clouds which never disperse. But I am thankful to say that this carnal contingent is on this occasion unusually small. The Oceanic carries 10,000 bottles of beer, but that beverage is not consumed in the quantities I had expected.

"SOMETHING IN THE ENGLISH, AFTER ALL."

Last night we had a concert on the Oceanic. It was for the benefit of the Liverpool and New York Seamen's Orphan Schools, and was a success, as such occassons generally are on these lines. We took our parts and did our best. Bro. Spring was asked to give a reading. I was requested to occupy the chair and to make a speech. I mention the occasion because of the subject of a recitation given by an American gentleman from Chicago. The poem he repeated produced a fine effect. It appeared recently from the pen of a young American poet, in the Chicago Tribune, and was entitled "There's Something in the English, After All!" I have never heard a more stirring tribute to my country and its people. As the poem of Mr. Bertrand Shadwell is copyrighted in America I may not quote more than a fragment, but I give the last verse:

"If you're ever on a sinking ship, O then I know you'll find
That there's something in the English, after all;
There's no panic rush for safety, where the weak are left behind
(For there's something in the English, after all):
But the women and the children are the first to leave the wreck,
With the crew in line, as steady as a wall,
And the captain is the last to stand upon the reeling deck;
So there's something in the English, after all."

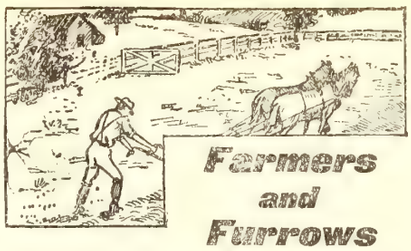
I must acknowledge that I was surprised as well as touched at the vociferous applause elicited by the recitation of this poem, especially as the majority of the audience were genial Americans. Only a small minority were English. Even the Germans and Scandinavians appeared anxious to testify to their appreciation of this enconium. We English people have ever been accustomed to the reception of vials of abuse from cosmopolitan critics, and the meekness with which the average Briton has endured world-wide admonition has tended to lapse into indifference. The English people are disliked on the Continent, I know well enough. But why? Not because there is no good thing to be found in the English nation, but because for nearly a thousand years England has never tolerated the tread of a conqueror, while to-day her navy sweeps the seas, and her commercial fleets defy the competion of all the earth.

ABOUT THE ENGLISH WORK.

It is cheering on landing at Liverpool, after writing the above paragraphs on the Oceanic, to be lovingly greeted by dear and faithful brethren on the shore. Our brothers Brearley, Bates, Bicknell and Wrathall were at the landing-stage early in the morning to exchange salutes with us as we leaned over the towering bulwarks of the ship. We were informed that in the eventide of the day a "grand rally" was to be held of our Liverpool and neighboring churches—Birkenhead, Chester, Southport, etc., to hear from Bro. Spring and myself a report of the Cincinnati Convention and of our impressions of America. We shall enjoy this meeting to-night under the auspices of Bro. and Sister Bicknell and the church at Parliament St., Liverpool. Thus our homecoming is welcomed. This letter I may conclude by a cheering reference to the beautiful work being done at this juncture by Bro. Bicknell and his wife, and the Liverpool workers. Our devoted brother has done an unusual thing with unusual results. He has undertaken to hold a protracted meeting under the conviction that the district might be effectually evangelized by himself as minister resident, without waiting for an outside evangelist to be brought at considerable expense. During the first fortnight in November the pastor of Parliament Street has carried on an earnest campaign, preaching on Redemption, Pardon, Baptism, etc., and using a fine lantern every evening. No fewer than 39 additions to the church membership have constituted the work of this effort. I say that it is unusual for the resident minister of a church to make such an attempt.

It is still more unusual for it to be done with success. But Bicknell is a successful man. He has in two and one-half years nearly trebled the membership of the church in Liverpool. He is an Indiana man, who last labored at Benton Harbor, Michigan, on the other side. Sister Bicknell is from Nebraska. I saw evidences that she is a shining light in church and home. A bright minister's wife is an incarnate sunbeam scattering darkness on all sides as she moves through the sphere of her husband's service. W. DURBAN.

43 *Park Road, South Tottenham, London, Eng., Nov.* 24, 1899.



Farmers and Furrows

A farmer is known by his furrow as "the carpenter is known by his chips." It takes a firm hand and a true eye to turn a straight furrow. No wonder the farmer wears out, spite of exercise and fresh air. One day's work on the farm would tire many a trained athlete. And the farmer works hardest of all. The first up and the last to bed, feeding his team before he feeds himself, his work is practically never done. Why does not the farmer treat his own body as he treats the land he cultivates? He puts back in phosphate what he takes out in crops, or the land would grow poor. The farmer should put back into his body the vital elements exhausted by labor. If he does not, he will soon complain of "poor health." The great value of Dr. Pierce's Golden Medical Discovery is in its vitalizing power. It gives strength to the stomach, life to the lungs, purity to the blood. It supplies Nature with the substances by which she builds up the body, just as the farmer supplies Nature with the substances that build up the crops.

"I write to tell you of the great benefit I received from the use of Dr. Pierce's Golden Medical Discovery," writes Mr. G. B. Bird, of Byrnside, Putnam Co., W. Va. "It cured me of a very bad case of indigestion associated with torpid liver. Before I began the use of 'Golden Medical Discovery' I had no appetite; could not sleep nor work but very little. The little that I ate did not agree with me, bowels constipated, and life was a misery to me. I wrote to Dr. Pierce giving the symptoms, and asked for advice. He advised me to try the 'Golden Medical Discovery' so I began the use of it and after taking four bottles I felt so well that I went to work; but soon got worse, so I again began the use of it and used it about eight weeks longer, when I was permanently cured."

Dr. Pierce's Pleasant Pellets invigorate stomach, liver and bowels. Use them when you require a pill.

Braden and White Debate.

Having listened four days and nights to the debate at Alma, Illinois, between Clark Braden and I. N. White, together with about twelve of our preachers present, I desire to say that the debate has been a crushing defeat of the claims of Mormonism, and a triumph for the Bible. During the past sixteen years Clark braden has investigated Mormonism and spent hundreds of dollars in collecting books, pamphlets and documents on the subject. For years Mormons have confessed their dread of him by adding to their challenges and acceptances of challenges in scores of instances, the proviso: "Any one except Clark Braden." They have urged as reasons for such proviso that Clark Braden is not endorsed by Christian Churches, and that he is abusive in debate. No other man has ever been endorsed so many times and so broadly by Christian Churches as Clark Braden to meet Mormons and other forms of infidelity. The debate at Alma was positive proof of Braden's power and Mormon weakness. I. N. White refused to repeat the debate with him in Independence, Mo., upon the same conditions that he debated with him in Alma. We regard this as virtually admitting his defeat. I advise our brethren to send for Braden when they want the Mormons routed. G. W. TATE.

The Land is the title of the NORMAL INSTRUCTOR, Part IV., by W. W. Dowling. A knowledge of Bible Geography is essential to a proper understanding of the Word of God, and no where else can the same amount of reliable information on the subject be found as in this manual. Price, 15 cents per copy. Christian Pub. Co., St. Louis, Mo.

International S. S. Series.

SAN ANTONIO, TEX., Nov 25, 1899.

EDITOR CHRISTIAN EVANGELIST:—I am afraid a false impression will arise from the question of Bro. Jay E. Adams in the issue of Nov. 23rd concerning the abandonment of the International Sunday-school Lessons. No action was ever taken by the San Antonio church or Sunday school looking toward such abandonment. Upon numerous occasions, however, the pastor and all but one or two of the teachers agreed in their public criticism of the International Lessons. It is but fair to say that the only reason we have not abandoned them is the lack of something better or as good.

Theoretically, the International Lessons may appear to many as to the CHRISTIAN EVANGELIST, "a *glorious* outline of study, not to be improved upon anywhere by any system of Bible study." But in *practical operation* the system often approaches the ridiculous. According to the theory this is the fault of the teachers and scholars. But to borrow Mr. Cleveland's epigram, "It is a condition and not a theory that confronts us," in interesting old and young alike in Bible study, in conveying, through the Sunday-school sessions of an hour and a half, weekly, a general knowledge of the way into the kingdom. I think the assumption that this university plan is followed up and religiously adhered to by the average school is not warranted by the facts. The lessons of the last half of this year furnish an illustration of the unsatisfactory range of the lessons To get the proper grasp upon the aim of the committee in this series necessitates close work upon the most studious, and often study results in confusion and entanglement to those who have limited time and means to pursue the suggested and necessary investigations.

True, this criticism does not apply to the lessons for 1900, nor could we have found fault with the series in Acts a few years ago. Yet, the fact remains, I think, that for every one year of well-selected and profitable lessons there are two that are so "hop-scotchy" as to be devoid of interest and almost profitless.

As we are all agreed upon the advantage and interest of the coming lessons, it would seem that this little impromptu discussion is out of place. But it affords me opportunity to express a conviction that has not absolutely demanded publicity, though entertained for a number of years. I think in our sweetness of spirit, and anxiety for union, in the natural revulsion from the old time belligerency of the extremists of the conservative school, we approach dangerously near the maudlin sentimentalism that suggests an emasculated gospel. To my mind the fact that we have, as a people, walked step by step with the "religious world" is not conclusive proof that we have gained thereby. And the query suggests itself, if, with all these years of active evangelism, we had steadfastly and systematically taught the "apostolic gospel" in our Sunday schools, would not our impression upon the "religious world" have been even greater than is recorded this Jubilee Year?

I am a preacher of union, and an advocate of interdenominational fellowship, yet I don't think we ought to do all the union-ing, and I certainly should prefer a *non*-denominational fellowship, upon a strictly apostolic basis. The mere fact that we work together is no proof that we are doctrinally stronger or the "religious world" doctrinally weaker.

Do me the kindness to set the San Antonio church and Sunday-school right before CHRISTIAN EVANGELIST readers. We have *not* abandoned the International Lessons, but if they hadn't mended their ways we should have done so ere this And whenever the San Antonio congregation cannot profitably use them we may yet take the deprecated action.

GEO. B. RANSHAW.

[Referring to the foregoing we have to say:

1. That it is certainly a good reason for not having changed the International Lessons for something else, which Bro. R. gives namely, that there was nothing better or as good to take its place. As long as this state of things exists a change would certainly be unwise.

2. It is hardly fair to blame any series of lessons because of the failure on the part of the teachers. There is no doubt great failure here, but that would be equally true of any series of lessons requiring intelligence and study, and any series that would not require such study would not be likely to promote biblical knowledge. We venture to say that there is a well-defined *plan* underlying the selection of the lessons for the last half of the present year, though it may not have been the very best plan. It was not an attempt to study the books from which the lessons were taken, but to present a consecutive history of Israel, beginning just before the captivity, describing their condition in captivity, and containing some lessons from Ezekiel, the prophet of the captivity, their return to Jerusalem, rebuilding of the walls, restoring the worship, with some of the psalms used in connection with the temple service. An exhaustive study of these books would have required so much time that the history would have been lost sight of.

3 We hardly see the application of Bro. R.'s remarks about the danger of "maudlin sentimentalism," and an "emasculated gospel." If we were called upon to sacrifice any principle or eliminate any part of the gospel in order to study the same Scripture lessons along with our religious neighbors, there would be force in what he says. But Bro. R is altogether too well posted to believe any such thing, and he is too irenic in his spirit and temper to object to this slight manifestation of Christian unity when it falls into such harmony with our own plea for unity. If other religious bodies can afford to let us "do all the union-ing," we ought not to object to our lot in this respect. The religious body that does the "union-ing" in the 20th century is the one that is to forge to the front as the vanguard of a conquering host.—EDITOR.]

Texas Letter.

The Scoville-Houston meeting, spoken of in my last letter, closed on Nov. 20 with 116 additions. The meeting was a success, both in numbers and in spiritual uplift, and the prayers of our people follow these faithful servants to their next field of labor, Akron, O.

I have found it impossible to take care of my large pastorate of 1,000 members and do justice to the business management of the Christian Courier, and have given up the paper. It goes back into the hands of W. K. Homan, who has so long been connected with it, and it is hoped that it may grow and become a mighty power for good.

John Logan leaves Texas for Kansas City. He goes there to make that city his headquarters while he does evangelistic work in the regions round about. It gives me pleasure to say that Bro. Logan is a very strong man, a fine gentleman and a successful evangelist. The churches should put him to work and keep him at it, for he is both worthy and competent.

P. T. E. Hilison, one of our colored preachers, died in Taylor, Tex., Oct. 11. Bro. J. W. Marshall, our Taylor pastor, says of him: "He was a man far above the average in intellectual power and his piety was never questioned by any one. He had a clear record. He had an abiding faith in God, and has gone from earth to reap the reward of the faithful."

J. L. Andrews, one of our evangelists, has taken unto himself a wife, who is a fine singer, and she is to aid him in that important department of his work. Congratulations. Would it not be well for others to imitate this example?

Poor Dewey! He finds it harder to stem the tide of American criticism than to sink the fleet of Spain. Under the combined fire of forts and fleet he was calm and manly, but this fusillade of criticism excites him and makes him act like a weakling. It seems to settle that old question we used to discuss in our juvenile debating societies, that the pen is mightier than the sword. A correspondent in the Dallas News, it seems to me, puts the whole question in a nutshell. He says: "It is a monumental piece of bad taste, and the later transfer to the Admiral's son has not helped the matter. The public, that was liberal enough to educate the Admiral, emotional enough to go crazy over his successful manipulation of a supreme opportunity, generous enough to give him a home, which he was weak enough to accept and foolish enough to part with in less than a month, is yet considerate enough to remember his public service, and regard him as wiser in disposing of an enemy's fleet than disposing of a friendly gift. The briefest explanation of the episode is that the Admiral is 62 years old and greatly in love."

"The Christian Lesson Commentary for 1900," by W. W. Dowling, is a worthy successor of the splendid volumes preceding it. Bro. Dowling, like good wine, grows better with age. He has fairly won and will therefore, hold a high place as an expositor of the Sunday-school lessons. This book should have a large sale.

"Some Latter-day Religions," by Geo. H. Combs, of Kansas City, Fleming H. Revell Co., Chicago, is a timely book. The author, though young, is one of our foremost men. His style is nervous, forceful and elegant. He is a student of wide research and keen discrimination. Antiquated theologies and out of-date questions have no charm for him, but the living issues of the day are his delight. The table of contents shows this: "Æstheticism," "Theosophy," "Otherism," "Faith Cure," "Pessimism," "Agnosticism," "Materialism," "Spiritualism," "Liberalism," "Mormonism," "Christian Science," "Socialism." If the merits of a book were a security for a large sale, this book would be sure of a wide circulation. M. M. DAVIS.

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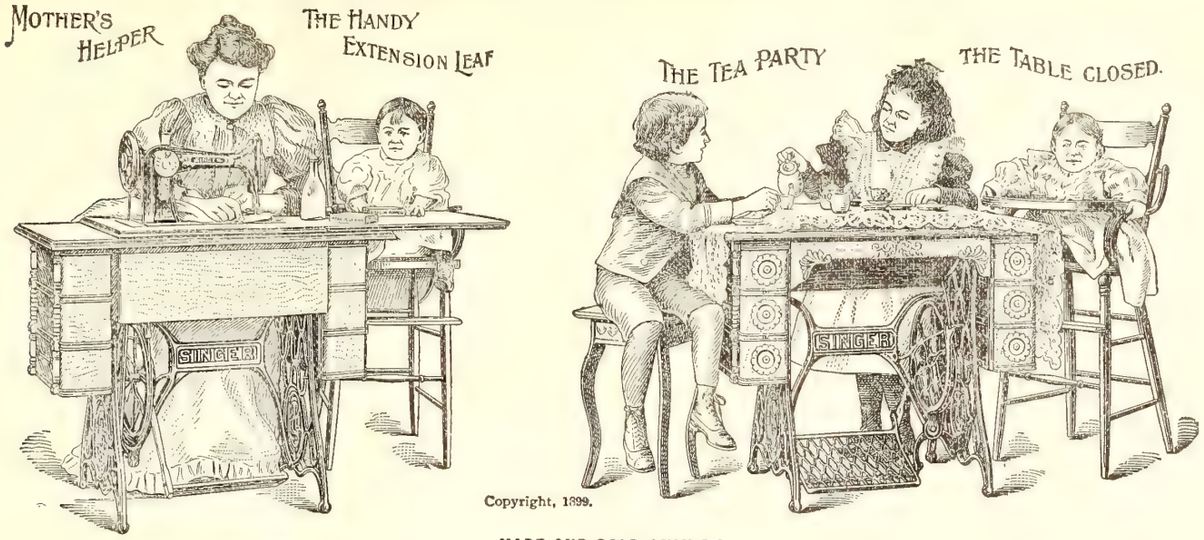


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New York Letter.

The Rev. Dr. S. B. Rossiter, who for twenty-six years has been pastor of the North Presbyterian Church at Ninth Ave. and 32nd St., has resigned in order to accept the American secretaryship of the McAll Mission. The McAll Mission in France was founded in 1872 by the Rev. R. W. McAll. Its object is "the spiritual enlightenment of France." The American McAll Association has headquarters in Philadelphia and auxiliaries in sixty cities in different parts of the country. Mrs. Charles H. Parkhurst is its president and Mrs. James A. Garfield its first vice-president. The American side of the work is chiefly financial, raising funds for the support of the mission work in the French Republic, where its good influence has spread until the work is successfully carried on in forty-three cities outside of Paris. This is the first time the New York branch of the McAll Mission has had a resident secretary in this city, and it is believed such an officer will do much toward the material advancement of the work.

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"The Metropolitan Forward Movement" of this city has just celebrated its seventh anniversary in a great meeting, at which Dr. Billing, of the Mount Morris Baptist Church, and Dr. G. P. Eckerman made addresses on the essetial features of the work, and the Rev. Dr. S. P. Cadman, chief pastor of this work, made a report. His report showed that during his four years' pastorate at the Metropolitan Temple thirteen hundred members have been received into its fellowship. When he took up the work there were less than one hundred members, now there are over thirteen hundred. This is all the more remarkable in view of the fact that it is a down-town church, below what is called "the spiritual dead line"—Fourteenth St. The secret of it is "an open church." The Temple alone maintains fifty meetings every week. On one Sunday in November more than eight thousand people attended the services of the parishes at all the different churches, some four or five in number. The devotional services of the week are largely attended, and the social life of the church is kept up by the Chautauqua Circle, the Literary Clubs and public receptions. The Forward Movement is doing splendid service in the overcrowded section of the city, where its good work is carried on, and the outlook for its future is bright with promise. Many of our dying down-town churches might renew their usefulness in their communities and enjoy once more their old-time vigor by employing some of the Forword Movement methods.

Some people who do not appreciate the simplicity in Christ fancy that elaborate ceremonialism is a panacea for almost all church troubles, and those who tire of congregational government evidently think that all troubles are easily, quickly and satisfactorily settled by placing matters of polity in the hands of a bishop, a presbytery or a conference. A little observation, however, will convince one of the falsity of such a conclusion. The Rev. B. F. DeCosta, who recently resigned from the Episcopal Church of St. John the Evangelist, on account of the victory of the Broad Church faction in the diocesan convention of New York, on the question of ordaining Prof. Briggs, was a few days since received into the Roman Catholic Church. Dr. DeCosta opposed the ordination of Dr. Briggs, but he says this is not the whole of the trouble. The difficulty, he claims, stands related to the whole Episcopal Church system. He also says there are many others who would take a similar step if only the bread and butter question could be settled. The stipend of the best Roman parish priest in New York is only $800 per year. Dr. DeCosta is married and therefore not eligible to the priesthood, even at this salary. He expects to lecture and do literary work.

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Again, Dr. S. D. McCoumell, a prominent rector of Brooklyn, has just attacked the bishops of the Episcopal Church, and virtually charges them with mismanagement of the $400,000 domestic mission fund entrusted to their hands. He charges them with knowingly employing "feeble ecclesiastics, offensive, dictatorial and supercilious;" of maintaining "low standards of uprightness, truthfulness and honesty," and of supporting a "cowardly consistency that stands by recognized mistakes and does nothing to correct them." These are grave charges for the rector to make against the house of bishops. They are put forth in a vigorous article just published in the Churchman, the leading organ of their denomination. Doubtless the attack will be answered; but it illustrates the statement made before, viz, that smooth sailing is not always enjoyed, even with bishops to pilot the ship, and with an endless variety of religious performances going on all the time on board. Let us be satisfied with the simplicity in Christ.

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The Rev. Dr. W. S. Crowe is preaching a series of discourses at the Church of the Eternal Hope, New York, on "The Seven Kinds of Religion in American History," which he divides into two sections—typical phases of Christianity in theory and practice, and characteristics of American Christianity and peculiarities of Christian people. His announcement of topics and sub-heads is interesting, to say the least. They are as follows: (1) Dogmatism: The Religion of Puritans; Salvation by Creed; Infallibility without a Pope; The Logic of Despair and the Spirit of Progress. (2) Emotionalism: The Religion of Methodists; Salvation by Grace, Wrath and Mercy; A Practical Mysticism. (3) Ritualism: The Religion of Catholics and Episcopalians; Salvation by Ordinances; The Beauty of Worship; Appeal to the Dramatic in Human Nature. (4) Optimism: The Religion of Universalists: Salvation by Kindness; Appeal to the Human Heart; The Golden Rule on the Judgment Throne; Can Faith, Hope and Charity be Overdone? (5) Rationalism: Religion of Unitarians: Salvation by Culture; The Divinity of Reason and the Sacredness of Ethics; Truth its own Authority and Character its own Heaven; Scholarship, Literature, Criticism; Democratic Principles with Aristocratic Habits. (6) Christian Science (or "Spiritism"): Salvation by Harmony; The Soul in Tune with God; A Revolt from the Materialistic Revolt (or Sweedenborg out-Sweedenborged) (7) Fraternalism (or the Salvation Army): Salvation by Personal Contact; A Gospel for the Submerged; Getting Down to the People. (8) Eclecticism: The Truths and Virtues of all Rounded up into the True Religion.

***

At the last meeting of the Disciples' Club, of New York, S. T. Willis read a paper on "The History of the Disciples of Christ in New York City," taking the ground that there were "good Disciples" in the metropolis, maintaining the ordinances and supporting the gospel before the influence of the Campbells ever reached this city or section. This position called out a vigorous discussion; but the paper was not torn into shreds, though it was assailed by strong opponents.

S. T. Willis.

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My Good Poems.

The name of my new book is "My Good Poems." This very modest title does not imply even half of the truth. I realize, however, that it is best to take an humble seat and afterwards be invited up higher. I can afford to wait a little.

Neither my wife nor children nor neighbors nor friends ever in any way suggested to me that it was my duty to write poetry. I found it out all alone The Muses became very clamorous and I wrote to quiet them. They say that they are now fully satisfied. It was only the young Muses who urged me to write. I could tell that they were young from the "pinfeathers" in their wings. Their flights are bold and strong.

My family and friends all say that they do not want to claim any of the great harvest of glory which my poems will produce, but that it shall all be my undivided property to possess and enjoy. Homer is dead, Dante is dead, Shakespeare is dead, but I am alive.

It can be shown that the great poets happen according to the great "periodical law" which is so famous in chemistry, and by the application of which they have discovered a number of new elements. This "periodical law" applies equally well to poets. After long and diligent labor in its application I have succeeded in locating myself comfortably among the greatest poets of the world. This is not vanity, for I can show its truthfulness by the application of the higher mathematics.

The author of My Good Poems shows that he is equally familiar with atoms, stars and all other parts of the universe. He marches through space with a flash of a meteor, striding from star to star, up and down, right and left, never once missing a foothold nor failing to grasp the proper star in the nick of time to secure his safety.

The reader of My Good Poems will be filled with amazement at the endless variety of subjects treated in the volume. They range from the Unseen Atom, through the Flea, to the Lost Pup, on the Irishman who left his Kerricter in Auld Oireland, thence to the Man of Words, and on and upward to the Stars, and, finally, to the whole Universe It will be seen that the author of My Good Poems is equally happy and skillful in the treatment of all subjects, both small and great. Whatever his theme his genius ever glows more and more with unabated fervor and gaandeur.

Owing to the elevation of temperature produced by the intense glow of the fires of genius in the book it will be necessary during warm weather, at least, to keep the volume in a refrigerator, in order to prevent spontaneous combustion. The insurance companies at a recent meeting decided to increase their rates on account of the presence of My Good Poems, unless it is kept cool by artificial means. A special incombustible paper prepared from asbestus will be used in preparing volumes at the trifling extra cost of $3 per volume.

My Drab Book contains all the great facts known to humanity, together with the only true philosophy of the universe. My Good Poetry gives in its inevitable style the poetic interpretation of the universe—known and unknown. The two are companion volumes. He who reads and understands them (things well-nigh impossible) will have the completest education. Civilization will travel in their wake. They will make the savage leap for joy and the civilized man laugh in his sleeve.

By their introduction even the Philippines can be readily subjugated. I now have a scheme on hand to that effect which I expect the government to adopt. Aguinaldo, with my Drab Book in his right hand and My Good Poems in his left, sitting on a stump with a cigar in his mouth, would be powerless to move until he had read and reread each volume many times. Our generals by a combined movement could then capture him. This will save bloodshed and ammunition.

In distributing My Good Poems the following rule will be strictly observed: First will be supplied the people of my own beloved state, Kentucky. After this a limited number of my personal friends—say 100,000—will be waited on. Then the various states of the Sunny South will follow in alphabetical order. Next the inhabitants of the great states and noble territories west of the Father of Waters; then the Central States, and on eastward through New York, and lastly, to the New England or Yankee States proper. Last of all will be supplied the city of Boston. The inhabitants of that city must remain content with their baked beans till they can be waited on.

You will be gratified to learn that the people of Kentucky, who are a most noble and generous people, have agreed to be content for several months with only 100,000 copies of My Good Poems, which is but a small fraction of the number to which they are entitled. They would not agree to make this sacrifice until they heard that I had doubled my contribution to missions

To furnish the above number for Kentucky will require nearly the total product of my great publishing company during one week. By means of increased facilities the company will be able to turn out on an average only about 1,000,000 copies per month during the first year. They expect to do better afterwards. It will be seen, therefore, that Christian patience will be necessary while awaiting your supply.

I extend to my publishers my cordial sympathy in their undertaking. On the rosy, dimpled cheek of the dear, sweet public I plant an affectionate kiss in genuine old Kentucky style.

Yours in joy and sorrow,

A. FAIRHURST.

Send immediately to the Christian Publishing Co., for My Good Poems. $— per copy.

The Columbia Desk Calendar, which has been regularly issued for the last fifteen years by the Pope Manufacturing Company, Hartford, Conn., makers of Columbia bicycles, is now being distributed. The company will send the calendar to any address upon receipt of five 2-cent stamps.

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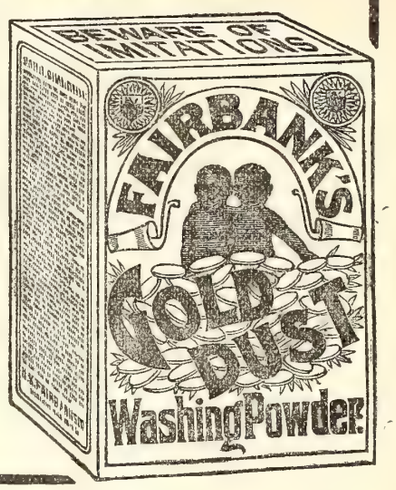
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Notes and News.

Our Marshall Revival.

Elder H. A. Northcutt's meeting continued just one month with 86 additions; 56 confessions. But I think fully equalling the ingathering has been the spiritual uplift of the church. Bro. Northcutt is a wonderful man of God, and I do not see how a church can get through a meeting with him and not be wondrously blessed. Why, it seemed to me at the conclusion of our meeting that the old Jerusalem church was more nearly reproduced than I ever saw it on earth before. "The multitude of them that believed were of one heart and of one soul," and "great grace was upon them all." Bitternesses that had sprung up, as they so often do, through some little misunderstanding, were done away and hands were clasped in forgiveness and love that were sundered for years. This I call a manifestation of the presence of the Spirit of God. Such a meeting strengthens the church, helps the pastor, betters our homes, betters our community, makes good men and women and cultivates all that is best in us. After his plain, faithful talks churches understand each other better than ever before, and yet there are no bitter feelings to be lived down, no harsh words to be explained away. But people of all churches have more love, and hence more of the Spirit of Christ in them. I like such meetings, and I love the man who lives so close to the Savior that he is inspired and fitted to hold such meetings. B. T. WHARTON.

Marshall, Mo., Dec. 5, 1899.

Some Missouri Items.

After a long silence I take my pencil to let your numerous readers know that I am still in the land of the living, working for the redemption of my fellowmen. Having to move from Nebraska in 1896 on account of the drouth, I located on a farm near Oregon, in Holt county, Mo. The churches in this section were all supplied with preachers, so I looked up some mission points, and found the Kerzon Station neighborhood to be a fit place to bestow missionary labors. I commenced a meeting there in the winter of 1896, and continued it four weeks, resulting in gathering together 32 members; 13 by primary obedience. I then gave them one-fourth of my time, doing the work of an evangelist, holding them another meeting last winter, resulting in nine additions, six by baptism. The last two years we have labored for them one-half time as evangelist, doing missionary work almost at our own expense, my family being the missionary society that sent us there. In October we held them another meeting, resulting in 13 anditions and the organization of a fellowship of the Church of Christ at Kerzon, with 55 members. On the second Lord's day in November they elected elders and deacons, and to day, the fourth Sunday, we appointed them by fasting and prayer and the laying on of hands, thus completing the organization to be known as the Christian Church at Kerzon, Mo.

This little band of consecrated Disciples are worthy the confidence of our great brotherhood, and it is to be hoped they will enroll themselves with the missionary movements of the same. I will continue to serve them as pastor one-half time, and hope to succeed in building a house of worship for them in the near future. We have one-half time that is subject to engagement, and can employ it with any congregation desiring our services.

I wish to express my approbation of the course of the editor of the CHRISTIAN-EVANGELIST on the "fad" of higher criticism, and firmly believe with the Apostle Paul, that this word, "yet once more," implies the removal of "those things that are shaken, that those things that are not shaken shall remain." We will still have our Christ, our heaven, home and eternal life, and these are enough for me if all else is gone. And now, Bro. Garrison, as one that has read every issue of the CHRISTIAN-EVANGELIST ever published, one that has stood by you from the beginning, I pray God's blessing to rest ever on your work for Christ. W. H. HARDMAN.

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C. W. B. M. Work in Nebraska.

An auxiliary with a membership of eleven was organized at Peru, Neb., by Miss Olive Griffith, state organizer. There is a splendid outlook for a good society, as there are others who will be added to the present number.

District No. 2 held a successful covention at Elmwood, Neb., Nov. 8-10. C. W. B. M. session was Nov 9. Mrs. Maud Dungan talked of the Jubilee Convention. A pleasant and profitable program was enjoyed.

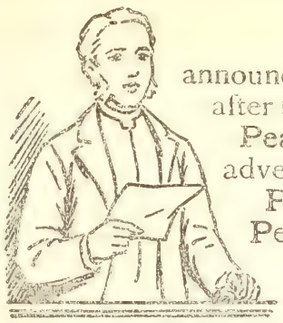
District No. 5 held its annual convention at Beatrice, Neb., 21-23. C. W. B. M. session was Nov. 22. One most helpful feature of the program was "A Model Auxiliary Meeting." "The Divine System of Profit and Loss" was the subject discussed. Papers discussing different phases of the subject were read by Mrs. Orpha Schell, Mrs. Dr. Jeffreys and Mrs. Wm. Oeschger. Mrs. A. S. Younkin, district manager, acted as president and Mrs. McClerey as leader.

Mrs. Alice Wickizer, of Beatrice, gave a most interesting and instructive map talk on our "Mission Points" and leading "Missionaries." In the evening address, "Awake unto Righteousness," she urged us as Christians and as C. W. B. M. workers to awaken up to the facts that there is yet much work to be done and that we are not awake to our full responsibilities. God grant as Christian workers we may no longer be asleep, but awake, wide awake, and ready to do more and more in the service of Jesus.

MRS. WM. OESCHGER.

Fairbury, Nov. 25.

Mermod & Jaccard Jewelry Co., St. Louis, will mail their 256-page new catalogue free to readers on request. See page 1581.



A Pastor announcing, from the pulpit, a committee to look after the cleaning of the building, called it "The Pearline Committee." That is the kind of advertising that has swelled the sales of Pearline. It's from people who know Pearline, and are using it, and who think and speak of it as the one thing necessary in any matter of cleanliness. Talk with some of these people if you have doubts about Pearline. 594

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Notice to Tax Payers

You will please take notice that under the provisions of an act of the Legislature, approved Feb 16th, 1899, I will, on January 2nd, 1900, be compelled to add and collect upon all Tax Bills unpaid at that time (including those of the Current Year) a penalty of one per centum per month. In order to avoid the usual rush at the end of the year Tax Payers are requestsd to call early.

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Missouri Bible-school Notes.

The school at Ridgeway moves along, but seeking something better asked that I visit them, and when it came to electing officers for the new year, the committee was chosen and the school ratified its action unanimously, and then the brethren very cheerfully gave to our support. Such homes as S. H. Coleman and Ellis Hopkins are always open to the Lord's servant.

Jameson and L. M. Brown gave hearty reception and ready co-operation in this work, the schools of the town joining ours in the chart work, in ordering charts of their own and in our support, so that my friend L. M. kindly handed the school apportionment in full to the worker. E. J. Gantz begins his sixth year with them.

The new church at Gallatin was thoroughly examined by the secretary, and it is most convenient and no mistake, and at the price is a marvel to all, but J. W. Alexander did it with his usual care in such matters, while he has never denied our work nor plead the new house, and so this year the school will give us the apportionment in full. Bro. Kerr opens the year with them very auspiciously.

John Giddens reports the house at Filley well under way, while M. H. Wood has done similar work at Ludlow, Douglas, so that we close our six months with eight new houses by the field force, costing $6,000, and the new schools, additions and institutes cannot be counted now. God is abundantly blessing us in the effort, and if the schools will only support the force all will rejoice later.

Perrin and J. T. Wingate are friends in need and deed. It was a bad night, I had just received the cold shoulder and was feeling a little blue, but it was gone in a twinkling when J. T. handed me more than apportionment, then took up an offering besides, and it was generous. But you see a Davis preaches for them, and he is one of the family that stands by your servant, too.

Elmer Shepard reports his work encouragingly and is not letting any time escape, determining to reach many of the needy communities and schools in his district; and this is to say that you will find a ready response to your call if you will write him immediately at 4238 N. 14th St., St. Louis. He aims to work Mississippi, Pemiscot and Dunklin right after the new year, and those in that region wanting his help ought to write immediately.

T. A. Hedges held four institutes during November, and appreciation of his work is seen in their giving to the work, while words of thanks have come to us from some of the schools. He is making his work as practicable as possible to the schools visited, just as would be expected, and it is resulting in some glorious reforms in some quarters, and this ought to go on for the entire year and will if the brethren will only be with us financially.

At Declow, Douglas, Brother Wood had 25 additions, and of the better people, all raising over $500 on the new house, so that in November he organized four new congregations and three new Bible-schools with forty additions.

As in the past, this is the month in which we appeal to all, especially the ministers, for help. Want to promptly pay the men for December, the Christmas week, but to do so we must have good remittances from the schools like Carrollton, Sedalia, Fulton, Paris, Nevada, St. Joseph, Maryville, Liberty, California and Chillicothe, while the smaller sums from others will enable us to bring joy and gladness into the homes of these faithful servants of God. Will you, please?

Let no school plan to rest for the remaining part of the winter, but show your devotion and zeal by your service for the Master. Let all holiday exercises tend to quickening interest in the Bible-school work. H. F. DAVIS.

Commercial Building, St. Louis.



We Propose to Give You a $250--PIANO.

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NOTE THE CONDITIONS.

We are determined to double our list of Subscribers to THE CHRISTIAN-EVANGELIST this season. **It Can Be Done.** The only thing necessary is to interest our readers and secure their animated co-operation. In order to make it worth while for them to give the proper amount of time and energy to the work we offer to the one sending us the largest number of New Subscribers between now and March 31st, 1900,

A BRAN NEW PIANO,

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This Piano is now in the warehouse of the Jesse French Piano and Organ Company, St. Louis, Mo., and is a good instrument at the price. If a more expensive one is desired it can be had by paying the difference between $250 and the price of the one selected.

Here is What You Must Do to Secure the Piano.

1. Register your name and address formally with us and state that you desire to enter the contest.
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3. Send us more new subscribers than any one else who has entered the contest.

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Above rules must be **strictly followed.**

All subscriptions to count in the contest must be **strictly new** (not now on our list). Orders must be sent promptly and accompanied by Post Office Order, Express Money Order or Draft on St. Louis, Chicago, or New York. Subscriptions that do not reach this office by March 31st, 1900, will not be counted.

To Those Who Fail We Extend the Following Consolation.

All who enter this contest agree to waive all claims to commissions or premiums of any kind if they succeed in securing the Piano. To those who fail we will pay a commission of twenty-five cents for every subscription sent us, this commission being payable in any of our publications, at catalogue prices, which they may select.

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THE C. E. READING COURSES.

A Model Conversion.

In Two Articles.

By F. D. Power, *Director*.

SECOND ARTICLE.

In our study of the conversion of the Ethiopian eunuch, in a former article, we have seen the divine solicitude for this man as he journeyed on the highway, the part an angel took in effecting his conversion and the ministry of the Holy Spirit in his behalf. This brings us to the preacher's part.

He is sent after the one soul. We must never count anything wasted that is spent on one human being. The greatest mistake of many a minister is the neglect of individuals. Dean Swift began the service with only his clerk present: "Dearly beloved Roger, the Scripture moveth us——" Lyman Beecher preached a sermon to one man and converted him. Isaac Errett delivered a discourse to an audience of one and "the whole audience came forward," and confessed Christ. Jesus Christ gave almost all his supreme revelations to audiences of one, like Nicodemus and the woman at the well. Jesus was an individualist.

After Philip joined himself to the chariot we are told Philip opened his mouth, and beginning from this Scripture (Isa. 53:7), preached to him Jesus. The sermon is not given. It is simply said he preached "Jesus." So we read Philip went down to Samaria and "preached Christ unto them" (Acts 8:5). So Paul went down to Corinth and "earnestly testified that Jesus was the Christ" (Acts 18:5). The eunuch read. Philip preached. The eunuch was searching. The prayer of David was in his heart: "Open thou mine eyes that I may behold wondrous things out of thy law" (Ps. 119:18). Philip declared the prophecies fulfilled in Jesus Christ. The eunuch hears and believes and is ready to obey. The love of the Man of Sorrows has conquered. He is anxious to accept him. "Behold, here is water: what doth hinder me to be baptized?"

Now we come to the eunuch's part. Why this question? Had Philip preached baptism? It is simply recorded that "he preached unto him Jesus." But he had never received instruction except from Philip, and in this one discourse. How, then, had he learned about the duty of being baptized, unless to preach Jesus involves full instruction in regard to this commandment of Jesus? Can men preach Jesus without preaching the ordinances of Jesus and the duty of self-surrender and loyalty to Jesus? Does not the gospel begin, historically, with the baptism of John, to which Jesus submitted, and conclude with the commission given by Jesus to his apostles, in which he declared, "He that believeth and is baptized shall be saved?" And in every sermon preached by these apostles, did they not enjoin obedience to this institution of the Lord Jesus?

What now? Some ancient authorities insert here, "And Philip said, If thou believest with all thy heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God." This is in accord with Scripture. John said: "Every one, therefore, who shall confess me before men, him will I also confess before my Father which is in heaven" (Matt. 10:32). "If thou shalt confess with thy mouth Jesus as Lord and shalt believe in thy heart that God raised him from the dead, thou shalt be saved: for with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation" (Rom. 10:8,9). Faith in the personal Christ, not faith in a system of human opinion, and humble surrender of the heart to his will, are all that God requires in order to baptism into Christ.

"And he commanded the chariot to stand still, and they both went down into the water, both Philip and the eunuch; and he baptized him. And when they were come up out of the water the Spirit of the Lord caught away Philip; and the eunuch saw him no more, for he went on his way rejoicing."

Let a little child read this, and what will be its conclusion as to the action of baptism? How was the eunuch baptized? The descent from the chariot is not favorable to the notion that this man sprinkled, for that could have been done as well in the chariot as out of it. The going down into the water was still more unnecessary, if he was not immersed. They came up out of the water. All this would be an exceedingly useless proceeding, unless it is understood the eunuch was "buried with Christ in baptism." John Calvin says of this case: "Here we perceive how baptism was administered among the ancients, for they immersed the whole body in water."

Finally, "the eunuch went on his way rejoicing." Having done the will of the Lord he is assured of his approval and has the testimony of the Spirit that his sins are forgiven. He did not have this experience before, but after obedience. The Comforter has come, the gift of the Holy Spirit, and his fruits are love, joy and peace. It was so with the Samaritans when they "gave heed to the things spoken by Philip; there was great joy in that city" (Acts 8:8). It was so with the Philippian jailer when he and his believed and were baptized; "he rejoiced greatly with all his house" (Acts 16:34). Let us be sure that we are on the right way. If our way is not the rejoicing way it is not the right way. No better example can we find than the Ethiopian. Thus believing and obeying we must go on our way rejoicing.

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ADDRESS Christian Publishing Company, 1522 LOCUST ST., ST. LOUIS, MO.

Evangelistic.

MASSACHUSETTS.

Brockton, Dec. 5.—Two baptisms last night —G. A. REINL.

OHIO.

The Franklin Avenue Church in Columbus will dedicate a new house Lord's day Dec. 17. F. M. Rains will officiate. This congregation is only 20 months old, but has a bright future before it from present indications.

NEBRASKA.

Harvard.—Our pastor, Bro. Samuel Gregg, has been preaching and F. H. Sweetman leader of song, in a meeting with the Harvard Church, beginning Nov. 12, closed Dec. 5; 13 added, church awakened and taking on new zeal. Bro Sweetman goes to Red Cloud.—CLEVELAND ELLER.

KENTUCKY.

Lexington, Broadway.—We have just closed a meeting resulting in 80 additions. There were 21 by letters, three from the Baptists, three restored and 54 by confession. The meeting was held without outside help. It has been a very helpful meeting to the church. This is the third meeting of the kind we have held in eight years.—MARK COLLIS.

OREGON.

Portland, Dec. 2.—Closed (Nov. 27) a meeting of 18 days at Clackamas with four confessions, one from Baptists, three otherwise and others are asking for letters to come with us. This is a mission and the result of this meeting is to double our forces with good prospect of another like increase in a few months. Bro. Skaggs gave us three sermons and will help again in January.—BRUCE WOLVERTON.

KANSAS.

Hoisington, Dec. 4.—We are very prosperous here. Four confessions yesterday; eight since Oct. 10. Bro. D D. Boyle will hold a meeting for us in February.—J. N. McCONNELL, minister

Mound Valley, Dec. 4.—We closed at this place last night with a full house. They seemed to be eager to hear the plain, simple gospel of Christ. Many were convinced of the truth, but would not yield obedience to the gospel; 14 additions in all during the meeting, 13 baptized. I hope the revival will continue in the hearts of his children at Mound Valley. Pray for us.—J. P. HANER.

Anthony, Dec. 4.—Meeting closed at Sharon with 21 additions.—W. T. MCLAIN.

Jewell City, Dec. 3.—Sister Clara Hazelrigg closed a four weeks' meeting at Randall with 35 additions, and raised $1,000 to enlarge the church. She is now in the midst of a meeting at Jewell City with 30 additions to date. Tireless, devout worker and preacher. —LILLIAN FORREST, cor. sec.

Galva, Dec. 1.—Our meeting closed Nov. 21 with eight conversions, seven added to this church. The interest was splendid to the last, and we hope that other fruits are yet to come from the seed sown. I could hold a few other meetings this winter.—FRANK E. JONES.

Topeka, Dec. 1.—Thirteen added to the Central Ave. Church in November; two confessions, 11 by letter and statement.—FRANK ABRAM POWELL, pastor.

INDIANA.

Bedford, Dec 2.—Eleven added lately. Our work is in the finest kind of shape. God's good Spirit is with us and we are united gloriously in the work. Have just closed a four weeks' meeting for Bro. J. H. McNeill and our First Church at Muncie. There were 56 added in the meeting and four the next day but one, after the meeting closed; about 40 by conversion. Bro. McNeill is regarded as a strong man. His labors at Rushville before going to Muncie was crowned with wonderful success. His work at Muncie, though only well begun, is good. Bro. Myers, of the Central Church, was present often in the meeting. His spirit is delightful and his work is growing. He has lately taken unto himself a wife.—JAMES SMALL.

Ladoga, Dec. 4.—Wallace Tharp, of Crawfordsville, closed a 12 days' meeting for us on the 2nd with 54 additions; 44 by baptism. He is a fearless preacher of wonderful power and stirred the whole community.—W. T. BROOKS.

Evansville, Dec. 4.—One confession Nov. 26 and four confessions Dec. 3rd. God is working through his people. Personal work will build up any church. An earnest heart-to-heart talk with the unsaved is worth more than the most eloquent sermon. Personal endeavor is the secret of a prosperous, growing church. —W. A. BELLAMY, pastor.

Clinton, Dec. 4.—I held a short meeting at this place during the first days of the month with six additions. J. Walter Wilson, of Rushville, had charge of the music and proved himself a splendid leader and an exceptionally fine soloist.—O. E. KELLY.

CALIFORNIA.

San Jose.—One baptism and two confessions last Sunday. We had a glorious meeting.—B. B. BURTON, pastor.

ILLINOIS.

Kinmundy, Dec. 1.—State Evangelist C. H. Berry, just closed a meeting at this place of four weeks with 18 additions; excellent interest from beginning to the close. A strong effort is being made to have Bro. Berry locate with us. We hope to build next year.—E. C. BARGH.

Bryant, Dec. 2.—Closed three weeks' meeting here last evening with 17 additions; 13 by baptism, one restored and three from other churches. Will devote one-half time here.—W. W. MOISE.

Normal, Nov. 30.—Bro. B. F. Clay has just closed an interesting meeting here with 27 additions. Bro. Clay is an earnest, thoughtful preacher and will do any church good. Our work is in excellent condition.—E. B. BARNES.

Chicago.—There have been 25 additions to the West Side Church, Chicago, during the last seven weeks. This congregation now has 500 members and the outlook seems brighter than ever before.—BRUCE BROWN.

Windsor, Dec. 2.—We baptized two Nov. 29, one about 75 years of age, both heads of families. We preached the union Thanksgiving sermon at Atwood. Will continue the meetings at Atwood over next week. One addition last night and a good house. I will hold one missionary meeting the coming year.—A. HARRELL.

IOWA.

SCRANTON, Nov. 29.—R. R. Bulgin is assisting Bro. H. J. Aldrich in a meeting at Richland, N. Y. Bro. Bulgin's services as evangelist can be secured after January 1st. Write him at Scranton.

Arlinton, Dec. 1.—I have just closed my fourth meeting in Iowa, under the direction of the Northeast Iowa Board of Missions. Bro. S. T. Martin, of Mason City, is the efficient president and S. B. Ross, of Oelwein, secretary. They are good men, and have the cause of Christ at heart. B. S. Denny, corresponding secretary of state missions, rendered invaluable assistance. My meetings in order were Vinton, Iowa Falls, Melbourne and Volga City. The first two towns had no church, and very few brethren. The last two had small but discouraged bands, only one of them having a pastor—Melbourne. The result of work done was as follows: Two churches organized, with all the accessory auxiliaries; three pastors located, with their salaries raised before they were called; 189 persons were gathered from all sources; a new house is in process of construction at Venton, and will be ready for dedication by Christmas or before; money raised for all puropses, about $2,689. And now with such strong, faithful and enthusiastic young men as Nichols at Vinton, McCormic at Iowa Falls, Handsaker at Melborne and Fisher at Volga City, I feel that the work begun will be carried on to a successful termination. This work being finished, I am now at liberty to accept calls from churches anywhere. My time is taken for several meetings. Am now with W. M. Hollett, of this beautiful city, with fine prospects for a good meeting. My permanent address is Topeka, Kan.—D. D. BOYLE, evangelist.

MISSOURI.

Marshall, Nov. 30.—Eighty-four additions to date. Expect to close to-morrow.—H. A. NORTHCUTT.

Nevada, Nov. 27.—Two additions to the church at Richards yesterday; one confession and one by statement.—S. MAGEE.

Memphis, Nov. 28.—Meeting is now 11 days old, with 24 accessions to date; most of them by baptism. Three at our last service Prof. P. O. Powell is a splendid helper.—GRANVILLE SNELL.

Springfield, Nov. 27.—Seven added yesterday; 13 to date, and the meeting two weeks old. The interest grows and the outlook is hopeful.—D. W. MOORE.

Rock Port, Nov. 27.—On Saturday morning one of Atchison county's leading schoolteachers was baptized by the writer.—S. W. GLASCOCK.

Ravenswood, Nov. 27.—Meeting here three weeks old to-night; eight additions to date. The churches at Elmo and Ravenswood are both needing a pastor —H. W. CIES, evangelist.

Joplin, Nov. 27.—During November we received five additions to our congregation; one by confession. All the saloons and gambling places have been closed—really closed—for the past three Sundays in Joplin. Our Civil League is beginning to be felt.—W. F. TURNER.

St. Louis, Nov. 27.—There were two additions to the Compton Heights Church yesterday. We are just beginning an evangelistic campaign. A. J. Marshall will join me to-night. We are hopeful of large results.—S. B. MOORE.

Nevada, Nov. 28.—Two accessions since last report. Accessions on each of the seven Lord's days just passed. Every department of the work is growing. Example: Average attendance for September, 103; October, 170; November, 213. Collection for September, $8 12; October, $17.76; November, $25.12. Prayer-meeting well attended. One hundred at the Christian Endeavor service last Sunday night, and from 500 to 700 attend preaching each Lord's day.—BEN F. HILL.

Memphis, Dec. 1.—Meeting two weeks old; 27 added to date, mostly young men and heads of families.—SNELL AND POWELL.

Knox City, Dec. 2.—In a good meeting with the church. Any church wanting a meeting or a regular preacher for part time, address me at Canton. Can furnish good references.—L. D. GOODWIN.

California, Dec. 1.—Our meeting continues over Lord's day. We have had 11 added and house crowded each night. Bro. C. C. Hill is one of our most talented preachers, and already he has the hearts of the people here.—C. E. MILLARD, singing evangelist.

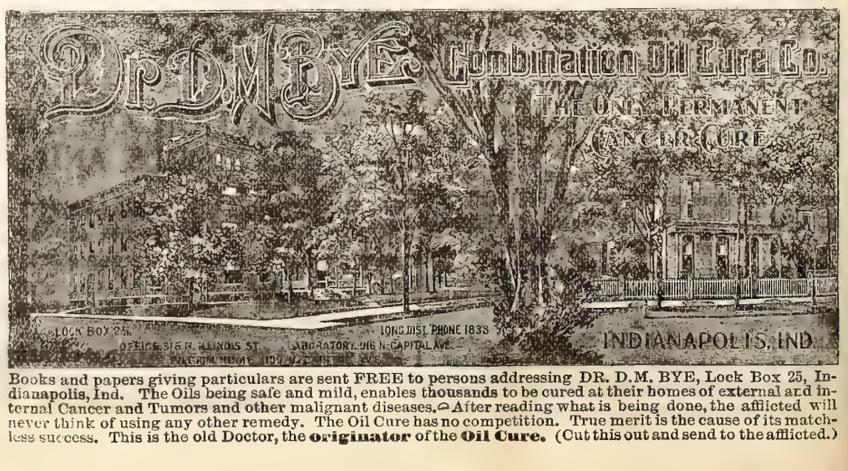
Savannah, Dec. 1.—I served the congregation in Tarkio 16 months. During my work there 73 were added to the church. My work there closed with a three weeks' meeting held by home forces, in which 16 were added to the church; 12 of them by baptism.—A. R. HUNT.

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As some rare stradivarius,
Whose very molecules are set
To harmonies of hands, long dust,
Holds in inimitable attune
The eternal presence of the master's touch;
So he across whose sentient soul
Sweep the high harmonies of truth,
Who sees, and hears, and feels
The best and noblest in humanity,
With hope's strong lever lifting up his race,
Shall hold forever in his soul,
Whose fibre sets itself to Christed touch,
The everlasting life, the rarest unison with God.

The Lost Emigrants.

BY R. N. JOHNSON.

CHAPTER III.

Some weeks aboardship had now elapsed. The great West Indian Archipelago lay behind us. We were under the equator. The winds were still and we often lay becalmed—

"As idle as a painted ship
Upon a painted ocean."

The heat became so intense as to make all effort intolerable; and I, for the first time, questioned the wisdom of the lines of Read:

"You deep bark goes
Where traffic blows,
From lands of sun to land of snows;
This happier one,
Its course is run
From lands of snow to land of sun."

To the inmates of our sea prison—for such it was under the burning sun—the happier one would have been just the reverse of that of the poet.

Slowly, however, we drew away from the equatorial glare and heat, and one fine morning we found ourselves putting into the magnificent Harbor of Rio, to secure fresh food and water.

Many went ashore to receive new strength, Antæuslike, by a touch of mother earth. Among these was Doctor Andral. He was going up a narrow street from the wharf when he was rudely jostled by a party who, to use a nautical phrase, was evidently carrying too much sail.

One of them in a quarrelsome mood accused the Doctor of awkwardness and began to violently abuse him.

The latter, though a recognized leader in college athletics, being peacefully disposed, attempted to pass on; but not too soon to avoid a partially parried blow in the face. Angered on the instant, his arm was raised to strike, then recovering himself, he quickly moved away under a storm of epithets, among which "coward" was conspicuous.

Before making sail from Rio a new passenger came aboard, registering as "Col. Bird." I was by no means pleased when I afterwards learned of the trouble at Rio, just recounted, to find out that the leader in the quarrelsome attack upon the Doctor was the new passenger.

Under full sail the ship pushed steadily southward, and by the middle of November we were off the Falkland Islands.

Here we were met and spoken by the English brig, White Wing, on her way from Acapulco to Bristol. This was the last vessel we saw for many a day.

As we moved steadily away from the sun the deck became a less inviting resort for the passengers. The face of the sun was often obscured, and there were frequent dashes of wind and rain, with furious seas.

My father, though benefited by the voyage, now seldom went on deck. Miss Clarkson and I, however, found it decidedly restful and refreshing to spend an hour in the middle of the day above. This hour we devoted to a vigorous walk up and down the deck, and we learned to greatly prize our "daily constitutional."

When the sea was rough Doctor Andral, Jack Burton, or sometimes Col. Bird gave us an arm in the promenade. The latter was neither agreeable to Maria nor myself; and yet, rather than precipitate a scene we endured him.

It was clear that Col. Bird was by no means pleased that the Doctor should offer to accompany us; and I once heard him complaining at the interference of a ship's officer in the recreations of the passengers.

One unusually fine day Maria and I, having taken our promenade, seated ourselves on the sunny side of the vessel, awaiting the dinner hour.

Presently we heard the welcome bell and instantly Jack, the Doctor and Bird came to us. The two latter simultaneously asked the privilege of assisting me below. Acting on my preference, I took Dr. Andral's arm; and as we turned to go below I heard the Colonel angrily saying to a fellow passenger: "If she prefers the company of a coward she is welcome to it so far as I am concerned."

My cheeks tingled at the insulting and base aspersion; but the Doctor, who must have heard every word, seemed totally oblivious to it.

Still we were working south, and the desolate volcanic crags of which we occasionally caught a glimpse on our starboard, and the faintly illumined heavens, as we saw or fancied, reminded us that we, at the world's end, were passing the Islands of Terra del Fuego.

At this time the cold and stormy weather kept us almost constantly below. One day, a slight improvement over its fellows, my father insisted on going on deck. I tried to dissuade him, saying he had remained in the cabin so steadily that exposure to the chilling air above would be bad for him. "But," said he, "my child, I must have fresh air or I'll suffocate." And despite my entreaties he put on his overcoat and went above. It was not long before he had enough of it and started for the companion-way.

The vessel was pitching and tossing; the flying spray was freezing where it fell, and the stairway was slippery, and somehow my father fell, and I was only made sure of it by seeing him borne into the cabin by two sailors. Upon examination the surgeon reported his leg broken.

Here was a pitiable condition. Added to my father's feeble health and broken limb was the fact of a plunging and tossing ship in a wintry and stormy sea.

The kindly aid and comfort so freely given by Andrew and Rebecca Gray, and by many others whose memories I shall ever cherish, went to my heart. Nor could I be otherwise than grateful to the Doctor for his kind and sympathetic services.

Of the passage of the gloomy Cape I know but little, being too much engaged in ministration to my dear father to take note.

I only know that day succeeded day of wintry darkness, of thundering seas and reeling ship, of somber clouds and dreary fogs ,and of supreme discomfort.

Once, when the surgeon insisted that I must go on deck for a breath of air and I went up with him, there burst on my view a scene of incomparable wildness. The low-hanging clouds shot by with arrowy swiftness, and the green, careering seas seemed racing with the clouds, while their foaming crests were lifted like hostile banners toward the threatening sky. Here and there were icebergs, seemingly immovably fixed, while round them raged and roared a sea that burst in thunder and foam, and tossed its spray to their topmost pinnacles.

This much I had scarcely time to observe when the wind that had abated came down upon us and instantly the sea was swept into a seething spray that filled the air and smote the face with a stinging force and drove me in a precipitate retreat below.

Thus in confusion and storm passed day after day, depressing to the strong and well; and oh, how dismal and exhausting to the sick!

My poor father, tossed in his bunk by th ship's motion, could not rest by day night. Added to the broken and inflamed limb a fever set in.

One afternoon Mrs. Gray insisted that as the weather was favorable I must go above for air and exercise. The winds and waves had fallen, and when I came on deck I saw a vision that will never depart from memory. The sun was setting, and his parting rays bathed the outlying icebergs until—

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"Each purple peak, each flinty spire
Seemed bathed in floods of living fire:"

while between me and the setting sun there was enkindled a glory whose radiance was as the pathway of the Omnipotent.

Then I went down to the dull, cavernous depths below; but I had been on the mount of transfiguration with my Lord.

Alas, this was the calm before the storm! For soon the clouds I had seen on the horizon's rim swept over the sky, and the winds went shrieking through the cordage, and the ship was staggering under ponderous blows, and great seas leaped upon her deck and rushed through the scuppers.

But of this I know little. I only know that there was a great confusion of noises and motions. The cry of the hurricane, the roar of the waves, the fall of heavy weights overhead, mingled with the sharp shouts of command and the tramp of heavy feet made an ineffaceable impression on my memory.

Added to these was the disheartening thought that my father was slipping from my grasp. My burdened heart could not bear it. How I longed for the counsel and comfort of my departed mother; and my soul cried out:

"O, for the touch of a vanish'd hand,
And the sound of a voice that is still."

My only remaining protector was dying; and I, orphaned and friendless, far from country, home and kindred, should be left at the very end of the earth, and that on a terrible and stormy sea. True, in my calmer moments I knew I had overdrawn the picture. Dear friends and kind hands were ever about me, ready to aid with a promptness that appealed to every emotion of grutitude; but these were comparative strangers, the chance acquaintances of a voyage, and this over, if it ended not in the deep sea's depths they would leave me and go on their several ways, and I?—the thought was appalling.

(TO BE CONTINUED.)

Persistency Wins.

Persistency is characteristic of all men who have accomplished anthing great. They may lack in some other particular, may have many weaknesses and eccentricities, but the quality of persistence is never absent in a successful man. No matter what opposition he meets, or what discouragements overtake him, he is always persistent. Drudgery cannot disgust him, labor cannot weary him. He will persist, no matter what comes or what goes; it is part of his nature; he could almost as easily stop breathing. It is not so much brilliancy of intellect or fertility of resources as persistency of effort, constancy of purpose, that gives success. Persistency always inspires confidence. Everybody believes in the man who persists. He may meet misfortunes, sorrows and reverses, but everybody believes that he will ultimately triumph, because they know there is no keeping him down. "Does he keep at it—is he persistent?" This is the question which the world asks about a man. Even a man with small ability will often succeed if he has the quality of persistence, where a genius without it would fail.—*Journal of Agriculture.*

"He laughs best who laughs last." If you take Hood's Sarsaparilla you may laugh first, last and all the time, for it will make you well.

No Time to Be a Christian.

I say to my friend, "Be a Christian." That means to be a full man. And he says to me, "I have not time to be a Christian. I have not room. If my life was not so full! You don't know how hard I work from morning till night. What time is there for me to be a Christian? What time is there, what room is there, for Christianity in such a life as mine?" But does it not come to seem to us so strange, so absurd, if it was not so melancholy, that man should say such a thing as that?

It is as if the engine had said it had no room for the steam, It is as if the tree had said it had no room for the sap. It is as if the ocean had said that it had no room for the tide. It is as if the man said that he had no room for his soul. It is as if life said that it had no time to live, when it is life. It is not something that is added to life; it is life. * * * Life is the thing we seek, and man finds it in the fulfillment of his life by Jesus Christ.—*Phillips Brooks.*

The Mutineer in the Church.

"The mutineer is an able-bodied miscreant, who will strike a hard blow whenever he can get an opportunity, and at any person whom he can reach," writes Ian Maclaren, of "The Mutineer in the Church," in the November Ladies' Home Journal. "His sole desire is to do mischief, and the more pain he gives the better is he pleased. He will write insulting letters to the minister, charging him with every sin from heresy to lying. He will get up a public controversy about the affairs of the congregation in any newspaper which is foolish enough to insert his letters. He will attack the most reasonable proposals of the office-bearers, and impute to them the worst motives. He will move through the congregation as an incendiary, and set fire to every inflammable person. When he is in his glory he will threaten proceedings in the church courts, or in the civil courts; and although he will never carry them out, being a coward as well as a bully, he will take the preliminary steps, which cause talk and alarm. It will also be part of his role to pose as a straightforward and honest man of unflinching rectitude and spiritual aims. What he does will always be under constraint of conscience, and he will summon himself and his opponents with much rhetorical effect before the bar of eternal justice. He is so big and blatant, and good people are so charitable and easily cowed, that they often take this man at his own value and come to terms with him."

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Finding Fault With Providence.

The sign is bad when folks commence
A findin' fault with Providence,
And balkin' 'cause the earth don't shake
At every prancin' step they take.
No man is great till he can see
How less than little he can be
Ef stripped to self, and stark and bare
He hung his sign out anywhere.
My doctern is to lay aside
Contentions, and be satisfied.
Jest do your best, and praise er blame
That follows, that counts jest the same.
I've allus noticed great success
Is mixed with troubles more or less,
And it's the man that does the best
That gets more kicks than all the rest.

—*James Whitcomb Riley.*

Edison's First Check.

When Tom Edison completed his model of the now famous "ticker" he submitted it to the president of a telegraph company, who asked him to leave it for examination. Edison was out of money, and his landlady had warned him for the last time. He had decided to ask $5,000 for his invention, says the New York Press, but when the president at the next interview asked his price his courage oozed away, and he faltered out that he would like the company to make an offer.

"How would $40,000 suit you?" said the president.

"What!" exclaimed the young wizard, "all in money?"

"Certainly; you can have it now."

"All right."

A check was drawn and handed over to Edison with these words: "That is a check for $40,000. Go to the bank around the corner and they will give you the money."

At the bank he got into the long line and worked up to the paying teller's window. Then he pushed the check over the sill. The teller saw that it was not endorsed, and pushed it back with fitting remarks, which Edison did not understand, he being even then slightly deaf. He retired crestfallen, and the thought dawned upon him that he had been swindled. He had another scene with his landlady that night and visited the telegraph president the next morning in sheer desperation. He told of his experience at the bank and begged for his money or his model. He was properly identified at the bank, endorsed the check and got his money in big bills.—*The Patent Record.*

Be Something.

Be something in this living age,
And prove your right to be
A light upon some darkened page,
A pilot on some sea.
Find out the place where you may stand,
Beneath some burden low;
Take up the task with willing hand,
Be something, somewhere, now!

Be something in this throbbing day
Of busy hands and feet,
A spring beside some dusty way,
A shadow from the heat.
Be found upon the workman's roll;
Go sow, go reap, or plow;
Bend to some task with heart and soul—
Be something, somewhere, now!

—*Sunday-school Advocate.*

Rich Relatives.

I always feel encouraged when I remember what rich relatives I have. God is my Father, he calls me his child, and gives me the undoubted assurance that he has adopted me into his family. Jesus Christ is my Elder Brother. He is the best brother any one can possibly have. The Holy Ghost declares himself to be my Comforter; that is, my Helper. If God be my Father, Jesus Christ my Elder Brother and the Holy Ghost my Helper, then I am surely blest with rich relations. These relations have pledged themselves to help me to their utmost in every time of need. If they be for me who can harm me?—*The Rev. John Thompson, in the True Republic.*

Rules for the Conduct of Employees.

The Chicago Journal seeks to correct an evil which is too common with some employees, especially new ones, by resolving their conduct into the following formulated rules. The reader, of course, need not be told that this is sarcasm, which is not infrequently the better way of pricking the conscience of that class of often unconsciously erring persons:

Always treat the persons who call to see your employer with contempt, so that they may appreciate your importance.

If a lady should happen to call at the office, act real haughty. Perhaps she will mistake you for a junior member of the firm.

Always remember your employer is a flathead and don't know his business. Why should he pretend to know anything?

If you should have an office boy under you, be sure to bulldoze him. As you were once bulldozed yourself, you have a perfect right to make it hot for Percival.

Act ugly around the office. Let the boss see you knock over a few chairs, pretending in the meantime you are hustling. He's a lobster, anyway, and will never get onto your curves.

Never forget that your employer owes his success to bullheaded luck. At your age he couldn't compare with what you are.

If you are trusted with the handling of any of your employer's money, be sure to brag to him how much you lost on the prizefight. He will admire your sporting blood.

If the boss won't give you a raise, do everything as sloppy as you can until he does.

Tell every one in the office what you think of the old man. They will admire your acumen.

Don't worry a rap if the firm you are working for is losing money. It isn't any of your funeral.

If any one attempts to call you down for your impudence, start to fight them on the spot. Nobody has a right to say anything to you.

When customers are talking over the telephone, holler at them. Let them know you have no time to monkey with them.

Always remember that callers are anxious to hear you express your views on politics and religion. If the person you are talking to looks pious use as much profanity as you can.

KIDNEY TROUBLE PREYS UPON THE MIND.

Women as Well as Men Suffer and Are Made Miserable by Kidney and Bladder Trouble.

Kidney trouble preys upon the mind, discourages and lessens ambition; beauty, vigor and cheerfulness gradually disappear, when the kidneys are out of order.

Kidney trouble has become so prevalent that it is not uncommon for a child to be born afflicted with weak kidneys.

Pains, aches and rheumatism come from excess of uric acid in the blood due to neglected kidney trouble.

Kidney trouble often causes quick or unsteady heart-beats and makes one feel as though they had heart trouble, because the heart is overworked, in pumping thick, kidney-poisoned blood through the veins and arteries.

Unhealthy urine from unhealthy kidneys is the chief cause of bladder trouble, followed by suffering so painful to many that life is made miserable.

The bladder is situated in front of and very close to the womb, and for that reason any pain, distress, disease or inconvenience manifested in the kidneys, back, bladder or urinary passage is often, by mistake, attributed to female weakness or womb trouble of some sort. The error is easily made and may be easily avoided by paying a little attention to the condition of the urine.

Fill a bottle or common glass with your urine and let it stand twenty-four hours; a sediment or settling indicates an unhealthy condition of the kidneys; if it stains the linen it is evidence of kidney trouble; too frequent desire to pass it or pain in the back, dull, heavy headache, nervousness, irritability, plenty of ambition but no strength, weak circulation, sallow complexion; these are all convincing proofs that the kidneys and bladder need prompt attention.

The symptoms you have noticed are the danger signals nature sets to show that the track of health is not clear.

Take the advice of one who has made a life study of just such conditions and look well to yourself, because you have kidney trouble.

Bright's Disease, which is destroying more human lives than any other disease, may be stealing upon you.

There is comfort in knowing that Dr. Kilmer's Swamp-Root, the great kidney remedy, fulfills every wish in promptly curing kidney, bladder and uric acid troubles.



THOUSANDS OF WOMEN HAVE KIDNEY TROUBLE BEFORE THEY SUSPECT IT.

Swamp-Root is the wonderful new discovery of the eminent kidney specialist, Dr. Kilmer, and is used in the leading hospitals; recommended by skillful physicians in their private practice; and is taken by doctors themselves who have kidney ailments, because they recognize in it the greatest and most successful remedy that medical science has ever been able to compound.

To prove what Swamp-Root will do for *you*, send at once to Dr. Kilmer & Co., Binghamton, N. Y., who will gladly send you, free by mail, immediately, without cost to you, a sample bottle of Swamp-Root and a book of wonderful Swamp Root testimonials. Be sure to say that you read this article in the St. Louis CHRISTIAN-EVANGELIST.

Swamp-Root is for sale the world over at druggists' in bottles of two sizes and two prices—fifty cents and one dollar. Remember the name, Swamp-Root, and the address, Binghamton, N. Y.

Washing Dishes.

To wash dishes in half the time, and do it well, follow this recipe: Always use hot water—not warm, but hot. It is best to use mops with china and glass, and to have a nice lather; instead of using soap, use Gold Dust Washing Power; dissolve a teaspoonful in the hot water and wash quickly; have plenty of nice dry towels to wipe with; have a drainer that will allow the water to run off the dishes into the receptacle below, when you will have highly polished glass and china.

Influence of Smiles.

Of all the appearances of the human countenance, methinks a smile is the most extraordinary. It plays with a surprising agreeableness in the eye, breaks out with the brightest distinction and sits like a glory upon the countenance.

What sun is there within us that shoots his rays with so sudden a vigor? To see the soul flash in the face at this rate, one would think would convert an atheist. By the way, we may observe that smiles are much more becoming than frowns. This seems a natural encouragement to good humor; as much as to say, If people have a mind to be handsome they must not be peevish and untoward.—*Jeremy Collier.*

With The Children.

CONDUCTED BY

J. BRECKENRIDGE ELLIS, PLATTSBURG, MO.

The Red Box Clew—X.

Frank drew a hassock to Mrs. Dew's feet and seated herself, looking up at her friend. "You don't know how different I feel since you began to talk to me," she said. "It's strange! After all, I believe Ronald was right about 'Heart's Aflame.' It was mighty nice reading it, but after it was done I have felt so queer—not like myself. And yet, I could have gone on reading novels just like it. And it looked like I *wanted* to be unhappy."

"And now you feel willing to be happy?"

Frank laughed. "I have no objections. But I had before. I will try to tell you how everything got different. It was when you called me a child of God. That very minute I knew I knew I oughtn't to be spending my time over such books. Mrs. Dew, are *you* a child of God?"

"Yes, my dear."

"And was that why you spoke to me, because I was doing wrong, and you and I are sisters, with the same Father? Nobody ever talked to me that way but Bro. Wilton. Because Mr. West was not a Christian, and Miss West died before I was old. Isn't it sweet to think that every one that loves God is a brother or sister to each other, and that we are one big family with the same Father?"

"It is a sweet thought," said Mrs. Dew with a sigh.

"And the world is full of Christians," said Frank; "so how can you get lonesome? Just think! My brothers and sisters are everywhere! I oughtn't to feel alone in the world, ought I?"

"But, my dear," said the housekeeper, "a great many Christians are not friendly with each other."

"Not friendly!" echoed Frank in surprise. "Why, Mrs. Dew! And they love God?"

"Of course; they are Christians."

"But I don't see how you can love God and not feel friendly to your sister. The very Bible says so. I know it is in John's Epistle. It says that the way you can *know* you have passed from death to life is by knowing that you love your brethren. So if you don't love other Christians you haven't passed from death."

"But sometimes your brother does you a great wrong," said Mrs. Dew, who looked pale and troubled; "a terrible wrong. He takes from you something you love with all your heart; a child, perhaps. Then, can you love him?"

"I don't understand that," said Frank. "But I don't see how he could be more than your enemy."

"Frank," said the other in a sharp voice, "you are only a child; you don't know the world."

"Mrs. Dew," said the girl earnestly, as she caught Mrs. Dew's hand, "I am only a child, and I don't know the world. But Jesus was the Son of God, and he knew everything. And he said over and over that his follower could not hate his brother, or his neighbor, and must forgive ever so many times—seventy times seven; and after that must keep on forgiving as he would hope to be forgiven."

Mrs. Dew was silent.

"Oh, Mrs. Dew," cried the child, in a voice of read distress, "do *you* hate somebody? Has somebody done you a wrong that you can't forgive? Was it very wicked? You mustn't be angry with me for talking to you so, for I am your little sister, and I love you. But although he may have done a crime against you, so wicked, don't you know God will love him better than you if he repents and you keep on hating him? You *can't* hate anybody! Because God is love; and how can he come into your heart if hate is there? Love can't come where there is hate already."

"Oh, Frank, Frank! you do not know—you cennot!"

"Yes, I do, for the Bible says so. It tells me, and you know it speaks of the wisdom of children who love God. 'He that dwelleth in love dwelleth in God,' it says."

"Little one," said Mrs. Dew, "pray with me." Frank was a little frightened at the strange tones, but she knelt down, and the housekeeper knelt with her arm about Frank. Then Mrs. Dew said, just above a whisper, "Oh, God, how often I have prayed that thou wouldst deal out justice to the man who took from me my little one! But now I offer up a new prayer: that thou wilt take this bitter hatred from my heart, and that thou wilt forgive both me and my enemy." Then Mrs. Dew arose and said, "Frank, leave me, my dear."

Frank went out of the room greatly mystified. What did Mrs. Dew mean by saying a man had taken from her her littie one? Could it be that somebody had killed her child? Or perhaps her child had been abducted and all trace lost of her! Suddenly the thought flashed through her mind, "May I not be Mrs. Dew's daughter?" To be sure, she had little reason to believe it. But her parents were unknown, and, as she understood the case, Mrs. Dew had lost her own child. She must find out the age of the child when it was lost. Frank was greatly excited at the thought, but her excitement was not all of pleasure. Mrs. Dew was not such a mother as she had dreamed of. To be sure, she was good and kind; but she did not dress in fine clothes, she was not beautiful and she did not live in a palace; at least, not in a palace of her own. Should her mother turn out to be a great lady it would seem the most natural thing in the world. But a housekeeper! It was no use to tell herself that this feeling was unworthy a Christian. The feeling was there. She went out in the pasture to think over what she had heard, and to wonder if her fancy could be true. Crossing the footbridge, she entered the thick grove, where the air was soft and still and smelled of trees and moss. She had not gone far into the grove before her eye was attracted by a fluttering dress. Then a woman was seen advancing toward her. As she came well in sight, Frank began to fear.

The woman was the very same of whom she used to dream. There could be no doubt of it. And, yes, she was the woman Frank had sometimes imagined followed her at a distance in St. Louis. She was very ragged, very dark, very unclean. She wore a dingy-red handkerchief bound about her rough hair, but this did not keep her locks from straying out and curling up at the edges like little snakes trying to turn over. Her eyes were small and black. The bone had been eaten out of her nose by some unpleasant disease, so her nose hung on her face and moved about in the strangest and most unconventional manner. As if this were not bad enough, its owner had the habit of twitching it to one side, as if she wanted to make sure that it was still there. Her sleeves just reached to her elbows, turning out those knobby members and the thin, soiled arms to the public view. Frank did not know whether to run away or treat this person as she would have treated any other stranger. She could not rid herself of the thought that here was some one who could tell her about her parents. A horror came upon her at the thought that this woman might be her mother. The thought was so frightful that it deprived the child of the power of running away, even had she desired to make the attempt; so she stood still, as if looking upon a ghost.

"Good day to you, pudding," said the woman in a sharp, shrill voice, as a grin worked itself over her face and got caught on the thin lips and stayed there. "You don't know me, my pudding?"

"I do not, certainly," said Frank, with dignity. The woman twitched her nose at Frank, as much as to say, "What do you think of that? *You* can't do it!" But she said aloud, "You never see me, my hasty pudding?"

"I am not sure. Do you want to go to the house? Do—did you want anything?"

"I s'pose you want to git shet of me," said the woman. It was strange how her smiles began at the corner of one eye, wrinkled up her cheek and worked itself to her mouth. She gave one of these exhibitions before proceeding. "No, my plum pudding, I ain't come to git nothing; I've come to give something. I ain't come to go to the house, but to make you come to me. I can work you like you was a jumpingjack on wires, with me at the eend of the wires. I just stood out here and says out loud, 'Apple pudding, apple pudding, you come over here to Nance!' and purty soon I see you acoming along as if you didn't know what you was acoming to. Now, don't you look scart, pudding, I ain't agoing to hurt you. I'm agoing to give you a charm. See!" The old woman thrust her hand into the bosom of her grimy dress and brought forth a small, round, red box. "Now you take this, plum pudding, and don't you let nobody see it till you've saw inside of it. So fare ye well, pudding, and this ain't the last time you'll see me, neither!" Saying which the old woman twitched her nose, worked off another grin and vanished among the trees, leaving the curious box in Frank's hand.



The Advance Society.

This is our last talk together before Christmas, as I intend next week to have another chapter from the Red Box Clew. So I take this opportunity of sending you all my very best wishes, and would send something else, only it would be too expensive. I hope you will get a lot of candy and skates and sleds and dolls and books and things, and that you will have Sunday-school entertainments and all be in "pieces," and get to make speeches, and make your kinfolks proud of you. And I hope you will resolve, harder than ever, to read only the best kind of books and to stick to poetry and history; in short, to the Advance Society. Here is a letter from Mary A. Rice: "I have never written to you before, as my brother wrote when we joined. I have been reading Torchbearers of History; only one week I read a history of India through. I have read about 1,800 lines of poetry. I never read much of either before I joined the society; don't care so much for history, but I like poetry first-rate. My quotation: 'Only those are crowned and sainted, who with griefs have been acquainted.' My favorite book is Little Women; I have read it through nine or ten times. My next is Honor Bright; then, Little Men (read through six times). Other favorites: We and the World, Five Little Peppers, John Halifax, etc. I am very much interested in the Red Box Clew. It always stops at an interesting place and nearly sets a person wild waiting for the next paper." Here is from Maudie Seelinger, Butler, Mo.: "I have decided to join the Advance Society. I am 12. Once a little boy went to school as his sister went; the teacher asked him his age and he said, 'I am four, but I was six, once.'" From Twin Bridges, Mont., Agnes Mountjoy writes: "I would like to join the Advance Society, and I hope to be on the Honor List. I enjoy reading about the society, and I also enjoy the stories very much. My brother and sister, John (11) and Lucile (9), would like to join. I am 13."

Lola Cox: "I will tell about my favorites in fiction: Aunt Martha, Phronsie Pepper, Wm. Harris. Those of history: Sir Humphrey Gilbert, Walter Raleigh, Columbus, Capt. John Smith, Geo. Washington." Julia Cox writes: "My favorites of fiction are, Simon Tapley, Estella Whimple, Robinson Crusoe, Charley Wright, etc. Of history, Geo. Washington, Wm. Penn, Paul Revere, Raleigh, Gen. A. S. Johnston." From Muteetse, Wyoming, Dottie Standish writes: "I kept the five resolutions nine weeks, then forgot to read a verse in the Bible; so I had to begin anew. I kept them 16 weeks before I missed again. In eight more weeks I want to be on the Honor List again, for I haven't missed a day for four weeks. I will send you my picture." (I received the picture with pleasure and put it with the other pictures that have been sent me by our members. I am proud of the collection. Dottie's picture is that of a girl you would expect to begin right over again if she failed at first.) She sends this good quotation: "Diving and finding no pearl in the sea, Blame not the ocean, the fault is in thee." Bertha Beesley says: "Instead of reading a verse in the Bible every day, I have read two chapters, sometimes more; but that is too much, now that I am going to school. I think the Advance Society is a grand thing." Vera Davenport writes from Perry, O. T.: "I did not keep up the Advance Society long, but I think I shall resume it. I think I know how the Red Box Clew will turn out; I think Frank Douglas is the daughter of Mrs. Dew."

This is from Gerald Dever: "I was ten years Oct. 27th. I am delighted with Aunt Maria's Saturday Talks. Mamma read Little Kings to me, and my teacher, Bessie Rogers, read Little Presidents and Little Queens to the pupils. We lend to all who will read; sometimes we have 20 books lent out at one time. [My! what do you do when they don't bring 'em back?] It makes us glad to see how others enjoy reading them. [Well there *is* something in that.] In our entertainment we had a flag drill. We marched and waved flags and sang the chorus, 'Hurrah, hurrah for Uncle Sam, He's always in the swim. There are no other nations that can get the best of HIM!'" Mrs. M. D. Dever also commends Saturday Talks, and says: "They are fine, and each family in the Advance Society should own a set." She and Gerald are reading Grafton's Life of A. Campbell. She says: "We intend to continue the Advance work," which I am very glad to hear.

Lily Gooch and Clara Moses, who live together, write this letter in partnership: "We are going to *always* try to keep the Advance resolutions. We like the story of the Red Box Clew. We have talked it over, and this is our guess: We believe that Mrs. Dew is Frank Douglas' mother, and that Mrs. Dew was a rich lady and somebody who was an enemy to her and her husband stole their little babe and left her (Frank) on the porch where Mr. and Miss West found her. The Dews spent their fortunes trying to find their lost little daughter, when Mr. Dew died with a broken heart; but the mother lived on in the hopes of some day finding her little daughter. Her fortune being gone she had to apply as housekeeper for Mrs. Clarmont, in order to make her living; thus the little girl and her mother were thrown together. The mother's heart recognized Frank as her child." (I won't say whether this is a true solution or not, as that would spoil the story, but I'll say it is a *good* guess; and if things don't turn out that way they *might* have done so.) Mabel Gunther writes from Waterloo, Ia.: "Our president moved away and our society didn't have meetings for a few weeks, and then school began. But now we have started anew with clear records and intend to keep them clear. Lurah Walrath is president, Essa Austin is vice-president and treasurer. I am secretary. To-day we met with an attendance of five. We opened by song and prayer, followed by history about Benj. Franklin. Willoughby Gunther spoke a piece, after which the Bible verses were read. I read the Red Box Clew in the CHRISTIAN EVANGELIST, which we all enjoyed. I also handed the quotations to each one. We recited the quotation of last week. We closed by singing and the Endeavor Benediction. I will try faithfully to get my name on the Honor List. I wish some of our faithful workers would write to me." Here is from Walter Rex, Philadelphia: "I do not live in this beautiful city, but I am to be here all winter and go to school, and mamma will send me the CHRISTIAN-EVANGELIST. I am staying at my uncle's where there are three girls (11, 12 and 15) and one boy, John Mathews (13). We have started an Advance Society, and two of our friends are in it with us. This is what we do when we meet: We call the roll and each answers if he kept the resolutions for two weeks (we meet every two weeks, on Saturday). Then the one who has been appointed for that time to give out quotations tells us what two to get before the next meeting, and we have to get the same quotations. A different person is selected each time for this giving out. Then we have a reading from history, and a poem read or recited, and discussion about what books or papers we are reading and that kind of thing. But the very first thing, the two last Children's Pages in the CHRISTIAN-EVANGELIST are read aloud, and everybody has to promise not to read the story until the meeting. So as soon as the paper comes we hide it away. One person reads one page and another the second, and it's fun. I don't see why the story is called the Red Box Clew, since there's no red box in it. It might as well have been a White Box Clew, or a White Elephant, as far as I can see. I am 12." (This letter was written before the red box made its appearance in the story.)

New Honor List: Lily Gooch and Clara Moses (fourth quarter), Ashland, Ill.; Mrs. M. D. Dever and Gerald Dever (fourth quarter), Hume, Ill.; Bertha Beesley (second quarter), Moselle, Mo.; Dottie Standish (first), Muteetse, Wyo.; D. M. Shafer (fourth), Decatur, Texas; Julia Cox (fourth) and Lola Cox (third), Cox, Mo.; Blanche Harshfield (second), Doniphan, Neb.; Mattie Lorena Upton, Houstonia, Mo.; Mary A. Rice, Ainsworth, Ia. This is certainly a good Christmas Honor List, and I congratulate you. I would like to have some more stories about winter, and how you get the most fun out of what some people (generally old people, I am sorry to say,) consider the dreariest part of the year.



STATE OF OHIO, CITY OF TOLEDO, } ss.
LUCAS COUNTY,

FRANK J. CHENEY makes oath that he is the senior partner of the firm of F. J. CHENEY & Co., doing business in the City of Toledo, County and State aforesaid, and that said firm will pay the sum of ONE HUNDRED DOLLARS for each and every case of CATARRH that can not be cured by the use of HALL'S CATARRH CURE.

FRANK J. CHENEY.

Sworn to before me and subscribed in my presence, this 6th day of December, A. D. 1886.

{ SEAL } A. W. GLEASON,
Notary Public.

Hall's Catarrh Cure is taken internally, and acts directly on the blood and mucous surfaces of the system. Send for testimonials, free.

F. J. CHENEY & CO., Toledo, O.
Sold by Druggists, 75c.

Sunday School.

HERBERT L. WILLETT.

CLOSING WORDS.

The passage which constitutes the theme of our present study is the last utterance of the Old Testament. This applies, of course, to its position in the canon of the Old Testament Scriptures, rather than to the time of its utterance as it has already been seen in previous studies that there are writings in the Old Testament which come from a date later than the Book of Malachi. But there is a peculiar fitness in placing this book last just as there is in putting the Apocalypse of the New Testament in the last position among the books of the Bible, for though the Revelation of John was comparatively early in its date as related to the other writings of the New Testament and of John, still it has a logical fitness at the close of the other books, dealing as it with the struggle between evil and good and emphasizing as it does the final triumph of righteousness. So the Book of Malachi in the Old Testament gathers up the great principles of the prophetic teaching and emphasizes them with words of warning, which ought to have gone home to the hearts of the Jewish people. In this respect the two closing books of the Old and New Testaments stand in striking contrast. Malachi is a book of warning, of reproof and corrections. It point out the danger of sin and its inevitable consequences in national and individual retribution. It threatens the coming of the messenger of the covenant, the Elijah who is to set things right with a strong hand, and calls the attention of the nation to the ancestral law set forth by Moses. The Apocalypse of the New Testament, on the contrary, is a book of encouragement. It makes its appearance in the time of distress when the Apostolic Church was in the throes of a great persecution, and its constant note is that of hope and encouragement, while it closes with the majestic vision of the new heaven and the new earth in which dwells righteousness, and which were to succeed the present distress. In this respect we have the characteristic difference between the Old and the New. The first was a covenant of warning and rebuke. The second is a covenant of encouragement and hope. The first warned men away from the abyss of sin. The last encourages them to gain the heights of companionship with God through our Lord Jesus Christ.

The prophet in the words of this lesson still continues his controversy with those members of the community who seem to be the great majority and whose complaint was that the services of the sanctuary were useless. It has been seen in the former study that the priests and people combined to offer worthless sacrifices at the temple with the feeling that what was useless for any other purpose could be very well employed for this. The prophet uttered words of sternest rebuke concerning this practice and warned them that they were defying and insulting God by offering such gifts as they would not have dared to take to their Persian governor. In this lesson he pursues the same argument and considers the objection which they have made, that the service of God is unprofitable, and that the wicked men in the community, those who are boldly and outrageously defiant of the divine will, who oppress the poor and strip the needy, are happy and prosperous. This was always the difficult problem in Israel's career. The simple philosophy of the early days so frequently set forth in the Book of Proverbs, viz., that the good are always blessed and the evil always suffer, had broken down under the pressure of experience. It was one of the problems for prophets and wise men to solve as to why the righteous suffered and sinners were permitted to succeed. But along with the consideration of this problem grew up that tentative answer to it which finds embodiment in the Book of Job and even partial expression in Habbakuk and other prophets, that one must not judge by outward appearances, for God has his purposes, and perhaps the trial and the discipline of the righteous is one of these; that it is rather by holding on in confidence in the divine purpose and in the ultimate triumph of good that one is to fortify his soul and bear his part in the divine plan.

That there were those who took this view of the situation is borne out by the references which appear both in Malachi and the Psalms to the party of "those who feared the Lord," or the "righteous" or "humble" or "meek," as they are variously designated. And we read in this lesson that they were accustomed to meet together, that they spake one with another. In these little meetings, where probably the prophet himself was numbered in the circle, they fortified each other by mutual encouragement and waited for the better day which they felt certain would come. There is nothing more inspiring in the study of the Old Testament than this frequent note of confidence in God and of resolution to abide faithful in the midst of troubles whose meaning could not be understood and whose issue could not be foreseen. How often in the Psalms as well as in the prophetic writings one finds that spirit displayed, and when he considers the fact that the Jew of these older times had so little upon which to anchor his soul as compared with the majestic splendor of the gospel, which is the surety and fortress of our hopes in these days; when he thinks of the changing character of prophecy, of the mutations in Israel's history, by which its leaders rise and fall without a seeming continuity of adequate direction, as contrasted with the personal presence of our Lord, not only in the historical experiences of the church, but in our present daily life—he comes to regard with deepening reverence that faith which clung to God in spite of all obstacles and confidently waited for the coming light that told the day was dawning. No wonder the prophet, speaking for God, said of these men, these faithful and righteous men, who still believed and trusted in the midst of darkness, that they were his and should be his peculiar treasure in that coming day which he was preparing.

This Day occupies also a part of the prophet's thought. It was that day of which many prophets had spoken, from Zephaniah on, the great day of the Lord, the day of crisis, the day of wrath and of reward, the time when evil should be revealed and righteousness vindicated, the day whose burning light should be the destruction of evil, but the inspiration and power of righteousness. This was the day of judgment; not simply some far-off time of divine division between good and bad, but that period, close at hand, whenever the prophet felt the approach of a time of crisis. This note constantly recurs in the prophecy of the Old Testament, as well as in the preaching of the New. The day of judgment has come to mean with us some far-off day in which all things will be gathered for the final account; but the biblical meaning of the day of judgment is that continuous and recurring process of divine discrimination between the good and evil which is constantly repeating itsely, even though imperceptibly, before our eyes. Individuals and nations come to judgment and we take an instant's note of of the fact, but do not realize its supreme significance. Every day is a day of judgment, the precursor and sign of the final day when all hearts shall be disclosed.

The study closes with an exhortation to remember the law of Moses, the man of God who stands as the common denominator of all Israel's institutes, from the majestic day of Sinai on to the conclusion of the history All the law which the nation ever possessed was, in the truest and highest sense, the law of Moses, because, however the primitive constitution of the nation was amplified in subsequent times, it was always in the spirit of the great legislator, whose shadow was thus cast over the entire national experience. And with Moses, the giver of the law, is connected intimately Elijah, the restorer of the law, who had come like a thunderbolt in the time of the proud king Ahab to rebuke the idolatries of the nation. Such a prophet was needed again, and such a prophet is always needed in times when the church becomes forgetful of her heritage and her duty and turns to other enterprises than those at which her Master set her. The duty of such an Elijah, who may have come in the person of Nehemiah, who probably appeared soon after these words were spoken, and who always reappears in the person of any strong and earnest reformer in the church, as he appeared once in the person of John the Baptist, as Jesus said, is to prepare the way for the coming of the Lord, to announce the approach of the kingdom and to prepare all classes for its reception. Specifically, as the prophet states it, his duty was to convince the fathers, that is, the old men who held to the traditions and teaching of the past, that they need the co-operation and help of the children, the young men whose vision was that of the future with all of its powers of progress and of hope; while at the same time he was to bring to the younger men, who might forget the teaching, of the past, a new consideration for the wisdom of the fathers, without whose help the lesson of the past could never be learned. As Joel said and Peter repeated on the day of Pentecost, the young men must see the vision, and the old men must dream the dream—the vision looking to the growth and progress of the future, the dream recalling the strength and fidelity of the past; and thus old men and young together, fathers and children, with united effort, are to prepare for the new triumphs of that kingdom for whose coming in its fullness and power we ever pray.

The University of Chicago.

*Sunday-school Lesson for December 17, 1899—Fruits of Right and Wrong Doing (Malachi 3:13 4:6). Golden Text—Whatsoever a man soweth, that shall he also reap (Gal. 6:7). Lesson Outline—1. The Two Classes (13-18); 2. The Day of Crisis (1-3); 3. Moses and Elijah (4-6).

Nerves and Heart

Are what do the work of life for the human body.

Except by your sensations you know little of them, but they are untiring as servants, sentinels and supporters.

If they are strained you falter; if they are hurt you suffer, if they get weak you fail. Are you aware that

DR. J. H. McLEAN'S STRENGTHENING CORDIAL AND BLOOD PURIFIER

Is the most precious agency known for stimulating the Heart and Nervous System?

This is *true;* over fifty years of use have established it beyond question.

It repairs the tissue-waste of hard physical labor; it sustains the overworked brain and develops the faculty of thought.

It cures Malaria, Debility, Dyspepsia, Low Spirits, Insomnia, Poor Appetite, Malnutrition and Stomach Troubles and builds up the run down or exhausted system. Try it.

All druggists keep it. 50c. and $1 a bottle.

Indianapolis, Ind. Mrs A. M. Gardner, 195 E. Morris St., of our city, has a word to say to her ailing sisters: "I have been a sufferer for years from heart and liver trouble. I tried all kinds of remedies, but failed to find relief. Noted doctors failed to cure me and I had just about given up all hope of ever getting well again, when I began the use of Dr. Peter's Blood Vitalizer. I can now do my work again, feel well and strong, and must say that the Blood Vitalizer has done me worlds of good."

Literature.

FACTS ABOUT CHINA. A statement and Appeal. By William Remfry Hunt. Christian Pub. Co., St. Louis. 1899. Price, 25 cents.

One of the timeliest little books we have read for some time is this handsome little volume, recently from the presses of the Christian Pub. Co. It is what its name states, "Facts About China," and they are boiled down facts. It is about the best specimen of *multum in parvo* we have ever seen. Just now when the "open-door" policy in China is such a live subject, and when our expanding commerce with that country in connection with our new Asiatic possessions is attracting wide attention, the book is most timely from a commercial point of view. But those who are interested in the redemption of China by the gospel will find a deep interest in this little volume. To show the author's art in condensation take this paragraph on the "Strange Manners and Customs in China:"

There is no courtship in China. The bridegroom in many cases does not see the face until after the ceremony is over. Old men fly kites, boys and girls work in the fields. The education of the higher class of girls is neglected. Their feet are bound. There are no regular candy stores. Butchers kill the ox and hang it up whole; you may cut it where you like. The price and quality are uniform. Women wear trousers and short skirts, while the men wear long robes. Both smoke. Tea saloons abound. There are no gin palaces.

The statement of China's needs and his appeal for help are both strong. An interesting feature of the book is its list of our own missionaries in China and their fields of labor. Its compactness and cheapness should give it a wide circulation among the people. It is appropriately dedicated to Archibald McLean, corresponding secretary of the Foreign Christian Missionary Society.

DECEMBER MAGAZINES.

A glance at the the table of contents of the Chautauquan for December at once declares it to be one of its foremost issues in its grasp upon interesting and timely topics. It is also a beautifully illustrated number from cover to finish. Among the leading topics discussed are Trusts, Parliamentary Reform in the House of Representatives, Economics and Socialism, the Inner Life of Phillips Brooks, and many others.

"The Youthful Struggles of Napoleon Bonaparte" are to be described in the next volume of the Youth's Companion. Enthralling as a story, the article is the result of the recent minute historical researches of the Professor of History at Columbia University, Prof. W. M. Sloane. A similar article on "The Boyhood of Admiral Farragut" will be contributed by Capt. A. T. Mahan, describing some exciting incidents in Farragut's boyhood, when, although only a midshipman of eleven, he participated in one of the most sanguinary battles of the war of 1812.

The Decemcer Coming Age is a capital number. The issue closes the first year of this magazine. Among the leading subjects treated are, "Puritanism and Play Houses of Boston, by the Rev. J. Henry Wiggin; "American Art," by J. J. Enneking; "The Life and Work of F. Edwin Elwell, Sculptor," illustrated, by B. O. Flower; "The Social Situation in Canada," by Rev. Charles Aubrey Eaton; "Utopia," by Prof. A. E. Dolbear, of Tufts College; "The Republic of Man," by Prof. Nathaniel Schmidt, of Cornell University; "Is Our Universe Primarily Spiritual?" by D. E. M. Babbit, LL. D; the Poems of Emerson, by Mr. Charles Malloy; several excellent Christmas poems and an original and striking story by Mrs. C. K. Reifsnider. The publisher's announcements for 1900 are exceedingly attractive.

The new magazine which the Macmillan Company will issue on January first is to be called the International Monthly. Edward Rod will lead with an article on "Later Evolution in French Criticism;" Prof N. S. Shaler will follow with "The Influence of the Sun upon the Foundation of the Earth's Surface;" Prof. John Trowbridge on "Recent Advance in Physical Science;" Norman Hapgood on "The Theatrical Syndicate;" Charles de Kay on "The Association of American Artists." It is evident that the editors intend to keep the scope of this work in actual living touch with the current movements if one can judge from the two last articles, while the scholarship of the other writers promises well for a particularly interesting first number.

A notable feature of the Outlook for December 2d is an article called "Through Filipino Eyes." This is an authorized interview with the President of the Filipino Junta at Hong Kong, obtained by Mr. Phelps Whitmarsh, the special representative of the Outlook in the Philippine Islands. It is the first authoritative statement of the official position of the Filipino leaders published in an American newspaper. $3.00 a year. The Outlook Company, New York.

Any one who wishes to obtain, within the shortest compass compatible with completeness, the history of the relations between the South African Dutch and British Government, which have culminated in the present war, will find it in a remarkable article contributed to the December number of the North American Review by the Rt. Hon. James Bryce. Beginning with the exodus of the Boers from Cape Colony in 1836, and the circumstances responsible for that event, Mr. Bryce narrates the experiences of the emigrant farmers in their sanguinary conflicts with the savage natives and in their contests and diplomatic disputes with Great Britain, to the moment when President Kruger issued the ultimatum which precipitated the hostilities now in progress.

A. B. Frost, the well-known illustrator of rustic types, has just completed a series of pictures of "People We Meet in the Country" for the Ladies' Home Journal. The first of these, "Coming Home for Christmas," is published in the December number of that magazine. Others are "At the Country Store," "When the Circus Comes to Town," "At the Railroad Station," "The Town Meeting," etc. Each will be printed in full-page form and will be an interesting feature of the successive issues of the journal.

The Christmas Ledger Monthly is freighted with original and delightful Christmas pictures, stories and sketches. The cover offers a sunny Christmas morning picture of a little boy in his nightgown, leaning over the foot of his bed, with his arms filled with toys, and brimming over with happiness. The frontispiece is a little girl playing grandma, with a cap, and spectacles on her nose, and with dolls in her lap, making believe to sew the skirt of a dress. Ian Maclaren's article, "When Scotchmen Have Their Full Rights," has never been surpassed by this brilliant writer. It is a keen analysis of Scotch character and a humorous satire of their crochets.

BIBLE COLLEGE AT HOME.

Thorough Bible course by mail, leading to diploma and degree. Terms, only $1.00 per month. Circulars for stamp. Write Prof. C. J. Burton, Christian University, Canton, Mo.

NEW CURE.

For Kidneys and Bladder, Bright's Disease, Rheumatism, Gravel, Pain in the Back, Dropsy, etc. You will upon request be mailed

A LARGE TRIAL CASE FREE.

Disorders of the Kidneys and Bladder cause Bright's Disease, Rheumatism, Gravel, Pain in the Back, Bladder Disorders, difficult or too frequent passing of water, Dropsy, etc. For these diseases a Positive Specific Cure is found in a new botanical discovery, the wonderful Kava-Kava Shrub, called by botanists, the *piper methysticum*, from the Ganges



Mrs. Fowler, Locktown, N.J.

River, East India. It has the extraordinary record of 1,200 hospital cures in 30 days. It acts directly on the Kidneys and cures by draining out of the Blood the poisonous Uric Acid, Lithates, etc., which cause the disease.

Rev. W. B. Moore, D. D., of Washington, D. C., testifies in the *Christian Advocate*, that it completely cured him of Kidney and Bladder disease of many years' standiag. Hon. R. C. Wood, of Lowell, Ind., writes that in four weeks the Kava-Kava Shrub cured him of Rheumatism and Kidney and Bladder disease after ten years' suffering, the bladder trouble being so great he had to rise ten to twelve times during the night. Many ladies, including Mrs. C. C. Fowler, of Locktown, N. J., and Mrs. James Young, of Kent, Ohio, also testify to its wonderful curative powers in Kidney and other disorders peculiar to womanhood.

That you may judge of the value of this great discovery for yourself, we will send you one Large Case by mail Free, only asking that when cured yourself you will recommend it to oters. It is a Sure Specific and cannot fail. Address, the Church Kidney Cure Company, 403 Fourth Avenue, New York City.

FLORIDA.

A Superior Through Sleeping Car Line Between St. Louis and Jacksonville.

Commencing November 18th the Florida Air Line, consisting of the L., E & St. L. R'y, St. Louis to Louisville, So. R'y in Kentucky, Louisville to Lexington, Queen and Crescent Route, Lexington to Chattanooga, Southern R'y, Chattanooga to Jesup and Plant System, Jesup to Jacksonville, Fla., will inaugurate for the season the great Through Sleeping Car Route to Florida. Through sleeping cars will leave St. Louis 9:15 p.m. daily, passing Louisville 7:00 a.m., Lexington 10:50 a.m., reaching Chattanooga 5:50 p.m., Atlanta 10:30 p.m. and Jacksonville 8:30 a.m. (second morning). Stop-overs allowed. This route is through large cities and interesting country, and is operated over most superior and well established lines of railway. The schedules are fast and most convenient.

In addition to the above schedule leaving St. Louis at night, train leaving St. Louis 8:08 a.m., will arrive Jacksonville the next night 10:00 p.m., making only one night out from St. Louis to Jacksonville.

This line also affords passengers for Florida trip via Asheville, N. C., the greatest American all-year-around resort.

Correspondence solicited and information promptly furnished. R. A. CAMPBELL, Gen'l Passenger Agent, St. Louis, Mo.

This is also the best line to points in Kentucky Tennessee, Georgia and North and South Carolina

Winter in the South.

The season approaches when one's thoughts turn toward a place where the inconveniences of a Northern winter may be escaped. No section of this country offers such ideal spots as the Gulf Coast on the line of the Louisville & Nashville Railroad between Mobile and New Orleans. It possesses a mild climate, pure air, even temperature and facilities for hunting and fishing enjoyed by no other section. Accommodations for visitors are first-class, and can be secured at moderate prices. The L. & N. R. R. is the only line by which it can be reached in through cars from Northern cities. Through cars schedules to all points in Florida by this line are also perfect. Write for folders, etc., to GEO. B. HORNER, D. P. A., St. Louis, Mo.

Marriages.

DOUGLAS — CLEMMONS.—At Pittsfield, Ill., Nov, 29, 1899, Virgil S. Douglas and Mary E. Clemmons. The bride is a sister of the famous actress, Catherine Clemmons, now Mrs. Howard Gould, New York City; Russell F. Thrapp officiating.

FORMAN—HOUCK.—Nov. 30, 1899, by C. H. Strawn, at the home of the bride's parents near Holliday, Mo., Mr. John Austin Forman to Miss Maggie Houck.

GALLOWAY—FORSYTH.—November 29, 1899, C. H. Strawn officiating, Mr. Geo. C. Galloway to Miss Kate B. Forsyth, both of Monroe Co., Mo.

WADE—GOFF.—On the evening of Nov. 30th, at the home of the bride's parents, near Bolckow, Gardner Co., Mo., Miss Julia Wade to Mr. James E. Goff; J. Bauserman officiating.

Obituaries.

[One hundred words will be inserted free. Above one hundred words, one cent a word. Please send amount with each notice.]

FINKLE.

Watson Finkle died at his home near Galva, Kansas, Nov. 27, 1899. He was born in Pennsylvania in 1850. Was married in 1872 and has lived in Kansas since that time. Was baptized into Christ in 1895. He leaves a family of six children, his wife having preceded him to the grave four months. The funeral was conducted by the writer.

FRANK E. JONES.

Galva, Kan.

GOODRICH.

Joseph Carter Goodrich was born in Amherst County, Va. April 14, 1825; died at Wentzville, Mo., Nov. 29, 1899, aged 74 years, 7 months, and 15 days. Dr. Goodrich has lived in Wentzville, Mo., for several years, where he followed the profession of dentistry. He made the good confession many years ago and united with the Church of Christ near Millwood, Mo., and lived a consistent Christian all his life, loved by all who knew him. His funeral was preached here in the M. E. Church, South, by the Methodist minister, Bro. Majors, Thursday Nov. 30th, to a large congregation of relatives and friends, who mourn his departure.

D. E BAST.

Wentzville, Mo., Nov. 29, 1899.

HOWE.

David Howe was born near Jonesville, Ohio, Sept. 20, 1814. Moved to Adams Co., Ill., March 1, 1840, where he resided until his death. He was married to Miss Polly A. Smith, 1840. United with the Christian Church in Payson, 1866, of which he was a faithful member until his death, which occurred Nov. 23, 1899. He was 85 years, 2 months and 13 days of age. He was an elder in the church at Payson for a number of years. The funeral services were conducted at the house; Elder C. Edwards officiating. C. EDWARDS.

Payson, Ill.

LEWIS.

Kate E. Eaton was born in Lawrenceville, Ill., December 25, 1836. She was married to William M. Lewis April 16, 1854. She was immersed into Christ June 6, 1857. She was ever afterward a faithful, conscientious Christian, always ready to do with her hands, or her means, to her ability in the interest of the gospel of her Lord. In all her Christian work she was nobly and devotedly aided by her Christian husband, of whose companionship she was deprived by death February 4, 1882, from which bereavement she never fully recovered, and the religion of Jesus was to her more and more a sweet consolation, and she consecrated herself more and more to the church and Christian work. For some years she was district president of the C. W. B. M., and did much efficient work in organizing, and is well beloved by the auxiliaries all over the district. She leaves three Christian sons to hold in remembrance the life of a loving and devoted mother. They rejoice to-day in the thought that that mother truly trusted to the Pilot of Galilean Lake to pilot her frail bark into the port of everlasting peace. Happy they for having had such a mother. Faith in womankind beats within their blood, and trust in all things high comes easy to them. She fell asleep at 8 A. M., Saturday, November 4, 1899. Such a beautiful death! She fell upon the walls of Zion, called, like a watchworn, weary sentinel, to put off her armor and rest in heaven.

"In her we saw a Christian saint
In triumph wear the Christian chain;
No fear lest she should swerve or faint,
Her life was Christ, her death was gain."

Funeral services conducted by

JAMES F. ROSBOROUGH.

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PROFITS IMMENSE. NEW PROCESS. EASILY LEARNED.

MR. REED MADE $88 FIRST 3 DAYS. Mr. Cox writes: Get all I can do. Plate 30 sets a day. Elegant business. Mr. Woodard earns $170 a month. Agents all making money. So can you.

Gentlemen or Ladies, you can positively make $5 to $15 a day, at home or traveling, taking orders, using and selling Prof. Gray's Latest Improved Platers. Unequaled for plating watches, jewelry, tableware, bicycles and all metal goods, heavy plate. Warranted. No experience necessary.

LET US START YOU IN BUSINESS FOR YOURSELF. Be your own boss. We do all kinds of plating ourselves. Have had years of experience. Manufacture the only practical outfits, including generators or dynamos, and all tools, lathes and materials. All sizes complete. Ready for work when received. Guaranteed. New modern methods.

WE TEACH YOU the art, furnish recipes, formulas and trade secrets. FREE, Failure impossible. THE ROYAL, OUR NEW DIPPING PROCESS. Quick. Easy. Latest method. Tableware simply dipped in melted metal, taken out instantly with finest, most brilliant, beautiful plate, ready to deliver. Thick plate every time. Guaranteed 5 to 10 years. A boy plates 200 to 300 pieces tableware daily. No polishing, grinding or work necessary.

DEMAND FOR PLATING IS ENORMOUS. Every family, hotel and restaurant have goods plated instead of buying new. It's cheaper and better. You will not need to canvass. Our agents have all the work they can do. People bring it. You can hire boys cheap to do your plating, the same as we, and solicitors to gather your work for a small per cent. Replating is honest and legitimate. Customers always delighted and recommend you and your work.

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WE ARE RESPONSIBLE and Guarantee Everything. Reader, here is a chance of a lifetime to go in business for yourself. WE START YOU. Now is the time to make money. Sample of tableware plated on our machine for 2c. stamp.

WRITE TO-DAY. Our new plan, Testimonials and Circulars, FREE. Don't wait. Send us your address any way. Address

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McMILLEN.

James B. McMillen was born in Brown County, Ohio, February 18, 1828. In 1849 he emigrated to Hancock County, Ill. In 1854 he was united in marriage to Margaret S. Evans. To this happy union was born seven children, all of whom are still living. About 1868, while living at Burnside, Ill., he united with the Church of Christ, under the preaching of J. H. Garrison. Bro. McMillen, who had been married three times, leaves a wife, a brother and one sister, besides his children, to mourn his loss, but not without hope. Bro McMillen had been a man of considerable means, and had been instrumental in erecting several houses of worship, and for sometime had been an officer in the church at Wilcox, Mo., where he died, November 22, 1899. Funeral services were conducted at Wilcox by Davis, of Albany, Mo., and Siberell, of Pickering, Mo., after which the remains were laid to rest about two miles south of Wilcox. J. E. D.

[The editor, under whose preaching Bro. McMillen confessed Christ many years ago, remembers him distinctly as a worthy disciple and citizen, and tenders his sympathy to the bereaved family.—EDITOR]

MILLER.

Uriah K. Miller was born in Kentucky, December 16, 1825; died November 27, 1899, aged 73 years, 11 months and 11 days. He united with the Christian Church in November, 1850, and faithfulness and honesty in the sight of God have characterized his life. He was an elder for twenty seven years and the "father" of the church at Marcelline Ill. The growth and progress of the church have, in a large measure, been due to his untiring devotion. His calm, serene method of living and the nearness of his life to God made him one whom "God delighteth to honor." He leaves a wife and three children, nineteen grandchildren and five great-grandchildren. He has been a reader of the CHRISTIAN-EVANGELIST ever since it was first issued. The funeral service was largely attended. The writer preached the funeral. W. S. LOCKHART.

Canton, Mo.

REDD.

The beautiful Thanksgiving day, Thursday, Nov. 30th, which dawned bright and clear, closed in clouds of sorrow for the Christian people at Platte City, Mo. At 10 o'clock P. M. the sad intelligence was telephoned from house to house that Sister Kate Redd, wife of Pastor E. B. Redd of the Christian Church was dead. She had passed a busy and happy day helping the ladies of the Christian Church serve their annual Thanksgiving dinner and supper; was among the last to leave the dining room, and ran down stairs hurriedly to get her wraps which she had left in the chapel. Instead of opening the door leading to the chapel, she made the mistake of opening a door a few feet further south, from which a stairway led to the furnace room below. Down this stairway she plunged, striking her head against a stone wall, and cutting a fatal wound in the back of her head. A few minutes later the janitress, on her round to put out the fire and lights, discovered the lifeless form on the basement floor and gave the alarm to Bro. Redd and a few ladies who were awaiting her return. Medical aid was summoned only to confirm the terrible fear that life was gone. The pure, sweet spirit of Sister Redd was called away without a moment's warning; almost without a pang of physical suffering. Those of us who knew her well and loved her for her beautiful Christian character are sure she heard the summons gladly and was ready to meet her Lord. "Be ye also ready; for, at such an hour as ye know not the Son of Man cometh." An appropriate and impressive service was held at the parsonage Friday morning, after which the remains were taken for burial to Danbury, Conn., Sister Redd's childhood home. Sister Kate C. Davis was born in Danbury, Conn., Sept. 23, 1858. Was united in marriage with Rev. E. B. Redd May 22, 1883. These young Christians came to Missouri immediately after their marriage, where they have lived, toiling hand in hand, for the Master. Five boys have blessed their happy union. The first born, John T., lived only fifteen months. Edward M., Alexander Davis, Frank Fannon and Leslie Goff are left to mourn the loss of a sainted mother. May the good Father keep and bless them. During the two and one half years of Brother Redd's pastorate at Platte City he and his estimable wife have won the love and confidence of the entire community. Her sudden death is mourned as a personal loss in every home. The shadow of a great sorrow is upon us.

MRS. T. W. PARK.

SOLOMON.

D. W. Solomon was born in Macoupin County, Illinois, Dec. 15, 1844. Became a Christian at the age of 16 years. Died Oct. 10, 1899. He was married to Lucy J. McPherson, March 25, 1873. To this happy union was born one son, who is left to comfort his mother in her sorrow. Bro. Solomon was a charter member of the church at Virden, Ill., and was one of its deacons for a number of years. In 1887 he moved with his family to Wichita, Kan., where he was again deacon until he removed to Kingfisher, O. T., in 1889. Here he led in the organization of the church and the building of a nice house of worship, and from its organization until his death, he was a faithful elder. His remains were taken to Wichita, Kan., for burial. PERRY MCPHERSON.

MEN or WOMEN debilitated or exhausted from any cause cured by Dr. Kline's Invigorating Tonic. Free, $1.00 Trial Bottle. DR. KLINE INST., 931 Arch St., Philadelphia. Founded 1871.

The Baby went to Boyland

HE sat on my knee at evening,
The boy who is "half-past-three,"
And the clear blue eyes from his sun-browned face
Smiled happily up at me.
I held him close as the twilight fell,
And called him "my dear little son."
Then I said, "I have wondered for many days
Where it is that my baby's gone!

"I'd a baby once in a long white gown,
Whom I rocked just as do you;
His hair was as soft as yellow silk,
And his eyes were like violets blue;
His little hands were like pink-tipped flowers—
See, yours are so strong and brown;
He has slipped away and is lost, I fear;
Do you know where my baby's gone?"

Did my voice half break as the thoughts would come
Of the sweet and sacred days
When motherhood's first joys were mine,
With a shade of regret on my face?
For close round my neck crept a sturdy arm,
And the boy who is "half-past-three"
Said, "The baby—he went to Boyland,
And—didn't you know?—he's me!"

CHRISTMAS GIFTS.

GOOD BOOKS ARE APPROPRIATE CHRISTMAS PRESENTS.

The List given below Contains Appropriate Gifts for Ministers, Sunday-School Superintendents and Teachers, Christian Endeavor Workers and for General Family Reading.

Alone with God. By J. H. Garrison. A manual of devotions, and contains forms of prayer suitable for private devotions, family worship and special occasions. It is particularly well adapted to the wants of members of the Christian Endeavor Society. 244 pages. Cloth ..... $ .75
Morocco 1.25

The Heavenward Way. By J. H. Garrison. A popular book addressed to young Christians, containing incentives and suggestions for spiritual growth, leading the young in the "Way of life." 100 pages. Cloth ..... $ .75
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Half Hour Studies at the Cross. By J. H. Garrison. A Series of devotional studies on the Death of Christ, designed to be helpful to those who preside at the Lord's Table, and a means of spiritual preparation for all who participate.
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A Circuit of the Globe. By A. McLean. Illustrated. This author was sent on a tour of the world by the Foreign Christian Missionary Society. This book contains an account of the social, political and religious phases of the many nations visited by the writer. 384 pages.
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Across the Gulf. By Mrs. N. M. Vandervoort. A story of the times of Christ. Many of the great truths spoken by the Master are mingled with historical facts and traditions, showing that Christ is the Savior of mankind. 268 pages.
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Hugh Carlin, or, Truth's Triumph. By J. H. Stark. A well-planned and well-developed religious story, dealing with some of the modern phases of religion in a very practical and striking manner. It takes high rank as a religious novel. 185 pages. Cloth. $1.00

In the Days of Jehu. By J. B. Ellis. A well written and intensely interesting Bible narrative. The lesson taught is that idolatry is ruin and the worship of God is life and peace. 189 pages.
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The Temptation of Christ. By J. B. Briney. An exposition of the devices of Satan and pointing out the way of escape. A capital book to put into the hands of young Christians. 154 pages.
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Moses, the Man of God. By D. R. Dungan, author of On the Rock, etc. The biography and history of Moses, and lessons from the study of his wonderful career. 303 pages. Cloth $1.00

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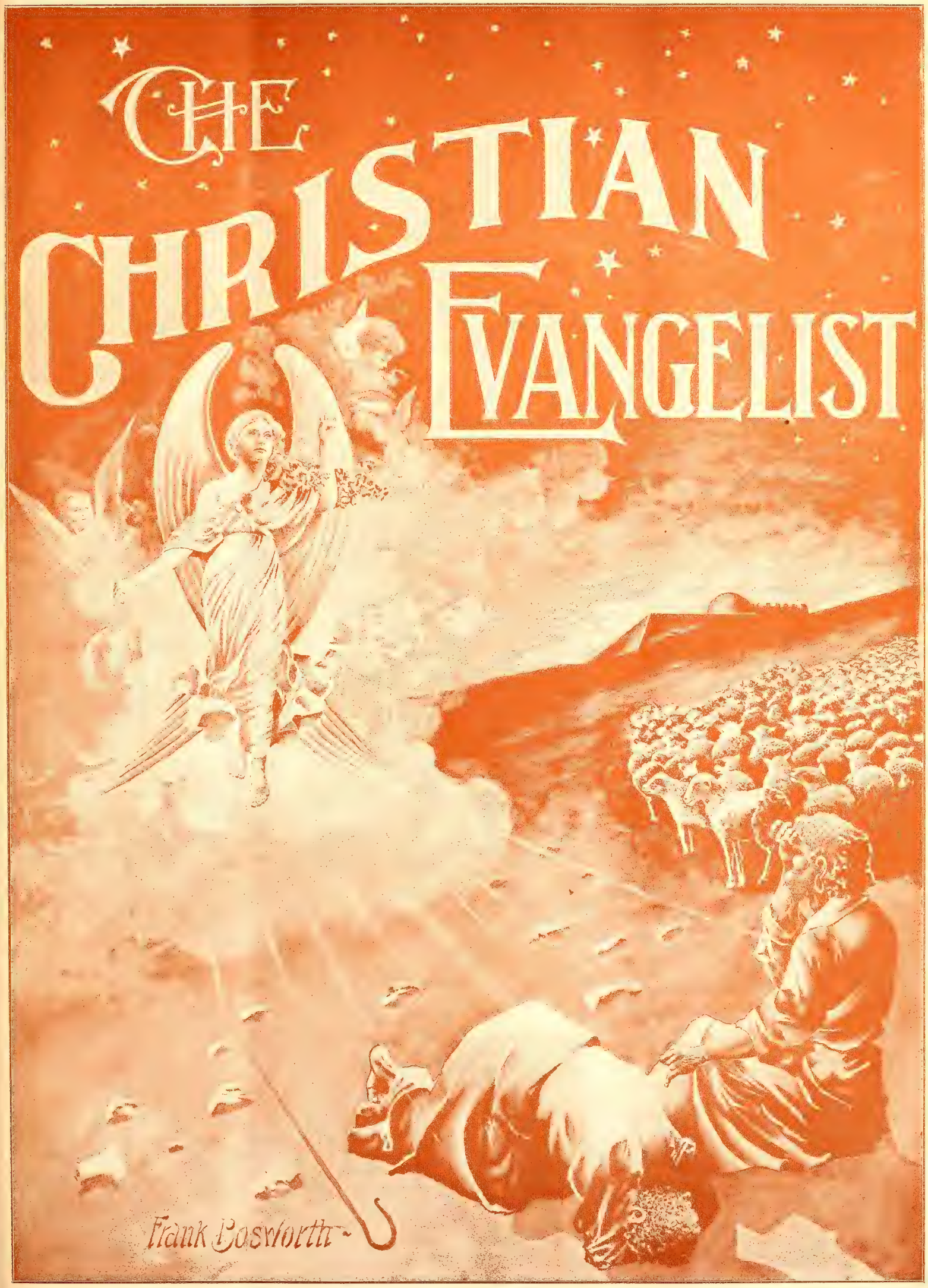
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This is our Christmas number. If you want your friends to enjoy it, send the paper to them for one year, ask us to enclose the last two numbers for December free, and we will do it. What a nice present a year's subscription to the CHRISTIAN-EVANGELIST, will make; something to remind the recipient of you fifty-two times next year. It will cost you only one dollar and fifty cents, and we will stop it at the end of the year if you ask us to when ordering.

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THE CHRISTIAN-EVANGELIST

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Vol. xxxvi. St. Louis, Mo., Thursday, December 21, 1899. No. 51

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The unity of Christ's disciples, for which he so fervently prayed, versus the divisions in Christ's body, which his apostles strongly condemned.

The abandonment of sectarian names and practices, based on human authority, for the common family name and the common faith, based on divine authority, versus the abandonment of scriptural names and usages for partisan ends.

The hearty co-operation of Christians in efforts of world-wide beneficence and evangelization, versus petty jealousies and strifes in the struggle for denominational pre-eminence.

The fidelity to truth which secures the approval of God, versus conformity to custom to gain the favor of men.

The protection of the home and the destruction of the saloon, versus the protection of the saloon and the destruction of the home.

CURRENT EVENTS.

There was considerable expectancy, and perhaps some apprehension, in certain quarters when the city of Haverhill, Mass., elected John C. Chase, an avowed Socialist, as its mayor. Mr. Chase's statement of plans and principles at the beginning of his administration gave assurance that he would not attempt to do anything radical or destructive. Evidently, the outcome has shown the sincerity of this statement and the sanity of his policy, for he was last week re elected to the same office against the combined opposition of Republicans, Democrats and Prohibitionists. The spread of Socialism in Massachusetts is further evidenced by the election of Charles H. Coulter, Socialist, as mayor of Brocton. In this case there was no fusion against the Socialist, but his plurality was nearly equal to the total vote for either of the other candidates. Municipal ownership is the most important feature of the policy advocated by these Massachusetts Socialists, and they seem content to go slowly and bring it about by the most orderly and least disturbing methods. It is this moderation and sanity which is winning adherents to the Social-Democratic party in Massachusetts. It it noteworthy that these victories are not among foreign populations or recent immigrants, but in cities where the native-born outnumber the foreign-born voters three and a half to one. The pertinent suggestion is made by a Republican leader that if the old parties want to hold their prestige they must adopt some of the reasonable and plausible planks of the Socialist platform.

An important development in Chinese administration is the creation of the office of Minister of Commerce in the Chinese Cabinet. Not only has there hitherto been no special officer of the government, whose duty it was to look after the commercial interests of the country, but there was an almost entire lack of that sort of governmental machinery by which that function could be performed, as it is with us, without such a minister. The Chinese representative at London, in announcing and commenting upon this appointment, says that it is an attempt to make the trade of China as desirable as possible to all nations, especially to Great Britain and the United States, who already surpass all other powers in the value of their trade with China. The Chinese Government is "doing what it can to meet the commercial views of the powers." It is particularly gratifying at this time, when the commerce with the Far East is being prized and developed by the Western nations, and when China herself seems to be in imminent danger of dismemberment, like an inert mass of valuable but unresisting material, to see that ancient empire shaking herself and showing some vital signs of appreciation of the situation. If there is one thing which can save China from partition among the great commercial powers of the world it is for China herself to open her own door and enter into the world of trade with a heartiness and intelligence which will remove all excuse for the partition of her territory. It is late, but perhaps it is not too late to avert this disaster.

The decision of the United States Supreme Court against the cast-iron pipe trust carries with it some important corollaries, although this particular trust is not of the latest and most approved pattern. It consisted simply in an agreement between separate companies to maintain the price of their product at a certain fixed figure. For example, when the city of St. Louis called for bids for 5,000 tons of cast-iron pipe, about three years ago, it chanced that St. Louis was in a section of the country covered by this agreement, and in that particular part of that section which had been assigned to the Howard Harrison Company of Alabama. This company submitted a bid of $24 a ton, which is $6 or $8 more than the current price at that time in parts of the country not covered by the agreement. To give an appearance of competition, the other companies which were in the agreement submitted still higher bids. The result was that the city was fleeced out of $30 000 or $40,000, which sum was divided among the companies in the trust. The court was eminently right in terming such an arrangement as this a "conspiracy." Such a simple scheme as this is comparatively easy to reach by law, but the up-to-date trust is a huge, consolidated corporation instead of a mere loose agreement between separate companies. The trust not only controls the various companies and plants, but actually owns them, and any attempt to restrict it, therefore, involves an apparent interference with the right to form business partnerships. It has been held by some that the opinion handed down by Justice Peckham in the case of the cast-iron pipe trust has no application to these larger and more dangerous corporation trusts. But we are inclined to believe that it has a very direct application. The principle upon which he bases his decision is that a contract or combination to prevent competition and enhance values constitutes an illegal restraint of trade, even though trade in that commodity continues to be carried on at the higher prices. In other words, the illegality of a trust or combination is to be tested by its results and not by the technicalities of its organization. If the price of a commodity is artificially raised by the restraint of competition, the agency which has effected that result is a trust guilty of un-

lawful restraint of trade, whether it is a mere agreement between separate companies or a gigantic corporation which has absorbed the companies. This seems to us to be getting to the heart of the matter, and it is along this line that restriction of trusts is to be made effective, while legitimate combinations of capital for more economical business administration, or for carrying out enterprises which are necessarily on a large scale, will not be interfered with.

The situation in South Africa has passed from the serious to the critical state with the British Empire. Three notable reverses have followed in quick succession, viz., that of Methuen at Magersfontein, Gatacre at Stormberg and Buller at Tugela River. This last reverse has aroused England to desperation. Not since the Indian mutiny in 1857-'8 has England had such a shaking up. Nobody expected Buller to be defeated in the relief of Ladysmith. But now, at the end of two months of war, England has lost in all an estimated loss of more than 7,500. Ladysmith, Kimberly and Mafeking are still beseiged, and an army of more than 100,000 men in all stands blocked until it can be reinforced. The effect of these reverses has greatly strengthened the Boers and all England now expects a general uprising of the Dutch in Cape Colony. Then again, this is a severe shock to the prestige of proud old England and she is feeling the humiliation most keenly. But she has not lost her courage. All must be retrieved at any cost is now her ambition, and to this end she is calling out her entire army and navy. She feels that she must not only save her claims in Africa, but give due warning to other European nations as to other colonies and claims, and this she talks of doing by putting her entire navy in commission. As to South Africa it seems that a new campaign is to be inaugurated on a plan commensurate with the demands of the situation. Baron Roberts, of Kandahar, has been ordered to the field to take charge of the campaign, with Lord Kitchener as chief of staff. Baron Roberts is 67 years old, but he is a man in whom all England has confidence; also in Lord Kitchener. Both men are renowned in their military achievements, and to these men England now looks to redeem her claims in Africa and her name before the world as a military power. The effect of these reverses upon the stock exchange of the world has been alarming. In London a veritable panic prevails and the effect in New York is alarming. There was a reported shrinkage in stocks on Monday in New York of $100,000,000. Several heavy failures have also been reported—two being in Boston. The government is, however, doing all that it can to prevent further disaster by offering to purchase more bonds and to increase its deposits in New York national banks. The best relief, however, that can come to the rescue, it is said, will be the success of British arms in South Africa. But this now seems improbable for some weeks at least. Without interference, however, England will recover her losses sooner or later.

Never, in modern times at least, have British armies suffered within one week three such defeats as those which were inflicted last week upon the three divisions of the British force in South Africa at Magersfontein, Stormberg and the Tugela River. The result is that Methuen's force is seriously crippled and the relief of Kimberley thereby rendered increasingly improbable; that by Gen. Gatacre's ignominious and costly defeat upon British soil, the danger of a general anti British uprising in Cape Colony is vastly increased, while Gatacre himself is discredited as a tactician; and that, by the defeat of Buller's army at the Tugela River, the situation in Natal becomes positively desperate and the relief of Ladysmith is indefinitely postponed. The total British losses in these disasters amount to 2,754, killed wounded and missing. The absence of complete and detailed accounts of the engagements makes it impossible to pass any final judgment upon the generalship displayed, with any degree of fairness. But, judging from the meagre but doubtless accurate official dispatches, it seems that the tactical errors of the British commanders contributed almost as much to the result as did the skill and bravery of the Boers. In all three of the engagements there was an attack by British troops upon a Boer position of unknown strength. In no case does it appear that there had been any sort of an adequate attempt to develop the position of the enemy and determine his real strength. In each case the attack was made in solid column formation upon an enemy armed with long-range artillery capable of obliterating whole platoons and companies before they could get within rifle range. It is true that it was not known that the Boers had so good an equipment of artillery at these points, but it is equally true that there was no reason to assume that they were without it. Besides, it was known that they were armed with long-range rifles and that they were fatally accurate marksmen. The method of attack employed by three British generals could have been successful only against an enemy armed with muskets and without effective artillery. The agitation in England resulting from these series of defeats is extreme and will doubtless lead to the sending of more reinforcements. It has already been officially announced that, inasmuch as Gen. Buller will be fully employed in Natal (and so he will, it seems), General Lord Roberts has been appointed commander-in-chief in South Africa with General Kitchener as his chief of staff.

The six days' debate on the Currency Bill in the House of Representatives turned out to be a very tame affair. To begin with, it was in most respects a conservative measure, with few specially vulnerable points of attack. It was not easy to make objections to it, unless one were willing to attack it in its essential principles from the standpoint of the free silver doctrine. The Democratic side evidently felt that it was not worth while to engage in any such hopeless enterprise, and consequently the debate dribbled on without incident or amendment. But this very calm was the occasion of a violent outburst on the last day of the debate, when the Democracy was taunted with not daring to offer a free silver amendment or substitute. A lively scene ensued, in which the Republican side had the satisfaction of observing that there was not entire agreement on that question among their opponents. The exhibition of this fact was doubtless the motive which prompted Republican representatives to fling the challenge. The vote on the bill was taken on Tuesday, according to the previous agreement, and it was passed without amendment by a vote of 190 to 150. Eight Democrats voted with the majority. The Republican National Convention in 1900 will be held in Philadelphia.

The National Civil Service Reform League held its annual meeting in Indianapolis, during the past week. It was a gathering of able, earnest and representative men. The most prominent members of the League were Carl Schurtz, who was re-elected president of the League; Charles J. Bonaparte, of Baltimore; Richard H. Dana, of Boston, and Herbert Welsh, Philadelphia secretary of the Indian Rights Association. The point of greatest interest in the meeting was the attitude assumed by the League toward President McKinley. The President by his order of May 29, 1899, removed a large number of government positions from the operation of the civil service tests. Months before this time he had declared his intention to do this. Representatives of the League had reminded him of his pledge that in the matter of civil service reform "no backward step will be taken," and in reply the President had stated that it was his intention to place upon the list of the classified service a larger number of officers than those removed from it. Up to date that promise has not been fulfilled; neither has there been any adequate explanation of the failure to fulfill it; and the Civil Service League unanimously believes that a decided backward step *has* been taken, in spite of the promise of the administration—the most serious backward step since the civil service law was put in operation.

THE ADVENT.

The coming of Christ is the supreme fact of all history. That event divided all time into two distinct eras. It changed the current of the world's life. As we view the fact in the light of the condition of the world at that time and of subsequent developments, Christ's advent seems to have been the one necessity. Neither Hebrew monotheism, Greek culture nor Roman law had sufficed to arrest the downward moral tendency of society, which was corrupt at its very core. Without the coming of some new force to start the world forward and upward on a new career, without the breaking out of a fountain of hope in the desert of human despair, without the entrance into the life of man of a new element of power, there seemed to be nothing to look forward to but the ultimate ruin of the race. It was in this extremity of need that Christ came into the world.

The manner of Christ's coming is not less significant than the fact itself. "The Word was made flesh and dwelt among us." It was the union of God and man. It was the manifestation of what has been aptly called "the human life of God." The incarnation is the corner stone of a true

theology. It is the true starting-point of all right religious thinking. Accepting the supreme fact of the incarnation—the fact that God really did manifest Himself in human form—the whole history of redemption from the beginning of prophecy to its blessed consummation becomes both credible and intelligible. Denying this fact we are at once plunged into a wide sea of human speculation, with no guiding-star but rationalism by which to direct our course into the desired haven. This fact, therefore, is the true touchstone of a rising or falling church, a true or false theology.

Beginning at other starting-points than this many have erred, and concerning the faith have made shipwreck. Why should one stumble at the supernatural element in the Old Testament who has accepted the transcendent fact of the incarnation? If nineteen centuries ago God manifested Himself in a human personality, so filling all His normal human faculties with the divine life and power that it could be said of Him that "in Him dwelt all the fullness of the Godhead bodily," why should it be thought incredible that this same God, whose heart has always yearned for the redemption of the race, should have begun, in the earliest history of man, to prepare the way for the advent of His Son? The superhuman events connected with Israel's history—what are they but the footsteps of the Almighty marching down through the centuries and preparing the way for His entrance into human life and into human history by way of the incarnation and the cross? All rationalisiic methods of dealing with Old Testament history, outside the limits of legitimate critical investigation, have their origin, as it seems to us, in the failure to accept, fully and unreservedly, the New Testament doctrine of the incarnation. Without this fact human history is an enigma and human destiny a riddle.

As for ourself, we believe in the fact of the incarnation without reserve or compromise. We believe that with Christ God has entered into human life in a new and peculiar way. We accept no superficial or rationalistic interpretation that robs the incarnation of its divine mystery and the cross of its divine significance. We believe that with the birth of Jesus in Bethlehem human life has taken on new meaning and has been clothed with new dignity. The Child whose birth was heralded by angels has risen, through earthly poverty, persecution and suffering to the right hand of God, where He is both a Prince and a Savior. We believe the whole world is yet to be gathered under His banner and that this world is one day to be a Christian world, over whi He is to reign forever.

"Already that divine teacher, Christ, hath touched poverty and clothed it with power; hath touched marriage and surrounded it with romance and love; hath touched the soldier and turned him into a hero and patriot. And now He is here to touch work and wages, making them sacraments of human fellowship. Christ is also here to enrich each life with new and impressive forms of mental and moral beauty. He offers men new powers and impulses. The force of the ship is in the trade winds that sweep it on, and the joy of the sailor is in the harbor toward which he moves. Not otherwise the dignity and majesty of life are in the divine motives that sweep the soul upward and in the sublime destiny toward which the soul moves. In days gone by this divine teacher put justice into law, ethics into politics, love into religion, and planted immortal hopes upon the grave. Having girded the heroes of old for their tasks, He steps into the new era, to continue the line of prophets and heroes."

It is this that gives to Christmas its significance. It is this that sheds its kindly influence on human hearts, at this season of the year, when we hear once more, in clearer and more distinct tones than at any other time of the year, the refrain of the angelic song, "Peace on earth among men of good will!" Let all our homes be filled with cheer and gladness, and the Christ of Bethlehem be a guest at every fireside. Let the churches be filled with grand hallelujahs of praise to Him who came to our relief when we were "without God and without hope in the world." Let the bells in all the steeples ring out their notes of gladness because "God so loved the world that He gave us His only begotten Son." In remembrance of God's great and unspeakable gift to us let us be the bearers of such gifts as we have to the poor and needy, not forgetting to do it all in His name whose advent we celebrate. To all our readers, far and wide, we send our hearty Christmas greetings, with the hope that this coming year may be one of supreme triumph for Him whose coming has done so much to bless the world.

VALEDICTORY AND CONGRATULATORY.

Having been for a number of years editorially connected with the CHRISTIAN-EVANGELIST, it seems entirely proper, upon retirement from its pages, I should speak a word or two to editors and readers, with whom I have been so long and so pleasantly associated. On March 1, 1888, I entered the office of this paper in succession to the lamented J. M. Trible, where I continued for more than two years. During my residence in England, from 1890 to 1895, I was the English correspondent and wrote under the title, still continued by my brilliant successor, of "English Topics." On returning from the Old Country at the beginning of '95, I resumed editoral connection with the paper and have written for it regularly in this capacity up to the end of the present year of grace, 1899. I have had great delight and joy in this work and in the character and success of the CHRISTIAN-EVANGELIST.

I am not retiring from compulsion or because I have received an invitation to hand in my resignation, but because I can not very well continue to assist in editing two of our papers, and providence seems to indicate that I shall render the little assistance I am able to give to another journal. Besides, the increasing burdens of a large pastorate render it necessary that I should do less in the line of literary production.

The CHRISTIAN-EVANGELIST was my favorite paper long before I had any connection with it, and of course, my association with the work and the able men who have shaped its policy has not diminished my affection for it. The conception of its editor as to what a religious paper ought to be in spirit and tone and breadth and advocacy of essential truth has been my own for many years. Its enlightened policy and hospitality to research and investigation, its opposition to crystallization and all sectarianism, inside and out, its fidelity to the fundamental plea of the Disciples, without the addition of damnatory clauses to an infallible creed, and its kindly treatment of friends and foes alike, have met the cordial approbation of a host of intelligent readers. They have been, in the language of Dr. Johnson concerning a female friend, "fundamentally sensible, sir."

Editor Garrison has not thrust upon us the offensive assumption that he had settled every question in the universe, with the added insinuation, as a whip-cracker, Woe betide others who do not settle it in the same way! While loyal to Christ and sound in the faith he has allowed us liberty of opinion and interpretation, without assuming the office of critic and censor and general regulator to stand between us and danger as though the brotherhood hadn't sense enough to keep itself out of danger without a South African critical and theological censorship to tell it how! What we all want is a religious journal that "finds" us, to use the expressive word of Coleridge, and that feeds us, not on the husks of polemics and orthodox shibboleths, but on the milk and meat of the Word intelligently expounded and applied to our souls. What little I tried to do, in my poor way, along with the other editors of the paper, was in this direction. Our labor has not been in vain in the Lord.

The CHRISTIAN-EVANGELIST has been the precursor and the prophet of a better day in the religious journalism of our people. It reminds us in contrast to earlier journalistic enterprises that there is a necessary evolution in the history of the journalism of all intellectual and spiritual movements. If it is true that the old American Christian Review established and unified our people on first principles, and the Christian Standard, under Isaac Errett, opened the way to more enlightened views on questions of expediency, and progress and organization for the evangelization of the world, the CHRISTIAN-EVANGELIST, in this apostolic succession, is lifting us on to a higher plane of liberty, catholicity, and may I not say, of spirituality and consecration also? Those who are the most directly under the influence of this paper while growing in loyalty and likeness to the Savior and in an

intelligent appreciation of the Word of God, are rapidly and correspondingly outgrowing the intolerance and narrowness which are as apt to characterize an unsectarian movement as any other. It has taught us the great lesson, that of all heresy the want of love is the worst, and that the charitable view of men and things is nearly always the true one.

The editor may be congratulated on the turn affiairs have recently taken in connection with the paper, as they will give his personality a wider and freer scope in relation to the future of our journalism, and at the same time hold the CHRISTIAN-EVANGELIST on its *upward* way as an intelligent and loyal exponent of our principles that we are not ashamed to hand to our neighbors. In withdrawing my connection from this paper as one of its editorial contributors, to devote the time I have for writing to a coworker in the same great field of religious journalism, I do so with undiminished affection for the CHRISTIAN-EVANGELIST and the good men who are conducting it, and with every assurance that it will be able to get along first-rate without me!

J. J. HALEY.

Editor's Easy Chair.

The Easy Chair has discovered a new remedy for insomnia. Others may have discovered it for themselves before us. Tossing about on our bed a few nights since, restlessly, with a mind full of many cares and anxieties, vainly courting sleep, we decided to get away from it all and take an excursion backward into the sunny days of childhood. There are bright spots in the memories of most of us which stand out with distinctness above the dull, commonplace events which have long since faded from our recollections. There were days back there when life seemed to be specially bright and joyous. Some one, it may be, had done us a kindness, or it may be that we were permitted to do a kind, unselfish act to another. It may have been the meeting with some friend, the going on some journey, the inspiration that comes from new scenes and surroundings. Or it was the mastering of some mental task at school with a word of approbation from the teacher. But whatever the episode, it served to brighten the day or the hour and to write itself indelibly on memory's page. And so, beginning with our earliest recollections, we came along down through the years, recalling this and that pleasurable incident, rejecting all others, until, brooding over these brighter scenes of the long ago, the vexing cares of the present were banished, the mind found peace and the wearied brain found rest in sleep. This is our prescription. We give it to our readers as a Christmas gift.

While we are availing ourselves of the benefit of the foregoing remedy, it would be a good thing to multiply the bright spots in the lives of those about us, and particularly of the children. He who makes a child happy, even for an hour, has perhaps made a bright page on its memory to which it will look back with pleasure after the lapse of many years. This is a good time of the year, by the way, to make the little ones happy. Christmas is preeminently the children's festival. Not by mere gifts, which are well enough in their way, but more by the spirit and atmosphere of the season, and by the happy incidents which we can crowd into it, will we make the day a memorable one to childhood. Above all, let us see to it that our children, at this season of the year, hear the wonderful story of the Christ-child. Nothing will interest them more, and nothing will more touch their hearts and imaginations. The facts and incidents connected with the birth and early life of Jesus, related under the spell of the Christmas season, will make an indelible impression upon the hearts of the young. Nothing is easier than to enlist the children in any unselfish plan for helping others less fortunate than themselves and for sharing their happiness with the poor and needy. They rapidly catch the Christ-idea, and there is no better way of celebrating Christmas than to make it the occasion of kind, unselfish acts and gracious ministries toward those who are not in condition to reward us in kind.

Speaking of Christmas, it hath a charm which is all its own. There is a spirit about it which belongs to no other day. This spirit seems to pervade the very atmosphere. It manifests its presence in the old and in the young, among the rich and among the poor. It dimples the cheek of childhood with its smiles, and smooths out the wrinkles of care from the brow of age. It softens the heart of even the miser, and opens the mind of the man of the world to other sentiments and influences than those which ordinarily occupy his thought. It breeds a spirit of hopefulness, of sublime optimism. It is almost impossible to be pessimistic at Christmas time. There seems to be hope for the world, even its most degraded parts, when we view it in the light that shines from Bethlehem's star. Somehow we feel that the humanity which is capable of embodying divinity and manifesting the glory of God has a glorious destiny. It is difficult to believe that the wonderful condescension involved in the birth of Christ is not to have its glorious consummation in a redeemed world. Millions of the human race, wherever the gospel has gone, will be making pilgrimages, in imagination, this Christmastide, to Bethlehem's manger. And as they gaze upon the quiet town, resting beneath the Syrian sky, they will feel with Phillips Brooks:

> "O little town of Bethlehem,
> How still we see thee lie!
> Above thy deep and dreamless sleep
> The silent stars go by;
> Yet, in thy dark streets shineth
> The everlasting light:
> The hopes and fears of all the years
> Are met in thee to-night."

The Easy Chair would carry into the homes of all the readers of the CHRISTIAN-EVANGELIST its words of Christmas greeting and good cheer. Life has its minor keys, of course, but this is not the season to sound them. There is more help in good news than in bad. We know some of the bad things in the world, but we believe in the good things which are here also. We believe the good is to triumph over the bad, the right over the wrong, the true over the false. We are optimistic because we are Christian. Accepting Christ's birth as a fact and believing in his mission we cannot be other than optimistic. What we wish for ourselves and our readers is that we may keep closer to the heart of Christ, and look at this world through His eyes and love it with His love and seek to save it as He sought to save it, through the ministry of love. Banished forever from our hearts the spirit of hatred, of narrowness, of bitter prejudice, of selfishness, of cruelty and oppression, which make up so largely the world's woes, and welcome, thrice welcome into our hearts, our homes, our churches, our social and political life, the Christ of Bethlehem, the Savior of the world!

Hour of Prayer.

BALANCING BOOKS.

(Rom. 14:7-13; Rev. 20:12-15.)

(Uniform Midweek Prayer-meeting Topic, Dec. 27.)

CENTRAL TRUTH: *Man's relationship to God and his personal accountability to Him are the most solemn facts of life, and there are times and seasons when the soul should face these great facts with special care, to ascertain its true condition and probable destiny.*

No remark of Daniel Webster is quoted more frequently than his reply to the question as to what was the greatest thought which had ever entered his mind, that it was the fact of his personal accountability to God. This is the lesson emphasized in the Scriptures selected for our meditation on this last prayer-meeting evening of the old year. It seems a fitting time for us to take our moral reckoning and look the fact of our personal accountability to God full in the face, and determine what are our responsibilities and the tendencies of our lives.

Perhaps some of us have been living during the year as if the manner of our life was something which concerned ourselves alone. The question of our relationships may have received little or no attention. This lesson reminds us that "none of us liveth to himself, and none dieth to himself." Every one's life is a bundle of relationships. First of all and highest of all, he is related to God who created him and to the Lord who redeemed him. This creation and redemption create obligations which cannot be ignored. "For whether we live, we live unto the Lord; and whether we die, we die unto the Lord; whether we live, therefore, or die, we are the Lord's." If we are the Lord's, then we are to do His will and devote ourselves to the advancement of His kingdom. To what extent have we done this? How many opportunities of service have we neglected? These are question that come home to every heart.

And then there is the fact of our relationship to one another. "Why dost thou judge thy brother? or why dost thou set at naught thy brother? for we shall all stand before the judgment seat of God." This places us all on a common basis. We are all brethren and Christ is our Master. "Let us not, therefore, judge one another any more; but judge ye this rather, that no man put a stumblingblock in his brother's way, or an occasion to fall."

How does our account stand in this respect? Have we been helps, or hindrances to others? Has our conduct been a stumblingblock in the way of any brother struggling to live a better life? Have we helped any one into a better life?

At this closing season of the year, when men are balancing their books, it is eminently wise that we should look very narrowly into the question of our moral accountability. That is a graphic picture given us in the Book of Revelation, of "the great white throne" with one seated thereon "from whose face the earth and the heaven fled away; and there was found no place for them." The great and the small were gathered before that throne, and "the books were opened;" and "another book was opened, which is the book of life: and the dead were judged out of the things which were written in the books, according to their works." Is it true, then, that every one must face his record in the judgment day? Is it true that every thought, word and act of our lives is recorded in the book of God's remembrance, and, perhaps, engraved on the pages of our own memory to be revived in the light of the judgment day? If this be so, then it is, indeed, a very solemn thing to live, and every day of our lives should be lived in the light of these truths. What would the record be if we were called to-night to give an account to God? Thank God for the promise of forgiveness and the blotting out of our transgressions! But have we turned away from our sins and sought and found God's forgiving mercy? If so, we have reason to be grateful that at this last prayer-meeting of the present year we can "read our titles clear to mansions in the skies."

PRAYER.

"O God, our Father, from whose hand
The centuries drop like grains of sand;"

Thou who hast given us life and being, and whose unfailing mercies have crowned our days, we thank Thee that Thy guiding hand hath preserved us through another year, and that we are permitted once more to gather here in this prayer-meeting, where Thou hast so often met with us, and where we have received new strength and new light for life's burdens and duties. As we look into the question of our accountability to Thee we must confess that we have fallen short of our duty and of our privileges, and we humbly implore Thy forgiveness. In view of our relationship to Thee and to one another and our accountability to Thee, we desire to dedicate ourselves anew to Thee that the coming years of our lives may be more faithfully devoted to Thy service than the past years have been. And we ask Thee for strength to carry out this desire and purpose of our hearts. In Christ's name. Amen!

Questions and Answers.

Referring to a recent discussion reported in the St. Louis Republic, and commented upon in one of our religious journals, permit me to ask a few questions:

1. Is it an essential item of faith to believe that the Ten Commandments were literally written on two tables of stone by the finger of God, or is it sufficient to accept the divine authorship of these commandments?

2. What could Bro. Waters mean by the statement that "inspiration is a universal gift?" *Jason.*

1. Concerning the matter of the writing of the commendments on the tables of stone, we have this record in Ex. 34: "And the Lord said unto Moses, Hew thee two tables of stone, like unto the first, and I will write upon the tables the words that were on the first tables which thou brakest" (v. 1). Moses prepared the stones and took them up into Mount Sinai, and the Lord descended and repeated the commandments, and then we have this record: "And he was there with the Lord forty days and forty nights; he did neither eat bread nor drink water, *and he wrote upon the tables the words of the covenant, the ten commandments*" (v. 28). Here it is said, in the first verse of this chapter, that the Lord would "write upon the tables the words that were on the first tables," and in v. 28 it is said that Moses "wrote upon the tables the words of the covenant." The easy and commonsense way of reconciling the two statements is that Moses wrote the words upon the tables under the direc- of the Lord. We should say, therefore, that it was not an article of faith to believe that God wrote them with his own finger, without human instrumentality.

2. Commenting upon this statement at the time the paper was reviewed, the editor of this paper in a brief speech said that he supposed Bro. Waters meant by inspiration being a universal gift that the Holy Spirit was no longer limited to a chosen few, as under the old dispensation, but that, according to Joel, it was "poured out upon all flesh," *i. e.*, all nations and classes of people were to be its recipients; in other words, the gift of the Holy Spirit was to be coextensive with the reign of Christ over the hearts of believers. There is a sense, we said, in which all Christians are illuminated, guided, strengthened, inspired by the Holy Spirit; yet, we remarked that we did not suppose Bro. Waters would deny, and if he did, *we* should certainly not deny the unique character of the inspiration of the apostles and other inspired writers of the Bible, who received a special measure of the Holy Spirit for the special purpose of communicating the mind of God to men. We have seen nothing and heard nothing from Bro. Waters to indicate to us that he denies the unique character of that inspiration which gives to the Bible its supreme place among the books of the world as an authentic revelation of the character and will of God. If this statement misrepresents his view of inspiration, our columns are at his disposal to set himself right. We do not understand that the divine origin of the Decalogue was called in question. It was simply a question as to the manner or method in which it was given to Moses. There were statements in this paper which, from our point of view, needed modification or explanation, but they have been magnified unduly in the religious journal referred to as is its wont.

[Since the foregoing was written Bro. Waters, having read it, expresses his approval of it as a fair statement of his position.—EDITOR.]

A Christian preacher has recently made the statement that the people who were destroyed in the flood did not have souls, hence they were extinguished, or annihilated the same as cattle. I cannot accept this statement, and ask your opinion.

A Subscriber.

The statement is not only without any scriptural support, but is in direct contradiction to what the Bible teaches concerning the nature of man. Man was made in the image of God, and this implies the possession of a spirit, a self-conscious personality, that differentiates man from all lower orders of beings. In addition to that statement, which is assumed as true everywhere in the Bible, Peter tells us that Christ visited the unseen world, in spirit, after his crucifixion, and preached to the antediluvians, which he could not have done had they ceased to exist. At least this is the most satisfactory interpretation of that passage; but even if we take the interpretation, that Christ preached to the antedeluvians through Noah, this fact contradicts the view of man stated by the preacher, for why should a preacher of righteousness preach to people who have no souls, any more than to cattle?

In John 5: 39 Christ, speaking to those Jews who rejected him, referred them to the Jewish Scriptures, saying, "In them ye think ye have eternal life, and they are they which testify of me." What could they have known of "eternal life?"

A. L. T.

Very little, compared with what has been revealed through Christ; and yet, the more spiritually minded of the Jews, particularly among the sect of the Pharisees, had some ideas of the life beyond, and believed in the existence of the spirit and the resurrection of the body. All the light they had upon this subject they had gleaned from the Old Scriptures, and they had doubtless learned to esteem those passages which seemed to support their faith, even while they rejected the testimony concerning Christ, through whom life and immortality were to be brought to light. It was for this inconsistency that Jesus rebuked them.

What moral difference is there between the individual Pharisee who prays conspicuously in crowded places and blatantly thanks the Lord that he is not as other men, and the (religious) newspaper Pharisee which unceasingly informs the public, through its columns and by means of circulars, that it is the defender of genuine, simon pure, original orthodoxy, and that though others (said others being not named, but clearly indicated) may teach heresy and tolerate heretics, its readers are to be congratulated that it still remains firmly grounded in the faith? The moral difference, as it seems to me, is nil, or if there a difference, it is in favor of the former. The ancient Pharisee sought only to gain the praise of men; the pharisaical journal desires that, and also winds up its apostrophe to itself with, "Now is the time to subscribe! Secure our S. S. supplies!"

O.

Our querest answers his own question in a way that leaves little to be added. There is no great difference between playing the Pharisee for the praise of men and doing it for revenue.

The Provident Association of this city, now permanently located at 1623 Washington Ave., is one of the strongest agencies for the relief of the suffering poor of this city that we have. It has been in this work so long that it has the work well systematized and is prepared to know the merits of the applications made for relief on short order. Since this association began this benevolent work, forty years ago, it has spent the large sum of $858,777.58 not, of course, including clothing and other forms of relief. Such an institution as this is a blessing to hundreds of families who, but for their assistance, would perish each winter. It is well for the people, too, that a reliable agency like this can be had through which to administer to the worthy poor.

Reformation of the Nineteenth Century

NINE DECADES OF HISTORY

THE CHRISTIAN WOMAN'S BOARD OF MISSIONS.

First Decade.

LOIS A. WHITE.

The national officers elected were, president, Mrs. Maria Jameson; recording secretary, Mrs. Sarah Wallace; corresponding secretary, Mrs. C. N. Pearre; treasurer, Mrs. O. A. Burgess.

The constitution adopted, besides providing for a national executive committee and its guidance, stated: "Any number of women contributing annually may form a society auxiliary to the Christian Woman's Board of Missions." Thus at the very beginning of the association provision was made for that dual work which is of God—development of Christian character in its members and sustaining workers in mission fields. The following, from the message of the first president to her first executive committee meeting, sets this forth:

As little, insignificant rivulets from unnoticed, hidden springs, running together make the constant larger stream, which hurrying on with swollen waters bears its steady contribution to the great river, so will the mites of the poor widow and the pennies of the children and the dollars of the salaried women and the larger sums of those of independent incomes, flowing together make one great stream pouring forth to water and refresh the fields of missionary labor.

To find and set in motion the smaller sources of means is a special object with us; partly because in a country like ours where few are very rich and as few are abjectly poor, it is the most natural and efficient way to raise money; and partly, that all may share in the reactive benefit that comes to those who contribute to a good cause. By a most admirable and beneficent arrangement of Providence the poor can have equal experience with the rich of that remarkable saying of the Master: "It is more blessed to give than to receive," for in his service, unlike that of man's, we receive immediate reward, not according to the amount of labor expended nor in proportionate per cent. upon money invested, but according to the *spirit* of self-sacrifice and devotion that prompts the offering. He who alone knows the hearts of the children of men will give each one a just reward. This also suggets the answer to a common question: "How much is it my duty to do for this great work?" Christ alone can answer. It is his own work. He calls to us individually, teaching us in this, as he does in almost everything, by parable and example rather than by direct precept. Pointing to his own life of toil and deprivation he says in tones of strangely mingled entreaty and command: "If any man will come after me, let him deny himself and take up his cross and follow me;" and again: "He that loveth father or mother, son or daughter, more than me is not worthy of me." Our neighbor cannot judge for us. We have only to account to and satisfy Him who knows perfectly our circumstances, ability and hindrances.

Before leaving Cincinnati in October, 1874, it was reported the treasury contained $430. A resolution was passed to invest all money received until enough accumulated to send a missionary to Jamaica.

The acquirement of informed minds and grateful, enlisted hearts was earnenestly sought in the full confidence that such would deligt themselves in the law of the Lord and so discharge their stewardship as to place in this treasury the portion of his money he wished thus used. The last recommendation in a committee report, presented in the convention of 1875, clearly bespeaks the purpose and controlling spirit in the work:

It is recommended that we ourselves as individuals give more attention to reading whatever will elevate and encourage a missionary spirit in our own hearts and that we gather all the information possible upon the subject, so as to make ourselves magazines of inteligence; that we consecrate ourselves more entirely to God and his service; that we practice more self-denial, spend less upon our tastes and appetites (for dress and for luxuries) and devote the money thus saved to the missionary fund, over and above what we as members of the society have pledged ourselves to contribute annually.

By the adoption of the report these sentiments were made the voice of the C. W. B. M. Is it not well to recall this now, if at all inclined to think that the payment of 10 cents per month fulfills all obligations? A committee upon "Best Methods of Raising Money" reported in the same convention:

While this committee advises the adoption of all legitimate means for raising money and realize this matter must be left to the discretion of each congregation; we recommend, above all, the regular monthly contribution as best calculated to perpetuate our interests and inspire our zeal.

The Christian Woman's Board of Missions is neither a home nor foreign society alone. As far as practicable those terms are absent from its nomenclature. It tries to stand close enough to the side of our Savior to obtain his view of the value of a soul as such, regardless of nationality and the clime in which it dwells. "The field is the world," and the reaching of all parts of it with the gospel is limited only by lack of men and women, and funds for the prosecution of their work. For convenience in designation each section of the world-field, taken up for cultivation, is called a field. The first one of these to be entered was the Island of Jamaica, upon which decision was made at the time of the organization of the association. The treasurer's report in October, 1875, showed $1,439.23 in bank. This sum seeming to justify the employment of a missionary, W. H. Williams, of Platte City, Mo., was chosen, and on the 29th day of January, 1876, sailed from New York with his wife and child. He went to the field that had been chosen because the C. W. B. M. felt called to send a shepherd to those small congregations organized in Jamaica by J. O. Beardslee that had been without a pastor ever since the A. C. M. S. had been unable to contine his support. Reaching Kingston Feb. 5, Bro. Williams received a cordial welcome. He preached next day to about thirty in the old, dark, leaky, unpainted chapel, on Church St. About three years later he wrote conerning A. S. Darby, employed as teacher in the school at Oberlin:

Bro. Darbey is doing exactly the work required, and it is at once a culmination of our plan and prophecy and pledge of success. Competent natives, doing the work among their own people, is what we hope one day to see everywhere, and now realize in his case. He and another black boy obeyed the gospel upon hearing the first sermon I preached in Jamaica.

At the beginning of his ministry there Bro. Williams found in Kingston about 50 Disciples still faithful, all colored or black, poor, and most of them very poor. Most of the congregations in the country had ceased meeting, but a good many individual members remained faithful. The period from this time to the close of the first C. W. B. M. decade, 1884, saw, not rapid, but steady, substantial growth. Only a part of the elements and workers therein can be noted. The teaching set forth that hand in hand with conversion and church membership must be taken up the duty and habit of systematic giving to the Lord's cause. Almost withot exception the members pledged the payment of a spcified sum weekly toward the current expenses and the repairs that were needed immediately. Some young men sought Bro. Williams' directing and rendered him regular assistance in the prayer meetings, teachers' meetings, Sunday-schools, preaching in various parts of the city and in visiting from house to house, in which he was constantly engaged. One of these was James Tilley, a young English merchant who had been raised in London and converted by C. H. Spurgeon, under whome he became an active worker. Within a few months after hearing Bro. Williams preach Bro. Tilley, who had been living in Jamaica about two years, united with us and went vigorously to work in schools and cottage prayer-meetings, and also in studying the Word with a view to preaching. He gave up his business and offered himself for mountain work. In March, 1878, he was located at Oberlin to labor under direction of the board, which agreed to pay him $250 per year for a term of three years. In in the spring of 1879, on account of the failing health of his wife, Bro Williams returned to the states. Bro. Tilley then took charge in Kingston, receiving $250 addition to his former salary. Isaac Tomlinson having been sent from the states in 1880, to follow W. H. Williams in the Kingston work, Bro. Tilley returned to Oberlin. The record shows him, in 1881, in charge of Bitoe and Mt. Zion, where he had organized Sunday-schools. He made occasional visits to Oberlin, where Bro. Tomlinson had rebuilt the chapel. Bro. Tilley was in employ of the C. W. B. M. till 1884, when he came to America to take a course of Bible study, and in a few years died here.

A young woman from Indianapolis, Ind., was presented to the National C. W. B. M., in Cincinnati, in October, 1878. The president said concerning her: "Jennie G. Laughlin goes to open a school in Kingston. . . . She goes also as a missionary to the women of that island, who are sorely needing such teaching, advice and companionship as she is able to give them." Her school opened with 125 pupils of all ages, grades and colors. Patiently and faithfully did Miss Laughlin conduct the school, relying on divine strength in the

difficulties of the pioneer period of an enterprise; but in 1880 wrote her decision to return home on account of failing health. Her death occurred Sept. 27, 1881.

Upon hearing Miss Laughlin must leave Jamaica the board employed Marian Perkins to go to Kingston as teacher in the training school, to sail Sept. 28. The committee on Jamaica work presented in the 1881 National C. W. B. M. Convention: "Miss Perkins' school has lately passed examination on a very good grade, receiving $123 grant from the government." Her resignation, which was presented to the board in December, 1881, was accepted with a request it should not go into effect until the beginning of the coming year, that we might not forfeit the government grant by dropping the school before that time.

Bro. Tomlinson, who had resigned his Jamaica work for Nov. 1, 1881, was requested to extend the time to Jan. 1, 1882.

December 10, 1881, W. K. Azbill, Louisville, Ky., accepted the call to take the Kingston work and sailed February 3, 1882. At that time we had in Jamaica, besides the Kingston church, four country churches and four out stations, with about 700 members; also, several Sunday-schools and day schools. Not far from this time the Kingston congregation removed from the old Church St. chapel to its present home, 70 Duke St.

In 1880 this board appropriated $750, salary for Miss Crease, assistant to Mrs. Delaunay, of the French mission in charge of the Foreign Christian Missionary Society. In 1881 it appropriated $500 for this assistant, and $500 also for an assistant for Prof. Delaunay. In April, 1881, it employed Elder and Mrs. Faurot to labor among the freemen at Jackson, Miss.

The corresponding secretary in the annual report presented in October, 1878, stated:

A feeling of almost restless anxiety to undertake more than we are doing at present is manifested. With the growth of our society and the increasing zeal of those most actively engaged, we feel sure, with added diligence, of being able in a few months to extend our labors in some other direction, besides carrying on the Jamaica work.

In October, 1881, the Christian Woman's Board of Missions and the Foreign Christian Missionary Society decided to to co-operate in establishing a mission in India. In September, 1882, the company sailed. We sent four young women, Ada Boyd, Mary Kingsbury, Mary Grabiel and Laura V. Kinsey. G. L. Wharton and L. Norton and their wives were sent by the Foreign Board. They located at Hurda, Central Provinces.

What is now well known as "the Western work" of the C. W. B. M. had the convention of 1881, possibly its first impetus in an address upon "Mission Fields in the West," written by Isaac Errett (in his enforced absence delivered by A. I. Hobbs); followed by the president's most earnest appeal for such work, and recommendation that it soon be opened.

The first permanent work undertaken by our board in the homeland was in Montana. In 1882 our only two churches in that territory, at Helena and Deer Lodge, under the leadership of Wm. L. Irvine and Marsena Bullard, proposed to the board that they would raise $1,000 provided we would furnish an additional $1,000, to put an evanelist in the field.

J. Z. Taylor went for six months, beginning June 1, 1883. He recommended that the work be divided between two men, giving Helena to one and Deer Lodge and Butte City to the other, as these two districts lay upon different sides of a mountain range. In October, 1883, M. L. Streator and Galen Wood, both of Ohio, took charge of the Helena and Deer Lodge churches respectively. Neither had a church building, but each congregation met in a courthouse. Helena had thirty-eight members, Deer Lodge forty-three. Each congregation proceeded to build a house of worship the next year. Also, in 1884 congregations were organized, and church houses were begun in Corvallis and Anaconda, with W. D. Lear minister at the former and J. L. Phœnix at the latter place, and preaching was begun at several other points.

In May, 1877, the board decided to preserve all life membership payments as a permanent fund, the interest on which should not be used for five years. The following month Jno. S. Duncan, Indianapolis, was elected trustee for this fund. The first life membership certificates were issued to Mrs. H. Goe and Miss Rosa Goe, in April, 1878. In October, 1879, the endowment fund from life memberships was reported $1,020.50, loaned out. Two years later the interest upon the endowment fund was dedicated permanently to the support of heathen missions.

Until 1883 we had no literature of our own, either permanent or current. True, the editors of our church papers from the first gave us freest use of their columns for the promotion of our work, and these favors were gratefully accepted, but a paper wholly devoted to our mission interests had been greatly needed all the time. Lack of means prevented our starting it until in in May of this year, the first number of the Missionary Tidings was issued, edited by Mrs. M. M. B. Goodwin. It was a small, four-page, monthly paper. Mrs. Goodwin's health so failed during the summer that she resigned in September following, and a publication committee, Mrs. L. A. Moore and Mrs. S. E. Shortridge, were placed in charge of it.

THROUGH NATURE TO GOD.*

E. S. Ames.

The above is the title of a recent volume by John Fiske. It is a fitting companion every way to the same author's "Destiny of Man" and "Idea of God." These books, particularly the latest, are refreshing indications that the long strife between religion and science is rapidly ceasing, not because either side is giving up, but because each finds its own essential truths in the other.

The three subdivisions of "Through Nature to God" treat of the Mystery of Evil, the Cosmic Roots of Love and Self-sacrifice, and the Everlasting Reality of Religion. With reference to evil Mr. Fiske holds that it cannot consistently be ascribed to any source which necessitates a dualistic view of the world. Science teaches the unity of nature. He is convinced that "the whole universe is animated by a single principle of life, and whatever we see in it, whether to our half-trained understanding and narrow experience it may seem to be good or bad, is an indispensable part of the stupendous scheme." From this position evil is looked upon as having a necessary function in the world. If we had never known anything but goodness, how could we ever distinguish it from evil? If there were no color but red, it would be exactly the same as if there were no color at all. If our palates had never come in contact with any tasteful thing save sugar, we should know no more of sweetness than of bitterness. If we had never felt physical pain, we could not realize physical pleasure. In the same way, without knowing that which is morally evil, we could not possibly recognize that which is morally good. But from the general analogies furnished in the process of evolution we are entitled to hope that as the soul approaches its goal and man comes nearer to God, the fact of evil will lapse into a mere memory, in which the shadowed past shall serve as a background for the realized glory of the present.

The second problem treated is that of moral ends in the cosmic process. Nature works in such a way as to appear wantonly wasteful of life. If we confine our attention to the survival of the fittest in the struggle for existence, we are not likely to arrive at any satisfactory conclusions with reference to the cosmic process being ethical. But when the process of evolution is stated in a way to include the development of human life, then the natural selection of physical variations is powerless to explain the facts. The physical differences between man and the apes are not great. But the moment we consider the minds of man and ape, the gap between the two is immeasurable. For psychological man you must erect a distinct kingdom; nay, you must even dichotomize the universe, putting man on one side and all things else on the other. At this point Mr. Fiske elaborates his own special contribution to the doctrine of evolution, in pointing out the significance of the long duration of infancy peculiar to man. Moral ideas and sentiments are found to arise through the formation of the clan and family which become necessary in the protection and care of infancy. The individual is obliged to give himself up to the common life of the clan, and thus altruism supplants egoism, and the world of ethics arises. In this way the ethical process is not only seen to be part and parcel of the cosmic process, but its crown and consummation. "Subtract from the universe its ethical meaning, and nothing remains but an unreal phantom, the figment of false metaphysics."

Mr. Fiske does not believe that ethics can be separated from religion, and therefore he proceeds in the third section to show how science emphasizes the everlasting reality of religion. He shows that the Latin idea of a transcendent God, remote from the world and only occasionally manifesting himself by interferences with the order of nature, is giving way to the Greek idea of God as immanent in the world of phenomena. Religion postulates three things —the existence of God, the immortality of the soul and the ethical significance of the unseen world. These three elements are essential to religion, but the further question is raised, Is the subject-matter of religion something real and substantial, or is it a mere figment of the imagination? "All the analogies of evolution, so far as we we have yet been able to decipher it, are

*Houghton, Mifflin & Co. 194 pages; $1.00.

overwhelming against the latter supposition. To suppose that during countless ages, from the seaweed up to man, the progress of life was achieved through adjustments to external realities, but that then the method was all at once changed, and throughout a vast province of evolution the end was secured through adjustments to external nonrealities, is to do sheer violence to logic and to common sense." "Of all the implications of the doctrine of evolution with regard to man, I believe the very deepest and strongest to be that which asserts the everlasting reality of religion."

Throughout the whole book the reader is impressed by the vast scientific knowledge, the absolute frankness and the deep convictions of the author. One may differ from him in several details, or even on the fundamental doctrine of evolution, and still find much refreshing encouragement in such a thoughtful and positive interpretation of modern scientific thought. A careful reading of this little volume will create a taste for other writings of the author.

Butler College, Irvington, Ind.

THE MINISTER AND HIS LIBRARY.

W. J. RUSSELL.

1. The Bible, in the Hebrew and Greek as well as in the English Revised Version, should have the most prominent place. It is the one text-book above all others with which the minister must be acquainted. The time is coming, if it be not already upon us, when a man who can handle his English Bible as a thoroughly familiar student, acquainted with its contents, only can, will be more in demand than the most accomplished scholar who, with all his gettings, has not yet acquired a real knowledge of that book. No man can be regarded as an educated man unless he is familiar with this book. Professor Huxley says: "It is written in the noblest and purest English, and abounds in exquisite beauties of literary form." John Ruskin, expressing his view of the Bible, says: "It is the grandest group of writings extant in the rational world." In these words we have a noble tribute to the intellectual greatness of the Bible. But it has other claims upon us than its power to stimulate mental culture. It is inspired of God. It is "profitable for doctrine, for reproof, for correction, for instruction in righteousness." The churches have a right to demand of every minister, after he shall have spent some years in his calling, that he be well acquainted with all of God's Word, and that he be able to rightly divide it. This accomplishment may be acquired by the common English student of the Bible, and is one of the sources of power observed in many men of limited education. When, however, such men come to deal with verbal criticism it is impossible that their criticism should be as reliable as if they could read the original. There is nothing more certain, however, than that both they who can read the original and they who cannot should spend much more time in the continuous reading of the Scriptures. The Bible is a systematic book and appeals to man's highest rationality, and must be studied according to system and the law of progressive development. "The Canterbury revision of the New Testament should now totally supplant the King James version, not only because it is a great improvement as a version, but because it is the only representative in English of the corrected Greek text. A man is not safe in venturing upon the exegesis of a single passage by the aid of the old version until he shall have compared it carefully with the new; and rather than be continually making these comparisons, it is better to at once adopt the new into exclusive use."

2. Books bearing directly on the Bible should have the next place in the minister's library. His first duty is to preach the Word, and in order to do that acceptably he needs, not books on theology, but commentaries, lexicons, and such helps as will assist him to a clear understanding of the Scriptures. Many commentaries are not needed; but be sure to have a good commentary on every book of the Bible. The Pulpit Commentary is among the best. Its exegetical and homiletical sections are marvels of condensation, point, and spiritual insight. Matthew Henry's Commentary contains much wit and more wisdom, and should be read for its style and matter. The People's Bible, by Joseph Parker, abounds in stimulating ideas, and will be found very helpful to every minister. Special commentaries on individual books of the Bible will be found helpful. Perowne on the Psalms is a standard work. The Treasury of David, by Spurgeon, is particularly valuable for its Puritanic lore. McGarvey's New Commentary on Acts is among the best. Professor Lindsay on Acts of the Apostles is clear and helpful. Word Studies in the New Testament, by Vincent, is very valuable, as it endeavors to put the mere English student of the New Testament on the level of the Greek student. Keil's Introduction to the Old Testament, Weiss' Introduction to the New Testament, Gloag's Introduction to the Pauline and General Epistles, are indispensable. Then, too, no library should be without such books as Smith's Bible Dictionary, Sinai and Palestine, Thompson's The Land and the Book, Coneybeare and Howson's Life and Epistles of Paul, Edersheim's Life of Christ and Isaac Errett's Evenings with the Bible.

3. The department next in order is that of theology and philosophy. These two studies go over the same ground and have the same end in view. To Christian Dogmatic corresponds Philosophy of Religion; to Christian Ethic corresponds Moral Philosophy or Philsophical Ethic. The doctrinal part of Church History, since the Christian era, runs parallel with the History of Philosophy. They cannot be indifferent to each other, but are either friendly or hostile. If they disagree, the fault lies not in philosophy or theology as such, but in the imperfection of the philosopher or theologian. They proceed from the same God of truth, and will ultimately meet in perfect harmony. Theology is limited to the sphere of religion or the relation of man to God. Philosophy has a much more extensive range of subjects, and embraces God, man and nature; it is as wide as the spiritual and material universe. It is the science of causes and principles. It asks, in popular phrase: What am I? What is this about me? What is there above and beyond me? The results that a man reaches in seeking answers to these questions constitute his philosophy. Theology starts from revelation and the consciousness of God; philosophy starts from reason and self-consciousness. Theology is in possession of the truth; philosophy is in quest of truth. The former rests on the revealed Word of God, the latter on the laws of thought. The minister needs to be a student of each. His library need not be extensive, but it should be choice in the selection of books for this department. The two great types of theological thought, Armenian and Calvinistic, should at least have place. Dr. Charles Hodge's theology will give the one; Watson's Institutes of Theology the other. The Place of Christ in Modern Theology, by Fairbairn, is one of the greatest works of the century, and should not be omitted from the student's theological list of books. The Old Faith Restated, a work edited by J. H. Garrison, gives a fresh and independent restatement of the great truths and principles of Christianity as they are apprehended, held and advocated by representative men of the Current Reformation to-day. In philosophy there is no better work to begin with than Professor George T. Ladd's Introduction to Philosophy. By far the best work for the purpose of getting a knowledge of the whole field of philosophy is Ueberweg's History of Philosophy from Thales to the Present Time, translated by Prof. George S. Morris, with additions by Dr. Noah Porter. Passing from the historical point of view it will be well to have a selection of the classics on the subject—Lock's Essay Concerning Human Understanding; Kant's Critique of the Pure Reason; Butler's Analogy; the Duke of Argyll's famous Trilogy, The Reign of Law, The Unity of Nature and The Philosophy of Belief. The best book written partially from the point of view of Mr. Spencer is Outlines of Cosmic Philosophy, Based on the Doctrine o Evolution, with Criticism of the Positive Philosophy, by John Fiske. It is Spencerism made more intelligible and, if possible, less objectionable. Spencer's Data of Ethics, by Malcolm Guthrie, is one of the ablest pieces of sustained philosophic criticism produced in the century.

4. History should next have place. The church histories claim, of course, precedence. History in general is described by Diodorus as "a handmaid of Providence, a priestess of truth and a mother of wisdom." This is true in the highest degree of church history. It has special value for the minister of the gospel, giving him a broad and comprehensive view of the rise and progress of the kingdom of God from the beginning to the present time. For the general history of the church, the minister's library should contain Neander, who combines in a wonderful degree scholarship, edification and spiritual insight; Schaff, our American Neander, but superior to him in interest and in having at command the latest researches. It is a standard work, which every minister should own and study; written in an attractive style; and gives unsurpassed bibliographical information on all points. George P. Fisher's History of the Christian Church is concise and comprehensive, and will prove valuable as a text-book. For a fine survey of the preparations of Christianity and of the conditions of the Greek and Roman world, Fisher's Beginnings of Christianity should be purchased. Dr. Uhlhorn's interesting and suggestive work, Conflict of Christianity with Heathenism, is of great value in de

scribing the period of universal persecution. The best general survey of the Reformation within easily managed limits is the work of George P. Fisher, The Reformation, which is comprehensive and eminently readable. But the field of history to be covered in a minister's library is wider than that of the church. The field is the world. No man's education is complete without the careful reading of Herodotus, Xenophon, Thucydides, Tacitus, Rollin's Ancient History, Grote's History of Greece, Gibbon's Decline and Fall of Rome, Hume's or Macaulay's History of England and Bancroft's and Lossing's History of the United States. Neither should the minister neglect such books as Schlelge's Philosophy of History, if he would understand the principles underlying what Carlyle terms "the record of remarkable actions." The writings of John Fiske should be read by every student of history. The History of America, by Justin Winsor, and The Constitutional and Political History of the United States, by Dr. H. Von Holst, are highly recommended to the student of American history. The minister who possesses and masters these books will be rich in historical knowledge. "Surely, no one who aspires toward a high culture," says Pierson, "could ask a more delightful and elevating employment than with such aid to explore those winding paths of time, through all of which are seen the solemn traces of the march of God."

(TO BE CONTINUED.)

EVOLUTION OF THE CHURCH OF CHRIST.

No. I.—Discipleship.

J. FRAISE RICHARD.

Solomon uttered a fundamental truth relative to human character when he declared that "a good name is rather to be chosen than great riches," and that it is "better than precious ointment."

Christianity attaches equal importance to names. In fact, it considers them of the highest significance. Jesus, the great Captain of our salvation was given "a name which is above every name," and "more excellent" than that of the angels. It is confidently asserted by inspiration that "there is no other name under heaven among men by which we can be saved," for the reason that there is salvation in no other. The Apostle James refers to it as the "worthy name" by which his brethren were called; and John, the apostle, banished to Patmos, in the significant messages to the seven churches in Asia Minor, sent one to the congregation at Pergamos, in which he presents Jesus as commending it thus: "Thou holdest fast my name and hast not denied my faith."

The divine oracles address mankind in their individual and likewise in their organized capacity. This is pre-eminently true of Christianity. During the personal ministry of Jesus he had learners or pupils, of different degrees of devotion, known by the name of disciples. Some of these were attracted by mere curiosity, and hence were mere hangers-on, actuated largely by a desire to secure the physical benefits he dispensed. When the hour of real test came many of them "went back and walked no more with him." Others, like Joseph of Aramathæa, were willing to be disciples, not openly and boldly, "but secretly, for fear of the Jews."

A higher and more reliable grade of disciples were those who became sincere learners and devoted followers. They approached the standard which the Master fixed when he said: "If ye continue in my Word, then are ye my disciples indeed; and ye shall know the truth and the truth shall make you free." "Bear much fruit; so shall ye be my disciples." It was this supreme loyalty to the Master that enabled John to speak of himself in his narrative as "that disciple whom Jesus loved."

The term "disciple," as applied to the personal followers of Jesus, was in current use. It was used to represent a pupil of the Greek philosophers. Even in the days of the prophet it was applied with assurance. Isaiah said: "Seal the law among my disciples."

Not only did the Pharisees claim to be the disciples of Moses, but they had in turn disciples of their own. Accordingly, we read (John 9:28) that some of them said somewhat tauntingly to the blind man whom Jesus had restored to sight: "Thou art his [Christ's] disciple; but we are Moses' disciples." Matthew records (22:16) that the Pharisees, bent upon entangling Jesus in his talk, "sent unto him their disciples" to propound their question, "Is it lawful to give tribute unto Cæsar or not?"

John, the harbinger of Jesus, had his corps of disciples. Luke says (5:33) that the Scribes and Pharisees submitted to Jesus the question: "Why do the disciples of John fast often and make prayers, and likewise the disciples of the Pharisees; but thine eat and drink?" So faithful was John in the training of his pupils that even the disciples of Jesus looked upon his example as worthy of imitation. Consequently, Luke informs us (11:1): "And it came to pass that as he [Jesus] was praying in a certain place, when he ceased one of his disciples said unto him, Lord, teach us to pray, as John also taught his disciples." What is usually known as the Lord's Prayer was the fruit of this reasonable request.

In America we have three terms which intelligent educators use with scrupulous exactness, viz., pupil, student and scholar.

A pupil is one in the primary stages of learning, a beginner, a child under the personal guidance and control of a teacher.

A student is one advanced to higher grades of learning, a worker in the various classes of an academy, normal school, college or university.

A scholar is one who has attained eminence in some science or special department of training. Pupils are numerous; students less so, and scholars comparatively rare.

The disciples of Jesus were his pupils or learners. Some of them were aptly described by Paul in his letter to Timothy (2 Tim. 3:7) as "ever learning and never able to come to the knowledge of the truth." Their learning was purely receptive rather than self-active. Hence their appeal to Jesus: "Lord, teach us to pray, as John also taught his disciples."

In this passively receptive state they were not yet qualified to be teachers or apostles. They had not realized and perhaps were not qualified yet to recognize the import of the higher principle enunciated by Paul to the Romans (2:21): "Thou, therefore, which teachest another, teachest thou not thyself?" Nor had they reached the standing recommended by the same apostle to Timothy (2 Tim. 2:15): "Study to show thyself approved unto God, a workman that needeth not be to ashamed, rightly dividing the word of truth." True, apostles were sent out by Jesus at times under special commissions; but their mission was rather the doing of specific acts than the proclaiming of fundamental truths. To preach the gospel in its fullness was not their province. They were not competent to do that until after the crucifixion, resurrection and ascension of Jesus Christ. The witnessing of his miracles and listening to his instruction upon earth were qaulifications so far as they went; but the quintessence of their message to the world was reserved for the future. Hence Jesus, immediately preceding his ascension, gave them a commission which contemplated the moral and spiritual conquest of the world, the initial work to be done at Jerusalem. For they were directed to tarry in Jerusalem until they were endued with the requisite "power from on high."

Apostleship or teaching, it will be seen, required fuller preparation and higher gifts than simple discipleship. It embraced all that is included in the latter term and much more. Consequently, in filling up the college of apostles to make provision for the loss of Judas the apostate, great care and wisdom had to be exercised. Peter presented the matter in these terms (Acts 1:21,22): "Wherefore of these men which have compained with us all the time that the Lord Jesus went in and out among us, beginning from the baptism of John, unto that same day that he was taken up from among us, must be ordained to be a witness with us of his resurrection."

Thus far no organization has been effected. Jesus has been laying the foundation for this great work by inculcating those principles which would in all time characterize his kingdom. A constituency was being prepared. The leaven was at work among the masses of the people. Two classes of subjects or agents had been developed—disciples and apostles. They were necessary to afford an intelligent and conscientious citizenship. Without these three years' scholastic training his kingdom could have little hope of permanence.

Washington, D. C., Nov. 22, 1899.

Keeping Song Books in the Church.

The question of retaining our song books in the church is often a perplexing one. Our late experience has proven effective with us and will bear trying elsewhere. We purchased one hundred song books, of which we set apart 75 for the congregation and retained 25 for sale.

On the front of the book we pasted in large letters, "I belong to the Christian Church and am not to be taken from the church," etc. This poster covered half of the front of the book, the object being to disfigure the book. On the back of the book we stamped in large letters, 1, 2, 3, 4, 5, etc., up to 75; we impressed upon the minds of the people that these were only for use in the church, and if any one desired a book for home use there were unmarked ones for sale. If any book had been missed we would have called for the number of the book which had been taken away, but after a three weeks' meeting there were still 75 books. I think the numbering on the back had much to do in accomplishing this result. It will pay trying.

A. A. HENEYWELL.

Washington C. H., O.

Our Budget.

—A Merry Christmas to all our readers.

—We hope you will be pleased with our cover and its contents this week.

Read the "Christmas Messages" elsewhere from a number of our friends.

—Words of cheer and encouragement continue to pour in upon us from all sections of the country in such abundance that were we to attempt to give them room we should have to crowd out several departments of the paper.

—We wish our friends to know, however, that these words were never more welcome, and especially in view of the fact that they prophesy and pledge active co operation in extending the influence of the CHRISTIAN-EVANGELIST the coming year.

—We are not surprised that our prospectus for the coming year has attracted wide attention and is eliciting many commendations from our readers. We have felt under a moral compulsion to make the CHRISTIAN-EVANGELIST the equal, at least, of any of the representative journals in other religious bodies in the ability of its writers and the literary quality of its contents. This, of course, involves considerable outlay, but we have gone on the principle that our readers are willing to pay something for it. A letter from one of our leading preachers, just at hand, says: "The CHRISTIAN-EVANGELIST at the regular price of $1.50 is a marvel of cheapness. It is the equal of any $2 50 journal."

—A. J. Marshall, our city evangelist of St. Louis, is advocating the inauguration of a campaign of concentration. His idea is that our church members should be concentrated near our church centers. He gives the cases of one of our city churches which has a membership of 300, but which, for any special rally, is no more effective than the ordinary church of 100 members, because the 300 are scattered all over the city. Other things being equal, our members certainly should have their residence near the congregation with which they are connected. This is not always practicable, but it is the ideal towards which we should strive.

—Arthur F. Willett, whose death at Dowagiac, Mich., was mentioned in this paper last week, was born in Ionia, Mich., Sept. 3, 1870, the second in a family of four sons, but one of whom, Prof. H L. Willett, remains. Bro. Arthur F. Willett was a graduate of Bethany College, was married to Miss Sylvia Day in October, 1896, spent one year in the University of Chicago, during which time he served as pastor of the West Pullman Church. After a brief rest from overwork in Chicago he became the pastor of the church in Richland Center, Wis., where his health began to fail, with the result stated in our previous notice. The funeral services were conducted by Bro. W. W. Wyrick at the home of Mrs. F. H Essig in Dowagiac, Mich.

—Bulletin No. 3 of the Ecumenical Conference on Foreign Missions, to be held in New York City in April, says that the first of December finds the plans well advanced. The program has been arranged, most of the speakers selected and the order of meetings laid out. Articles for the exhibit are already coming in and there is good prospect that it will be not only of interest but of incalculable value. Sub-committees on special topics, as Comity, Education, Self support, etc., have been hard at work, and the results give assurance of practical value for the actual conduct of work, both at home and abroad. But the committee is greatly in need of funds for the expenses of that great gathering. It is stated that for all purposes not less than $40,000 will be required Money orders and checks may be drawn to the order of Geo. Foster Peadody, Treasurer, 27 Pine St., New York.

—Referring to the editorial valedictory of J. J, Haley, which we print elsewhere in this number, we desire to say that the severance of his connection with the CHRISTIAN EVANGELIST is, as he indicates, in order that he may contribute editorially to the Christian Oracle. Bro. Haley has been a contributor of the CHRISTIAN-EVANGELIST for a number of years in one capacity or another, and severing his connection with it now for the purpose of serving the cause in the same capacity in another paper he carries with him our high appreciation of his intellectual ability, of his genuine loyalty to Jesus Christ and his religion, and of his superior force as a writer. Our relations have been of the most delightful character in the past and will continue to be such, we have no doubt, in the future. Our best wishes go with him, and if at any time in the future he should not be retained in the interest of another paper, the CHRISTIAN-EVANGELIST will be glad to avail itself once more of his able contributions.

—In connection with the closing article on the Sunday-school lesson by Prof. H. L. Willett, he gives us a letter this week to which we invite the attention of our readers. As he states in his letter, he signified his desire, early last summer, to discontinue the preparation of the Sunday school lessons at the end of the present year, in view of the multiplied calls that were being made upon his time. When the first note of dissatisfaction with his articles were heard by him, later in the season, he immediately wrote us, stating that if his resignation as the writer of the S. S. lessons would pacify matters, he was ready to resign at once, and would cheerfully give place to another. We declined to accept his resignation at that time, for reasons which our readers will readily understand. While we have not been able to assent to every position taken by Bro. Willett, in his able series of articles, and while some of his positions have been on questions concerning which we have made no sufficient investigation to entitle our opinion to any weight, we have never ceased to regard him as essentially sound in the faith of the gospel, and loyal, not only to Christ, but to the Holy Scriptures. It will be a sad day for the Disciples of Christ if they should ever reach the point in denominational narrowness when there is no room among them for such men as Prof. Willett. While Bro. Willett is to continue to write for our columns with more or less frequency along other lines, we felt unwilling to allow this opportunity to pass without this expression of appreciation of the man himself and of his work.

—On the 15th inst. a most interesting and profitable service was held in Louisville, Ky., in the interest of Foreign Missions. The Foreign Society was organized in Louisville, October 21, 1875. The services on the 15th were held in the interest of the Silver Jubilee. There were thirty-five preachers present. These represented three different states. The charter members were all invited to be present; some could not attend. Addresses were made by H. S. Earl, John S Shouse, F. M. Rains, I. J. Spencer, W. S. Giltner, John W. McGarvey, E. L. Powell, George Darsie, C. W. Dick, C. L. Loos, W. S. Dickinson, H. T. Cree, C. A Thomas and John E. Pounds. The ladies of the First Church provided for the entertainment of the guests. This meeting will do much good and will be long remembered by those who were present.

—On our last cover page this week will be found a full-page advertisement of the Paris Medicine Co. We desire our readers to know that the men connected with this company are known to the editor of this paper as Christian gentlemen, and many of them are members of the Christian Church. Their great remedy, the Laxative Bromo-quinine has a world wide reputation. We can bear personal testimony to the virtue of this remedy as well as to the character of the men at the head of the company.

—We print elsewhere this week an appeal from Bros. McGavran and Wharton for the famine stricken people of India. Read what they say and if your heart feels moved to respond send your offering either to the treasurer of the C W. B. M. at Indianapolis, or of the Foreign Christian Missionary Society at Cincinnati. The case is urgent and prompt action should be taken.

—A copy of Dr H. L. Willett's "Prophets of Israel" has just been received from the press of the Revell Publishing Company. This book completes the third series of the handbooks prepared for the Bethany C. E Reading Courses, the other two having already been noticed in this department in previous numbers. This book by Dr. Willett takes us into one of the richest fields of study in the Old Testament and familiarizes us with men whom God used in the government and discipline of Israel. Dr. Willett has made special study of the prophets and their times and has given us a book of undoubted merit. The chronological table at the close and the analysis of each prophetic book treated following each chapter will be found both useful and convenient. These books, while prepared for the Bethany C. E. Reading Courses, are by no means limited to them in interest and value, but should be in the hands of our people generally, both old and young. The books may be had singly or in sets, and all order should be sent to J. Z Tyler, 793 Republic St., Cleveland, O. The books may be had at one dollar per set, or thirty-five cents per single copy.

—The Foreign Society is having a real Silver Jubilee experience. It has just received another gift of $500. These good reports are coming thick and fast just now. We hope we will be able next week to make an even better report.

—The sad message of the death of W. H. Hayden, elsewhere in this paper, at Collinwood, Ohio, comes to us just as we go to press, and we hasten to express sympathy to the sorrowing wife and children.

—It is a very easy matter to understimate the ability of the average reader, or of the mass of readers of our religious journals. They are where they are, religiously, as a rule, because they have dared to think for themselves, and they are not prepared to abdicate in favor of some one else who shall do their religious thinking for them. One of these plain readers, writing from the state of Texas, says: "I am one of your humblest readers, but I can say with assurance that there has been no question on which you have written in which I have not fully understood you. You have my heartiest support." He then gives us some practical suggestions concerning the paper, for which he has our thanks. This man is not a preacher or an educated man, and yet he has no difficulty in understanding our position, as some others have, who make more pretensions. We never feel that we have anything to say that is too difficult for our readers to understand if we understand it clearly ourselves, and we have found, through a long experience, that an editor can depend, in the long run, on the saving commonsense and shrewd discernment of his readers to distinguish between chaff and wheat, or between the false and the true.

—A correspondent writes asking, "How can the CHRISTIAN-EVANGELIST, at $1 50 per year, hope to compete with the ————, which can be had for $1.00 per year?" Just as a $1.50 hat is able to compete with a $1.00 hat. It costs more to make a $1.50 hat than it does to produce a $1.00 hat, but there are some people willing to pay the difference and get a better hat. In that way it is possible for the producer of the higher priced hat to make a livelihood. If the CHRISTIAN-EVANGELIST is not superior either in quantity or in its literary quality and the ability of its writers to the $1 00 papers, the latter will doubtless receive all the patronage in time. We put the CHRISTIAN-EVANGELIST on its merits and rest it there.

—A number of Sunday-schools which have been trying the Blakslee System are now giving it up and going back to the splendid series of International Lessons for the year 1900. It is not denied that the series of lessons mentioned above have merit, and it may be in some respects superior merit to the International, but, taken as a whole, the International series has advantages which are not compensated for in any other system. We believe it is to be constantly improved until it shall possess all the merits of any other system, with the advantages which it already possesses. Bishop Vincent was right when he said, several years ago, "The International Series of Sunday-school Lessons has come to this planet to stay."

—We learn through a card from Bro. J. W. Monser, Columbia, Mo., that Bro. W. T. Moore, dean of the Bible College, met with an accident on Sunday night, the 10th inst., while going home from church. The small bone of the leg above the ancle was broken, and he will probably be on his back for a month or more. We sympathize with our brother in this misfortune and trust he may soon be able to resume his work.

—David J. Peters, of Holden, Mo., says: "An omission of one line in 'A Word from Holden, Mo.,' in the CHRISTIAN-EVANGELIST of Nov. 30, 1899, page 1523, makes a very bad reading. It should read, lines 10-12, 'the more than usual interest and work in *the University Endeavor class*, and the greatly improved physical condition of the minister.'"

—The First Christian Church, Birmingham, Ala., of which O. P. Spiegel is minister, has bought one of the most centrally located lots in that growing city and erected thereon a modern tabernacle for temporary use. They hope soon to build a stone or pressed-brick structure for permanent use. It is situated on the corner of Fifth Avenue and Twenty-first Street.

—The November number of the American Home Missionary, containing a full report of the Jubilee Convention and of the work done under the auspices of the American Christian Missionary Society for the past year is out and is an unusually large magazine. Another feature of it, which while not new is greatly enlarged, is cuts of evangelists who have done work under the direction of the board during the year, and also of many of the friends of Home Missions. We do not see, therefore, how this number of this magazine can fail to be of deep interest to every Disciple of Christ. If you have not yet received a copy, send at once to B. L. or C. C. Smith, Cincinnati, O., and procure one by return mail.

—The Missionary Intelligencer for December is a good number. The editorial on the 20th century funds should be read by all our people; it contains food for reflection.

"What's in a Name?"

Everything when you come to medicines. A sarsaparilla by any other name can never equal Hood's, because of the peculiar combination, proportion and process by which Hood's Sarsaparilla possesses merit peculiar to itself, and by which it cures when all other medicines fail. Cures scrofula, salt rheum, dyspepsia, catarrh, rheumatism, loss of appetite and that tired feeling.

Hood's Sarsaparilla

Never Disappoints

Hood's Pills cure liver ills: the non-irritating and only cathartic to take with Hood's Sarsaparilla.

—Rev. John Watson's life of Christ, beginning in the December number of McClure's magazine, is illustrated by pictures made in Palestine by Corwin Knapp Luison, and it is needless to add that they are the finest that skill and expense can produce. We know of no articles promised in magazine literature for 1900 that promises more interest and profit to the reading portion of the religious world than this life of Christ in McClure's magazine, the prologue of which appears in the December number. This serial of articles will certainly have, in addition, a special interest for preachers, teachers and all Bible students. The series, we understand, will run throughout the year 1900, and each to be accompanied with beautifully colored illustrations. The January number, we are told, is to contain eight of these illustrations. This life of Christ will be in time with the Sunday-school lessons for the coming year.

—Is it any wonder that the world looks askance upon religion when some of its leading churches publish such announcements as is set forth in the following paragraph from W. E. Curtis, in the Chicago Record:

This is the era of big things—world-beaters—and there is a great variety of them. The latest novelty in the world-beating line is a grand progressive euchre party which is advertised to take place at the Grand Central Palace in this city Jan. 10, 1900, for the benefit of the Catholic Church of St. Philip. The idea is said to have originated with a young lady of the parish and Father Daniel Burke, the pastor, is pushing it with energy. There are to be 600 tables and 2,400 players, divided into 100 groups of six tables each, with 200 ordinary prizes for the best gentleman and lady player of each group and one grand prize for the couple making the best score. It costs $2 to enter, which includes refreshments to be served after the game and the privilege of dancing when the floor is cleared.

—Four attitudes are conceivable, viz., indifference, indiscriminate hostility, indiscriminate acceptance of everything suggested by higher critics and a hearty recognition of the legitimacy of higher criticism as an instrument for ascertaining the truth concerning the Bible, with the reserved right of accepting or rejecting its conclusions, according as they may commend themselves to our judgment, after giving them an honest and fearless examination.—*J. H. Garrison.*

Yes, these four attitudes are conceivable; but it is well that the writer did not say only four; for there is another, which is not only conceivable, but indispensable to a right course. That is, uncompromising hostility to all the conclusions which, after giving them an honest and fearless examination, you find false, and calculated to undermine the faith of the disciples. It is for a failure to stand in this last attitude that J. H. Garrison has been criticised.—*J. W. McGarvey, in the Christian Standard.*

This criticism is neither "Biblical" nor reasonable, we regret to say. After wrestling for weeks with the statement which he quotes from the editor of this paper, Bro. McGarvey imagines he has conceived of a fifth attitude toward higher criticism, namely, hostility to the conclusions found to be false! But what is meant by the fourth attitude, with its "reserved right" of "rejecting" whatever is found to be false? Isn't "rejection" a stronger word even than "hostility?" This is mere trifling. It isn't criticism, and not near so many people are fooled by it as may be imagined.

—The following interesting item of news is from the 15th annual report of the C. W. B. M., of Virginia:

Virginia raised last year, through the C. W. B. M., over $13,000, but the larger part of this was in special gifts for the endowment of the Bible Chair at the University of Virginia, and at the Cincinnati convention it was decided that the work for the coming year should be the completion of this endowment, and so our workers from Maine to Florida, and from California to Virginia, shall, with one accord, give themselves to this effort.

—Number one of Vol. 5 of the Add-Ran Collegian is a creditable magazine; it contains some well-written articles as well as college news. Its praise of Chancellor Buxton is exceptionally expressive.

School Teachers

and High School students can make their Saturdays and their Winter vacation exceedingly profitable by securing subscribers to

The Ladies' Home Journal
AND
The Saturday Evening Post

An agent does not have to convince one against his will in order to secure a subscriber to either of these unique, high-class periodicals. There is no argument against them. There are innumerable arguments in their favor.

Liberal commissions on all subscriptions. Liberal rebates for large clubs. The larger the club, the larger the rebate.

And in addition to these inducements, we are going to give $18,000 to the 764 most successful agents.

Write for particulars.

The Curtis Publishing Company, Philadelphia

—"This week's CHRISTIAN-EVANGELIST has come, and I have just read something of what we are to have for 1900. If carefully studied it will be almost equal to a year in a university. I shall read it from the pulpit Sunday.

E. W. BRICKERT.

Sullivan, Ill.

That is encouraging. This brother knows a good thing when he sees it, and he knows a program like that costs something, and that such an outlay made for the benefit of the readers of a paper should meet with a cordial response from them in the way of active co-operation.

—Speaking of Sunday-school lessons, the following is the very high testimonial as to the superior value of the Lesson Commentary and other Sunday-school helps issued from this office:

Since we are to use the International Lessons I am glad that we have such valuable helps as you offer. They are by far the best I have seen. Between yours and those of a worthy competitor, a comparison becomes a contrast. There is as much difference between the two as there is between art and awkwardness. Your comments mean something, the practical lessons are excellent. There is nothing put in to "fill up." The needs of scholars are met. The very elect must be satisfied with the doctrinal soundness of these helps. In spite of all the anxiety over the Sunday-school department of the EVANGELIST, our children are safe from heresy for the year of grace 1900. Our order will be forwarded in a few days.

E. B. BARNES.

Normal, Ill.

—The Youth's Companion Calendar for 1900, received at this office last week, would ornament the family room of any home. In design and elegance it seems to surpass any of the beautiful calendars in which the Youth's Companion Company, Boston, Mass., seems to take so much pride and for which they are justly noted. If you want an ornament for your home or a gift for a friend it would be difficult to find one more satisfactory or that would be better appreciated.

STATE OF OHIO, CITY OF TOLEDO, LUCAS COUNTY, } ss.

FRANK J. CHENEY makes oath that he is the senior partner of the firm of F. J. CHENEY & Co., doing business in the City of Toledo, County and State aforesaid, and that said firm will pay the sum of ONE HUNDRED DOLLARS for each and every case of CATARRH that can not be cured by the use of HALL'S CATARRH CURE.

FRANK J. CHENEY.

Sworn to before me and subscribed in my presence, this 6th day of December, A. D. 1886.

{ SEAL } A. W. GLEASON,
Notary Public.

Hall's Catarrh Cure is taken internally, and acts directly on the blood and mucous surfaces of the system. Send for testimonials, free.

F. J. CHENEY & CO., Toledo, O.

Sold by Druggists, 75c.

An Insidious Attack.

The following circular has been forwarded to us by a number of persons who have received a copy of it. If the circular is a genuinely honest document, it will help it to accomplish its mission to bring it out into daylight. We wish our readers to have the benefit of every good thing there is going, and so we print this circular without charge to the firm that sends it out:

CINCINNATI, O., November 21, 1899.

There is a growing dread among all who cherish the best interests of the Sunday-school that its literature may be tainted with that modern skepticism which has not hesitated in pride of opinion to lay unholy hands upon the Bible and discredit its records.

At such a time it is only right that all who have to do with the preparation of our Sunday-school literature should openly declare themselves.

As for us and our house we desire to go on record. The chief glory of the Standard publications is the purity of its teaching. Pleading as we do, publicly and privately, for an absolute surrender of all matters of opinion to the infallible authority of the Scriptures, we tremble at the thought of placing any occasion for stumbling in the way of the little ones who depend in any measure on us for guidance. God helping us, we intend that the Word of God, which is the only light for our path, shall shine undimmed for the feet of all who look to us for instruction.

We beg you as brethren and fellowworkers to consider these things, and to unite with us in presenting a front so solid against all false teaching that others shall be deterred from trifling with these holy interests.

J. A. LORD,
J. W. MCGARVEY,
PHILIP Y. PENDLETON,
MATTIE M. BOTELER.

Accompanying the above appeal to the Sunday-schools is another circular from the Standard Pub. Co., signed by that company "per Russell Errett, Treas.," which claims for the Standard series, among other exclusive merits, "that it abjures, in root and branch, the pernicious skepticism that masquerades in the clothing of scholarship, undermining the authority of the Scriptures by discarding their records."

What we have to say concerning these circulars shall be very plain and direct.

1. They are intended to discredit and undermine the sale of the Christian Pub. Co.'s series of Sunday-school supplies, in the interest of those of the Standard Pub. Co.

2. Neither of the persons signing these circulars know anything against the series of Sunday-school supplies that they thus seek to undermine. On the contrary they know, if they have examined them, that they are as sound and even as conservative as those of the Standard Pub. Co. Not a note of criticism against them on this score has ever been heard.

3. What, then, is the motive that prompts these persons to circularize the schools in the above manner, seeking to break down confidence in a rival series? Does anybody believe it to be pure, disinterested zeal for the truth? Are we to judge of "the purity of teaching" of the Standard supplies by the "purity" of motive which prompts this business method?

We have only to add that the sending out of such circulars shows an egregious underestimate of the intelligence of the people. The man who is not shrewd enough to see through so thin a disguise would need to have a guardian. Meanwhile, the Christian Pub. Co 's Sunday-school supplies continue to go into about two thirds of the schools of the brotherhood, and they go on their own merits.

The enlarged chapel in Springfield, Mass., was dedicated Dec. 10, with gratitude and joy. Ample funds were raised in cash and pledges to cover a small debt. The outlay was about $1,200. We now have, on leased land, a comfortable and attractive house of worship, which will seat 160 persons. The advance step and success at dedication promise to extend our influence in the community. J. H Mohorter and R. A. Nichols were our speakers. We desire to thank all who aided us. We give glory to God. E. C. DAVIS, Pastor.

PERSONAL MENTION.

S. E. Fisher has accepted a call to succeed W. W. Sniff, Gibson City, Ill.

J. B. Briney is engaged for a meeting in Reserve, Kan., to begin Jan. 1st.

The church in Rantoul, Ill., recently raised $40 for Illinois missions.

C. G. Kindred, of Abingdon, Ill., goes to Englewood, Ill.

A. C. Roach, of Ipava, Ill., has accepted the assistant pastorate at Jacksonville, Ill.

S. F. Field writes that he has been instrumental in saving the church building in Konts, Ind., to the church in that place.

F. M. Rains aims to start about July 1st on his missionary tour of Japan and China, and will be absent four or five months.

R. G Frank is said to be giving good satisfaction as a preacher for the church in Fulton, Mo.

Brother Romig has held a most successful meeting in Keokuk, Ia. There were 127 additions.

W. T. Adams requests any church in Eastern, Kan., wanting a protracted meeting soon to address him at Chanute, Kan., at once.

Pres. B. A. Jenkins, of Indianapolis, who has been quite ill of late, reports himself convalescing nicely

Prof. Hackleman, of Indianapolis, assisted L. H. Graham in a three weeks' meeting at Worthington, Ind.

T. P. Reid, of Selma, Cal., volunteers his assistance in booming the CHRISTIAN-EVANGELIST for 1900.

F C. Ford has accepted a call from the South and North Lubec (Nova Scotia) churches and will begin labor with them at once.

A. L. Ferguson has been retained by the church in Augusta, Ill., for the second year. The outlook for the second year is promising.

C. E. Smootz, of Manor, Tex., is closing his work there and is ready to engage for protracted meetings or a pastorate. Address him for terms.

O. P. Spiegel, of Birmingham, Ala., has been called for his seventh year in that city. This is an excellent compliment to his work there.

W. H. Hook, of Mexico, Mo., has promised to get in some good work for the CHRISTIAN-EVANGELIST during the present winter. Can you do us a like favor?

J. W. Bratcher, of Cardiff, Ark., will preach at Mena, Ark., the coming year. The brethren at this point are preparing to build a parsonage.

The Christian Church in Shelbyville, Ind., has published a neat souvenir directory, opening with a full-page half-tone picture of the pastor, E. Finley Mahan.

A. E. Cory, pastor of the church in Oskaloosa, Iowa, has had a great meeting there, 115 additions, and is highly esteemed by the the church as an able preacher of the Word.

W. H. Waggoner is succeeding admirably with his missionary institutes. From Merson, Mich., he says: "House full first night; great interest." He will be in Fremont Dec. 18-24.

I. H. Fuller writes that the church in Wapello, Iowa, greatly regrets the loss of Dr. Wm. M. Semones and his wife by removal to Atlanta, Ga The church in Wapello is in a prosperous state.

J. Wintgen, pastor of the church in Norcatur, Kan., writes that the church there expect to pay off the balance of its debt by January. Their house of worship has recently been carpeted.

C. W. Van Dolah, of Shawnee, O. T., informs us that they lost their babe, to them so precious, on the 13th inst. God transplanted it. We extend to Bro. and Sister Van Dolah our sympathy.

W. F. Turner, pastor of the church in Joplin, Mo., says: "Every saloon in Joplin has been closed, front and back, top and bottom, for five successive Sundays. Sixty-six of our gamblers are now in the toils of our state officers."

After four years' service and against the unanimous request of the church in Blandinsville, Ill., A R Adams has closed his work. The church has prospered under his preaching and the parting is not without deep regret by both pastor and church.

The First Church at Little Rock, Ark., is pushing a vigorous campaign. The pastor, J. N. Jessup, recently closed a good meeting. Twenty five have been added to the church in the past two months. The church has two flourishing missions in the city.

M. E. Harlan's name now appears as the editor of the Christian Courier, of Brooklyn, N. Y., and from its pages it is evident that a broad and active campaign is being planned for the church in that part of Greater New York.

D. A. Wickizer is much pleased with his new field at Beatrice, Neb. Good audiences, a class of 30 in the Ann Arbor Bible Course and $500 recently raised to pay off old debts. Nebraska he thinks a great field. There have been 30 added since he went there.

E. C. Browning is the hard working evangelist of Arkansas His labors are greatly blessed. The state mission work is more prosperous than ever before. Several new railroads in the state will open up a larger territory for missionary effort.

R Miller, of Williamsport, Pa., who recently held a successful meeting in Scranton, can be secured for either evangelistic or pastoral work. The work in Scranton, R. W. Clymer, pastor, is reported in a prosperous state.

We have elsewhere mentioned the resignation of A. R. Adams, at Blandiasville, Ill. Later word informs us that Astoria, Ill., has extended him a call. He is announced, however, to preach in Burling on, Iowa, Dec. 24th, and in Tarkio, Mo., Dec. 31st.

W. A. Streator and A. R. Wallace, of Cardiff, Ark., recently visited Waldron, where our brethren have a comfortable house. Waldron expects a railroad soon and it is said that there is still room for homeseekers in that country.

W. H Willyard closed his work as pastor of the Christian Church of Murphysboro, Ill., Nov. 27, and the officers of the church say that he has been a faithful preacher and an untiring worker in the Master's cause, and that he is worthy of the confidence of the brotherhood and that his work will long be felt in Murphysboro.

Brother Waggoner's Thanksgiving Day sermon, preached in Princeton, Ill , was published at length in the Bureau County Republican. It was devoted largely to the wonderful progress of the country in science and material things, but properly balanced with due notice of accompanying dangers and need for heeding the better things of this life.

The Standard of Excellence.



The average woman cannot discriminate justly between sewing-machines, so far as mechanical construction is concerned; but she can wisely judge their work.

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IS ALWAYS GOOD WORK.

This is why Singer Machines maintain their supremacy all over the world, making the Singer trade-mark a reliable standard of highest excellence.

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OFFICES IN EVERY CITY IN THE WORLD.

Bruce Brown is to leave Chicago, Ill., for Denver, Col., where a warm reception is said to be awaiting him. Chicago will miss Bruce Brown. The outlook in Denver is said to be flattering.

Robt. L. Erwin, of New Orleans, La., would like persons who have actually been cured of rheumatism to tell him the remedy that cured them; he has a critical case on hand. Address Lock Box 998.

A. M. Chamberlain, of Alliance, O., having been assisted in a recent meeting by H. F. MacLane, of Toledo, O., speaks of him as a most able and companionable colaborer in the Master's work.

J. M. Reid, M. D., says: "At Kimball, Kan., we have a church building, but not a member to worship here. Why is it thus? Good country, good people, prosperous times. Let us have an evangelist.

Charles Reign Scoville says that he has received 84 calls for protracted meetings within a short space of time. This he interprete to be an indication of an onward and upward movement in the churches.

W. J. Hudspeth, of Little Rock, Ark., is doing faithful work as chaplain of the Arkansas Penitentiary. His heart is in the work. The convicts love him, and he has led many of them to desire a better life.

W. A. Streator, of Cardiff, Ark., writes encouragingly of the work there and thereabouts. Their pulpit is filled by preaching brethren of the colony. E. C. Browning, corresponding secretary for Arkansas, recently supplied them with song books.

The church at Jacksonville, Ill., of which Geo L Snively is pastor, has called an assistant pastor, to begin his work there Jan. 1st. The Jacksonville congregation is one of our strongest churches and we are glad to know that the present efficient pastor is to be reinforced in his pastoral work.

B. A. Abbott, pastor of the Harlem Avenue Church, Baltimore, Md., recently attracted wide attention by a sermon, in which he claimed that we need a new Protestantism, in which there should be no sectarianism, a brotherhood of man, and the man valued above the dollar, etc. The sermon was printed in the Baltimore American, accompanied with his picture.

Eight new missionaries have been appointed for the Foreign Society. George W. Brown and wife, of Princeton, Mo., go to India. Hermon P. Williams and wife and C. S. Weaver and wife go to the Philippines. Abram E. Cory and wife go to the Hawaiian Islands These workers will not sail before September. Those who go to the Philippines will not leave before November.

A friend who recently visited Water Valley, Miss., on business, attended J. A. Stevens' tent meeting and pronounces it a marvel. The large tent was crowded, from 900 to 1 000 people, and in breathless silence during the sermon Of the preacher he says that "he [Stevens] is strong all over, a knock-down logican," and an orator. He baptized 16 men and nine women the day and night of this friend's visit.

L L. Carpenter dedicated the new church building in Remington, Ind., Dec. 10th. It is a modern structure throughout, of brick, well built, well arranged, well furnished and well located. The plant is worth $8,000 Within forty minutes, at the dedication, over $3 400 was raised in cash and pledges. J. D. Carson, their pastor, has been with them seven years and is held in esteem by the church and its friends.

We were made happy in this office on last Friday by a very pleasant visit from A. M. Harvuot, of Cincinnati, Ohio. Bro. H. was on his way to Panora, Iowa, to dedicate a new church building. Bro. Harvuot is looking fine and seems to have suffered no loss of energy, patience or brotherly kindness by wear and tear of the preparatory work of the Jubilee Convention, to which he was more especially subjected.

J. V. Coombs, writing of his Kansas City meeting, says: "Our Kansas City meeting was one of the most pleasant that I have held. I renewed my acquaintance with Bro. Haley, whom I heard preach when I was a schoolteacher; with W. F. Richardson, a classmate in Eureka College; with G. F. Shields, with whom I had worked in Illinois. About 30 of our preachers visited us during the meeting. From Kansas City I went to Murphysboro for a few days. Thirty accessions there in six nights. In three months there have been about 300 accessions where I have been preaching. Dec. 31st I will begin at Pittsfield, Ill. I have no engagement for February. I will make all my arrangements until May within a few days. Address me, 107 Butler Avenue, Indianapolis, Ind."

DON'T NEGLECT YOUR KIDNEYS.

Weak Kidneys Caused by Over-work, by Lifting or a Strain.

It used to be considered that only urinary troubles were to be traced to the kidneys, but now modern science proves that nearly all diseases have their beginning in the disorder of these most important organs.

Now by this is not meant that you should overlook all the other organs and merely look after the kidneys.

Your other organs may need attention—but but your kidneys most, because they do most.

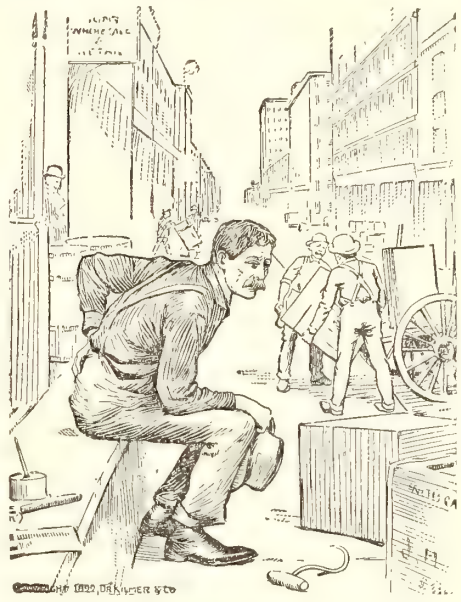
If you are sick, do not neglect your kidneys, because as soon as they are well, they will help all the other organs to health.

The mild and immediate effect of Dr. Kilmer's Swamp-Root, the great kidney remedy, is soon realized. It stands the highest for its wonderful cures of the most distressing cases. Swamy-Root will set your whole system right, and the best proof of this is a trial.

You may have a sample bottle of this famous kidney remedy sent free by mail, postpaid, by which you may test its virtues for such disorders as kidney, bladder and uric acid diseases, and urinary troubles, obliged to pass water frequently night and day, smarting or irritation in passing, brick dust or sediment in the urine, constant headache, backache, lame back, dizziness, sleeplessness, indigestion, nervousness, skin trouble, Bright's disease, neuralgia, rheumatism, bloating, irritability, worn-out feeling, lack of ambition, loss of flesh, sallow comlpexion.

If your water, when allowed to remain undisturbed in a glass or bottle for twenty four hours, forms a sediment or settling or has a cloudy appearance, it is evidence that your kidneys and bladder need immediate attention.

Swamp-Root is the great discovery of the eminent kidney specialist, Dr. Kilmer, and is used in the leading hospitals; recommended by skilful physicians in their private practice; and is taken by doctors themselves who have kidney ailments, because they recogoize in it the greatest and most successful remedy for kidney and bladder troubles that science has ever been able to compound.



If you have the slightest symptoms of kidney or bladder trouble, or if there is a trace of it in your family history, send at once to Dr. Kilmer & Co., Binghamton, N. Y., who will gladly send you, by mail immediately, without cost to you, a sample bottle of Swamp-Root and a book containing many of the thousands upon thousands of testimonial letters received from sufferers cured. Be sure to say that you read this article in the CHRISTIAN-EVANGELIST.

If you are already convinced that Swamp-Root is what you need, you can purchase the regular fifty-cent and one-dollar size bottles at drug stores. Don't make any mistake, but remember the name, Swamp-Root, Dr. Kilmer's Swamp-Root.

The church in Warrensburg, Mo , has published a church directory for the convenience of its members containing, in addition, a campaign outline for 1900 and much general but useful information. The church has a large enrollmest and is now in the hands of an energetic pastor, H. A. Denton.

C. A Holgren, who out of his own desire is doing evangelistic work among the Scandinavians in St. Paul, Minneapolis, and other parts of Minnesota, reports that he has received the following contributions to assist in the work: In St, Paul, W M. Hay, $10; a friend, $5; another, $2 In Minneapolis, D. O. Thomas, $10; Mr. Siblett, $5; Mr Hay, $5; S B. Matuson, $5; F. E. Herthum, $1; Dr. Hager, $1; a collection, $5 In Plainview, Mr and Mrs. Clough, $25; Mrs. Watkins, $25; C. F. Greenwood, $5; L. M Holmes, $2; P. M Givens, Olivia, $2 50; E. G Chilton, Howard Lake, $5; Elder Miller and Gardner Miller, Austin, each, $1 In Iowa, from Cedar Rapids, I. H. Shaver, $5; P. C. Frick, $2; a friend, $5; W. H. Frick, 2; B. H Witwer, $2. Friends in Miriam, $2. From Mason City, A J. Parker, W H Pedan, H. I. Prussia and Dr. Pool, Sunday school class, each, $1; G F Miller, 25 cts ; W. J. Strickland, 50 cts.; Elder Martin, $2. From Nora Springs, H. F. Schnedler J. E. Curfey, each, $1. From Marble Rock, W. C. Smith, $1; a friend, 25 cts From Hampton, Bro Gladstone, 50 cts., and R. W. Brisdale, $1 As to the worhtines and reliability of Bro. Holgren we append the following reliable testimonial:

DEAR CHRISTIAN-EVANGELIST:—I know Bro. Holgren and his work. His work has the endorsement of our state convention, but we have not the money to give it our financial support He is developing the Scandinavian work in the towns, cities and state by his own resources, and at great sacrifice. He is dependent on free will offerings. He has prosecuted the work with a devotion that deserves support. Let me assure any who will share his sacrifice that it is money given to the Lord.

A. D. HARMON, Pastor
First Church, St. Paul, and Pres.
Minn. C. M. S.

Minneapolis, Minn.

CHANGES.

E. C. Harris, Pittstown to Eagle Mills, N. Y.

C. G. Kincaid, Abingdon to 6517 Mound Ave., Chicago.

E. S. Conner, Irvingtan to Kendallville, Ind.

J. W. Shiveley, Arthur, Ind., to Osowatomie, Kan.

Jas. Vernon's address now is Nicholasville, Ky.

L. McCollough, Dayton, Wash., to Milton, Ore.

J. M Reid, Freeman, Mo., to Stark, Kan.

G. W. Kemper, Mt. Sterling to Millersburg, Ky.

Vernon J. Rose, Newton, Kan., to Purcell, I. T.

M. B. McGhee, Orange to Artesia, Cal

B. E. Dawson, Indian Territory to Belton, Mo.

J. A. Lythe, Macy to Rochester, Ind.

J. F. Coss, Wauseon to Alvordton, O.

25 CTS. PISO'S CURE FOR 25 CTS.
CURES WHERE ALL ELSE FAILS.
Best Cough Syrup. Tastes Good. Use in time. Sold by druggists.
CONSUMPTION

Christmas Messages

We are glad to give place to the following Christmas messages which have been sent to the readers of the CHRISTIAN-EVANGELIST, and to thank our friends for the same. These messages will doubtless give added radiance to thousands of the happy firesides of our readers during this Christmastide.

"The Word was made flesh and dwelt among us."

"Light on thy hills, Jerusalem!
The Savior now is born!
And bright on Bethlehem's joyous plain
Breaks the first Christmas morn."

METTIE CRANE NEWTON.

New York City.

The angel of the Lord brought "good tidings of great joy." The old world was so sad that suicide was looked upon as a priceless boon. Every man was a wolf to his neighbor. Half the population were slaves. Children were exposed. Women were degraded and divorced without reason and without reluctance. Vice and crime abounded.

"On that hard pagan world, disgust
And secret loathing fell;
Deep weariness and sated lust
Made human life a hell."

The non-Christian world of to-day has almost no joy in it. Childhood and womanhood are not bright and full of blessing. The sources of gladness are closed against them. With most people there is a constant and desperate struggle to get the bare necessaries of life. The rich are little happier than the poorest. Their own souls are depraved. They have no peace and no hope of better things. Christ brought joy to the race. He bore our sins and carried our sorrows. He gives peace and joy to those who receive him and do his will. In the Christmas season we can sing the old words with new meaning, "Joy to the world, the Lord is come." A. MCLEAN.

Cincinnati, O.

THE ANGELS' SONG.

"Praise thou the Lord," the angels cry,
The song of peace and love
Comes floating downward thro' the sky
From unseen courts above"

RUBY HUSTON.

Hustonville, Ky.

The great, glad fact is the Incarnation. Millions of shadowed faces brighten as they exclaim, "Immanuel"—"God with us!" With us in the person of his Son, our Redeemer, cradled at Bethlehem; with us in the person of his Spirit, our Comforter, cradled in our hearts. But now if we have let God in, we should through generous hands and fragrant lips let God out! Into the desert world from every soul that continues the Incarnation let streams of blessings flow.

FRANK G. TYRRELL.

Chicago, Ill.

In that beautiful story of Thomas Nelson Page—"Santa Claus' Partner"—we have the true Christmas spirit. Scrooge and his ilk can know nothing of the joys of Christmas. Let us open our hearts and take into them all the sweetness and sympathy and liberality which are involved in the reception of Christ. Let love rule and reign. Let us learn how blessed a thing it is to look out upon the world for one day at least through the eyes of a child rather than through the eyes sharpened by watching for the "main chance" or dulled by distrust or saddened by our personal heartaches and disappointments. E. L. POWELL.

Louisville, Ky.

Christmas, 1799! Christmas, 1899! Christmas, 1999! In the one hundred years just passed how great has been the progress in the religious world! A million people are pleading for the union of all Christians. A mighty host are the Sunday-school scholars and Christian Endeavorers. God grant that the Disciples of this age may build upon a foundation so broad and wide and deep, a Christian love so all-absorbing, that when Christmas, 1999, shall be written, the union of all God's people shall be a joyful fact, and "there shall be one fold and one shepherd."

MRS. F. M. LOWE.

Kansas City, Mo.

All hail to the Babe in the manger who glorified babyhood!

All hail to the Lad in the temple who dignified youth!

All hail to the Son at the Jordan who magnified obedience!

All hail to the divine Healer of all diseases!

All hail to the Savior who saves from all sins!

All hail to the Sufferer who sanctified all suffering on the cross!

All hail to the risen Lord who opened the gates of the tomb!

All hail to the Only One who can make atonement for all!

All hail to the Sympathetic and All-powerful Intercessor who is at the right hand of God interceding for his people!

All hail to the God-man, Jesus Christ, in whose name we send this Christian greeting!

C. P. WILLIAMSON.

Atlanta, Ga.

At this glad season of the year, when the whole civilized world is commemorating the advent of the Son of God, let me add my congratulations to those of the many friends of the CHRISTIAN-EVANGELIST—to you for the pure, unselfish and helpful spirit of this leader among our papers. While we are all in the spirit of gladness, amiability and generousness, let us all bear in mind that our truest and surest happiness lies in the happiness of those around us. May the whole CHRISTIAN-EVANGELIST family be pre eminent in the work of the Lord, while constantly striving to closely imitate the Christ-life. T. H. BLENUS.

Jacksonville, Fla.

Standing amid the waning activities of the old, with a deep feeling and firm faith that the new century will be a nobler one; that we and all God's people will view all religious questions and all religious truth from a higher altitude, thus bringing us nearer to God and into right relation to the larger and wider humanity; that the opening century will bring to the hearts of our own people a profounder consciousness of the part they are to play in the world's conversion; that our wise men and trusted leaders will pay less attention to the mere point in the line that our great fathers, as reformers, by the Word and Sptrit, taught us to follow in order to reach and realize "remission of sins," and will pay more attention to the great necessity of seeing Christ, the crucified, with such spiritual clearness that we cry out, "My Lord and my God!" and that we have good reason to be thankful that the CHRISTIAN-EVANGELIST, ever going backward to Christ in spirit and faith, will continue to go forward, "looking unto Jesus," in the execution of his will and the doing of his work in the world—I greet your great family at this glad Christmas season. J. M. RUDY.

Cedar Rapids, Ia., Dec. 12, 1899.

"Peace on earth and good will to men" can only be as the truth and grace of Christ shall regenerate the race. God patiently waits and ceaselessly labors for this grand consummation; and his people should be coworkers with him in overthrowing iniqnity of every kind and in establishing the reign of righteousness in the earth. W. J. RUSSELL.

Rushville, Ind.

The Incarnation is the translation of God into human life. The birth of Christ marks, not only the opening of a new era in human history and the dawn of a fuller revelation of God, but the beginning of a new stage in the unfolding life of the race. There is a sense in which the Incarnation is continuous. There is no better definition of a genuine Christian to-day than to say that he is *Christ continued*. And this not because he outwardly copies the life Christ lived in Palestine, but because Christ is found within him as the inspiration and molding power of his own life. It will be a great gain in many ways when we come to a practical recognition of the fact that *the reproduction of Christ in us is the ultimate purpose of God concerning us.* J. Z. TYLER.

Cleveland, O.

We may in part repel the tide that ever sets toward evil at such a season by observing Christmas ourselves in the spirit of devout remembrance of the most precious gift of God's love. No floral offerings nor echoing anthems nor pealing chimes can replace the soul's true devotion.

"The heart must ring thy Christmas bells,
Thy inward altars raise;
Its faith and hope thy canticles,
And its obedience praise."

CLINTON LOCKHART.

Canton, Mo.

Luke 2:10: "Fear not." It is not ill news, but good news; a greater unfolding of God's glory; a large faith; the dawning of a universal peace on earth and good will among men.

S. D. DUTCHER.

Mexico, Mo.

Bring grateful thoughts for the Christmas morn,
With the tender greens to twine;
Love hath its crowning victory won
With the birth of the One divine.
O listen, ye weary hearted and sad,
O listen awhile by the way,
For the song of the angels, sweet and glad,
Which heralds the Christmas day!

LISA A. FLETCHER.

Manchester, N. H.

Say to the great CHRISTIAN-EVANGELIST family that the best way to observe Christmas is to begin to obey Christ more strictly and to serve him more faithfully. In the language of little Tim, "God bless us every one" this glad Christmas day! J. H. HARDIN.

Eureka, Ill.

The most encouraging sign of the times is the widespread influence of Christ. This does not always result in giving us his high ideal, either in doctrine or life, but it cannot be doubted that the world is slowly but surely approximating his great standard of living. It is easy for pessimists to find fault with this statement, but it is their habit to find fault. This is their occupation. It is well that we have their grumbles. These form a sort of background to the Christmas picture, across which is written, "Glory to God in the highest; on earth peace, good will toward men!"

W. T. MOORE.

Columbia, Mo.

May peace, of which the angels sang;
Good will with which the heavens rang
On that glad Christmas morning,
When Christ was born in Bethlehem,
Be like a jeweled diadem,
Our hearts and lives adorning.
My faith and joy, truth, zeal and love,
With gratitude to Him above,
Who every good decrees us;
Each talent, thought, each hope and prayer,
Be bought for frank ncense and myrrh,
A Christmas gift to Jesus.

LAURENE HIGHFIELD.

Quincy, Ky.

The manger-throne grows mightier with each passing year, and its widening sway foretells the coming time when peace and good will shall enswathe the earth, and when the nations shall know no light save that which shines from the Star of Bethlehem. May this Christmastide be no hindrance to that approaching day. May it for all of us be the sweetest festival of spiritual joy we have ever known.

GEORGE DARSIE.

Frankfort, Ky.

Christianity is that holy thing whose foundation is a gift and whose life is maintained by giving. It includes forgiveness, love, liberality and salvation. It is these or it is nothing. If one day in the year emphasizes that truth more than another, that day is Christmas, the anniversary of God's great gift to us. I greatly rejoice in the splendid work the CHRISTIAN-EVANGELIST has done in giving, clearer conceptions to these high truths.

PETER AINSLIE.

Baltimore, Mo.

The true joy of the Christmas season is inspired, not alone by the customary courtesies and remembrances of the day, but by the consciousness that the Son of God, who came once to earth as a little child, is evermore coming into the world to pervade by his divine presence the atmosphere of human activity in the family, the church and society. The Incarnation is a perpetual and ever-increasing fact.

HERBERT L. WILLETT.

The University of Chicago.

Christmas greetings to the CHRISTIAN EVANGELIST and its large family. May heaven's richest, choicest and best blessings be with the entire family at this glad Christmas time. During the year 1900 may all of us grow in grace and in the knowledge of the truth. May we all become more spiritual and have more of the Christ-mind May the CHRISTIAN-EVANGELIST family greatly increase and may we all lay our hand in the loving hand of our Elder Brother and follow him wherever he may lead; whether down in the valley or on the mountain steep may we all follow, follow on.

L. L. CARPENTER.

Wabash, Ind.

A Christmas Message! What shall it be? What should it be but a message of cheer and hope? Christmas means, not only the fulfillment of prophecy, but the fulfillment of human expectation. It means the coming of redeeming influences into the whole life of humanity—it means the new creation of man and of society. Well might the coming of Christ be designated the sunrise of history. Meet it is for each one to ask, What does the advent mean to me? Has Christ come into my life? Has he fulfilled my inmost hopes? Is his Spirit becoming incarnated in my character, so that my advent is in some true sense his advent?

JAMES M. CAMPBELL.

Lombard, Ill.

I send you and your large constituency hearty Christmas greetings. May the good Father above so direct his providence and guide the CHRISTIAN-EVANGELIST that both its editor and readers may be abundantly blessed during the last year of the closing century.

J. B. BRINEY.

Paris, Mo.

Compliments of the season to you and the editorial staff. Congratulations on the happy issue of recent complications and best wishes for the future of the CHRISTIAN EVANGELIST, which stands for freedom, truth and righteousness and by far the best paper ever published in our brotherhood. May great prosperity attend both paper and editors.

T. P. HALEY.

Kansas City, Mo.

Out of the great loving heart of God came the first glad *Christmastide*, so pure and gentle, so strong and abundant, that it has borne a part of humanity forward out of sin into grace, out of sadness into singing, out of midnight into sunlight and out of trouble into triumph. Its depth and sweep and swiftness, its glory and beauty increase as it flows, and my prayer is that many millions more may learn of its blessedness—its love and truth, wisdom and forgiving power—during the coming year.

I. J. SPENCER.

Lexington, Ky.

A happy Christian greeting to the great CHRISTIAN-EVANGELIST family. Rejoice and be glad in the Lord, for his love is great and his tender mercies are over us all. I have been fed and strengthened by the CHRISTIAN-EVANGELIST since it was the little four-page "Gospel Echo," and it never set a better table than now, nor ministered more love, comfort and instruction. May the peace of God ever abide with our much-loved editor and his growing multitude of readers. Yours for his honor and glory.

J. G. WAGGONER.

Princeton, Ill.

To a gracious message
Give an host of tongues,
But let ill tidings tell themselves.

Christmas has for every one a gracious message. To thoughtful minds it teaches a varied lesson. For responsive hearts it has a peculiar blessing. Christmas, as observed in Christian homes, keeps alive in many lands the sweetest memory of all the world. At this season all realize the truth of the beautiful saying: "It is more blessed to give than to receive." At no other time does one so appreciate God's best gift to man. Adoring love will find some suitable expression of its gratitude. Christmas has a beautiful ministry, both to children and to older people. May it bring to every heart who reads these lines a message as sweet as the angels sang at the manger in Bethlehem.

"But let us read the message right or no,
Of one good gift from Thee our hearts are sure:
Old we shall never grow
While Thou each year dost come to keep us pure
With legends of our childhood."

N. M. RAGLAND.

Fayetteville, Ark.

I am happy to extend the greetings of the season to the great and, I trust, rapidly increasing family of the CHRISTIAN-EVANGELIST. Beside Bethlehem's manger the tenderest feelings are stirred and holiest aspirations arise in the soul. May we all learn the most precious lessons of the event. The CHRISTIAN-EVANGELIST has presented with clearness, fidelity and courage these saving lessons, while maintaining intellectual freedom and free speech for all. It would be a worthy celebration of the Christmastide if the CHRISTIAN-EVANGELIST family would increase its circulation ten thousand. Increase our other papers in like proportion and the returns would be beyond our computation in conversions and means. Then will be a heavenly Christmas. To meet there one soul which we have been the means of bringing to Christ will be more joy than all the world could give. Wishing you a merry and a blessed Christmas, I am yours in Christian love,

PERSIS L. CHRISTIAN.

Eureka Springs, Ark.

"Glory to God in the highest, on earth peace among men of good will." Now are the ears of the world open again to catch this heavenly strain. To send this song to the ends of the earth is the mission of the church. To take from it every discordant note and make it an universal chorus is the mission of the Disciples of Christ. Though sung by angel tongues, let it echo in human hearts. Sing it till all the world is one. Sing it till all nations shall send back to the stars this glad Judean hymn.

J. M. LOWE.

Des Moines, Ia.

May Christmas bring genuine joy to our CHRISTIAN-EVANGELIST family. Of the four fundamental facts concerning Christ—the Incarnation, the Crucifixion, the Resurrection and the Ascension—the birth in Bethlehem's manger has been especially fruitful of *joy*. Let us commemorate this glad fact by bringing joy to the hearts of all whom we love. This Christmastide let us especially remember the dear little children and the "Old Folks at Home" with our gifts and messages of joy.

CHAS. A. YOUNG.

University of Virginia.

The angelic anthem — "Fear not, for behold I bring you good tidings of great joy, which shall be to all people," has been greatly misunderstood and misrepresented by long-faced hypocritical, professed Christians and by much unqualified talk about "giving up a life of pleasure," "having a good time," etc. The Christian is the only life full of the "joy unspeakable" that the world knows not of, and it *will* manifest itself.

H. A. LEMON, Evangelist.

Bethany, Neb.

Christmas greetings to the preachers, to the missionaries, to the elders and deacons and Sunday school workers, to all the homes where the white-winged messenger of good tidings may come. Let us remember above all the world-wide missionary spirit of the Bethlehem song: "*Glad tidings of great joy unto all people*," and let us hasten the day when it shall be made real to that whole race.

F. D. POWER.

Washington, D. C.

The CHRISTIAN-EVANGELIST ranks high among the first-class religious journals of our day. Its spirit, its teachings and its literary merit all unite to make it a highly valuable religious journal. May it long live, and its circulation widen to promulgate gospel truth, and may its editor long live to contend for New Testament Christianity, and be a great blessing to the church and humanity. May you and your readers enjoy a blessed Christmas.

R. H. BOLTON.

Chelsea, Mass.

Perhaps December 25 is not the time of the birth of Jesus, and yet the fact that he came to the earth in the fullness of time, to teach us how to live by living; how to toil for the uplift of the race by going about doing good; how to serve by serving; how to sacrifice by sacrificing; how to suffer and give our lives for the elevation and happiness of the world about us by giving himself a ransom for all, to be testified in due time; that he came into the world to save sinners makes it proper that we should remember his advent with holy joy, for the peace on earth and good will toward men are to us, through Jesus, who was a babe in Bethlehem.

D. R. DUNGAN.

St. Louis, Mo.

Without reserve I wish the CHRISTIAN-EVANGELIST and all who help to make it an honorable and able messenger of the "faithful Word" a blessed Christmas and a year of great prosperity. It is worthy of the highest success it is capable of reaching, and may God bless its editors and patrons most abundantly in Jesus Christ the Lord.

F. M. GREEN.

Kent, O.

(*Concluded on Page 1632*)

Correspondence.

Kansas City Letter.

"Of making many books there is no end." Poor old Solomon, with all his learning and kingly leisure for study, despaired of thorough acquaintance with the literature of his day. What would he have said had he faced the printing press of our day, with its unceasing flood of books, magazines and papers, multiplying copies so cheaply as to bring them within the reach of the poorest? It has recently been stated that in thirteen countries the annual output of distinct book publications has reached the astounding figures of 77,250. How many millions of copies of these books have been printed I presume is beyond the statistician's power in mathematics to calculate. Although the United States produced but 5,315 of these books during the past year, yet, with our almost countless magazines and papers of all classes, the attempt to keep up with even American literature would be hopeless. The wise man, therefore, will choose the few works which promise most of profit and pleasure and consent to be ignorant of the thousands of less importance. For Christians there are a few departments of literature which must ever be of supreme value. First of all the Bible, that body of sacred writings in which, through prophet and apostle, God has spoken to man. Next, the history of the Christian Church and the relation to divine truth of the religious communion in which the Christian finds his spiritual home. Then the supreme mission of that church, the evangelization of the world through the gospel of Christ. Within these three realms of thought the follower of Jesus Christ ought to find very much of his mental and spiritual nourishment. And these are the three departments of literature treated in the Bethany Reading Courses. From personal experience and observation I can testify to the great profit and pleasure arising from the study of the handbooks in these courses for the past two years. The present year's course of reading promises to equal in interest either of the preceding. Owing to the delay in securing the books, readers will do well to begin as we have here, studying the first book alone, that of W. J. Lhamon on Modern Heroes of Missions, and follow in turn with the others as soon as they are issued. Families can study them to advantage in the home, and individuals can pursue the course without regard to the formation of a circle. It would be a great blessing if all our members could be persuaded to do this reading.

The church at South Prospect has called Bro. O. P. Shrout, now of Greencastle, Ind., formerly pastor at Belton, Mo., to the pastorate lately vacated by Bro. Thornton, and we learn that he has accepted Bro. S. will be given a warm reception to our city and will do a good work with the cheerful support of the congregation, which we believe he will have.

Three years ago the First Church of this city enjoyed the labors of Bro. B. B. Tyler in a meeting which, though brief in duration, was fruitful in good to the church and community. Bro. Tyler is coming to our aid again, beginning on Sunday, Jan. 7, and we expect to keep him with us longer than before, and to have a still better meeting. His former visit gave Bro. T. a warm place in the hearts of our people and his message will be the more powerful because of the personal esteem in which he is already held.

The state C. E convention, held at Springfield last week, was not so well attended as usual, owing to the necessity for postponing it to so late a date. But judging by the one day of my stay it hardly fell below the usual standard in interest. I had to leave before Bro. A. McLean had arrived, but his coming was anticipated with the highest hope and enthusiasm. Bro. D. W. Moore, pastor of the South St. Church, was in the midst of a successful revival meeting, and the outlook for our work in Springfield was very encouraging.

It is to be regretted that so few of our churches in Missouri are regular contributors to the missionary work in our state. Every congregation ought to be represented on our treasurer's books. Brother Preacher, see that the church for which you preach takes an offering at some time during the year for this work. The fields are white unto the harvest. Let us not neglect to gather the grain.

It is encouraging to see the energy with which our Foreign Board is pressing its claim for $200,000 for 1900. Our churches and other religious organizations ought to place this sum in the hands of that board without any undue urging. The cause demands it, our ability warrants it, our Lord expects it.

With this letter the writer will end his service as the Kansas City correspondent of the CHRISTIAN-EVANGELIST. Having been asked to write the weekly articles on the Sunday-school lessons for 1900, I have felt that the time required for that important duty would be all I could give to newspaper work. In that column I hope to converse every week of 1900 with the readers of the CHRISTIAN-EVANGELIST and to help make the paper what it has ever been, a strengthener of the faith and nourisher of the life of the children of God. For the coming year and a half we shall be studying the life of our Savior in our Bible-schools. What an opportunity to cultivate his acquaintance in the home, in the Bible-school and in the church! Let us make an effort to rally all the church into the Bible-school.

I desire to thank the editors of the CHRISTIAN EVANGELIST for their exceeding kindness to me during the years of my crude service as correspondent, and many readers for their words of appreciation, which were far warmer than my poor letters deserved. Wishing to one and all a Merry Christmas and Happy New Year, I bid them a loving adieu

W. F RICHARDSON.

Kansas City, Mo., Dec. 12, 1899.

Famine in India.

You are no doubt aware of the fact that there is another dreadful famine in india. Only two years have passed since the last famine. May we call your attention more directly to this sad and distressing situation?

1. *The Extent.* The famine of '97 affected 90 millions of people. It was worse in central provinces, where most of our mission stations are located. The present famine, now only beginning, affects more than twice the area and population of the previous one. Officially reports show that every province, excepting Bengal and Burma, will be famine ground with more than 200 million people.

2. *The Distressing Outlook.* There is only a comparatively small reserve of grain in the country. At the beginning of the last famine there was much grain stored away. That was largely used in the famine year and the farmers have not yet refilled their grainaries. Foodstuffs are therefore scarce and command two or three prices now. This was in the middle of October, and the rains do not come till in June. The Bombay Guardian says: "An exceptionally well-informed gentleman, of Berar, said lately that he did not think that more than 60 per cent. of the people would be able to pull through, and only a small per cent. of the animals."

This distressing outlook is intensified by the fact that this is a *water famine* also. In the last famine rain fell at the wrong season for the crops, but the wells and rivers were filled. This year the rain has not come at any time, and consequently the rivers, wells, tanks, etc, are as low now as in ordinary years they are in April. Large rivers have ceased to flow. The natives already say, "We are drinking mud." A leading railway official is reported as saying: "In four months' time hundreds of miles of railway will be shut down, and not one train of any kind will run over these sections, simply because there will not be water to fill a boiler."

3. *What is Being Done.* The Government of India is wide awake to the situation. Viceroy Curzon and staff are visiting all India. The government council has sanctioned vast sums of money for relief works. $266 000 has been allowed for importing fodder into Bombay for cattle. In Ajmere district 70,000 people are at work on relief stipend. In central provinces $300,000 has been sanctioned for relief works, giving employment to about four million people for three months. In Panjab 60,000 people are on relief works. In North Bombay 40,000 are employed, while the Bombay presidency has arrangements for feeding 950,000 for three months. The government usually pays four cents per day for men and about three for women—a sufficient arrangement. Yet the government with all its colossal plans and means cannot relieve half the misery.

4. *What Shall We Do?* Our own and all the missionaries in India are in the midst of all this suffering, agony and death. Already our own native Christians are suffering for food. To be in sight and hearing of hungry, starving men, women and children, crying and dying for bread, without being able to help, is torture of the heart and soul next to starvation itself. We feel, and we believe Christians everywhere will feel the same way when they know the facts, that not to help will be denying the Christ who said, "I was hungry and ye fed me." How shall we get the facts before the people, and how shall we proceed? It has been suggested that all our religious papers open a FAMINE FUND COLUMN and that facts and appeals be made known in this way. We believe our editors will do this Christlike thing. In this way the preachers and churches and people at large will be informed, and then they can adopt their own measures for rendering assistance. The money might be sent to each editor directly and the amount can be forwaded to India by our society treasurers without delay or loss We recommend some such method, and we urge that action be taken immediately. An early gift is better than a later one. It will not only give the poor people food before they are too weak to work or walk, but it will give them confidence in the misionary.

We make our appeal to the most highly favored nation on earth to day, to a great people enjoying plenty and prosperity. Perhaps enough is wasted every day in America to feed all the starving in India. Perhaps God has given us bountifully to bring out the true meaning of brotherhood. These starving people are our neighbors. They are nearer to us than half the states of this republic were to one another 50 years ago. They are our brothers and sisters.

A touching incident has just come from India. In one of the orphanages where sixty boys and girls, saved from starvation three years ago, heard the missionary talking of the present famine, the orphans of their own suggestion and accord left off "dal" and meat from their food for one week and saved $3.00 for the famine fund.

The missionaries in India have appointed December third as a day of prayer for all India We have this week an apropriate day of thanksgiving to Almighty God. Will it not be equally appropriate, and a great blessing and privilege, if we have a day in all our homes and churches for special prayer, self-denial and fasting? Whether by feasting or fasting, whether by plenty or poverty, our appeal and our prayer is that you may hear the cry of the starving in India and help as you would be helped.

G L WHARTON,
JOHN G. MCLAVRAN.

Hiram, O., Nov. 27, 1899

BIBLE COLLEGE AT HOME.

Thorough Bible course by mail, leading to diploma and degree. Terms, only $1.00 per month. Circulars for stamp. Write Prof. C. J. Burton, Christian University, Canton, Mo.

The Sunday-school Department.

With the present issue the Sunday school department of the CHRISTIAN-EVANGELIST will pass into other hands. This change has been contemplated for sometime. Early in the present year the pressure of other work seemed to make it necessary that the writing of the lessons be committed to some one else. And yet these lessons in the Old Testament were of such surpassing interest, and entered a field so little explored by the average Bible student, that after conference with the editor it was decided that there should be no change at that time. Later in the year, when a crisis was apparently reached in the administration of the paper, when there was a disposition in some quarters to charge the conduct of the Sunday-school department with the responsibility for this crisis, the advisability of an immediate change was presented to the editor by the writer, and the request made that the work be committed to other hands, in order to allay any irritation that might be felt. This suggestion, however, was not entertained, and it was felt to be the best to continue the work until the close of this year. Such has, therefore, been the plan carried out.

The past two years, during which I have had the privilege of preparing the comments upon the international lessons, have yielded no little satisfaction to me, not only because of the privilege of teaching the Holy Scriptures to a large and most important section of our Christian workers, but also owing to the numerous letters that have come from readers in various parts of the country. These letters have expressed varying sentiments—many of them appreciation of help rendered, many of them presenting questions for further light and some containing criticisms of statements made in the comments. For all of these I have been profoundly thankful. Some of the criticisms have been answered in the columns of the paper—this wherever the question was of general interest. Some have been answered privately. But all have been presented with such an apparent desire to find the truth that one was permitted to believe a wide and increasing circle of Christian people is studying with reverence and deep interest in the pages of Holy Scripture.

A new day is certainly dawning in the history of Sunday school work. That there are many disadvantages under which we now labor, both in the choice of lessons and in the helps which are furnished for Sunday-school workers, there can be no question. These faults are being gradually remedied, however, and one may be permitted to congratulate the teachers and Sunday school workers of the present generation upon a serious effort made in most quarters to meet their real needs and inspire them to new efforts in the direction of Christian culture. There are many questions which ought never to be taken into the Sunday-school class. As we all agree, questions which are purely critical in their character have no place there, and yet it can never be conceded that Sunday-school teachers are not to be dealt with in a spirit of honesty and fairness when they wish to know what are the commonly accepted positions reached by biblical scholars the world over. It has been the purpose of this department during the past two years to present suggestions of new positions with reference to books or passages of the Scripture only where these suggestions had reached a general degree of acceptance, and even then to present both sides of the question, so that choice could be made. In one or two instances only, where the views presented had passed beyond the limits of general discussion into those of practically unanimous acceptance, has this rule been departed from.

The chief aim of the Sunday-school worker must be to get through methods to truth, through the shell to the kernel. Any plan of Bible study which exhausts itself upon the mere preliminaries and scaffolding will be carried forward to little purpose. The discovery of Christ is ever the first consideration, not alone the facts of his life or the form of his teaching, but the spirit and purposes of his redemptive work. To impart that spirit and to possess that power is the highest ambition of those who teach the Bible. That all teaching and study may conserve this purpose and produce an enthusiasm to live afresh the life of Christ and to have his spirit of love, sympathy, appreciation of all that is good, indignation against all that is impure, narrow, unjust and selfish and to possess his enthusiasm and holy longing for the salvation of the world, is the true end of all Sunday-school as of other Christian work.

I am confident that Bro. Richardson, into whose hands it is a great pleasure to me to know this department of the CHRISTIAN-EVANGELIST is committed, will find a large and earnest circle of readers who follow with carefulness and appreciation his weekly expositions of the lessons with which we begin the coming year, that splendid series on the Life of Christ, which is to extend through the coming eighteen months. HERBERT L. WILLETT.

Danger and Opportunities of Wealth.

For sometime the attention of the reading and thinking portion of the church has been directed to questions suggested by a certain class of critics. These questions may or may not be of much importance. Certain it is that salvation does not depend upon settling the questions of by whom, to whom, when and under what circumstances was the Pentateuch written? even including the account of the death of Moses. It matters but little with most of us whether there were two or a half dozen Isaiahs.

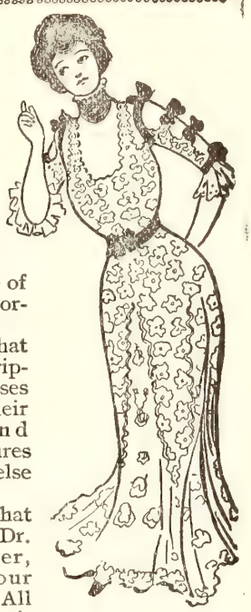
The same may be said of most of these speculative questions; but when these "thinkers" begin to think and write about a "mutilated Bible," it seems to me that this is past the danger line. Be this as it may, I wish in this communication to call attention to some of the utterances of this book concerning the rich. Possibly these may be mutilations—some may console themselves with this conclusion. Jesus says (Luke 6:24): "Woe unto you that are rich, for ye have received your consolation." Luke 18:24, 25: "How hardly shall they that have riches enter into the kingdom of God. It is easier for a camel to go through a needle's eye than for a rich man to enter into the kingdom of God." Many of them enter the church, but are they really in the kingdom of God? Are they in Christ and Christ in them? Are they growing into the image of Almighty God—true and loyal subjects of the Heavenly King? What is to become of them? Where are they laying up riches? These are practical questions—they are present, vital questions, upon which salvation to quite a number depends. Again, somebody says in this mutilated book (1 Timothy 6:9, 10): "But they that will be rich fall into temptation and a snare and into many foolish and hurtful lusts which drown men in destruction and perdition" (*i. e.*, if there is any perdition). "For the love of money is the root of all evil; which, while some coveted after, have erred from the faith and pierced themselves through with many sorrows." Again, in the portion of the book which has not been reinvestigated, purporting to have been written by James (1:9, 10), we have this language: "Let the brother of low degree rejoice in that he is exalted; but the rich in that he is made low." Where is the scribe who can record a case of such rejoicing as is mentioned in this last clause?

I venture one more reference, although it may be from the mutilated part of the old book. I refer to Rev. 3:13, a portion of a letter, so called, or message to the Laodiceans. I give it for what it is worth, as I have seen nothing on the reinvestigation of this declaration by these critics. The same writer says to these people, "Because thou sayest, I am rich and increased with goods and have need of nothing, and knowest not that thou art wretched, and miserable, and poor, and blind, and naked."

In my contact with humanity I have found some people of the Loadicean kind. They are in their estimation all right—*rich* and in need of nothing. They live in fine houses and have plenty of friends, like the prodigal while his substance lasted. They trust in their riches more than in the living God. What is to become of these? is a question more important than many questions now being discussed in our papers. The farmers may not know it, but they, too, are rich. They may not live in fine houses, they may not be clothed in purple and fine linen, yet they are rich in the sense spoken of in Luke 18:23, 24. They are trusting in cattle, hogs, corn and land more than in the only true God. What is to become of them? What is to become of the preachers who say that all is lovely while these conditions exist and increase. I write these things because I am surprised that our people are so slow in contributing to the two memorial funds started at our recent convention—one for Bro. Atkinson, the other for Sister Younkin. I had thought that these amounts would be raised by our brotherhood immediately. Brethren, let us see to it that these funds are raised at once. Let ministers all over our land strive to induce our rich brethren to use their wealth in these worthy causes and thus save their souls.

The man or woman who loves money, cattle, hogs and lands more than the care of old and disabled ministers of the gospel and helpless orphan children is certainly unworthy of the welcome of the Master. What is to become of these? is a question demanding present attention. J. D. DILLARD.

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The Case of Brigham H. Roberts.

I very strongly dissent from the position of the CHRISTIAN-EVANGELIST on the subject of unseating Brigham Roberts. You quote approvingly the petition of the Reform League which, it seems to me, contains a misstatement. The covenant of statehood did not stipulate that the people of Utah would not elect a polygamist to Congress. Roberts is not different to-day from what he was in 1894. The marriages were solemnized before statehood Has the State of Utah "broken its solemn covenant with the nation" in electing him to Congress? If so, state specifically how.

Would it help matters to unseat him? Will it check polygamy? Would it not be un-American and wrong to unseat him, thus trampling upon the expressed will of the sovereign citizens of Utah and invading their rights?

Is there any consistency in waging a warfare against the contemporaneous polygamy of Roberts and ignoring the consecutive polygamy of others?

While the constitution gives the House the right to judge as to the qualification of its members, is it not establishing a dangerous precedent to drag in the domestic relations of a man as a test of his right, upon election, to represent the sovereign people in Congress? Does Roberts *represent* a majority of the people of Utah? Are other states, through their congressmen, or are the citizens of Utah, by their ballots, to determine who shall represent the people of that state in Congress?

You call upon those who are "interested in the purity and perpetuity of the home" to circulate these petitions in order to unseat Mr. Roberts. Are the American people in any immediate danger of madly rushing into polygamy, forfeiting our purity and our homes because he sits in Congress? Had it not been for the awful wail raised by what seems to me the easily frightened ones, seventy millions of people would hardly have known whether he had one wife or a dozen.

The place and time to defeat Roberts are in Utah in next fall's election; not by unseating a man honestly elected and thus violating the rights of his constituency.

VERNON J. ROSE.

Newton, Kan.

The forgoing article seems to us to have been written under a singular misapprehension of the issues involved in this protest against the seating of this polygamous congressman from Utah. It is alleged concerning Mr. Roberts that he is living in a state of unlawful cohabitation with two or more wives since Utah became a state and continuously up to the present time. It is well understood that Utah was admitted as a state with the distinct understanding that its polygamy had been discontinued. Mr. Roberts has, therefore, violated this compact and the people of Utah electing him have also acted in bad faith towards the United States. To his question, "Would it help matters to unseat him?" we answer: Undoubtedly it will help matters to prevent him from being seated, as seems to be the purpose of the present Congress. It has already had a most decided moral effect on the country. No event in the history of Congress, in modern times, has done more to evince the force of a moral public sentiment concerning the sacredness of the home and the marriage relation than the almost universal refusal of that body to admit Mr. Roberts to a seat in Congress.

We are unable to undertand our brother's question in reference to the consistency of "making a warfare against the contemporaneous polygamy of Roberts and ignoring the consecutive polygamy of others." If this question means that our brother regards a second or third marriage after the loss of a first or second wife as in the same category with having a plurality of wives at the same time, the question answers itself. If he refers to the repeated marriages of those who are divorced on unscriptural grounds, this is another crime and has a different remedy. The question in connection with Roberts is not a religious question, but a legal question. As long as congressmen-elect violate the laws of the land in their domestic relations by having a plurality of wives, it is entirely within the province of Congress to "drag" their "dometic relations" into the halls of Congress.

In answer to the last question which our brother raises we would say that every state is bound to elect men to the United States Congress who are eligible to membership in that body. They cannot elect a man without regard to his age, his citizenship and his moral fitness.

If our brother thinks the American people are in no danger from the polygamous cancer in Utah and other Western states, it is probably because he has given little thought to this subject. It is quite probable that if the newspapers and Congress had said nothing about the polygamous relations of Roberts the country at large might have remained in ignorance of this fact. But would that have been a gain? Is it not a distinct victory for the home and its sacredness, that the fact is being widely known and that the people have protested with such unanimity as to make it impossible for him to sit in Congress? It is in evidence that the Mormons of Utah who voted for Roberts did so with the distinct purpose to test the question as to whether a man ahhering to the Mormon practice of polygamy could be permitted to a seat in the United States Congress. Had he been seated and permitted to remain a member of Congress, they would have regarded it as a victory for polygamy and he would have been re-elected. But now that the people have spoken, neither Mr. Roberts nor any other polygamist will ever be elected again in Utah to the United States Congress. Such will be the salutary influence of this action of the people, the press and of Congress.—EDITOR.

Things Picked Up.

A preacher now past seventy, well known in our brotherhood, of good ability and who, like many other good preachers, has frequently changed his field of labor, stated to me not long since that if he had his life to live over again as a preacher, he would make just as few moves as possible; that he would continue in a church until such time as it became *absolutely necessary* for him to leave.

His thought was that frequent changes are both ruinous to the preacher and to the church; and that a preacher, as a general rule, should remain in a field just as long as there was any reasonable chance for him to succeed, or to overcome any opposition there might be in the church to him as their pastor.

How true it is that the way of the transgressor is hard. Last spring a young lawyer of my acquaintance had before him the very brightest of prospects. As an attorney he was brilliant, and was working up a splendid practice in a good county seat. His praise was on many lips, and he bid fair to become one of the foremost attornies in his county. But in a few days his bright prospects have fled and he falls so low that it is doubtful if he can ever recover what he has lost.

The temptation to make money rapidly was so strong that he resorted to criminal means to gain this end, and the rest is easily told. By grossly dishonest practice in his profession for the sake of money, while seeking to ruin the character of an innocent victim he ruined himself. His sin found him out, as sin always will those who are deceived by it, and he is now suffering the consequences. Young men, beware! The world is full of men whose lives have been damned by double-dealing. Have a clear conscience, even though you do not have coin. Manhood is greater riches than millions of money. Be sure your sins will find you out. Nothing succeeds except honesty.

I knew a man when I was a boy who belonged to the church. He attended church regularly, "said grace" before and after meals, gave liberally of his means to build a church and support preachers, read his Bible and sang psalms on the "Sabbath." And yet, that man was cruel to his poor, sick wife, so penurious that he dunned a man for a cent, and took the bed from under a poor widow who was unable to pay him all the rent she owed him for his house she was living in.

I saw this man a few years ago, and he was still the same, except he was older and much nearer his grave. Though still a leader in the church, he had made his property over to his wife to avoid paying his debts.

This man's religion, like that of a good many others, was on the exterior. It was not even skin-deep. It had not struck in, so to speak, and was not likely to do so. There was little danger of its attacking his vitals. It was worn partly as a cloak and partly to soothe his conscience. And, like many others, I am inclined to think that this man was deceived into the belief that he had a fairly good chance for heaven. But even as a cloak this man's religion was vain. It did not hide his spiritual deformity from the gaze of men, to say nothing about God.

Reader, it will not do any harm, and may do us much good, to once in a while carefully read Matt. 7:21-27. H. T. MORRISON.

COFFEE EYES.

Diseased and Weak Eyes Helped by Leaving off Coffee.

"Father would never let his two daughters drink coffee, so until I was married, I never learned to like it. When baby came, some of my lady friends advised me to take up tea and coffee, which I did, on their advice. Shortly after, I became extremely nervous, and my eyes began to trouble me. This grew until I could neither read or sew and the inflammation and pain was great.

"Our good doctor was baffled, and advised a shaded room. For a month I lived in darkness. My appetite failed; yet, to keep up, I still took the tea and coffee. Finally I went to visit in a family that used Postum Food Coffee instead of common coffee. I began to improve daily, and at the end of four weeks returned home, taking with me a package of Postum, and told the cook to prepare it for breakfast, but not one of us could drink the flat, insipid stuff, as served that morning.

"Suddenly we remembered poor Bridget could not read. I had the Postum prepared according to directions, and found we could make it as well as my friend had. When the package gave out, it was so far from our ranch to the store, that we began to use some old-fashioned coffee we had in the house. At once my eyes began to inflame and pain. I naturally concluded that coffee was the cause of it; just why or how, no one could say, but I immediately discontinued the coffee, and as soon as some new Postum could be secured, began to use it again.

"This was four years ago, and since that time my eyes have given me no trouble but once; then I visited some friends, and rather than appear fussy, drank coffee whenever they did, anticipating no bad results, for my eyes had been strong so long, but in a day the head began to ache above the eyes and the eyes became bloodshot, and before the end of the week were so bad I was obliged to go home. No temptation since has been enough to make me touch coffee, and whenever I find a listener, I sing the praises of Postum Food Coffee. My father, who had been a coffee-user so many years, died while yet in his prime 'Stomach and heart trouble,' the doctor said. Poisoned by coffee, I absolutely know." Mrs. Lena Austin, Placerville, Idaho.

Death of W. H. Hayden.

Elder Will H. Hayden, son of A. S. Hayden, was called to his reward on the morning of Dec. 14, in his forty-sixth year. His death, which occurred at the Hayden homestead in suburban Cleveland, was caused by acute pneumonia. Bro. Hayden graduated from Bethany in 1878, and for twenty years was a minister among us, laboring efficiently for the churches with which he has been associated as pastor. He began work at Chester, O. Since then he has served as pastor in the churches of Washburn and Waukegan, Ill., Willoughby, O., and Wheeling, West Virginia. In Willoughby and also in Wheeling his work covered a period of five years. He organized the churches of Gibson City and Sheldon, Ill., and was for a short time missionary to Jamaica, but was compelled to resign on account of ill health. Besides filling these important places he spent sometime as an evangelist, and through his teaching many have been led to accept the Savior.

For the last two years he has been battling with disease, and being unable to bear the burdens of his regular work has lived at the old homestead, worshiping with the church in Collinwood and preaching occasionally. Under these circumstances the writer became acquainted with the family only a few months ago.

During the last few weeks the dread disease that has hovered over him so long seemed to be relaxing its hold, and his faithful wife and loved children who have been so long under the shadow of uncertainty were just beginning to rejoice at the prospect of returning health. Lord's day, Dec. 10, he was at the morning service as usual and assisted in the communion. He spoke in a touching manner of the value of the institution to himself, and tenderly exhorted the brethren to faithfulness in its observance. Later, in personal greeting, he spoke of the benefit he had received from the nursing service and said that he was much stronger than usual, but he was simply gathering strength for his final departure. We all feel that his humble walk among us, his unwavering fidelity and simple trust in Christ has been of more consequence than sermons. His faithful wife, who has loyally borne her part in all the affairs of his life, and four lovely children remain with us. May the Lord abide with them. J. N. SCHOLES.

Sowing in Sinim.

Missions have to deal with a "psychological climate." It is this climatic environment in particular which exercises such formative and controlling influences over the spiritual fortunes and destinies of men. Just as in warm, tropical countries there is quick and profuse growth in all vegetation, so, also, it is a fact that there are religious atmospheres and moral strata in which germinate and expand the seed principles of righteousness in contradistinction to the more cold, analytical and materialistic decay of mere civilization.

While it is true that Eastern lands are more susceptible of quick revolutions of thought in their warm religious and philosophical surroundings, yet it is also strikingly noticeable that in China the "seed of the kingdom," as a living organism, takes time to acclimatize itself to its peculiar soil. Perhaps nowhere else in the whole field of missionary enterprise is so much conservatism encountered. Venerable and defiant philosophers, hoary traditions, cherished superstitions and a sacred regard for their own classical lore bind them to convictions as ivy clings around the old homestead.

There is, however, much cause for hopefulness. A century of Christian missionary effort has opened the heart of China and the Chinese to the gospel. This century of history is vivid with tragic events. China is awakening. She is admitting that some of her lights have failed. A hundred millions are to-day in the arena of Christian missionary effort. A hundred thousand Chinese have forsaken idolatry and believed on the Lord Jesus Christ. A million Chinese are under direct Christian influence through our schools, colleges, orphanages, industrial schools, hospitals and dispensaries, village churches and central city Christian churches, besides the great and consecrated band of native missionary agents. In the faithfulness, self-reliance and Spirit-guided lives of these last-named lies the faithfulness and destiny of the Christian Church in China. W. R. HUNT.

Chu Cheo, Central China.

An Explanation.

BRETHREN: — Inasmuch as the CHRISTIAN-EVANGELIST published an item in the Budget of the 7th inst., taken from a private note, I beg leave to make this brief explanation: My retiring from the "ministry of the Word" was not a voluntary or willing step, but a necessity, and it has been a source of grief and mortification to me. I have attempted to supplement my salary in several ways in the last three years, but in every case the churches seemed to get the idea that I was supporting myself; then my age and efforts seemed to be against me. I am not physically disabled, neither have I anything to retire on, except my physical strength, which I intend to use. I had a farm when I entered the ministry and was making a comfortable living; if my debts were paid I would not have a dollar now. I am 55 years of age, and the sad part of my life is, after serving the cause I love, and to which I believe I have been true and loyal, my services were not wanted. I am thus compelled to seek employment elsewhere or beg the churches to give me work. Therefore, before old age and decrepitude come upon me I hope to provide a place I can call home, where my wife and children can meet around our family altar, the fires of which have never gone out for more than 30 years. It is humiliating to take this step, but circumstances compel me to do so. Experience teaches me that a person cannot succeed with two things, therefore I cannot pose as a preacher of the gospel and make my bread some other way. But as the CHRISTIAN-EVANGELIST said, I don't expect to quit the Lord's service. I expect to serve him day and night as long as I live; and if my brethren, wherever my lot is cast, think me worthy or competent, I am as willing to preach as any soul on earth, but the solicitation must come without my seeking it.

Yours in the hope of everlasting life,

B. C. STEPHENS.

[There was nothing in Bro. Stephens' letter to indicate that the information it contained was not for the public; besides, it afforded us an opportunity for a word on the subject. It emphasizes the importance of a growing problem for the church to meet in the near future. We are glad to give our readers Bro. Stephens' explanation and can assure him of our sympathy.—EDITOR.]

A Holy Ministry.

Expressions of appreciation have much to do in fostering many interests, and this is especially true where such expressions can be made in a substantial way. December 17 is the day of our opportunity, an opportunity to express to the Father of all our appreciation of the work of the fathers of the great Restoration movement, the blessings of whose labors and sacrifices we are now enjoying. The fathers of this movement were noble men, self-sacrificing and uncompromising. Their devotion to truth made possible the religious marvel of the century. Many of them have fallen in the conflict; a few of them, or their good wives, remain, with only the possession of noble records. They served faithfully and efficiently their day and generation. God has permitted them to remain with us in this condition that we, their children in the faith, might have the blessing of caring for them. Devotion to the cause we love, and for which their lives were given, will not allow that the few who remain shall ever suffer want. While they need the blessing of our gifts, we much need the blessing of the giving. As long as it remains a truth in the Book of God that "it is more blessed to give than to receive," we cannot do good unto others without ourselves being made better. Loving is giving. If we do not love, brethren, let us give and continue to give until we learn to love. Not only the care of these worthy ones, but our own happiness is here involved; and not only this, but the spirit of the Restoration is to be maintained and the glory of God manifested to the world. O that we could all know how we are linked together in this matter, and that our love to God is manifest in our love to the brethren, and loving is giving. A. L. ORCUTT.

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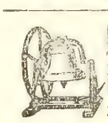
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Notes and News.

Read that Letter to the Church.

Five hundred letters have been sent to as many Illinois churches, requesting them to send us from $5.00 to $50.00 to help keep down debt. This note is to earnestly urge those receiving the letters to bring the subject promptly before the churches and secure action without fail. The permanent fund is growing. Until it is large enough to carry the institution the churches will have to supplement its income with offerings such as they make for missions year by year. We are having a good year with increased attendance. Send us a new student for the winter term, which begins Jan. 2. J. H. HARDIN, Pres.

Eureka, Ill.

C. W. B. M. Letter.

Dear Sisters of the Missouri C. W. B. M.:—We have been to our "Jerusalem," to the Jubilee, and rejoiced over the 25 silver years and 50 golden years of missionary activity. It is now ours to press forward and do *our* share toward reaching the high mark set for us at the convention: 100,000 women and $130,000 for 1900. This will be a fitting close to this "woman's century" by our C. W. B. M.

Our national board proposes, along the line of new work, the opening of a mission in Calcutta, India, with Bros. Ragland and Forrest in charge, two of our ablest and most consecrated men. The work in Mexico will be pushed forward and the Virginia Bible Chair is to be endowed. What share in all this shall Missouri have?—Missouri the peerless, the "sleeping giant," as some one has said, with her 161,000 Disciples, with her infinite resources and boundless possibilities. Shall we be content with less than 6,000 women and $10,000 as our share for the coming year?

At our recent state convention, owing to a lack of time, the committee on ways and means did not report. At the meeting of the advisory board, the resolutions were read and unanimously adopted. They are as follows:

Realizing that state development is *the one thing needful*, we recommend—

1. That competent organizers be kept busy in the field as much of the time as the state of the treasury will permit.

2. That the auxiliaries be urged to make more liberal contributions to the state fund in order that Missouri may be enabled to take a long step forward during the next year.

3. That a committee of three be appointed to prepare a state constitution to be presented and considered at our convention at Moberly in 1900. Respectfully submitted,

MRS. A. B. JONES,
MRS. M. M. GOODE,
MRS. E. L. PEDDICORD.

Organization is, therefore, to be the chief word in our vocabulary this year. Organizers must be sent out immediately and kept in the field the most of the time. In order to do this our state fund must be largely increased. Will not every auxiliary member in the state give one dollar this year for this purpose? Sisters, 161,000 church members in this state and less than 3,000 in auxiliaries! These figures should rouse us to the importance of the work to be done in our own state and make us determine *it shall be done*. Let us stand together in love, with an energy born of faith, and our efforts will be blessed by Him who said, "Lo, I am with you always, even to the end." MRS F. M. LOWE,
President Mo. C. W. B. M.

"HE MISTAKES THE EFFECT for the cause." That is what the person does who tries to cure rheumatism or any other disease by alleviating the symptoms. Hood's Sarsaparilla removes the cause and permanently cures.

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State Mission Notes.

It is a joy always to record a good deed, and it is an unalloyed pleasure to tell of the one we now have in mind. At the Jefferson City convention Brother W. H. McClain, who was president, handed the secretary a pledge of $50, telling him to call for it when needed most. The receipts of the past month have been so meager that I saw without immediate response from some quarter it would be impossible to pay the men. I waited till the last moment, hoping that we would hear from some of our churches, but it did not come and I sent him word that the money was needed and it came by return mail, the full amount. God bless the heart that made the pledge and the hand that forwarded it so promptly in the time of need.

But we have many others who can do fully as well if they will. May we not hope that this example will be an inspiration to others to do likewise? Indeed, it is a strange thing to me that many of our well-to-do brethren do not come to our assistance in this work. Our Baptist brethren report a large number of splendid contributions to state work and our brethren in other states do it, but in Missouri there seems to be almost a total failure at this point. Many of the states have some endowment for the state mission work. Iowa, Illinois, Ohio, Kentucky and several others, but not one dollar has ever been willed for that purpose in our own state. Why is this? We have territory in which help will always be needed; it is more and more apparent to the thinking, observing man that the work of the state convention will be needed for years to come. Yet, strange to say, no permanent provision is being made for it.

At letter before me at present writing from one who is traveling extensively in the state says that the interest in state missions is enlarging. He says: "I find the preachers getting roused on the subject, and you know the Missouri preachers can make this thing go or stop it forever." Yes, I know it. They have a wonderful power. I have prayed that I might get them to see it and use it aright. I am still praying. Lord, increase our faith!

I am just in receipt of the report of the man for whom I have asked personal contributions to support for November; he reports 16 days' work and 24 added to the saved, a weak church put on its feet and provision made to supply the pulpit. Yet, it seems I must call this man from the field. I would support him unaided if I could, but this is impossible, and unless I get immediate response I must call this man from the most needy field in the state of Missouri. Brethren, shall it be?

It is said that wise men change, fools never do. In 1898 the state mission day was changed from January to November. We have tried it faithfully two years and we find that it is a failure, and the board has unanimously voted that we go back to the second Sunday in January.

Will the churches please take notice? Our treasury is empty and must be filled. Will you not during the coming month take up your collection and raise your apportionment for state missions?

Will not the assistant corresponding secretaries just appointed get into correspondence at once with the preachers and churches in their territory and do all in their power to induce an offering from each church during the month? And

REMEMBER

that eternal persistence is the price of success. The year's work for goodor for evil hangs largely here. Let all note the change and act accordingly.

T. A. ABBOTT, Cor. Sec.

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Ministerial Relief.

The third Lord's day in December is the te for the annual offering for Ministerial lief.

No cause appeals more strongly to our sensi- ities than that of caring for our infirm and dy ministers. The fathers who toiled hard h little compensation; the men who made sible our great Jubilee Convention; the orers who went to sow the seed of the king- n and now, in their old age, are in financial tress, should appeal to us most earnestly to ke this offering the crown of the year. "In- nuch as ye have done it unto one of these brethren, ye have done it unto me."

Let a liberal free will offering be made and t to Howard Cale, 120 E. Market Street, lianapolis, Ind.

Every preacher owes it to his brethren in ministry, and possibly owes it to himself, make strong the cause of Ministerial Relief, l the way to get a man to love a cause is to him to give something for that cause.

earnestly commend the plea for Ministerial lief.

BENJ. L. SMITH,
Cor. Sec. A. C. M. S.

Cincinnati, Ohio.

Baghdasarian Fund.

A few years ago Bro. M. Baghdasarian, who d been educated at Drake University, was t by the brethren in Iowa as a missionary Persia. He has been able to do but little on count of his lack of financial support and the dition of things there. He has a wife and o children, and writes that he is in dire dis- ss and begs his American brethren for re- f. Nothing is alleged against his moral aracter, so far as we have heard. It was obably unwise to send him alone into such a d. We are sure it is not Christian or even mane to leave him there to suffer. In re- onse to an appeal from him in these columns metime ago, the following sums were sent bring Bro. B. and his family back to this untry: C. W. B. M., Oak Hill, Tex., $5.00, P. Pack, Galva, Kan., $5.00; Jerome A. d Zilpha Scott, Mendota, Wis., $2.00; Katie Boddie, Washington, D. C., $1 00; A sis- in Galva, Ill., $1.00. Miss Minnie Usher, Shellburg, Ia., has interested herself in o, B 's behalf and sends us a remittance of 1.11, and at her request S. T. Shortess, Vinton, , sends 50 cents; Mrs. Wilson, Vinton, cents; Mary E. Wood, Vinton, 25 cents. tal amount received to date, $37.11. Why t send a Christmas offering to help Bro. B. urn to his friends?

Our Cuba Mission.

3 SAN MIGUEL STREET, Havana, Cuba.—r mission is opened in above-named place, d to day is our second Lord's day in which worship there. We praise God for it. owever, we have not missed a Lord's day to eak bread. We are encouraged. We pro- de now for English-speaking people. They ed such religious provision here. When we all have learned Spanish, we shall pursue r ways both for Spanish and English-speak- g people. The Lord opens avenues for us. ay we be eager and ready to embrace every portunity! These poor people, that have en taught to suspect every one, know the nguage of love and interest, even if we can- t speak Spanish yet. Please change CHRIS- AN-EVANGELIST from Buffalo, N. Y., to ove address. The other papers will be sent gratis. If the CHRISTIAN-EVANGELIST is so nt we shall remunerate by writing you oc- sionally. God bless you and the CHRISTIAN- ANGELIST. Any literature sent us will be atefully received.

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This is a Weekly for the Primary Department in the Sunday-school and the Little Ones at Home, full of Charming Little Stories, Sweet Poems, Merry Rhymes and Jingles, Beautiful Pictures and Simple Lesson Talks. It is printed on fine tinted paper, and no pains or expense is spared to make it the prettiest and best of all papers for the very little people.

TERMS—Weekly, in clubs of not less than five copies to one address, 25 cents a copy per year.

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This is a Weekly for the Sunday-school and Family, of varied and attractive contents, embracing Serial and Shorter Stories; Sketches; Incidents of Travel; Poetry; Field Notes; Lesson Talks, and Letters from the Children. Printed from clear type, on fine calendered paper, and profusely illustrated with new and beautiful engravings.

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A Large Illustrated Weekly Magazine, devoted to the welfare and work of Our Young People, giving special attention to the Sunday-school and Young People's Society of Christian Endeavor. It contains wood-cuts and biographical sketches of prominent workers, Notes on the Sunday-school Lessons, and Endeavor Prayer-meeting Topics for each week, Outlines of Work, etc. This Magazine has called forth more commendatory notices than any other periodical ever issued by our people. The Sunday-school pupil or teacher who has this publication will need no other lesson help, and will be able to keep fully "abreast of the times" in the Sunday-school and Y. P. S. C. E. work.

TERMS—One copy, per year, 75 cents; in clubs of ten, 60 cents each; in packages of ten or more to one name and address, only 50 cents each. Send for Sample.

CHRISTIAN PUBLISHING COMPANY, St. Louis, Mo.

The Church Extension Fund Growing.

Sunday, December 10, was a special day for our Church Extension in the First Christian Church and Broadway Christian Church, Louisville, Ky. The Secretary of Church Extension was present in the interest of reaching our first quarter of a million dollars for that important work by the time of our next National Convention. The Broadway Church pledged $700, to be paid in five years by annual installments; however, a large part of it is to be paid during this year. Brother Charles A. Thomas, pastor of the Broadway Church, and his Official Board say that it shall not end at $700, but that this sum will be greatly increased at the time of the Annual Offerings. Though it was a rainy day there was a full house and great enthusiasm about helping to reach the quarter of a million mark. At a meeting of the Official Board of the First Christian Church on the same day it was enthusiastically and unanimously voted to establish a Five Thousand Dollar Named Loan Fund in our Church Extension work, to be paid in through a series of years. The good will with which this fund was voted deserves special notice. It will be remembered that the First Christian Church is one of the Living Link Churches of our Foreign Society. The voting of this Named Loan Fund for Church Extension will create special interest for that work and give added enthusiasm to the missionary work of this great church. Other churches ought to follow the example of this church. Special good may be done this year by establishing these Named Loan Funds because of the effect to reach $250,000 by the time of our next National Convention.

A Named Loan Fund is created by subscribing $5,000 or more to be paid at once or through a series of years. It is generally paid in ten or fifteen years. The Fund so created is named after the donor, and as loans are made from this Fund to build mission churches, the interest on these loans is never used to pay current expenses, but goes to build up the Fund by the multiplying power of compounding itself semi-annually. A separate account is kept of each Named Loan Fund and all interest and returning principal are annually increasing the working power of the Fund. For example, F. M. Drake created his Loan Fund by giving $1,000 in 1888. He paid the remaining $4,000 within the next ten years by equal annual payments. During the time it was paid in his Fund built twenty-nine churches by the money coming and going through the admirable plan of Church Extension. No one could better lay up treasure in heaven and become rich toward God and more helpful toward our missions than by putting money into a Named Loan Fund for Church Extension. There are now eight of these Funds, three having been created by churches. The first church to give one was Frankford, Ky. Cedar Rapids, Ia., quickly followed, and the latest is from the First Church at Louisville. Let other churches and individuals quickly follow in order that we may have rejoicng at the Jubilee Aftermath for Church Extension at Kansas City next October.

G. W. MUCKLEY.

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Evangelistic.

MICHIGAN.

Yale, Dec. 12.—Two added last Sunday.—D. McCALL, pastor.

MASSACHUSETTS.

Brockton, Dec. 11.—One confession last night.—G. A. RENIL.

OHIO.

Geneva.—Aided the pastor at Thompson in a 10 days' meeting, with three baptisms.—H. W. ALLEN.

ALABAMA.

Birmingham.—There were 12 added to the First Church during November.—O. P. SPIEGEL.

WEST VIRGINIA.

Montgomery, Dec. 11.—Meeting of 15 days closed yesterday. Thirty-three added; 23 by baptism.—W. H. BOOK.

UTAH.

Salt Lake City, Dec. 11.—Seven added since last report; one by baptism and one from another church.—W. H. BAGBY.

INDIANA.

Francisville, Dec. 12.—T. J. Shuey, district evangelist, closed a meeting here December 1, with 14 additions; eight by confession.—S. T. FIELD.

PENNSYLVANIA.

Preached last Lord's day for the brethren of Beaver Falls; had three confessions at night. Shall go again next Lord's day, and if the interest continues may hold them a meeting. Four baptisms Sunday night.—W. R. SEYTONE.

KANSAS.

Moline, Dec. 12.—I T. LeBaron assisted in a five weeks' meeting, which resulted in 23 additions; 17 by baptism. Begin my second year's work with new hopes. Bro. LeBaron speaks the truth with great force.—C. HENDERSON.

Hill City, Dec. 12.—Meeting still continues, with six confessions, six by letter and seven reclaimed.—FLORENCE SHOUP.

Hoisington, Dec. 11.—A great revival has broken out in the church and will not down. Six were baptized last night. Interest is intense. We have only Lord's day meetings. The people come and listen to the soul-stirring sermons of Bro. McConnell and accept its terms.—A. H BAKER.

IOWA.

Seymour, Dec. 14 —Just closed a 17 days' meeting at Long Grove, with five additions; four by baptism. Will work to increase circulation of the CHRISTIAN EVANGELIST.—W. E. JONES.

Keokuk, Dec. 11.—The Romig meeting closed here to-night with 127 additions; 90 of them baptisms, 12 added the last day. Bro. Romig begins at Bedford to-morrow night with Bro Geo. G. Roth as singer.—A. F. SAMLERSON, pastor.

Greene, Dec 4.—Evangelist G F DeVol, of Waterloo, closed a five weeks' meeting with the church at this place Sunday evening, Dec. 3. Although the results were not as encouraging as was contemplated at the beginning of the meeting, the few that were added are of such a character as to add strength to the working forces of the church.—G. A. HESS.

Iowa City, Dec. 7.—Our special meeting closed Dec. 3d with excellent interest. J. M. Hoffmann, of Boone, did the preaching and A. O. Hunsaker, of Irving, Ill., was leader of song. There were 14 additions to the church. Bro. Hoffmann preaches the truth in faith and love, and Bro. Hunsaker sings the gospel earnestly. Bro. Hoffmann received two hundred and thirty five dollars, for the work at Boone, from the church here.—T. J. DOW.

MISSOURI.

Rockport.—Closed at Ravenswood last week; 10 additions. Please write me at Rockport if you want a meeting.—H. W. CIES.

Farmington, Dec. 11.—I baptized a young man at Doe Run yesterday, and they are to start a Sunday-school the first of the year.—A. M. HARRAL.

Barnard, Dec. 10.—Our meeting at Bedison closed with seven baptisms and three otherwise. I am now in a meeting with Palestine Church. One addition thus far. We expect Bro. C F Stevens, of Trenton, to assist after to-morrow night.—F. E. BLANCHARD.

Burlington Junction, Dec. 13.—I held a 10 days' meeting with my home church in November, resulting in 14 confessions and two otherwise. Also, one reclaimed last Lord's day. They have extended me a call for another year at this place with the privilege of three, and I have accepted. There has been 55 or 56 addition to this work since I came here March 1st, last.—N. ROLLO DAVIS.

NE PLUS ULTRA

EVERY CHRISTIAN SUNDAY-SCHOOL on the face of the earth desiring to keep "abreast of the times" ought to be abundantly supplied with

Our Young Folks: An Illustrated Weekly Journal of sixteen pages, devoted to Bible Study and Christian Work, edited by the foremost Sunday-school Authors and Teachers of the Church, and containing:

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Whatever Other paper or other help you may decide to dispense with, do not under any circumstances fail to include in your order enough copies of OUR YOUNG FOLKS to supply all your teachers and advance classes, and you will find it the best investment of Sunday-school funds you ever made.

CHRISTIAN PUBLISHING COMPANY,
1522 Locust Street, **St. Louis, Mo.**

Joplin.—Five additions to the church in November.—W. F. TURNER.

Nevada, Dec. 4.—Three additions to the church at Hume yesterday; two by confession and one by statement. Will serve the church at Hume during 1900.—S. MAGEE.

Trenton, Dec. 5 —Our meeting of almost five weeks with home forces closed last Friday evening with 47 additions; 41 by baptism. Two confessions since the meeting closed, making 49 since meeting began.—C. F. STEVENS, pastor.

Marceline, Dec. 2 —Our meeting 11 days old, with 26 additions. Bro. Alfred Munyan is doing the preaching. Large audiences and fine interest.—ISOM ROBERTS, pastor.

Farmington, Dec 6.—One addition at Mine La Motte this month. Preached the Thanksgiving sermon here at the Presbyterian Church in the morning, and at the Mine La Motte Christian Church in the evening. Fill appointment at Doe Run next Sunday. Work hopeful.—A. M. HARRAL.

ILLINOIS.

Jacksonville, Dec. 10 —Six additions to-day; three men.—WALLACE BROCKMAN.

Murphysboro, Dec. 11.—J. V. Coombs gave us a two weeks' meeting. Closed Sunday night with 30 additions.—F. M. COMPTON.

Springfield, Dec. 12.—Three additions of late at Scottville, and one at Athensville. Church will have preaching next year.—O. W. MAPLE.

Springfield, Dec. 11.—Twenty have been added to the Springfield Church at regular services during the last three Sundays and we have had largely increased audiences.—J. E. LYNN.

Springfield, Dec. 11.—Closed a week's meeting at Clear Lake yesterday; four confessions and one by letter.—G. M. READ.

Virden, Dec 11.—J. W. Knight and Guy B. Williamson closed a five weeks' meeting here Dec. 6 with 19 additions; 11 by confession. Bro. Williamson ably conducted the song service —PAUL H. CASTLE.

Watseka, Dec. 11.—Four additions since last report. We will soon lose one of our faithful deacons and his family from our midst.—B. S. FERRALL.

Olney, Dec. 13.—N. J. Wright opened his pastorate at this place with a five weeks' meeting, which closed Dec. 10th with 25 additions; 13 by baptism. His sermons were very instructive. He was assisted in the singing by his brother, Ellis, whose solos were an enjoyable feature. We are now planning for the S. C. E. convention, which is to be held here October, 1900.—LENA HENSLEY.

Mt. Carmel, Dec 4 —Closed a two weeks' meeting at Friendsville, Nov. 28 with 19 added; one by statement and two by letter, making 72 since the Jubilee Convention.—H STOTLER.

Paxton, Dec. 5.—Meeting two weeks old with seven added and fine interest. Can gage for January and February.—C. HUGHES, singing evangelist

Pittsfield, Dec. 8.—F. M. Hayes, Te Grove, has just closed a three weeks' meet at Time, this county, with 33 addition.—R SEL F. THRAPP.

Watseka, Dec. 2.—A highly respec citizen of our county-seat, who is over 60 ye of age, was baptized Nov. 1st. We are happy in the Lord's work —B. S FERRALL

Mt Pulaski, Dec. 4.—I conducted a meet at Ridge Chapel (Maroa) in October for E L. M Robinson with six additions. Last ni I closed my three weeks' meeting here, whe am preaching regularly, with 19 added. W here prospering.—S ELWOOD FISHER.

Mechanicsburg.—Just closed a two wee meeting, Bro. S. F. Rogers of Illiopolis the preaching and did it well. Bro. V. Ridenour, of Ft. Scott, Kan., led the s service. His solos were inspiring. Immedi results. One confession and three added letter. We start in on our second year, our people to show their appreciation of feeble efforts, gave us a "pounding" and preachers larder for once was filled with g things.—R. B. HAVENER, pastor.

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Sleighing.

BY MRS. LISA A FLETCHER.

Tinkle, tinkle, go the bells,
As swiftly o'er the snow we slip,
Up the hills and down the dells,
With happy smiles upon the lip.

Passing meadows white with snow,
Which in summer dreamed in flowers,
Where in May the violets blow
And bird songs fall in happy showers.

Down into a shadowy glen,
Where a brook erewhile hath slipped,
But patient now waits spring again,
Cold and voiceless, frozen lipped.

On into the forest deep,
Where great pines their arms outspread,
And lowly ferns their vigils keep,
Fair tokens of the summer dead.

Swift and swifter gliding on,
Nerves a tingle with delight,
Faster now the breath is drawn,
For oh, for on, this seems like flight.

Tinkle, tinkle, go the bells,
As swiftly o'er the snow we glide,
Up the hills and down the dells,
With joyous praise for wintertide!

Manchester, N H

Makin' Things Square.

BY ALICE CURTICE MOYER.

It was the day before Christmas. I was riding along one of the most picturesque roads that it had ever been my good fortune to travel. I had recently invested in some mining property that required my immediate attention in person, hence my journey to Colorado at this most unpropitious season. I went by rail to within ten miles of my destination. That I might be safely conveyed over this remaining ten miles I engaged a man who was recommended to me as one who knew the road well and who understood driving. I had no cause to regret that I engaged him. He called my attention to many points of interest and pointed out so many "claims"—holes in the ground in which had been sunk the hard-earned savings of so many poor fellows who had to come to the mountains after a fortune—that I no longer wondered that the country so abounds with stories of tragedy and tales of romance.

We were passing over a piece of road that seemed to have been so squarely cut from the mountain side that I remarked concerning it.

"It was cut out," replied my new traveling companion. "This piece of road is new. The projection over which the old one ran was swept away, pushed down into the gorge below. Look up; and if you know anything about the habits of the country you will understand." I looked upward as directed. I was little learned in the "habits" of the country, but the great bald space on the side of the mountain that sloped upward and away from us to a great height could have but one explanation. There had at some time been a large snowslide.

"It happened exactly two years ago today," said the driver, "and is known in these parts as the Hank Morris Slide. Why? Well I'll tell you. I wouldn't be apt to talk about anything else the rest of the way nohow, for the sight of this spot knocks all thought of anything else out o' me for the time. For if it hadn't been for brave Hank Morris I wouldn't be a drivin' you over this road to-day. It was this way: Hank and me was workin' our claims in and around the gulch down yonder—you know we have to work 'em just so much every year or lose 'em. We had been mighty busy all summer and had to take a winter season for it. So we rented a snug little cabin and set up to housekeepin', or batchin', properly speakin'. Just as we was about half through our job I was taken down sick with a fever. Hank dropped everything to take care of me and—but say, stranger, I reckon I ought to 've told you something about Hank himself first. He was one of the best hearted fellers on earth, Hank was; but his quick temper was continually gettin' the best of him. And one day when a feller tried to cabbage onto one of his claims—well, the next day there was a funeral down to the village. Hank was always sorry for the things he'd do and say when he was mad, after it was all over, but this time, I never saw anything like it. We had to watch him for fear he would commit a still greater sin by takin' his own life. After it was too late he saw what givin' way to his temper had finally brought him to. After the funeral was over he said: 'Fellers, you needn't watch me. I ain't no notion of doin' what you think. God knows I ain't fit to die.' And from that day on, Hank was a changed man. 'Murderers can't go to heaven, you know, Jack,' he would say to me in a way that would bring tears to my eyes, 'an' I want to do what good I can while I am in this world.' Poor feller! He couldn't be made to understand that there is more joy in heaven over one sinner that repents than over the ninety and nine that do not go astray. He had truly repented. He longed for mercy. Nothing on earth could have tempted him to commit another such deed. An', stranger, when a man reaches that point, it's my belief that right then and there God is ready to forgive him. But Hank could not be made to understand that. 'It's no use arguing, Jack,' he would say, pitifully. 'The Pearly Gates is forever closed agin me. I know it.'

"But one day—I'll never forget it—we were resting after our lunch. Hank had taken his Bible out to read while we rested. Presently he passed the book over to me, pointin' to a marked passage. The page was worn, showin' signs of much handlin'. The passage was this: 'Greater love hath no man than this, that a man lay down his life for his friends.' 'Jack,' said he, 'if I could only have the opportunity for saving the life of some friend, might it make things square?' He didn't seem to expect an answer an' I didn't make one. If Hank could find any consolation in such interpretation of that passage, I wasn't the feller to take that one grain of comfort away from him. So the time passed. An' as I was sayin', before I stopped to tell this episode in Hank's life, I was taken down sick and Hank dropped everything to take care of me. It looked several times as if I was about ready to pass in my checks, but Hank's good nursin' pulled me through. An' at last I began to get better in real earnest. I could sit up a little and enjoy the messes Hank fixed for me. Christmas was comin' on, but we knew we'd be compelled to celebrate it in our mountain cabin, so we said nothin' agin it.

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Some of the boys promised to make us a Christmas visit, but about four days before that event it began to snow so terrifically that we knew we would spend Christmas alone. 'I wish I could get down to the village after a turkey or somethin', though,' Hank said. 'The boys were planning to bring one along and surprise you.' I wouldn't hear to his attemptin' the trip, so we made up our minds to get along with what we had and pass the time as best we could. We talked, read over our old books and watched it snow.

"Say, you people who live in the lower altitudes don't know anything about the beauty of the beautiful snow. Wait till you can look up, up, up and see the vapory, feathery flakes dropping down in straight lines through the rarified air, each one separate and distinct, outlined against the great dark background of the mountain side, then you'll know somethin' about the beauties of a snowstorm. Well, it kept it up all that day an' night an' all the next day and night an' the next—the same great stillness and the same steady downpour. We were accustomed to snow, but three days an' nights of it without stoppin' was a little unusual. The next day would be Christmas Eve and we went to bed wonderin' what would be the result of such a storm and whether it would last very much longer. We were glad upon awaking the next morning to find that the storm had ceased, but when about 10 o'clock the temperature began to rise, our hearts began to sink. Our position was certainly not one to be hankered after. We knew that if we should get the right sort of wind with that rise in temperature, there was a chance of our being wiped out of existence before the rise of another sun. But we could do nothing only wait and hope.

"The afternoon began to wane. My thoughts went back to the time before I had ever heard of the diggins, where, in the twinkle of an eye, people became paupers and millionaires. I was a child again. The darkness was lit up and warmed by cozy fires. With my brothers and sisters I was goin' to hang up my stockin' before being tucked away to dream of what Santa Claus would bring to us There was a vision of a dear mother-face bending over me for a last good-night's caress. Then Christmas morning dawned and a great, comforting, loving kiss fell upon the poor, restless old world and it awoke with its heart full of joy and Christmas greetings. So wrapped up was I in my half-awake thoughts that I was

quite startled when Hank turned from the window, saying calmly:

" 'Jack, here it comes.'

"I sprang up an' with all the strength I had tottered over to the window. At a glance I saw that the peculiar lay of the land at that point would probably make it possible for one to escape from the cabin if attempted at once. Hank, at least, must save himself. He understood my thought, but shook his head. 'No, Jack,' said he, 'I'll not leave you. We'll die together.'

"How can I ever describe what followed? I cannot. We looked from our little window at the great deadly ocean of snow swiftly crowding down upon us to crush out our lives. In less time than it takes me to tell it, it was upon us. I have a dim recollection of Hank's arms being thrown about me and of being shielded by him by his own body; of falling logs and darkness.

"When my senses returned I was lying on the clean-swept ground; the snow was in the gulch. 'You are all right Jack,' said Hank's voice, feebly, at my side. You see we only got the tail end of it and were thrown out before we reached the gulch. 'I brought you as far as I could, Jack. The trail to the Bonanza is not fur away. The boys will know of our danger an' will be apt to come to see about us. I hope they will find you before it is to late to—'

"I raised myself the best I could that I might see him better in the fast-fading light. He was covered with blood. There was a gash on his forehead and he pressed one side with his hand. Then I understood it all.

" 'Hank,' I cried, 'you saved me, but it has been at the cost of your own life.' He smiled. And O, how his face lighted up. His lips moved and I bent over him that I might not lose a word: 'Greater love hath no man than this, that a man lay down his life for a friend,' said he. 'Jack,' he whispered presently, 'do you think—it might—make things square—up there?' " And with his eyes lifted heavenward, his soul went into the presence of the great Judge.

My companion stopped to dry his eyes, and I confess that my own we moist. He continued:

"I lay there beside the pore feller with such thoughts as I had never had before. The boys from the Bonanza, knowing that we were alone and probably in danger, came to see about us before it was too late so far as I myself was concerned."

We were now entirely past the bald side of the mountain and my companion pointed to a well-kept mound, near which was a log building, saying:

"There, stranger, is his grave, and that building is our meetin' house. When I lay beside pore dead Hank on that Christmas Eve night on the cold ground with only the stars over me, I vowed that if I was rescued and my life spared I would try to do at least a little good in the world, an' I am doing what I can. I built this log house an' started a sort of Sunday-school for the children of the miners who come up here during the summer. At first the attendance was small, but I just kept right on, prayin' an' workin', an' last summer it was surprisin' to see the interest shown. Not only did the children attend, but the parents came with them. The building is shabby an' the furniture is shabbier, but the Spirit is there an' that is all the comfort we need.

"I don't pretend to sit in judgment on Hank, stranger. I don't pretend to say whether he was right or wrong in his idea of makin' things square. But certain it is that Hank's layin' down his life fer me has been the cause of buildin' up such an interest in the Bible as was never seen before in these diggins. Mind, stranger, I am not losin' sight of the crucified one who gave his life for all of us, but might it not be that pore Hank was allowed to be, in his humble way, a great instrument for bringin' about this foundation for the great harvest of souls that I feel sure this interest is growing into? And might it not be after all that he did make things square?"

And as we reined up at our destination these words, as though in answer, came to to me: "O the depth of the riches, both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!"

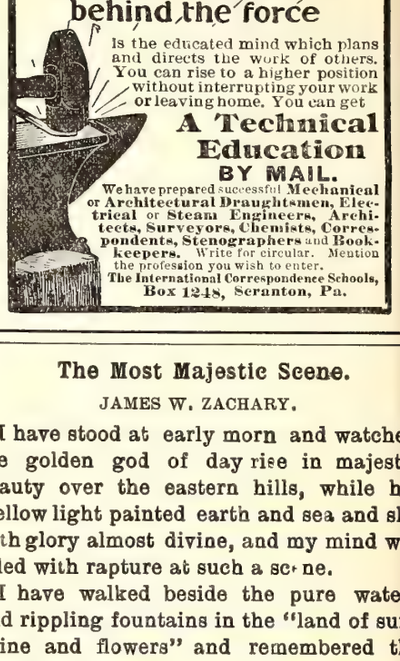
Castles.

LAURENE HIGHFIELD.

When weary and discouraged,
Our hearts o'erwhelmed with care,
Our burdened souls take refuge
In castles in the air;
Which, in imagination,
Uplift their glittering towers,
Where everything we've longed for
And dreamed of shall be ours.
Peopled with perfect people,
Bedecked with jewels rare,
With riches, fame and honor,
And pleasures ever where.
But though each dazzling palace
Is built with thoughtful care,
As transient as soap-bubbles
Are castles in the air.
Oh, wayworn, tired dreamer,
In faith lift up your eyes,
And see with clearer vision
The hills of Paradise,
Where rise the heavenly mansions
Prepared by God's own hand;
Transcending all thy fancies,
They evermore shall stand.
Planted by living waters,
Clothed in a radiant light
That shines from Him who ruleth
In strength and power and might.
Jewels that are eternal,
Pleasures beyond compare,
Without a touch of sorrow,
Of pain or tears or care.
Walls of celestial radiance,
Rising from streets of gold,
Whose glory is unfading,
Whose wealth cannot be told;
Rare gems of grace and beauty,
Of truth and joy and love
Adorn the heavenly city
Of palaces above.
Brighter than all thy visions,
Than all thy dreams more fair,
They ne'er will fade nor vanish
Like castles in the air.

Quincy, Ill.

You Are the Best Judge of your feelings. The doctor looks for symptoms, follows certain precepts, but the rest is largely guesswork. Dr. Peter's Blood Vitalizer acts on one principle, as old as life itself. It strikes the root of the disease, the impurity in the blood—no guesswork about that. Not for sale in drug stores. For particulars, address Dr. P. Fahrney, 112-114 S. Hoyne Avenue, Chicago, Ill.



The Most Majestic Scene.

JAMES W. ZACHARY.

I have stood at early morn and watched the golden god of day rise in majestic beauty over the eastern hills, while his mellow light painted earth and sea and sky with glory almost divine, and my mind was filled with rapture at such a scene.

I have walked beside the pure waters and rippling fountains in the "land of sun shine and flowers" and remembered the beautiful lines:

"There is a fountain filled with blood,
Drawn from Immanual's veins,
And sinners plunged beneath that flood
Lose all their guilty stains."

Standing on the top of lofty Pike's Peak more than fourteen thousand miles above the sea, I have gazed with ravished eyes over forty thousand square miles of picturesque landscape—bedecked with farms, cities and alpine towns underlaid with mines of silver and gold—and to me it seemed that the landscape declared the glory of God and the age-lasting mountains showed his handywook.

I have stood upon the beach of the boundless sea and watched the foaming billows like white horses tramping across the prairies of the ocean, and my heart has been enraptured with ecstasy in contemplation of glorious nature, the sea of God's infinite love and the sinless summerland where not a wave of trouble shall roll across my peaceful breast; but never, ah! never, has my soul been filled with such admiration and awe profound, such compassion and love divine, as when by faith I stand on Calvary's brow, beside the cross, surrounded by a reviling mob and with such love as was never known before hear my Savior for his enemies pray: "Father, forgive them, for they know not what they do!" Then, under darkening skies, amid opening graves and rending rocks upon the trembling earth in fancy I behold the Son of God, the Savior of man, bow his thorn-crowned head upon his blood-stained breast and cry: "Eloi, Eloi, lama sabachthani?" that is to say, "My God, my God, why hast thou forsaken me?"

Upon each sacred Lord's day as we come around the table of the Lord, to eat his memorial supper, let us transport ourselves upon the wings of faith to this most majestic of all earthly scenes, and worshiping God in the very beauty of holiness, let each soul drink more freely the water of life and sing again the glad acclaim:

"Oh wondrous love, to bleed and die,
To bear the cross and shame,
That guilty sinners, such as I,
Might plead thy precious name."

Lexington, Ky., Dec. 1, 1899.

Merry Christmas, Every One!

H. D.

In the rush of the merry morning,
When the red burns through the gray,
And the wintry world lies waiting
For the glory of the day;
Then we hear a fitful rushing
Just without upon the stair,
See the white-robed phantoms coming,
Catch the gleam of sunny hair.

Are they Christmas fairies stealing
Rows of little socks to fill?
Are they angels floating hither
With their message of good will?
What sweet spells are these close weaving,
As like larks they chirp and sing?
Are these psalms of peace from heaven
That these lovely spirits bring?

Rosy feet upon the threshold,
Eager faces peeping through,
With the first red ray of sunshine,
Chanting cherubs come in view;
Mistletoe and gleaming holly,
Symbols of a blessed day,
In their chubby hands they carry,
Streaming all along the way.

Well we know them, never weary
Of this innocent surprise;
Waiting, watching, listening always,
With full hearts and tender eyes;
While our little household angels,
White and golden in the sun,
Greet us with the sweet old welcome,
"Merry Christmas, every one!"

The Lost Emigrants.

BY R. H. JOHNSON.

CHAPTER IV.

The storm had blown itself out at last. he clouds were lifting and the sea was alming. But the terrible strain had been oo much for my poor father. His life was owly, surely ebbing away.

The ship was now steady and he lay in eaceful repose. Presently he awoke and egged me to read. Ah, why is there ut one book in the hour of dying? I read he 23d and 103d psalms, the parting words nd prayer of the Savior in the upper oom, the 21st chapter of Revelation and a art of the one following, closing with the eautiful words: "And they shall see his ace and his name shall be in their fore-eads. And there shall be no night there: nd they shall need no candle, neither ght of the sun, for the Lord God giveth nem light, and they shall reign forever nd ever."

Lifting my eyes, I fixed them on my ather. His voyage of storm and darkness vas over. To him there was no more sea. The stormy waves that bore him away from uman eyes had in peaceful serenity vafted their precious cargo to the golden ands of the eternal shore.

The kind sympathy of Christian hearts nd their ministry of love in my great rief I shall never forget. Nor shall I ver forget the scene when, standing on he now steady deck, the solemn service for he dead at sea was read, and the body, ereft of its great soul, was committed to he deep, until the sea shall give up its lead.

I afterwards learned that the storm, that ad practically made us a dismantled wreck, vas of five days' duration, and that it had lown us in a northwesterly direction for everal hundred miles. To the inexperienced eyes of the passengers we seemed in an utterly helpless condition. Of our tall, shapely masts there remained only shattered stumps.

Our staunch, new vessel was strained and leaking, our sails torn or blown from the bolt ropes. I confess to a sinking of the heart when I came on deck and saw the devastation wrought on every hand.

And I was not alone, for the passengers generally were infected with gloomy forebodings. Not so, however, with Captain Wolcott. He was the same bluff, cheery, hopeful sea king that he had been under topgallant masts and a cloud of canvas and with serene skies.

He came among us crying: "Cheer up, cheer up, shipmates! You're in the doldrons. I'd a thousand times rather feel this deck under my feet than to be tossing in an open boat on these seas, and some one dying every day from hunger and thirst and exposure. Things look bad enough I admit, but they'll look a great deal better to-morrow."

Prof. Fergus, an experienced traveler, aided the captain materially in restoring a more hopeful feeling. This he did in two ways: by his cheerful words and the amusement—always a relief to pent-up feelings—occasioned by his ludicrous attire, for he appeared on deck wearing one boot and one slipper, with the lower button of the vest conscientiously buttoned into the third buttonhole, and with his wife's black stocking adjusted to his collar for a necktie! His poor wife had evidently been absent when he made his toilet.

Under the captain's direction the crew rapidly brought the semblance of order from chaos. Jurymasts were rigged from spars, sails were spread, and the good ship, obedient to her helm, turned her prow and slowly moved to the north. "We'll make Pitcaren's," said the captain, "or some island of the archipelago that lies a few hundred miles to the north of us. There we can repair our ship and get supplies, and then make sail for San Francisco."

And so, with newly kindled hopes, we sailed toward the North Star, but we soon found that our situation at best was bad enough. What were our short spars and few sails to the tall masts and immense area of canvas under which we had sailed? Moreover, the ominous throbbing of the pumps at intervals, by day and by night, told us that the thin planks between us and the sea's depths were shivered by the fury of the waves.

With favoring breezes matters might have been more encouraging. On the contrary, we were buffeted and carried hither and yonder by adverse winds and tempests. After several days—I cannot be more definite—we were startled early one morning by the cry of land. All eagerly rushed on deck, and sure enough, we could discern something like a castle rising from the sea off our port bow.

The captain decided it to be probably a mountain peak on an uninhabited island, far away from the lines of ocean travel.

In hopes of a fresh water supply, as also food, and of material to repair our ship, we made for the object, hoping for a secure harbor before the coming of a storm whose approach was portended by the falling barometer.

After some hours we were near enough to make out the outlines of a small island with a singular castellated peak rising in the southern part, and we could discern a little cove on the eastern side, protected by a small island lying a half mile out from the main one.

Taking in the situation, Captain Wolcott determined to make for the cove; but a stiff southerly wind was blowing, and a heavy sea was running between the islands, and despite every effort our crippled and unwieldy ship was carried beyond the mouth of the cove and between the islands, where we struck heavily, and by each succeeding wave were driven further on the bar.

Fortunately, the storm was soon over and the sea went down. Here was a predicament. With good weather the ship might possibly be lightened of its load and got back into deep water; otherwise, she must go to pieces in the first severe storm. It was a relief to know that under any conditions the sailors at the pumps could be released, as our leaky ship could not sink, having been lifted up by the waves and firmly planted on even keel on the ledge.

Night had fallen and it was determined to remain on board till morning, then to begin the removal of everything of value to the land.

At high tide we would attempt to get the empty vessel off the bar into deep water. In case of failure, we decided to remove the ship, piece by piece, as material out of which to construct another.

With the early morning the unloading began. It was a slow process. The distance to a landing in the cove was near a half mile and the boats were small. However, by diligence much was accomplished.

Tents were extemporized on shore from sails for most of the passengers and crew, but it was decided that for the present the ship was the more comfortable home for the women and children.

The captain promised to keep a diligent watch upon the weather indications, and to have boats and their crews returned to the ship every night, to be prepared for any emergency.



Rest and Health to Mother and Child.

MRS. WINSLOW'S SOOTHING SYRUP has been used for over FIFTY YEARS by MILLIONS of MOTHERS for their CHILDREN WHILE TEETHING, with PERFECT SUCCESS. It SOOTHES the CHILD, SOFTENS the GUMS, ALLAYS all PAIN; CURES WIND COLIC, and is the best remedy for DIARRHŒA. Sold by Druggists in every part of the world. Be sure and ask for "Mrs. Winslow's Soothing Syrup" and take no other kind. Twenty-five cents a bottle.

The Kingdom of the Child.

There's a light of Love to-day,
Falling on the world's highway,
Lilt of song and flow of mirth,
Glow of Star and thrill of Birth,
Just as when to Bethelehem Town
Came the holy Christ-child down,
And o'er wars and tumults wild
Rose the Kingdom of the Child.

Throng of angels in the sky,
Wondrous music floating nigh,
Cherubim and seraphim
Teaching earth its Christmas hymn!
Simple shepherds hushed to hear;
Eastern sages drawing near;
Rosy clouds of dawning piled
Round the chariot of the Child.

O'er the manger stood the Star,
Slipped from heaven through gates ajar;
Lowly on a couch of hay
Lay the God who took our clay.
Brooded by sweet breath of kine,
Small and fair and all-divine—
Little lovely child to be
King o'er earth's great family,
Thus, in Thee, the undefiled,
Dawned the long rule of the Child.

There a Mother Maiden pale
As a snowdrop, white and frail,
In her eyes such sacred thought
As Life's Angel pale had wrought,
Bent above her Infant sweet,
Kissed the dimples in His feet.
In that place, serene and mild,
Born the Kingdom of the Child.

Wide and large that Kingdom spreads,
Wheresover golden heads
Cluster round Kris Kringle's tree,
Grave with awe and mystery.
Still God's Angels find the way
To our earth on Christmas day:
Still the seeker and the sought
Each to each are safely brought,
And—a truce to passions wild—
Here's the Kingdom of the Child.

Tiny, crumpled baby's hand,
Strong to lead us and command.
Lady, Mother, full of grace,
Queen and cradler of the race,
Cherubim and seraphim,
Fill your cup and sing your hymn,
"Gloria in Exelsis!" Hear
How it echoes, far and near,
"Peace on earth good will to men!"
Angel chorus, uttered when
Unto lowly Bethlehem Town
Came the blessed Christ child down,
And o'er wars and tumults wild
Rose the Kingdom of the Child.

—Margaret E. Sangster, in the December Woman's Home Companion.

Armor-Plated Boys.

It is important these days that there shall be armor plated boys. A boy needs to be iron-clad on—

His lips against the first taste of liquor.

His ears against impure words.

His hands against wrong-doing.

His heart against going with bad company.

His eyes against dangerous books and pictures, and other alluring temptations.

His pocket against dishonest money-making.

His tongue against evil-speaking.

The Christian armor on her people gives more security to the nation than all the armor-plates that are on her ships.

"Blessed is the nation whose God is the Lord." Such a people will remember the Golden Rule, and such a nation will have peace. The Golden Rule is the law of God, and the psalmist says, "Great peace have they which love thy law; and nothing shall offend them." Jesus Christ is the great Peace Commissioner, as also the great Rock of Security. The Christian armor is more than a plating; it is an in dwelling principle, proof against the on slaught of the evil one.—*The Helping Hand*

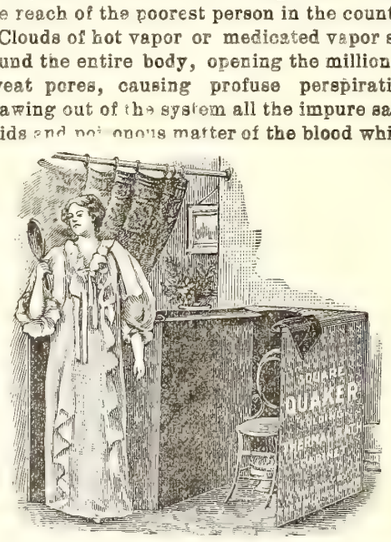
A REMARKABLE INVENTION
BY AN OHIOAN.

A genius of Cincinnati, Ohio, has placed on the market a new Bath Cabinet that is of great interest to every man, woman and child.

This Cabinet is a rubber-walled room, an air-tight enclosure, in which one comfortably rests on a chair, and, with only the head outside, enjoys all the cleansing, curative, beautifying and invigorating effects of the most luxurious Turkish Bath, Hot-Vapor or Medicated Bath at home for three cents each, with no possibility of taking cold or in any way weakening the system.

THESE ARE THE BEST OF ALL BATHS, far superior to soap and water; celebrated for producing glowing faces, fair skin, bright eyes, elastic figures and perfect health to all men and women who make them a weekly habit, and this invention brings them within the reach of the poorest person in the country.

Clouds of hot vapor or medicated vapor surround the entire body, opening the millions of sweat pores, causing profuse perspiration, drawing out of the system all the impure salts, acids and poisonous matter of the blood which,



if retained, overwork the heart, kidneys, lungs and skin, causing colds, fevers, disease, debility and sluggishness.

Astonishing is the improvement in health, feelings and complexion by the use of this Cabinet, and it seems to us that the long sought-for method of securing a clear skin, a good complexion, of retaining good health, curing and preventing disease without drugs, has certainly been found.

The makers inform the writer that more than 72,386 of these Cabinets have been sold since August, and showed letters from thousands of users who speak of this Cabinet as giving perfect satisfaction.

Since this invention Bath Tubs have been discarded, for it gives a better bath for all cleansing purposes than soap and water, and, as there are millions of homes without bathing facilities, this would be a good article to get the agency for, as millions will certainly be sold.

All our readers should have one of these Cabinets in their home. The makers agree to send it on thirty days' trial and refund the money paid for it if not just as represented

Thousands of remarkable letters have been written the inventors, and to our knowledge persons who were full of drugs and nostrums and had been given up to die were restored to robust health, to the astonishment of their friends and physicians.

Dr. E. M. S. Marble, No. 1433 R I. Avenue, Washington, D. C., says: "This Cabinet is the best of all, and the only one I could recommend. It should be in use in every home"

Dr. E. L. Easton, of Topeka, gave up his practice, for he said he could do more good for humanity with this Cabinet than his medicine, and has already sold several hundreds of them.

Congressman John J. Lentz, Mrs. Senat Douglas, Rev. James Thoms, Ph. D, past of First Baptist Church, Centerville, Mich Rev. R. E. Peale, Una, S. C.; John Brown, editor of Christian Guide; James I Hamlin, editor of the Christian Advocate, a a host of our most eminent people use a recommend it.

John A. Hagan, Richfield, Mo., afflict fifteen years with rheumatism in its wo form, was cured in six days. Mrs Anna Woo rum, Thurman, Ia., suffered for sixteen yea with Nervous Prostration, Headaches, I digestion, Kidney Trouble and Female Ill The best doctors were unable to benefit he This Cabinet cured her in four weeks, and s says it is a God-sent blessing to every woma

Mr. L. B. Westbrook, Newton, Ia., afflic ed forty-five years, was cured in three wee of Catarrh, Asthma, Heart and Kidn Troubles. O. P Freeman, Sparta, O., afflic ed seventeen years, unable to walk, was cur of Kidney Troubles, Piles and Rheumatis Thousands of others write, praising th Cabinet.

This invention is known as the "New 19 Style Square Quaker Folding Bath Cabinet. We find it to be a genuine Cabinet, with a re door; opens wide; handsomely and durab made of the best materials, rubber-lined; h a strong, rigid steel frame; top curtains open for cooling off; in fact, all the latest in provements, and should certainly last a lif time.

It folds flat in 1-inch space when not in us can be easily carried; weighs but 10 pounds.

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That the makers guarantee results and asse positively (as do thousands of users) that th Cabinet will clear the skin, purify and enric the blood, cure nervousness, weakness, th "tired feeling," and the worst forms Rheumatism. They offer $50.00 reward for case not relieved. Cures Women's Trouble Malaria, Sleeplessness, Gout, Sciatica, Head aches, Piles, Dropsy, Liver, Kidney an Nervous Troubles.

It cures the worst Cold in one night, an breaks up all symptoms of La Grippe, Fever Pneumonia, Bronchitis, Tonsilitis, and is rea ly necessity, a household a blessing to ever family.

To please the ladies, a Head and Fac Steaming Attachment is furnished if desired which clears the skin, beautifies the comple ion, removes pimples, blackheads, eruption and is a sure cure for skin diseases, Catar and Asthma.

ALL OUR READERS SHOULD

Have one of these remarkble Cabinets. Th price is wonderfully low, only $5.00 fo Cabinet complete, with heater, formulas an directions. Head Steamer, $1 00 extra, and is indeed difficult to imagine where one ca invest that amount of money in anything els that guarantees so much genuine health.

Write to day, to the World Mfg. Co., 93 World Building, Cincinnati, O., who are th only makers, for full information; or, bette still, order a Cabinet. You won't be disap pointed, as the makers guarantee ever Cabinet, and will refund your money, after 3 days' use, if not just as represented. W know them to be perfectly reliable, capita $100,000 00, and to ship promptly upon receip of your remittance.

Don't fail to send for a booklet, anyway.

This Cabinet is a wonderful seller for agents and the firm offers splendid inducements t both men and women upon r quest, and to ou knowledge many are making from $100 to $15 per month and expenses. This is certainly a opportunity not to be neglected.

With The Children.

CONDUCTED BY

RECKENRIDGE ELLIS, PLATTSBURG, MO.

The Red Box Clew—XI.

fter the ugly old woman had passed of sight, Frank hurried away from the , tightly clutching the red box which been given her. She concluded to take the summerhouse for examination; she would be unseen. So she seated elf on the rustic bench and unscrewed top of the box. Was she about to n the secret of her parentage? Would find that Mrs. Dew was her mother? vould it be this repulsive creature who d herself Nance? After the top of the was loose the child sat some time, ing to look within, while all the time blood tingled in a manner most un- sant. But when she saw Vega come of the distant house she hastened to rove her opportunity, fearing the deaf might come through the pasture. The ents of the box was disappointing. re was just a piece of soiled paper ed up like a note. Frank unfolded it read with some difficulty:

i deer Dottar i am yore own mommy ch you havent saw sense you wuz a il kid i putt you on Mistir Westes frunt step in nt Luis you dearlllinge y pudding Yore naim ainte no r Frank Dugli then it is ellin Gool. come to the cuvverd Brige nex Chewsdy bar in the mornin it wil be lite enuff to i wil tell yu evrythink and prove my ds is tru. And ef yu doant cum, i wil up to the hous an raze Hale cullum- h an git you drove off but yu cum an r that, ef you doant want to se no moar ne deer dottir, i woant pester yu know r i am Nance, an yu come aloan an nt you dare to tel nobody about this r cummuneikashun i am agin Nance e own lovin mommy.

er own loving mother—that disreput- old woman with the twitching nose cruel black eyes! Frank did not be- e it. Yet this Nance evidently knew ut her infancy; if not her mother, btless she knew who was. Possibly nce had stolen her from her home. But he had done so, what could be her ob- in leaving her on a stranger's step? d if Frank was in reality Mrs. Dew's ld, and Nance had stolen her away, uld the wicked woman venture this near enemy? But Mrs. Dew had expressly lared that it was a man who had taken n her little one; and not only a man, a Christian. Would she go to the vered Bridge at four o'clock Tuesday rning? No, indeed! Let the woman do worst. What a strange mystery, and in the very midst of it! Frank's head an to ache uneasily. She tore the note o little bits and threw it from her; and flung the box into the brook. As it shed in the water she remembered that nce had said it was a charm. For an ant she felt a presentiment that she uld have kept it. Then she began to violently. She had screwed the top to box after taking out the note. The floated out of sight. Frank had never so unhappy. She would go at once to . Dew and tell her everything.

he arose with a flushed face and was tled to find Vega standing in the door. y," said the deaf girl in her loud, rasp- tones, "once Ronald made me mad and uld'nt eat anything for four days—not one bit! And once Clara did me mean, and I didn't speak to her for seventeen days."

Frank saw that Vega was provided with a new slate, but she did not think of anything to answer to these remarks. "Say," said Vega, "you made me mad, but I sort of like you, you know. So you just say you're sorry you told on me and I'll forgive you right now." Frank took the slate and wrote very slowly, for this was a hard task. Vega watched each word as it was formed. "I am so sorry it happened, dear Vega; so sorry! I hope you will be friehds with me again. But I promised your mother to tell, and I *had* to."

Vega looked her straight in the eyes. "Then you don't mean to apologize?" she demanded.

Frank wrote: "Vega, I am very unhappy. I am in great trouble. I need your kindness."

Vega read this with unmeasured scorn. "*You* unhappy! What do *you* know about being unhappy? I guess if you sat up day after day for years, and never heard a word of what was going on about you—nor never heard a sound of music when you love music like I do—and never heard the birds or the breeze or the train or the waterfall, or *anything*. Pshaw! You answer my question; are you going to ap[illegible]?"

Frank wrote, and this time she was slower than ever. "I must always tell the truth, Vega, whatever happens to me. I promised your mother to tell if you climbed over the railing. If my promises were just words my friendship and love would be just words. But when a person always speaks the truth his words mean something every time."

"Pshaw!" cried Vega. "Who always tells the truth? May be Ronald, but he's a boy and don't care."

"Why, Vega! You forget your mother."

"Don't you believe it! *She* tells 'em! Everybody does. You told on me because you wanted to see me bounced. So you won't apologize? Well, come on, anyway; let's go take a walk."

Frank followed her, knowing Vega's enmity was still active. There was an active demonstration of this not long after. As they passed along the bank where the water was deepest, Vega gave her a sudden push. Frank was thrown over the bank and fell head-first into the water. It was only a little over knee-deep, but before Frank got her head out into the air she was almost strangled. She rested on her knees in the channel till she had cleared away her hair and regained her breath. Then she rose to her feet. Vega was standing on the bank laughing shrilly. "I thought you liked to wade," she cried.

"Oh, my dress!" wailed Frank. "It is ruined!" She tried to clamber up the bank, but Vega pushed her back. "You stay in there!" she cried. "I'm going to keep you in there as long as I want to!" Frank, shivering with the cold, started down the stream, but Vega kept abreast of her, laughing in a spiteful voice. Frank could not run fast in the water, and at last she stood helplessly looking at her tormentor. There was no use to plead with her, since Vega could not hear a word, so Frank simply waited. Vega danced up and down the bank laughing and pointing at the sorry spectacle. But Vega was having too good a time, and the fates that try to balance up our fun and misery decided to even up things for the merry child. So, as she was capering along the margin her foot slipped and down she fell into the stream, just at Frank's feet. She did not have the good luck to fall with her head into the water. Instead her head struck a rock and she was stunned. When her feeling of dazed stupefaction passed away and she ceased seeing "stars," she found that Frank had dragged her out upon the grass. That was not all, either, for Frank was washing the wounded place with water brought soaked up in her handkerchief. And just as the last shooting star vanished from Vega's astonished vision, she was even more astonished by a new thing that happened. For Frank kissed her. Vega opened her eyes in quick surprise. Then she closed them and lay very still, thinking about it. Frank lifted her head upon her knee and stroked the dripping hair; stroked it just as if she liked to do it! Which was strange also. Vega opened her eyes again and sat up and put her hand to her head feeling queer. Frank helped her to her feet, and they stood there shivering and dripping, but with faces on which deep emotion was written. It had been such a deep joy to Frank to show Vega a kindness after the other's cruelty; and it was so wonderful to Vega that Frank had not rejoiced in her well-deserved punishment. Frank reached timidly for the slate, and Vega, noting the gesture, held it out eagerly, anxious to know what the other would say to her; but sure, from Frank's eyes, that it would be something to hear. But the slate was so wet it would not show a single mark of the pencil. Frank tried to dry it on her dress, but of course, her dress was just as wet, and she laughed in the way people sometimes laugh who are very much in earnest. Vega did not laugh, because she remembered why Frank's dress had become wet, and she was sorry. "Oh, I *wish* I could hear what you want to tell me!" cried Vega despairingly, and her voice was not harsh, but broken in musical breaths of strong emotion. "What *is* it, Frank? Your eyes are like stars!" And Frank opened her arms and looked what the other could not hear. Vega ran into the embrace with a sob. Which was better than a slate and pencil.

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HERBERT L. WILLETT.

THE CHILD PROPHECY OF ISAIAH.*

The return of the Christmas season brings to mind, not only the actual fact of the coming of the Savior into the world, as that fact is recorded in the Gospels, but as well brings to mind the foreshadowings of his advent in the prophetic books of the Old Testament. Those foreshadowings appear not so much in particular and isolated statements of the prophets as in that steadily unfolding vision of the coming of the expected kingdom of God, which is the central theme of prophecy. The hope that in the future the life of Israel would come to its true fruition was the note constantly struck by the holy men of the past. They knew that Israel was the nation chosen of God to mediate his disclosure of redemptive ministries to the world, and as such its history and its destiny were sacred themes. They saw that the conditions in which they moved were not fitted to bring forth the disclosure of God's power for which the world waited, but they hoped for the purging of the nation from sin and its preparation to become, in a true sense, the channel of revelation to the world. This perfect revelation could only come at the end of the process of preparation, and so the prophets looked ever forward until the time when events should be so shaped that the purposes of God could manifest themselves in a Messianic time of peace and righteousness. At first this Messianic time was not so much associated with the coming of one particular person, but rather with a general prevalence of the divine will in the hearts of the people and the realization of the divine purpose. But as time went forward the conception of the kingdom of God was widened and deepened, and the insufficiency of the nation or even of its best part to realize the purposes of God was felt. There grew, therefore, in the mind of the prophets as the vision of the future became more clear, the figure of a Messianic person, one who was to mediate the arrival of that time of blessedness for which Israel prayed. In Isaiah this hope comes to its first full expression; but it is not so much a hope for the distant future as for a crisis then at hand. The prophet foresaw with clearness the advent of the Messianic king, but the time of his arrival and the method of his work were not so clear. The prophets themselves could only speak one message at a time. They saw but dimly into the meaning of those great mysteries of which they spoke. It is not strange, therefore, that Isaiah should regard the coming of the Messianic king as near at hand in his own time and as the divine method of relieving Israel from the distressing situation in which it found itself in his own time.

The Assyrian king, Tiglath-Pileser III., who reigned 745 to 727 B. C., was invited by King Ahaz, of Judah, to invade Palestine and cripple the armies of Pekah, of Samaria, and Rezon, of Damascus, the two kings who had leagued themselves against Jerusalem. The campaign of Tiglath-Pileser was so sucsessful that Damascus was taken and the northern kingdom of Israel was ravished; but when the mission for which Ahaz had hired the Assyrian had been accomplished the conqueror was not satisfied with his trophies, but turned his columns southward and menaced Judah itself. The people of Jerusalem heard with apprehension the news of this movement and every heart was shaken with terror. Isaiah was the only man in the city who preserved his calmness and confidence. He knew that the Assyrians would come to Jerusalem sooner or later, but not then, and he sought, therefore, to reassure his countrymen in the present emergency. That the conqueror would be turned back, that he would be prevented from invading the southern kingdom by some means, Isaiah was confident. What could be more surely hoped than that such a terrible crisis as this, if met and turned away, was to be accomplished by the advent of the Messianic king himself? Seeing with clearness and certainty that such a deliverer was to be granted to Judah, it was not difficult for him to identify the arrival of this great helper with the means of averting the present calamity.

It is to this situation that the words of our lesson address themselves. Preaching in the streets of Jerusalem to a panic-stricken people, he assures them that though the northern territories are now in anguish, yet the time is coming soon when they will no longer suffer. So confident is the prophet of this fact that he speaks as though it had already been accomplished and as though the present gloom in the north was a matter of the distant past. This is frequently the note of confident and victorious assurance in prophetic speech. That land of Zebulun and Naphtali, that Galilee of the nations, the highway of the commerce between the East and the West, would yet see the light of deliverance in such fashion that the present sorrow would be forgotten. The joy of the people in their deliverance could only be described as that produced by the two events in the life of a primitive people which called forth the most unbounded feelings of satisfaction—the one, the gathering of the harvests and the fruits in the autumn; the other, the distributing of spoil after victory. The oppressive burden of the taskmaster that now rested heavily upon these northern tribes would be broken, as when Gideon smote the strength of the Midianites in the days of old, and the armor of these Assyrian warriors, with their bloody garments stripped from their corpses, should be burned in one great conflagration.

But who could bring to pass such a deliverance? No warrior who was then living in Judah. The king himself was a weak and inefficient ruler. There was no prince of the blood who could take the leadership of Judah's armies. Nor was this necessary. God would raise up a mighty prince; a child who should be born should assume the government and with more than human strength and sagacity would bring victory to the disheartened nation. None but the most godlike names could describe his character. He would be a wonderful Counselor; he would be a mighty Hero. But more than this—he should be the eternal Father of his people, the Prince of peace. His kingdom should be a far-stretching land and his dominion upon the throne of David should last forever. The word of Jehovah was pledged to perform this.

In such confident words does Isaiah predict the downfall of the Assyrian with the advent of the Messianic king. The Assyrian indeed was overthrown or soon departed from the land, leaving the nation to recover from its distress. Other invasions came in subsequent days, and at last the nation itself was carried into captivity by the Babylonians, the successors of these same Assyrians. And yet the prediction of Isaiah had come true: that by the interposition of the divine will the enemies of Israel had been driven away. Still, no king arose in that age with the qualities which the prophet here describes. Certainly Hezekiah, great and good as he was, never rose to the level of these wonderful qualities, nor did any other king arise in the succession of Judah's monarchs who could meet the terms of this great prophecy. It was only in the coming of him who in the fullness of time was born of the seed of David according to the flesh and declared to be the Son of God with power by the resurrection from the dead, that were met all the requirements of this great prediction. Isaiah had seen with clearness the fact of his arrival; the time and manner he did not see. To him there was no crisis of the nation's life which more imperatively demanded the pr ence of such a ruler than the one in which stood. His confidence lifted agaid the he of Jerusalem, and the divine purpose protec the city, while the hope of the Messianic k still glowed in the bosom of the nation. I this singular quality in the Messianic h which gave it abiding interest in the heart the people. Though deferred from time time until sometimes even the faithful w perplexed and well-nigh despairing, still it never abandoned, but rather grew brighter the days passed on.

That these words of the prophet, though a dressed to a situation in his own time, f their fulfillment and true meaning in the co ing of our Lord, centuries later, there can no question. Herein is found one of the gr elements of the Messianic prophecies that lifted before the nation the certainty of a co ing period of righteousness and deliveran mediated by the arrival of one who should ha all the qualities of the greatest kings of t past with the superadded elements of divi strength and wisdom. That Jesus appeared so lowly a garb and under such widely differe circumstances was one of the reasons why t Jewish people failed to understand that he w the coming Messiah. They had so fixed th hearts upon the idea of the kingship as ass ciated with the Messianic hope that they co not understand the application of those oth prophecies concerning the suffering serva who took upon himself the sin of the worl Yet, both descriptions of the Messianic pers were true and find their unity in the minis of the Savior.

Thus, the Christmas story links together t prophecy of the child-king and the realit the child of Bethlehem in indissoluble unit and all the hopes of the prophets and sages the past were more than realized in the comi of him who though but a helpless child was tended by heavenly ministries and through life devoted to the redemption of men we about doing good, giving himself continuous in a sacrificial life, which came to its prop culmination in the cross, that he might brin not only to his own people, but to the wh world, a deliverance far surpassing that whi was associated in the prophet's mind wi h t advent of the wonderful child king who w yet to come. This is only to say that the rea ity always far surpasses the exp ctation. G is ever ready to fulfill beyond measure his pro ises of help, and this the Christian of every a has found in the abiding and enlarging realiz tions of the gospel of Christ.

The University of Chicago.

*Sunday-school Lesson for December 24, 1899—Christ's Coming Foretold (Isaiah 9:2-7). Golden Text—Unto you is born this day in the city of David a Savior, which is Christ the Lord (Lu. 2:11). Lesson Outline—1. Light in the Darkness (2-5); 2. The Child King (6, 7).

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BETHANY C. E. READING COURSES.

The Hebrew Prophets.

By J. Z. Tyler, *Director*.

In introducing the study of the prophets into the Bethany C. E. Reading Courses, we enter upon one of the most important features of Bible study, and are led, at the same time, into one of the most unfamiliar sections in the whole field of revelation. Comparatively few persons make a systematic study of the prophets and prophetic literature of the Old Testament. And yet, the situation and messages of these men are of far greater moment than the ministrations of priests and the reigns of kings. They were messengers of God and interpreters of the divine will. They spake as they were moved by the Holy Spirit.

Nor was their chief function the disclosure of the future. They did predict; their divine commission is confirmed by fulfillment. But a careful study of their messages shows that prediction was not their chief function. They were men of the present. They dealt with present apostasies, present sins, the present situation, present duties and obligations. They were intensely alive to their surroundings. They had the spirit of genuine reformers. They dealt also with the past. Some of them were annalists and historians, bringing to the minds of their contemporaries the story of God's dealings with his people in the past, thus furnishing light and motive for the life of the present. They were also expounders of the divine law. They laid chief emphasis upon is ethical and spiritual elements, differing in this from the priestly type of interpreters. They were preachers of righteousness, personal and national, rather than advocates of religious and sacred ceremonies. Their divine gift gave them spiritual penetration, as well as special foresight, and marked them as special messengers of God. Such, in brief, were the prophets of Israel.

In order to understand them we must know something of their times. We must view them in the midst of their surroundings in order that we may appreciate the real meanings of their messages. We should know something of their personal peculiarities, their individual characteristics. They were not all exactly alike, nor did they all play upon the same string. While each has his characteristic note, these all blend into perfect harmony under the guidance of the one inspiring Spirit.

We should know something, also, of the immense stretch of time over which the line of prophets reaches. It is almost five hundred years from Moses to Samuel, and nearly two hundred years from Samuel to Elijah. While it is impossible to give the exact date of each prophet, the following dates are sufficiently accurate to indicate their chronological distribution: Moses, 1,500 B. C.; Samuel, 1,050; Elijah, 875; Elisha, 850; Jonah, 770; Amos, 760: Hosea, 740; Isaiah, 725; Micah, 715; Nahum, 660; Zephaniah, 640; Habakkuk, 610; Jeremiah, 600; Obadiah, 586; Ezekiel, 585; Daniel, 550; Haggai, 525; Zachariah, 525; Malachi, 475; Joel, 400 (?). Thus it appears that from Moses to the last of the Old Testament prophets there is a period, approximately, of 1,100 years.

It seems that an unbroken line of prophets, varying in degree of inspiration and influence, extends from Samuel (who was judge, reformer and founder of the prophetic order) down to the very close of the Old Testament canon. Of the multitude of these, we have but limited literary remains. Yet, this portion of Old Testament literature is the richest in its ethical elements, its spiritual conceptions, its disclosures of God, its light upon life, its rebuke of sin, its call to reformation and its hopeful outlook upon the future.

I feel justified in claiming that no part of the Old Testament has so fitting and potent a message for the present as may be found in its prophetic literature.

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We are determined to double our list of Subscribers to The Christian-Evangelist this season. **It Can Be Done.** The only thing necessary is to interest our readers and secure their animated co-operation. In order to make it worth while for them to give the proper amount of time and energy to the work we offer to the one sending us the largest number of New Subscribers between now and March 31st, 1900,

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This Piano is now in the warehouse of the Jesse French Piano and Organ Company, St. Louis, Mo., and is a good instrument at the price. If a more expensive one is desired it can be had by paying the difference between $250 and the price of the one selected.

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3. Send us more new subscribers than any one else who has entered the contest.

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Above rules must be **strictly followed.**

All subscriptions to count in the contest must be **strictly new** (not now on our list). Orders must be sent promptly and accompanied by Post Office Order, Express Money Order or Draft on St. Louis, Chicago, or New York. Subscriptions that do not reach this office by March 31st, 1900, will not be counted.

To Those Who Fail We Extend the Following Consolation.

All who enter this contest agree to waive all claims to commissions or premiums of any kind if they succeed in securing the Piano. To those who fail we will pay a commission of twenty-five cents for every subscription sent us, this commission being payable in any of our publications, at catalogue prices, which they may select.

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Literature.

THE TEACHINGS OF THE BOOKS; or, The Literary Structure and Spiritual Interpretation of the Books of the New Testament: A Work of Collaboration. By Herbert L. Willett and James M Campbell. Published by Fleming H. Revell Co., Chicago.

The "Preacher" complains, "Of making many books there is no end." One wonders what he would say if he lived in our times. Surely, there is no end of books. Still, everything turns upon the end for which the book is made. If the author's aim is "instruction in righteousness," and if he is spiritually "furnished," his writings cannot be a failure. The aim of the authors of The Teachings of The Books is, to use their own words, "to get through the letter of Scripture to the spirit, through the shell to the kernel, through the bone to the marrow."—*Preface.* The book is not an ordinary introduction to the New Testament. It is an introduction, but what is better, it is more; and it is just this more that characterizes it and that shall justify its existence. Its distinguishing feature is the examination of the New Testament books severally with a desire to get hold of the essential "spiritual teachings" of each. To this end special attention is given to the study of the New Testament as literature. Herein is the division of labor in this "work of collaboration:" Prof. Willett confines attention to the literary structure, and Dr. Campbell to the spiritual teachings of the books of the New Testament.

Special study is given to these writings as literature. The light of the past and the present, of sacred and profane learning and of conservative and progressive scholarship is turned full glare upon each book. Prof. Willett's is the minor part of the book quantitatively, but it is not a whit behind the best qualitatively. His aim is to so handle the literary material as to get at the spiritual facts; and his work is so well done that his introductions are models. His treatment is so fair as to satisfy the most conservative and, at the same time, so up-to-date as to please the most progressive, whose sole desire is constructive knowledge. While these introductions are necessarily brief they are packed with what is known, and what is suppositional is left to one side. One might read learned volumes and not get more real and positive knowledgn than is here found. This busy age owes Prof. Willett a debt of gratitude, for he has put the best within the reach of the busiest.

But the important and predominating feature of the book is the "Spiritual Teachings," by Dr. Campbell. For the literary study is in order to this spiritual apprehension. Spiritual instruction is the end of all devout study of the Scriptures. The things of God are spiritual and are spiritually discerned. It is in this part of the book that the more and better than mere introduction appears. This is in the best sense biblical and practical theology. The teaching is spiritual; that is, it is "interpreting spiritual things to spiritual men." Not the semi-fanatical "spiritual" of such pious phrases as "spiritual meeting" and "spiritual talk." The author is in such sympathy with the biblical writers that he grasps what is at once truest, deepest and best in each book. He does not disappoint by saying too little about what is great, nor weary by saying too much about what is small. His treatment of the Epistles to the Thessalonians and the Revelation are alone worth the price of the book many times told. Eschatology has been such a fruitful source of vagaries that the sober student can but hail this interpretation of these books. John's vision has been the occasion of so many visionary theories that it is almost impossible to get a clear vision of the Apocalypse; and Paul's "man of sin" has occasioned many sins of exposition. Dr. Campbell's "spiritual teachings" helping us to see with John and to hear with the Thessalonians makes enlightenment for the one and atonement for the other possible. Samples of these "spiritual teachings" can but commend the book, but space only permits a partial outline of one book—Ephesians. "The union of the believer with the body of Christ forms the basis of a Christian socialism. The church is the nucleus of that new social order which lies at the end of Christ's redemptive effort, and is also the means of its realization." Outline:

"1. Development of the idea of the organic nature of Christianity."

"2. Ways in which the unity in Christ of redeemed humanity may be promoted." (This developed.)

"(1) By keeping the unity of the Spirit in the bond of peace.

"(2) By maintaining the unity of the faith.

"(3) By putting the life of the individual into the life of the church.

"(4) By working for the same ends.

"(5) By cultivating the graces that make for social unity.

(6) By the performance of reciprocal duties.

(7) By uniting forces in a common warfare. . . . "

The authors are very modest. "This handbook has been prepared especially for advance Bible class work, but it is hoped that it may be found useful to pastors."—*Preface.* It must be helpful to every pastor who desires to "preach the Word." It will help satisfy and give an impulse to the modern demand for biblical preaching. It ought to make every preacher an Apollos—"Mighty in the Scriptures." The language of Bunyan's friends is applicable here: "John print it," "let him live," "it might do good." E. A. ORR.

Chicago, Ill.

THE CHRISTIAN LESSON COMMENTARY for 1900. By W. W. Dowling. Christian Publishing Co. Price, $1 00.

This is the fourteenth annual number of this Lesson Commentary, which has become a well-established part of our Sunday-school helps. From an examination of the volume for 1900 we have been impressed with the elaborate preparation which is outlined for the benefit of teachers and advanced pupils. Bro. Dowling's long experience in active Sunday-school work has enabled him to anticipate and provide for the needs of teachers and students in a wonderful manner. Do not allow yourself to be deprived of the use of this superb volume on the plea of a cheaper book until you have carefully compared it with its competitors.

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Rev. John H. Watson testifies in the *New York World*, that it has saved him from the edge of the grave when dying of Kidney disease and terrible suffering when passing water. Mr. Calvin G. Bliss, North Brookfield, Mass., testifies to his cure of long standing Rheumatism. Mr. Jos. Whitten, of Wolfboro, N H., at the age of eighty-five, writes of his cure of Dropsy and swelling of the feet, Kidney disorder and Urinary difficulty. Many ladies, including Mrs. C. C. Fowler, of Locktown, N. J., and Mrs. Sarah Tharp, Montclair, Ind., also testifies to its wonderful curative power in Kidney and allied disorders peculiar to womanhood.

That you may judge of the value of this Great Discovery for yourself, we will send you one Large Case by mail Free, only asking that when cured yourself you will recommend it to others. It is a Sure Specific and cannot fail. Address, The Church Kidney Cure Company, 403 Fourth Ave., New York.

DECEMBER MAGAZINES.

The Treasury of Religious Thought for December, 1899, contains sermons and outlines of sermons by the Rev. Daniel H. Overton, Dr. David Gregg, President C. C. Hall, Dr. Lyman Abbott, Dr. Howard Duffield and the Rev. G. Campbell Morgan, of London, besides a Christmas sermon, in his own vein, by Dr. T. DeWitt Talmage. The first sermon introduces a new contributor to the Treasury, Rev. D. H. Overton, whose portrait is the frontispiece, and whose new church in Brooklyn is pictured and described.

Everybody's Magazine for December maintains the spirit and excellence of the preceding numbers of this newcomer in the field of popular literature. The articles and stories are well illustrated as well as interesting and cannot fail to please the lovers of magazine literature. Everybody's Magazine is published by the North American Co., New York, and can be had of any newsdealer at the popular price of ten cents.

The table of contents for the Chautauquan for December presents a most inviting list of topics for a wide circle of readers. The full page illustrations do honor to the Christmas season while numerous articles on the topics of the times well and profitably occupy the attention of the student and the observer of the ways of the world.

Winter in the South.

The season approaches when one's thoughts turn toward a place where the inconveniences of a Northern winter may be escaped. No section of this country offers such ideal spots as the Gulf Coast on the line of the Louisville & Nashville Railroad between Mobile and New Orleans. It possesses a mild climate, pure air, even temperature and facilities for hunting and fishing enjoyed by no other section. Accommodations for visitors are first-class, and can be secured at moderate prices. The L. & N. R. R. is the only line by which it can be reached in through cars from Northern cities. Through cars schedules to all points in Florida by this line are also perfect. Write for folders, etc., to GEO. B. HORNER D. P. A. St. Louis Mo.

Marriages.

BENDER—BROWN.—At the bride's home in Skidmore, Mo., on Nov. 22, 1899, Mr Ephraim R. Bender and Miss Hattie M. Brown, both of Skidmore; N R. Davis officiating.

CARPENTER—THOMAS.—At the residence of the bride's parents in Rushville, Ind , Nov 30, by L L. Carpenter, Mr. Errett L. Carpenter, of Wabash, Ind , and Miss Mabel Lucerne Thomas, of Rushville. Both bride and groom are honored members of the Christian Church. They will reside in Wabash.

ELEY—NEWBY.—At Plattsburg, Mo., Dec. 10, 1899, by J. W. Perkins, Charlie D. Eley and Miss Lula M. Newby, both of Clinton County, Mo.

LAWRENCE—CARDELL.—At the bride's home half a mile south-east of Quitman, Mo , on Oct. 11, 1899, by N Rollo Davis, Mr. W. H. Lawrence and Miss Annie B. Cardell, both of Quitman, Mo.

PARSONS-ROEBERTS.—At the parsonage of the Old Bedford Christian Church, Dec. 5, 1899, Mr. Louis Parsons, of Raritan, Ill., and Miss Minnie Roberts, of Blandinsville, Ill.; A. R. Adams officiating.

Obituaries.

[One hundred words will be inserted free. Above one hundred words, one cent a word. Please send amount with each notice.]

ALLEN.

Little Ruth, daughter of B. H. and Ida Allen, died at Algonac, Mich., Oct. 13, 1899, being one year and two months old. A beautiful bud of promise taken to the glory-world in her purity. H N. ALLEN.

CARTER.

Called home, Mrs. Margaret Carter, at the age of 76 years, in Sedalia, Mo., Oct. 27, 1899. The funeral and burial w re at Waverly, the old home of the family. Sister Carter's death was one of more than ordinary interest. Her maiden name was Campbell. She was a first cousin of Alex. Campbell, and the last of 13 brothers and sisters of one branch of that sturdy Scotch Irish family who came to this country in the early part of this century from Newry, Ireland. And her history, together with that of her husband, the late Jesse W. Carter, was closely interwoven with that of the pioneer struggles and marvelous growth of the religious people known as Christians or Disciples of Christ. She cast in her lot with this people over 50 years ago, and she was "faithful until death" The memory of Bro. and Sister Carter is indeed blessed. She leaves two sons, Dr. S. W. Carter, of Marshall, and Dr. Wm. Carter, of Sedalia, both fine, active Christian men, and one daughter, Mrs. Gentry, of Sedalia, a sweet-spirited, devoted Christian lady. These and a hundred others whose lives have been made better by them are a sufficient monument of the impress of their lives on the world. And we are led to exclaim, "Blessed are the dead who die in the Lord . . . they rest from their labors and their works do follow them."

B T. WHARTON.

Marshall, Mo. Dec. 5, 1899.

GROVES.

Nancy A. Groves was born Dec. 25th, 1825. She was married to Shelba Starr May 9th, 1844, who preceded her to the better land in 1855. She was united in marriage to John Breenett, Feb. 10, 1858 She became a member of the Christian Church at the age of 15 and lived the true faith all her life. Five children were born to her by her first marriage and two by the second, of which the writer is the only girl. Her home was at Snider, Ill.

MARY E. MORRILL.

HAMBLIN

Mrs. Dr. Ida Hamblin was born at Garrettsville, O., April 11, 1863, and died at Geneva, O., Nov. 1, 1899, aged 36 years, four months and 20 days. She was the youngest daughter of Mr. and Mrs E. W. Moss. She graduated at the Geneva Normal in the class of '80, and completed a full course at the Huron Street Medical College, Cleveland, O., in 1898. She was married to Mr. Arthur Hamblin, who died a number of years ago. She was a faithful member of the Church of Christ at Geneva, being at one time our Sunday-school superintendent. She was settled in the practice of medicine at Willoughby, O., for more than a year, and had a large practice She leaves a father, mother, brother and sister, one son and a large circle of friends to mourn their loss. But "blessed are the dead who die in the Lord." H. N. ALLEN.

PIPER.

At Hartselle, Ala , Dec. 1, the pure spirit of Norman Piper, the dutiful son of our Bro. and Sister D. R Piper, passed from earth to heaven. They have the deep sympath of all who know them. O. P. SPIEGEL.

Birmingham, Ala.

SCOTT.

George A. Scott was born in Madison, O., Oct. 16, 1876, and died in Cleveland, O , Nov 24, 1899, aged 23 years, one month and 10 days Bro. Scott was killed by the accidental discharge of a gun. He was married to Miss Lettie Keenen, Jan. 29, 1896. He was a faithful member of the church at Thompson, O. He leaves a wife, two little boys and a large circle of friends to mourn their loss.

"Asleep in Jesus, blessed sleep."

H. N. ALLEN.

STORM.

Miss Lola Maud Storm, of Maryville, Mo., departed this life Thursday morning, Nov. 23, 1899. Miss Lola was the eldest daughter of Mr. and Mrs. James Storm, of Maryville. Miss Lola was 23 years of age. Her character was one of the sweetest and purest. Her life was a model of Christian living. Not only her parents, but her church and her many friends will miss her sadly. But all have the blessed hope that is in Christ our Savior.

A. W. LAWRENCE.

Maryville, Mo.

TURLEY.

Eliza J. Turley was born in Logan County, Illinois, Dec. 12, 1840: died at her home in Sangamon County, Nov. 16, 1899, aged 58 years, 11 months and four days. She was the beloved wife of Elder Henry D. Turley and mother of 13 children, of whom nine are still living. She was a devoted Christian, and was in every way faithful to the Church of Christ. She lived to see all her children unite with the church that she loved. Peacefully, quietly, triumphantly, she passed away to be "forever with the Lord" leaving behind a beautiful Christian life as an example to her children.

W. W WEEDON.

"Never quit certainty for hope." Never take a medicine of doubtful value instead of Hood's Sarsaparilla, which is sure to do you good.

Notice to Tax Payers

You will please take notice that under the provisions of an act of the Legislature, approved Feb 16th, 1899, I will, on January 2nd, 1900, be compelled to add and collect upon all Tax Bills unpaid at that time (including those of the Current Year) a penalty of one per centum per month. In order to avoid the usual rush at the end of the year Tax Payers are requestsd to call early.

CHAS. F. WENNEKER,

Collector of the Revenue of the City of St. Louis.

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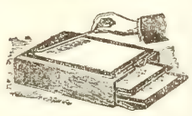
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FLORIDA.

A Superior Through Sleeping Car Line Between St. Louis and Jacksonville.

Commencing November 18th the Florida Air Line, consisting of the L., E & St. L. R'y, St. Louis to Louisville, So. R'y in Kentucky, Louisville to Lexington, Queen and Crescent Route, Lexington to Chattanooga, Southern R'y, Chattanooga to Jesup and Plant System, Jesup to Jacksonville, Fla., will inaugurate for the season the great Through Sleeping Car Route to Florida. Through sleeping cars will leave St Louis 9:15 p.m. daily, passing Louisville 7:00 a.m., Lexington 10:50 a.m., reaching Chattanooga 5:50 p.m., Atlanta 10:30 p.m. and Jacksonville 8:30 a.m. (second morning). Stop-overs allowed. This route is through large cities and interesting country, and is operated over most superior and well established lines of railway. The schedules are fast and most convenient.

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NOTE.—There are many mixtures, made in imitation of baking powder, which it is prudent to avoid. They are lower in price than cream of tartar powders, but they are made from alum, a corrosive poison, dangerous to health when used in food, and render the food unhealthful.

CHRISTMAS MESSAGES.

Continued from page 1615

I have often thought of your name; "Christian," one who is loyal to Christ; "Evangelist," one who wins souls to Christ; an appropriate name, a good record, a glorious mission. May your Christmas be one of joy and thanksgiving, and may your new year be one of peace and prosperity.

JOHN L. BRANDT.

Valparaiso, Ind.

May this glad Christmas time bring joy and happiness to the editor of the CHRISTIAN EVANGELIST and all his colaborers, and to the many readers of this most excellent paper. "Peace on earth, good will to men."

J. T. OGLE.

Carrollton, Mo.

My heart's desire and prayer to God for the CHRISTIAN-EVANGELIST is that its editor and all its associates may ever keep it true to the Bible and to the principles and purposes of the great religious reformation of the nineteenth century, which I have always believed and still believe means a complete return to the teachings of Christ and his inspired apostles.

O. A. BARTHOLOMEW.

St. Louis, Mo.

How the Christmas time emphasizes the value of the kind, forgiving, charitable and pleasing spirit in us. The very thought of Christmas moves us to consider the happiness of people around us and to do something to increase their joys. Truly, it is more blessed to give than to receive. And yet, there are many who cannot give and whose happiness must be limited to receiving. Those well favored of the Lord should see to it that to these this only possible happiness is not denied. In a practical and substantial way let us help to increase the volume of the divine anthem of peace on earth and good will to men. T. E. CRAMBLET.

Pittsburg, Pa.

New Year's greeting to the EVANGELIST. Christmas comes to rebuke our hard selfishness. It comes to warm and cheer the heart—to enable us to enter the the portal of the new year with the large charity that belongs to the kingdom of Christ. Every issue of the CHRISTIAN EVANGELIST has been a Christmas number. God bless it. W. BAYARD CRAIG.

In speaking of the Mayfield Sanitarium, an advertisement of which appears on the cover of this week's CHRISTIAN-EVANGELIST, the Chicago Health Journal says:

"The numerous reports that come to our office of the splendid treatment here received and the good results accomplished were the considerations that convinced us that the institution in question coold claim the attention of a publication devoted to matters of health. Accordingly, our investigation, which left nothing to be desired in point of vigor and scrutiny, was set on foot, and the claims and record of the sanitarium above mentioned were thoroughly sifted. As a result of this inquiry we feel bound to acknowledge that among all the establishments for curing the sick that have ever been made by us the subject of examination, not one has shown a better record for accomplishments in the past or better all round equipment for restoring health and promoting strength than is to be found in the case of the Mayfield Sanitarium."

Notes of Travel.

As I have settled in this city I shall make a short note of my trip. Leaving Pratt, Kan., Nov. 4th, I attended the dedication of the new stone church at Dodge; then spent a week with friends and relatives at Lajunta, Col.; returned to Emporia and made a ten days' visit there—where I labored for six years. I found Bro. Sellers in a good meeting of a month's duration with some ten or twelve added. I found the Normal School in a flourishing condition. Prof. Iden conducts a Bible class of 200 young men every Saturday evening at the Christian Church. The brethren are much pleased with him and his work and feel like calling his class a "Bible Chair." It really deserves the name. After a few hours' stay in Kansas City I reached here Saturday evening, Nov. 18th, and was "taken in" by Bro. A. F. Holden, who has been here for a year, but is going to Colorado as soon as he can pack. He deserves to be received by the brethren wherever he goes as a noble man of God, and his wife as a true helpmeet. I have been chosen by the congregation as his successor and shall begin as such tomorrow. This seems to be an important city, nearly midway between Springfield and Memphis. We have a very good building here and a congregation of about two hundred. It was my privilege to deliver the Thanksgiving sermon at a union service to a large and appreciative audience. The outlook here is hopeful.

R. L. LOTZ.

West Plains, Mo.

Fort Wayne and Vicinity.

Lord's day, November 19, was observed by the West Jefferson Street Church with special services. The occasion was the 28th anniversary of the organization of the church. One of the features of our special service was the reading of a letter from N. J. Aylsworth who, during the closing years of his active ministry, organized the church and built the first house of worship. The letter was the rehearsal of precious memories and revealed the sacrifices which the planting of the cause in this city cost the pioneers. It was ordered spread on the minutes as a permanent record of the beginning here.

Another feature of special interest was a banquet given on the Friday evening preceding by the official board to the men of the congregation. About seventy-five men sat down together and partook of a simple meal, while speakers chosen for the purpose reviewed the several periods of the church's history. It was a unique assembly and full of good fellowship.

Bro. V. W. Dorris was present on Friday evening and remained over Lord's day. The special purpose of the occasion was the reduction of the church debt, and over $3,000 was pledged to be paid before the end of the present year. The brethren feel encouraged.

Recently, by invitation of the City Ministerial Association, the writer gave an account to that body of the Jubilee Convention, which was most cordially received. This is an indication of the impression our convention made upon people of other religious bodies.

Z. A. Harris, of the West Creighton Avenue Church, is making strenuous efforts in the city and among the churches of the district to reduce that church's indebtedness, and thereby save the property. This is a worthy enterprise and should receive the hearty support of all the churches in this section of the state.

There are a number of churches in this vicinity which have not at present any preaching at all. If they could be induced to co-operate, they together might support a good man and be made aggressive elements in their several communities.

The writer will assist in a meeting at South Bend, Ind., beginning December 4.

Bro. Van Arsdall will supply the pulpit of the West Jefferson Street Church on Lord's day during the continuance of the meeting.

P. J. RICE,
West Jefferson Street Church of Christ.

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THE CHRISTIAN EVANGELIST.

A WEEKLY FAMILY AND RELIGIOUS JOURNAL.

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THE KING IS DEAD.

The King is dead! The sad Old Year,
A monarch to whose weary brow
The crown has long seemed heavy, now
Is lying on his solemn bier.
Toll, bells, the tidings far and near
Proclaim, that all may softly tread.
Toll gently, bells, the King is dead
Long live the King! The glad New Year
Ascends the throne, while from the throats
Of multitudes burst forth the notes
Of acclamation, deep and clear;
Ring out, O bells, in gladness ring:
The King is dead! Long live the King!

—JESSIE BROWN POUNDS.

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Renew. That is, begin anew. Don't let that old date on your label stare at you for several months of 1900.

We believe we have mentioned this before, but *now is the time to subscribe* it is also the time to see that "the other fellow" subscribes likewise.

If our editor would only give us about one-fourth of each edition we might tell you most of the encouraging words and recount the more encouraging deeds of the friends of this journal. But alas! he is obstinate and insists that the readers have some "rights that are to be respected," even after their subscriptions have been received. Much, therefore, will be left for you to supply when we say that this has been the best December the CHRISTIAN-EVANGELIST has experienced in many years. Will our friends and those otherwise minded please continue to advertise us?

Bro. A. P. Cobb, of Decatur, Ill., writing in reference to our club arrangement announced in our issue of Dec. 14th, says: "It will I believe be accepted by scores of churches whose spiritual leaders feel the need in every Christian family of just such an influence as is wielded by your magnificent paper. Surely, every intelligent, wide-awake pastor will at once see the immense advantage to the church, the individual member and himself, of having a CHRISTIAN-EVANGELIST in every family of his congregation. My best wishes and most earnest co-operation are yours in this special offer to the churches."

Bro. W. B. Harter, Clay Center, Neb., says: "You can depend on me to do what I can for the CHRISTIAN EVANGELIST. I have learned to talk church papers in the pulpit and out of it. Have learned to preach a sermon once a year on Christian literature."

Dear Bro. Harter, we do wish you would start a school with a correspondence course for the benefit of some of the brethren who have not yet learned these things.

BOOK DEPARTMENT.

Alas for the family which does not appreciate the value of good books! During these long winter evenings literature of some kind is a necessity; it is only a question as to the *kind* of literature that will be read.

No kind of fiction has such a charm for both old and young as the historical romance—a tale written around some hero of the olden times, in which both fact and fancy are incorporated. We have recently published four such stories, the leading actor in each narrative being taken from Old Testament history. These four books are:

"Queen Esther," by M. M. Davis	$ 75
"Moses, the Man of God," by D. R. Dungan	1 00
"King Saul," by J. Breckenridge Ellis,	1 00
"In the Days of Jehu," by J. Breckenridge Ellis	75

Notice what has been said of these books by competent critics:

Of "Queen Esther": "This is the best little book I have read in ten years"—Jas. Small. "A delightful volume, of special interest to all Sunday-school workers."—Gospel Messenger. "Well written, high in tone and marked by intellectual strength and devout purpose,"—Baptist Standard. "I have read the book with great profit."—B. B. Sanders. "Buy it and read it, for it will stir your heart."—Granville Jones.

"King Saul" is thus spoken of: "So interesting is the narrative that to begin a reading is to finish it."—Gospel Advocate. "A book which we heartily commend for the family circle."—Christian Standard. "The author succeeds marvelously in vivifying Bible stories."—Christian Oracle. "It is an unqualified success."—Plattsburg Leader.

"In the Days of Jehu" is a later work by Mr. Ellis. "Moses, the Man of God," is a very recent publication. All who have read "On the Rock" (a book that has run through more than a score of editions) know that Dr. Dungan can tell a story well, and will be anxious to secure his latest work. All four of these books are beautifully bound in cloth. Sent postpaid on receipt of price.

The Christian Sunday-school Lesson Commentary stands at the head of all helps for the teacher or advanced pupil. That is what we believe. And we are not alone in that belief. Note what others say: Dr. J. C. Wasson, of San Jose, Cal., writes: "It affords me pleasure to express the lofty appreciation I have of your Lesson Commentary. It is the most complete compilation for student and teacher I have ever seen. It seems to me you have reached perfection." J. C. Frisbie, Denver, Col., says: "If the teacher wishes the best help, he will find it in the Christian Lesson Commentary." The Gospel Messenger says, editorially: "We have given an unusually close examination to the Christian Lesson Commentary for 1900, and do not hesitate to pronounce it the most satisfactory lesson commentary we have yet seen" These are unsolicited testimonials. If you have not yet secured a copy, write us at once. The book contains 400 pages, is bound in cloth; price, $1.00, or $9.00 per dozen.

Many Sunday-schools at the beginning of a new year will require new class books record books, envelopes, etc. We have a large supply of the best at reasonable rates. We will gladly send our catalogue on request. Every church worker, and especially every preacher, should have a copy of this catalogue for convenient reference.

CONCERNING SUNDAY-SCHOOL SUPPLIES.

Some idea of the magnitude of our business in Sunday-school supplies may be gained from the fact that during the past two weeks we have deposited in the St. Louis Post Office *one hundred and six sacks* of supplies, weighing *twelve thousand seven hundred and twenty pounds*, or over six tons. All of this was Sunday-school supplies; there were many more tons of copies of the CHRISTIAN-EVANGELIST and other printed matter. This was not an unusually large amount, but merely our regular business.

It sometimes happens that some of our patrons are, in one way or another, induced to send their order for Sunday-school supplies elsewhere for a change. It almost always happens, in such cases, that another change is made, and the order comes to us again, permanently. The following letter is a sample of many that we receive. It comes from Nashville, Kan.:

We had used your S. S. literature for years, but decided to try another series during 1899. Now we want to tell you that we are much better pleased with your literature. Enclosed find our order for 1900—the entire year.

In another column on this page we have quoted from some of the admirers of the Christian Lesson Commentary, by W. W. Dowling. We must give space, also, to the following bouquet from J. H. MacNeill, Muncie, Ind.:

The Christian Lesson Commentary for 1900 is by all odds the handsomest volume I have yet seen published by any company. It contains about 400 pages, and from title-page to finis is loaded with good, helpful things for the Sunday school teacher. It presents the best suggestive plan for the study of the lesson I have yet found. If carefully and intelligently followed *for preparation* it will thoroughly equip any teacher to properly and effectively teach the lesson. The preliminary helps, the lesson analysis, the expositions, the illustrative material, the truths to be applied, the practical lessons to be emphasized, the suggestive material provided, certainly furnish in rich abundance, all that an earnest teacher may require to make him a "workman that needeth not to be ashamed" rightly and intelligently teaching his class. Bro. Dowling, our veteran Sunday-school leader, out of his ripe experience has given us the best. The Christian Publishing Company has seconded his efforts. This Commentary deserves and I believe will command a very large sale.

"We cannot find the slightest fault with your Sunday-school supplies, and Our Young Folks, especially, we consider a necessity," writes Mrs. Bird G. Shelton, Troy, Mo. Our Young Folks is being made better and better with each year and each issue. It stands in a class all by itself as a paper for Sunday-school workers and Christian Endeavorers. Its rapidly increasing circulation shows that its worth is appreciated.

On Friday, December 22, we sent *three tons* of books and supplies to the St. Louis post office. This day's mail is not included in the statement made above. We do not often do any bragging, and we do not make this statement as a boast, but merely to indicate the amount of business we are doing, which is the best possible proof of the high esteem in which our publications are held by the public. Our Sunday school supplies, like our other publications, stand on their own merits. We do not think we shall find it necessary to resort to any of the—let us put it gently—*questionable* methods adopted by certain of our competitors to induce schools to purchase and use our supplies.

If you have postponed sending in your order for supplies, send it at once and the supplies will reach you in time for the first Sunday of the new year, provided you are not too remote from St. Louis.

THE CHRISTIAN-EVANGELIST

"In faith, Unity; in opinion and methods, Liberty; in all things, Charity."

Vol. xxxvi. St. Louis, Mo., Thursday, December 28, 1899. No. 52

CURRENT EVENTS.

Following a week crowded with disasters to the British in the Transvaal has come a week of almost unbroken silence in regard to the developments in South Africa. For four days there was not an official dispatch from the seat of the war and no one knew what might be happening to Ladysmith, Kimberley and Mafeking or to Methuen and Gatacre. In such a case as this, when the latest news told of defeat at every point, it was reasonably feared that no news might be very bad news. The messages which have been received after this period of uncertainty are only negatively reassuring. There have been no further British losses. The beleaguered towns still hold out against the Boers and the relief expeditions under Methuen, Gatacre and Buller stand checked and for the time baffled. The whole situation is one of poise and waiting. So suddenly and completely has popular confidence in General Buller been destroyed by his one defeat, that no one any longer expects him to win a decisive victory or to succeed in his project of relieving Ladysmith. The situation has come around to nearly the same point at which it was before his arrival. There is nothing to do but wait for reinforcements and nothing immediately to hope but that the besieged towns will be able to hold out until reinforcements come.

Already Lord Roberts has sailed from England, and Gen. Kitchener is on the way from Egypt, but it will necessarily be some weeks before they can be in the field at the head of new troops, and it will not be surprising if one or even all of the besieged towns should be taken before they can be relieved. Unquestionably the situation is, from the military point of view, far more desperate than it was after the British defeat at Majuba Hill. But it must be borne in mind that the favorable settlement which the Boers secured in the agreement of 1881 was not the result of Majuba Hill, but of a British ministry which did not believe in the war. The defeat at Majuba Hill was not much more than an excuse for quitting on any terms. The situation is different now. The British ministry does believe in the war. Even in her present desperate straits, it is not so much a question whether England is able to win, as whether she is willing to pay the price of victory. And it is not so much a question whether the ministry is willing to pay the price, as whether the people will continue to support that ministry and that policy when each successive defeat raises the price of victory. A defeat of Chamberlain in England would mean more for the Boers than a dozen defeats of Buller in the field.

The old year, now passing out of existence, seems determined to keep up its record of sensational events to the end. Last week witnessed a panic in the Wall Street stock market which, but for the timely assistance of Secretary Gage, might have become a national calamity. There was also reported two heavy failures in Boston, one being the Globe Bank, for over $10,000,000. It is thought, however, that the affairs of the bank are in a solvent condition and affairs on Wall Street are now comparatively quiet. The disturbance on Wall Street was, of course, attributed to British reverses in South Africa. Another event of a lamentable character last week was the burning of twelve little girls at a Catholic school in Quincy, Illinois. They were rehearsing for a Christmas entertainment, when the light clothing of one caught on fire from a candle, and a holocaust ensued. This sad event darkened many homes and was the cause of universal sorrow in that city. There were also many other events seemingly vying with each other to get into the passing year, but of which we cannot now speak.

The death of Gen. Lawton in the Philippines is a reminder that we, too, have a price to pay for the victory which is almost ours in those islands, and it is a heavy price when it includes the death of such men as Lawton. It would be difficult to name a man, either living or dead, who is more admirably typical of the best sort of American soldier. Keen, courageous, quick of eye, hard of muscle, skillful in counsel and resolute in execution, strong to endure hardships and privations, rigorous in his requirements of his men and of himself, he ruled men, not only by the authority of his military rank, but also by the higher authority of a commanding personality. Perhaps the ideal general of the future, or even of the present, is the man who shall plan campaigns and direct movements while he himself keeps safely out of range of the enemy's bullets. But Lawton was not that kind of general. He was a field leader who, like the great warriors from the siege of Troy to the age of chivalry, have led their troops in person and have shunned no danger to which the common soldier was liable. It was not an important engagement in which Lawton fell. The town of San Mateo was held by 300 insurgents. He led out a body of troops to take the place. The attack was succesful, but as the enemy evacuated Lawton, who, as usual, was in the firing line, was struck by a bullet and fell dead. No man in the Philippines was better fitted by natural endowment and long training to cope with the situation which is presented there, and his loss will be felt as would the loss, perhaps, of no other man. But it does not indicate that the situation there is more serious than had been supposed. There is still much skirmishing and guerilla fighting to be done, even though the Filipino army is scattered, Aguinaldo fleeing and his American pursuers only a day's march behind him.

The remains of the victims of the Maine disaster in Havana Harbor have been lifted from Cuban soil and transferred to America. They were conveyed by the battleship, Texas, and arrived at Newport News at eleven o'clock on Christmas day. There were one hundred and fifty-one bodies or two less than the number reported buried in Cuba. But as these could not be found it is now thought there must have been a mistake in the burial account in some way. The coffins on the Texas were enshrouded in large American flags and mammoth wreaths of artificial flowers and evergreens. The remains will be conveyed to Arlington Cemetery, where they are to be buried on Thursday of this week. Chaplain Chadwick will conduct the funeral rites upon this occasion, assisted by the chaplain of the Naval Academy. This nation does itself great honor in this act in behalf of those who thus gave their lives for its honor and perpetuity and for the liberty of an oppressed people.

One of the newest and biggest things appearing in the closing days of the old year is the proposed National Bank of the United States with our present, Secretary of the Treasury for its president, after his retirement from the Cabinet. The object in view, it is said, is to produce a bank that will be to the United States, as the Bank of England is to the British Empire. Secretary Gage has been transacting the nation's foreign business and the larger home transactions through the National City Bank of New York, and now expects to make it a depository bank for the nation's revenue for awhile, at least, at the estimated rate of about a million a day. It is now proposed, according to press reports, to unite the National City and the Hanover National Banks, both of which are said to to be controlled by the Rockefeller money trust, and to make these united banks the bank of the nation; or, perhaps, more properly speaking, to make the United States the chief customer or patron of this bank. It is to be the bank through which this nation is to transact its financial obligation. Another handsome item of the consolidated banks will be the foreign business of the Standard Oil Company, which is said to have reached $59,000,000 in eleven months of the present year. Just what demand there is for such a tremendous centralization of capital in one bank, and what its effect upon the nation and its various interests will be, can only be conjectured.

A hundred million dollars a year appears to be the present market offered to the people of the United States by Cuba, Porto Rico, Hawaii and the Philippines, provided we are able to supply the normal demand in those islands for foreign products. This estimate is based upon their actual consumption in years of normal conditions. How rapidly this will increase remains to be seen, but if the experience of the past year in Hawaii is an indication of what will happen elsewhere the increase must be very rapid. The exports from the United States to Hawaii in the ten months of 1899, whose record is now complete, are more than double those of the corresponding months of 1897 and nearly double those of the corresponding months of 1897 and nearly double those of the corresponding months of 1898, while to Cuba they promise to exceed in 1899 those of any preceding year, even surpassing that of the great reciprocity year, 1893, when the exports to that island were double the average of earlier years. More than one-half of the supplies which Cuba, Porto Rico and the Philippines have received from other parts of the world in former years have been furnished them by Spain, and this fact has led to the preparation by the Treasury Bureau of Statistics of a series of tables showing the exportation of principal articles from Spain to each of these islands in 1896, the latest year in which commercial conditions in those islands were at all normal.

It is a striking illustration of the unity of the world and of the close relationships, commercially, between the several nations of the earth that a British defeat in South Africa produces such fluctuation of prices and intense excitement in the stock markets of the world. Close observers of financial movements have observed with no little apprehension the effect on the stock exchange in New York and in other cities of the country of the recent British disasters in South Africa. A great many American securities, of course, are held in England in the form of stocks, and these have been thrown upon the market with a result of sending down the prices far below their previous value. Whatever people's sympathies may be in this war between the Britains and Boers, the conviction seems to be universal that the success of the Boers would mean serious financial disaster in this and other countries. The British have been reaping the results of overconfidence and an underestimate of the foe with which they have to contend. Present appearances indicate that they have learned their lesson and are taking steps to repair the damages which they have already suffered. One can but admire the calm courage with which the British have faced their defeats and the frankness with which they criticize their own shortcomings. The Boers have proven themselves, not only brave fighters, but superior strategists. One cannot resist the conviction, however, that their temporary successes will only tend to prolong the war, which can have but one termination, unless there is intervention by other European nations. There is talk of this, as there always is in such cases, but the Continental powers will think twice before they come into direct antagonism with Great Britain.

NEW YEAR'S GREETING.

The Old Year has gone into the tomb of the Past. The New rises upon our vision. It has the distinction of being the closing year of the century. It is destined to be a great year in its achievements. Mighty events are before us. Jesus Christ is beckoning His church to advance unitedly to the conflict with Wrong. A thousand trumpet-calls are voicing the mandate of the Master. In the midst of these stirring times, when "to be living is sublime," and at the dawn of the New Year, we send Christian greetings to the readers of the CHRISTIAN-EVANGELIST, and repeat the message from an ascended saint, "Quit you like men!" Thanking you for your cordial and sympathetic support in our editorial labors in the past, we confidently expect, with God's blessing and guidance, to be able to win your approval in the future. We ask all our readers to join with us in the solemn pledge to strive, during the year 1900, to do what Christ would have us do, and to be what He would have us be, looking to Him for strength to carry out the high resolve. The grace of our Lord Jesus Christ be with you all. Amen!

A BACKWARD GLANCE.

With this number the CHRISTIAN-EVANGELIST closes another volume, as we also close the labors of another year. It is natural, and, we believe quite proper at such a time, to take at least a glance backward over the way we have come that we may gather fresh inspiration for what lies before.

The year by whose dying embers we are now sitting has not been an uneventful one. Indeed, no year can pass now without being crowded with events of far-reaching importance, so intense has our modern life become. The conclusion of our Treaty with Spain, by which Cuba was released from Spanish rule, and Puerto Rico and the Philippine Islands passed under the control of the United States; the outbreak of the Tagal rebellion and the prosecution of the war by the United States forces ever since; the Peace Conference at The Hague, and the war between Great Britain and the South African Republics; the celebrated Dreyfus trial in France, during 1899, have attracted the attention of the whole world and cannot fail to make the year a memorable one in the annals of time.

These are the events which will occupy the largest amount of space in future history, no doubt, but after all; perhaps, they are not the events which in the sight of God are of chiefest value. The progress of education and enlightenment, the building and endowment of of schools, the patient training of the young, religious work at home and abroad, and the progress of moral and social reforms—these are the less notable but the more potent factors in molding the life of the world. The past year has been one of great activity along all these lines of work, and eternity alone can disclose the full results.

Looked at from a religious point of view, the world seems to grow more Christian every year. Business, social life, politics, the churches, and even theology, are being Christianized more and more every year. We feel sure that Jesus Christ never was so potent and majestic a Figure and Force in human society as he is to-day. Never has literature—and especially the higher forms of literature and art—borne more eloquent testimony to the character and power of Christ than they do to-day. The most powerful books of the immediate past are books which have dealt with the problem of Christ, and especially with the application of the principles of His life to the life of our times. Never was the conviction so prevalent as it is to-day that Christ's teaching is intended to cover the whole sphere of human life.

Each year witnesses some progress in the direction of Christian union. There is a silent growth going on in all the churches which is leading men away from the narrowness of sect to the breadth and catholicity of the church universal. It is the potent influence of Christ drawing men unto Himself. It has long ago come to be understood by thoughtful men that Christian union is not to come about by platforms, nor by noisy debates, nor by ecclesiastical pressure, but by growth into the likeness of Jesus Christ.

The year past has been one of great activity among the Disciples of Christ. The Jubilee Convention, celebrating the fiftieth anniversary of the beginning of our missionary operations reached high-water mark in respect to numbers and religious enthusiasm. There has been, especially during the latter part of the year, an unusual activity of these reactionary forces which, ever and anon manifest themselves in the history of any religious people. But let no one mistake the mere temporary eddy in the s ream of our history for the majestic tide of sentiment which flows steadily on toward larger views, a better interpretation of Christian life and duty, and toward larger achievements in the kingdom of God. The great heart of the brotherhood never beat more loyally for Christ and the Holy Scriptures than it does at the present time. There is no thought of turning aside from those great principles, the advocacy and dissemination of which have given us the success to which have attained. Prominent among these truths is that liberty of opinion and of action for which our fathers contended against the tyranizing power of the creeds of their day.

In this agitation it has fallen to the lot of the CHRISTIAN EVANGELIST to bear a conspicuous part. We have not sought conspicuity, but we have sought simply to be loyal to what is most vital and fundamental in our great plea for the return to Christ and to unity in Him. Looking back through the year that has come and gone, whatever mistakes of judgment we may have made, we have the satisfaction of knowing that our steadfast aim has been to follow the leadership of Christ, and to do and say what He would have us do and say. We also have the consolation of believing that when the mists of the present agitation have blown away, and everything can be seen and understood in its true light, that many who have censured our course will commend it, and will come to understand that we have been passing through one of those crises in the life of a people in which their moral and spiritual fiber is tested, and

out of which they emerge at last with clearer vision, with truer hearts and with arger charity to pursue their God-given mission in the world.

We cannot say the final word for the Old Year without extending heartfelt thanks to those of our friends—and their name has been legion—who have stood by as so unflinchingly in the experiences through which we have passed, and who have constantly cheered us with their words of appreciation and encouragement. Nor are we unmindful of the service rendered by those who have, in the spirit of freedom which is the glory of our movement, criticized adversely, but in the spirit of Christian kindness, the policy of the paper. These, too, are our friends. We be brethren. We love a common Master and serva common cause. Our confident hope and expectation is that, if we loyally follow the Master He will lead us to higher spiritual altitudes, where, above the mists and moral miasms of party prejudices and personal animosities, we shall see that our petty differences aro as nothing in the light of His all-enkindling Presence. Meanwhile—

"Hea t to heart we bide the shadows
Till the mists have cleared away."

DWIGHT L. MOODY.

Mr. Moody, the evangelist of world-wide fame, died at his home at Northfield, Mass., at noon, Friday, December 22. A few weeks ago he was compelled to close his evangelistic work in Kansas City because of threatened heart failure, and was taken to his home. There was expressed a hope at the time that he would eventually rally from this attack, although he might not again be able to resume his public work. This hope has not been realized. He was not able to rally from the exhaustion consequent on overwork, and fell asleep in the presence of his family at the time mentioned.

Mr. Moody was born in Northfield in 1837, and began his work in life in connection with a firm in Boston. Even at that time he was an active church worker. Later on he came to Chicago, where his activity was so great in religious work that he began to be widely known. After awhile he associated with him Mr. Sankey, the singer, and began an evangelistic tour throughout the country which eventually extended to England, Scotland and Ireland. His work was greatly blessed in Great Britain, as in this country, and wherever he went immense crowds of people gathered to hear him.

In connection with his evangelistic work he established schools in Northfield for the education of young people of both sexes, and a Bible Institute at Chicago. Each year, at his own home, he conducted a sort of Bible Institute at which prominent men of both continents addressed the multitudes who gathered there for instruction. The educational work of Mr. Moody will no doubt be carried on by his family and friends, and will perhaps remain as the most abiding feature of his work.

Mr. Moody was in many respects a remarkable man. His education was very limited, and he was without the graces of oratory and eloquence. To compensate for these deficiencies, however, he was a man of profound religious convictions, and was an eager and intense student of the Bible, which he used constantly and with great effect in his evangelistic work. He was a man, too, of intense faith, and, withal, of a broad, catholic spirit. A Congregationalist by religious affiliation, he operated freely with all other religious bodies in carrying on the work of the Lord. His zeal was not bounded by denominational limits. Mr. Moody's motive was not the building up of a sect, but the salvation of men and the extension of Christ's kingdom. People might and did differ from him in his views of conversion, and in his scriptural interpretations, but no one ever heard him without being impressed with the moral earnestness and sincerity of the man, and with the power of his direct, incisive utterances, carried home to the mind and heart by his homely but apt illustrations.

But the work of the great commoner is ended. He has wrought a great work. He has written his name in imperishable letters upon the age in which he lived. A little while before his death he said to his sons: "I have always been an ambitious man, not ambitious to lay up wealth, but to leave you work to do, and you are going to continue the work of the schools in East Northfield and Mount Hermon and of the Chicago Bible Institute." His last words were: "I see earth receding; heaven is opening; God is calling me." With these words the great evangelist passed into the unseen world. His life suggests many lessons, but we cannot call attention to these now. We simply desire to join with the Christian world in lamenting his loss and in paying this humble tribute to his memory.

EVANGELISTS AND EVANGELISM.*

FOURTH PAPER.

Paul left Titus, an evangelist, in Crete to "set in order the things that were wanting and to appoint elders in every city." Note the fact that Titus, the evangelist, was to APPOINT elders. The plain English of this is that this man was left by Paul, an ambassador of Jesus Christ, on the Island of Crete, to make elders, bishops, pastors, in the churches of God in all the cities. Here is an OFFICIAL AUTHORITY on the part of an evangelist of which we, at the present time in our church life, know nothing.

The kind of man whom he was required to APPOINT to this office is here minutely described. In this description the person who is called an elder is also called a bishop, indicating that in the nomenclature of the apostolic church an elder was a bishop and a bishop was an elder. The same person is, in other parts of the Holy Scripture, called pastor. The evangelist, in the New Testament church, seems to have been the official superior of the functionary who is variously named elder, bishop, pastor. Titus the evangelist was required by Paul to APPOINT elders, bishops or pastors in every city on the Island of Crete, in which there was a Church of Christ. OFFICIAL AUTHORITY of a high order belonged to Titus and to Timothy.

Do the men whom we speak of as evangelists possess such or even similar positions in the churches?

To Titus Paul said: "These things speak, and exhort and reprove with all AUTHORITY." But this AUTHORITY was not altogether official. Read the following: "In all things showing thyself an example of good works in thy doctrine" or teaching—he was a teacher—"showing uncorruptness, gravity, sound speech that cannot be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of us." Titus, please observe, in the office of evangelist was to be "an example" to the brethren in "good works." The AUTHORITY which inheres in a godly life was required of one who filled the office of evangelist in that early time.

From this induction of Scripture passages and facts it is clear that the evangelist possessed great AUTHORITY in the church of the apostolic age. It must be apparent to every student of the New Testament that those whom we call evangelists neither do the work nor possess the official AUTHORITY which was done and possessed by the evangelists in the church of the first century. He was commissioned to "reprove" and "rebuke evil-doers with "*all* AUTHORITY." He was required to "appoint" pastors in the churches. His was to entertain, under certain stipulated conditions, charges against elders, bishops, pastors. Those who were found to be guilty of sin the evangelist was to "rebuke" publicly. The evangelists of that time were not self-appointed. They were set apart to their work in a deliberate, dignified, solemn manner. There was not a more important functionary in the apostolic church than the evangelist.

That the evangelist among us does not occupy the position, do the work nor receive the respect which was accorded the evangelist in New Testament times is evident from the fact that his name seldom appears on the programs of our great conventions and conferences. S. M. Martin introduced his address at the Jubilee Convention with the remark that he was the first "professional evangelist" who had been invited to address one of our national conventions. He was in error on this point. Such a person addressed the convention in Indianapolis in 1897. But that our evangelists are seldom invited to deliver addresses in our great assemblies is true. If the evangelist occupied the place and did the work which belonged to him in the early church his name would appear on the program in every such assembly.

What is the matter? Ought there to be a change? Ought there to be persons in the churches now doing the work and occupying the position of those who are called evangelists in the New Testament? If there ought to be a change, how can it be brought about?

That there is needed in our churches such a work as was done by Timothy and Titus is evident. These men were not alone heralds of mercy; they were teachers of good things as well. They preached and taught: they taught and preached.

Prof. Willett, in the October number of the Christian Quarterly, writes in favor of "A New Vocation"—that of a teacher among the churches. President McGarvey, in the Christian Standard of Nov. 25th, says: "I am glad of an opportunity to commend Bro. Willett for his article, and to commend his proposal to the thoughtful consideration of the brethren. It looks in the direction of restoring one of the ele-

*At the close of the third paper of this series, by a slip of the pen or by a mistake of the printer, I am made to say that Timothy "had a right to go where he was sent for." What I meant to say was Timothy, *as an evangelist*, "had a right to go where he was NOT sent for. It was not infrequently his duty to do so."

ments of primitive Christianity; for in addition to apostles, prophets, evangelists and shepherds, there was a class in the apostolic church called teachers." The editor of the CHRISTIAN EVANGELIST approved of what Prof. Willett and Pres. McGarvey said and offered an additional suggestion.

All of which looks in the right direction. But is not the TEACHING function of the evangelist overlooked? There were persons in the apostolic church called teachers. This is true; but a large part of the work of the evangelist, as we have seen, was didactic. There is no intimation in Holy Scripture that the chief work of the evangelist was that of bringing men to a decision for Christ—which seems to be the exclusive work of the present-day evangelist. Let him do more teaching.

B. B. T.

IS THERE ROOM FOR BOTH?

EDITOR CHRISTIAN-EVANGELIST: — In a recent CHRISTIAN EVANGELIST you state four conceivable attitudes toward higher criticism. Later, Pres. J. W. McGarvey adds a *fifth*, an expression of his own attitude. Still later, you refuse him this privilege, and pronounce his effort mere trifling. Without questioning the exhaustiveness of your statement of the case, let me point out a very serious difficulty. According to your divisions, yourself and Pres. McGarvey are compelled to occupy one and the same "attitude" toward higher criticism. Neither you nor he occupies the attitude of "indifference" nor of "indiscriminate hostility," nor yet of "indiscriminate acceptance." So there is nothing left for you both but the fourth attitude. Don't you think that the editor of the CHRISTIAN-EVANGELIST and President McGarvey will be just a little crowded trying to occupy one and the selfsame attitude towards higher criticism? Can you disentangle this matter? Certainly yourself and President McGarvey have not seemed to be facing exactly the same way!

H. MCDIARMID.

Hiram, O.

Waiving the question as to which of the four attitudes toward higher criticism, indicated by us, best describes the attitude of Pres. McGarvey—a question which we have not discussed—and assuming that it is true that his attitude is not that of "indiscriminate hostility," the puzzle to which Prof. McDiarmid refers is susceptible of easy disentanglement. A man's course is not always consistent with the attitude which he professes to occupy toward any subject. If Pres. McGarvey accepts the legitimacy of higher criticism, when conducted in a right spirit and from proper motives, and believes in giving its conclusions a fair and honest examination, accepting such as commend themselves to sound reason and rejecting such as are found to be untenable, his attitude toward higher criticism is precisely that of ours. It does not follow, however, that we will always agree as to what conclusions of the higher critics are legitimate and what illegitimate. Here there is bound to be a variety of opinions among free and independent thinkers who accept this fourth attitude as the legitimate one. Now the question arrises as to what attitude brethshall sustain toward each other who, believing in the inspiration and authority of the Scriptures, disagree in their opinions as to the actual results of biblical criticism. We may treat each other as equally honest, equally loyal to Christ, and seek, in the spirit of humility and brotherly love, to point out what we conceive to be each other's errors; or, we may denounce each other as unsound in the faith, as willing to compromise the truth, as disloyal to Christ, and do it in a spirit which assumes infallibility of judgment. The latter position, we hold, would be inconsistent with the attitude we profess to hold to higher criticism. The former is the position logically demanded by that attitude. Now as to whether Pres. McGarvey or the editor of this paper is inconsistent with his professed attitude toward higher criticism, is a matter we can leave to others to decide.

Hour of Prayer.

PURPOSES AND HOPES FOR THE NEW YEAR.

(Ex. 14:13; Phil. 3:13-16; Rom. 8:31-39.)

(Uniform Midweek Prayer-meeting Topic, Jan. 3.)

CENTRAL TRUTH: *The New Year summons us to new duties, and the Word of God calls us to go forward in His strength, fearing no evil.*

We gather to-night for the first prayer-meeting in the new year. The old year with its deeds lies in the eternal past, and the new year looms up before us, solemn with its significance and full of calls to duty. The Scriptures which constitute the lesson for the evening are a bugle call to go forward in the work of the Lord. God's word to Israel, at a crucial point in its history, was: "Speak unto the children of Israel that they go forward!" At another crucial point in the history of the New Testament church, Christians are urged to "go on to perfection," and, "forgetting the things that are behind, and stretching forward unto the things that are before," to "press on toward the goal unto the prize of the high calling of God in Christ Jesus." Progress, therefore, is the keynote of both Testaments, and the very watchword of the people of God.

New occasions teach new duties;
Time makes ancient good uncouth;
They must upward be, and onward,
Who would keep abreast of truth.

God is calling us, this year, to make progress in the knowledge of His Word and of His ways with men. Let us see to it that we form some systematic plan of Bible study. He is calling us also to a more faithful practice of the truth which we have already learned. Herein lies our greatest failure. Obedience is the organ of knowledge. By doing we learn the will of God. We are called upon to go forward in a fuller and completer surrender of our lives to the divine will and service. This will open to us wider spheres of Christian activity and will greatly increase our usefulness.

There may be the fleshpots of Egypt to leave behind us, with all the allurements and prizes of a sinful world, but having turned our faces Zionward we are exhorted to forget the things which are behind and reach out after the grander things that are before. O, that we might have a vision of some of the glorious things that are before us, in order that we might be weaned from an undue attachment to the things of the world!

Who can tell what mighty things are to come to pass during this new year? Great events lie in the future. it is a great thing to live in an age like this.

All around us, fair with flowers,
Fields of beauty sleeping lie;
All around us clarion voices
Call to duty stern and high.

Blessed are the ears that hear these calls of God to advance, and that are ready to respond to the calls.

But are there no difficulties or dangers ahead? Does not this advance involve conflict with the evil that is within us, and those evils which are without? Does not this going forward involve sacrifices of personal ease and comfort, and the subordination of the lower to the higher nature? Undoubtedly so. But "if God is for us, who can be against us. . . . Who shall separate us from the love of Christ? Shall tribulation, or anguish, or persecution, or famine, or nakedness, or peril, or sword?" Not if Christ be in us, the hope of glory. "For I am persuaded that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, nor height, nor depth, nor any other creature shall be able to separate us from the love of God which is in Christ Jesus our Lord."

In the strength of this confidence let us face, resolutely and fearlessly, the duties of the new year.

PRAYER.

We thank Thee, our Father, for the birth of the new year, and that we are permitted the privilege of seeing it dawn, and to have some share in its duties and responsibilities. What Thou seest to be wrong in the past, in our lives, we humbly ask Thee to forgive, and we sincerely invoke Thy strength and grace that the new year upon which we have entered may witness greater progress in our Christian lives than in any previous year. May it be our earnest purpose, not only to live better ourselves, but to help others to a better life, that they, also, may share with us in the joy of this salvation. Dear Father, as we face the unknown future, we would put our hands in Thine and ask Thee to lead us in paths of service and of righteousness, and to use us for Thy glory. And this we ask in Christ's name. Amen!

Editor's Easy Chair.

No season of the year, perhaps, appeals more strongly to the imagination than the close of the Old Year and the coming in of the New. Nor has any theme appealed more strongly to the poets than the resistless and remorseless march of Time. It requires the poetic temperament—that is, the power of imagination to make real what others apprehend but do not appreciate—to deal adequately with such themes. Henry Kirke White, the soaring young genius whose sun went down before it was yet noon, wrote thus of "Irresistible Time:"

"Unmoved and heedless thou dost hear the rush
Of mighty generations as they pass
To the broad gulf of ruin, and dost stamp
Thy signet on them, and they rise no more.
Who shall contend with Time—unvanquished Time,
The conqueror of conquerors, the lord
Of desolation?—Lo, the shadows fly,
The hours and days, the years and centuries,
They fly, they fly, and nations rise and fall,
The young are old, the old are in their graves."

Why, then, should the "spirit of mortals be proud?" Is there any hing more unseemly, illogical and grotesque than the life of the average man of the world, in the light of this truth of the brevity of life and

the all-conquering power of Time? Why do not men act under the law of their higher nature, over which Time exercises no such imperial control?

The answer to the foregoing question lies in the fact that we know a great many truths, the significance of which we do not *realize*. The above is one of them. All men recognize the rapid flight of time, and what this involves as to the material form of our existence, but how few of us *realize* it! If we could all take into our minds and hearts the full significance of the brevity of life, as compared with eternity or as compared with the work which we desire to accomplish, would it not revolutionize our modes of living? Would men waste their precious time as they now do, in pursuits which have no bearing on the real purpose of our existence and on our future well-being? Think of the folly of men devoting their brief lives to the accumulation of wealth and then lying down and dying without doing anything with it! Think of the vanity of rational men being puffed up with pride of intellect, of wealth, of social position, of office, with a little brief authority, when, in a little while, all these things will have vanished like a dream and those who sought them will stand unmasked before the judgment seat of Christ to be judged by the characters they have formed, by the good they have done! One value of these seasons is to awaken in us the power of imagination which, under the guidance of Chistian faith, enables us to realize and feel the power of these truths. This, too, is one of the great offices of the poets.

The brilliant George D. Prentice, under the spell of the midnight hour of the dying year, sang:

"Remorseless Time!
Fierce spirit of the glass and scythe—what power
Can stay him in his silent course, or melt
His iron heart to pity? * * *
Time
Knows not the weight of sleep or weariness,
And night's deep darkness has no chain to bind
His rushing pinion."

"Remorseless," indeed, is Time's onward march. How many fond hopes have been crushed beneath his resistless tread! What ravages he has made in the ranks of the living during the year which is now closing! What a mighty army they would make who, during the year past, have been laid low by the iron hand of Time! No wonder the imaginative Greeks spoke of Kronos as devouring his children. How stealthy his soft tread! At first only a few gray hairs, dimming eyesight, followed by failing powers, the decrepitude of age, and the end, when our little life is rounded out with a sleep. How brief it all is! "So teach us to number our days that we may apply our hearts unto wisdom!" The clock is ticking away toward the midnight hour. . .

" 'Tis midnight's holy hour, and silence now
Is brooding like a gentle spirit o'er
A still and pulseless world!
Hark! on the winds
The bells' deep tones are swelling—'tis the knell
Of the departed year."

* * * * * *

Good-bye, 1899! Welcome, 1900!

Questions and Answers.

What were the two cups mentioned in Luke 22:17 20? *M B.*

One of them was that used in connection with the Paschal Supper. It was at the close of that meal that our Savior took, first the bread and then the cup, and gave them to his disciples as emblems of his body and of his blood. The contents of the cup were no doubt the same, but in the latter case there was a new significance given to the fruit of the vine.

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1. What are the true reasons or grounds of monogamic marriages as opposed to polygamy and polyandry?

2. What are the grounds of objection to polygamous or plural marriages?

3. If polygamy is wrong, why did not God reprove or disapprove it in some way in the cases of Abraham, Solomon, David, etc., instead of seeming to sanction it by his silence? *C. J. Kimball.*

St. Louis, Dec. 15, 1899.

1. The true reasons or grounds for the law governing marriage—one wife to one husband and one husband to one wife—are to be found in the nature of man. The very nature of the marriage relation is such that it can only exist in its purity between one man and one woman. The human heart cannot give its undivided affection, in this relationship, to more than one person. The establishment and maintenance of the family and of the home, together with the proper care and training of the young, is involved in monogamy, or single marriage. The violation of this law has always brought alienation, confusion, the destruction of true love and the breaking up of the home. It is hardly possible to exaggerate the importance of maintaining the purity and unity of the home and of the family as the source of our religious, political and social life.

2. The reasons for single marriages constitute the ground for objection to polygamous or plural marriages.

3. God has had to educate the race out of a great many of its evils. Polygamy was one of these. It never existed with the approval of God, even in the cases of Abraham, David and Solomon. The history of all these men shows that God's disapprobation rested upon their polygamous marriages, as indicated by the troubles which grew out of them. It must always be borne in mind that God's revelation to men has been a progressive one, and that he deals with the race at any time according to its measure of light and knowledge. It would be a very mistaken idea to suppose that what God tolerated in the times of the patriarchs He would approve now. We are living in the effulgent light of Christ's life and teachings, and have no need to go back to Old Testament times for the ethical standard of marriage or of any other institution among men.

If our calendar were to be corrected so as to correspond with the present understanding as to the time of Christ's birth, what year would this be? *A Reader.*

Opinions vary as to the exact time of Christ's birth, but it is generally agreed that it was from three to five years before the beginning of the Christian era according to the present calendar. Taking four years as the average estimate, and dating the calendar accordingly, this present Christmas would be in A. D. 1903.

In your issue of October 19 Bro. Power says: "Well might Jesus say, 'Search the Scriptures.' Did Jesus say this? Fill out the sentence in John 5:39 (King James). Read the context, and the declarative rather than the imperative appears. Then see revised versions, and it appears most probable that Jesus said to the unbelieving and angry Jews, "Ye search the Scriptures [Old Testament], for ye think ye have eternal life in them." Now, is it not a good thing to search the Scriptures? Assuredly so; also, to understand them and teach them plainly, bringing out every attitude of Jesus and the Jews, et al. The writer often met this saying in the South, "Jesus said, 'Search the Scriptures.' " And it is not confined there. When I noticed the use of it made by our esteemed Bro. Power I thought something must be done. Now I've done it. Will the CHRISTIAN-EVANGELIST *tell us all about this?* *J. F. Callahan.*

The verb "search" is in the indicative mode, as stated above, and the quotation is a statement of a fact rather than the inculcation of a duty. The fact, however, that the Old Testament Scriptures *do* testify of Christ is a good reason for searching them. But "eternal life" can be found only in Christ, not in a book, nor in any ritual. The Jews saw the Book, but not "the Man in the Book."

How I Repaid Them.

My people, out of their goodness of heart, saw fit to pass me "from labor to refreshment," in sending me to the "Jubilee Convention." Much has been said about the vastness of the convention numerically, and of the depth and richness of the moral stream of power that flowed therefrom, and truly it was most refreshing to both mind and spirit. There we saw and met many after whom we had read for years, and towering among them like Saul of old was the sage of Grovetown, Ga., whose articles are so pleasing and edifying to the brotherhood The spirit of fraternity and love obtained in all our sessions, and rested like the dove of peace upon the assembled thousands. To say that the addresses and papers were of a high order is putting it tamely, for the speakers often carried us to mountain peaks of joy, from whence we could look out upon ever-widening horizons of truth. It was indeed a pleasure to meet and hear our brethren Durban and Spring, of England, who brought to us the greetings of Christians from the "motherland." Brother Durban takes high rank among Christian writers, and his "English Topics" in the CHRISTIAN EVANGELIST are joyfully received and very edifying. When Brother Durban before the convention and in such a beautiful spirit presented the offering of the C. W. B M. of England, it was most touching and impressive The celebration of the Lord's Supper, in which about 14 000 participated, we suspect is without parallel on this continent, and possibly in the history of the church universal. The deep solemnity of the occasion, the soul-stirring sermon, the deep and rich music rolling like waves of light, the beauty and simplicity of the service, were events of a lifetime and very inspiring.

But we started to tell how we repaid our home brethren for sending us to the convention.

We have tried to do this by delivering to good houses six addresses and sermons on the "Fruit of the Jubilee Convention," and we are not certain that we are through yet. My people have been much interested in these efforts and their spiritual life quickened.

A L. FERGUSON.

Augusta, Ill., Dec. 9, 1999.

Reformation of the Nineteenth Century

NINE DECADES OF HISTORY

THE CHRISTIAN WOMAN'S BOARD OF MISSIONS.

1884—1899.

LOIS A. WHITE.

This board, divinely designed to inaugurate in the Christian brotherhood teaching missions and training in missionary effort on behalf of our boys and girls, early felt the guiding of the Spirit. At the National C. W. B. M. Convention in Louisville, Ky., October, 1875, a committee on "Best Methods of Cultivating a Missionary Spirit and Disseminating Missionary Intelligence" reported: "In order to cultivate a missionary spirit, we regard it of prime importance that we begin with the young. We, therefore, recommend the adoption of a system of regular contributions for missionary purposes in all our Sunday-schools, either by missionary boxes or by setting apart one contribution every month. . . . This plan is recommended here upon the ground of the *influence* of *systematic, self-denying benevolence upon mind and heart.*" The first national superintendent of children's work of the C. W. B. M., Mrs. Joseph King, Allegheny, Pa., says: "Very soon after the organization of the Christian Woman's Board of Missions many of its members, seeing the great blessing it was proving to be in cultivating the spiritual and intellectual life of our sisters, felt that we must add to the first object of its organization the duty of educating the young people of our churches in mission work—not only for the sake of perpetuating and extending the influence of this society, but for the more important one of developing the religious nature of the children and giving them an intelligent interest in the great work that has been opened up to the church in this last quarter of the nineteenth century. Circles and bands were organized as opportunity offered, but it was not until ten years had passed that it was taken up as a special work." At the Missouri State Convention, in 1884, Mrs. Eastin, Mrs. King and M. Lucilla Payne had several conferences on the subject and, after earnest prayer, decided to lay the matter before the National Convention, to meet in St. Louis the following week. This was done by Miss Payne. The convention elected Mrs. King for national superintendent and directed the work begun; but it was February, 1885, before the constitution was ready for distribution, and in the Missionary Tidings of that month appeared the first letter of the national superintendent. The response was immediate and enthusiastic. Of the twenty eight mission bands organized before October 1, the one at Morris X Roads, Pa., reported first. Contributions from bands amounted, to that date, to $147 03. The report for 1889-'90 stated the bands numbered 447, and the contributions in that year were $4,927.76; 1894 '95, bands, circles and contributing Junior C. E Societies together numbered 670, and contributions amounted to $5,548.61 in the Builders' Fund; 1898-'99, bands and Intermediate and Junior C. E Societies together, numbered 999 organizations contributing to the C. W. B. M., and receipts to the Builders' Fund totaled $9,157.54. Besides the words of the first national superintendent, already quoted, showing her estimate, and that of the board, of "the weightier matters of the law"—the cultivation of the child in those thoughts and deeds that obey the command to "seek first the kingdom of God and his righteousness"—the second national superintendent, Mrs. J. C. Black, testified to the same truth. By funds raised through our Young People's Department, buildings have been erected in Japan, the United States, India and Jamaica to the number of twenty-five, comprising chapels, bungalows, schoolhouses and hospital and orphanage buildings. When a portion of these had been put up Mrs. Black wrote, in 1895: "Valuable to our Master's service as are these buildings, resulting from the financial consecration of our young people, fully as precious in his sight must be the reflex benefits upon the soul-development of those called the 'Little Builders' of the C. W. B. M. The superstructure of their Christian characters, builded upon the Rock, contains the possibilities of personal salvation and of the perpetuation and development of all the varied church activities in the homeland. The scope of the C. W. B. M. as a developing power is manifested in the individual lives of the members of our earlier organizations, who are efficient Junior C. E. and mission band superintendents, Endeavor officials, Sunday-school teachers and practical workers in all lines of local church work. . . . This department includes the child in the homeland from the time of its first knowledge of a needy world and a bountiful God to the time when that same individual becomes a dispenser of God's bounty to the physically, mentally and spiritually needy ones who may be reached by individual or organized work throughout the whole wide world which must be redeemed for Christ. In foreign lands it includes the helpless children until the time when they can carry the light into the dark homes." The third national superintendent, Mattie Pounds, who has served in that office since 1896, wrote in her last annual report: "The psalmist admonished Israel that they 'shew to the generation to come the praises of the Lord and his strength and his wonderful works that he hath done. . . . That the generation to come might know these things, *that they might set their hope in God*, and not forget the work of God, but *keep his commandments;* and might not be as their fathers, a stubborn and rebellious generation.' The desire to further so all-important a purpose actuated some of our sisters to undertake this work, so greatly blessed from the beginning by our God and Father. . . . The superintendents of bands and societes, those who have met with the children week by week during month after month, and have *patiently trained them for efficient service*, have been the chiefest workers. . . . The boys and girls have willingly and gladly given part and sometimes all of their little store that the children in benighted lands might be blessed. Into their giving have often entered a devotion and self denial of which their elders, in their larger offerings, have known nothing. And the work will surely have the approval and the blessing of him who still observes what is cast into the treasury." Two years ago the motto, "We for Christ: Christ for all," was adopted for the Young People's Department of the Christian Woman's Board of Missions. From the publishing of the national superintendent's first letter in February, 1885, already mentioned, the Missionary Tidings contained a department that subserved the interests of our children's work as best it could. To meet the needs of this growing child the C. W. B. M. began with the issue for May, 1890, the publication of the Little Builders at Work, an eight-page monthly paper, devoted to our Young People's Department. From the first it has been an illustrated magazine containing letters from our missionaries and the bands, articles about the places where work was being done with the money from the children, and meeting programs, with helps for the same. With May, 1896, the name became the Junior Builders. The number of pages has been several times increased. In her last annual report, Miss Pounds wrote:

> The Junior Builders, the official organ of the department, with the October issue (our convention number), came out in a new dress, and now hopes to be considered a thing of beauty. It has been increased from sixteen to twenty-four pages, without increasing the subscription price. The four pages additional to those ordered by the last convention were a necessity, if little stories on the topics for the meetings and short exercises were to be published, for both of which there was great demand. Though the paper is far from self supporting, yet through its influence is secured the larger part of the offerings for the missionary work in which the young people are engaged.

Our first president wrote: "There are clearly enunciated three prominent objects existing in the minds of the founders of the society: First. The habit of systematic giving, which was to be, not only of practical benefit to all church enterprises, but also a spiritual benefit to individuals. Second. The training of the young, in order that the next generation may devise infinitely greater things and bring to God an infinitely richer, fuller, more joyful service than this has attained to. Third. The dissemination of missionary literature—the light to dispel in minds of Christians ignorance and doubts and objections as to God's will and our duty toward the world." She discerned an effort in the last-named object and the germ of our Leaflet Department in the following portion of a committee report read in the 1875 annual convention: "To endeavor to bring missionary intelligence into the hands of every woman and child in all of our churches, of such a nature and in such a form that they will be induced to read it, we recommend that circular letters or tracts be prepared and addressed to women in all our churches to create a spirit of inquiry as to what we are doing; and that we take measures to have interesting missionary matter in all our periodicals—such as incidents in heathen lands calculated to awaken interest in and

sympathy for people without the Bible and items of intelligence with regard to the successful missionary labors of other churches." Of the one hundred or more varieties of leaflet literature that the C. W. B. M. has issued, numbering from 50 to 25,000 copies of a variety, some of the very earliest were written by Joseph King. Mrs. King, Mrs. Atkinson and Mrs. Shortridge were especially active in starting that branch of work which was conducted from the King home in Allegheny City from 1885 until 1889 after the C. W. B. M. was settled in its office at 160 N. Delaware St., Indianapolis, and I had gone there to assist Mrs. Shortridge. Now stockroom and cabinet shelves are crowded with this blessed seed-sowing material, of which thousands of packages are being mailed each year to local society, district and state workers. How many a "Bishop's Conversion" has been effected through this means is known only to the "bishops" themselves and the one who is our Master. Some of the publications, like Miss Payne's "Historical Sketch," Mrs. Christian's "C. W. B. M. Manual," C. C. Smith's "Jamaica Mission," and Miss Dickinson's "Historical Sketch," attained almost to the rank of booklets. There is no question about that name being applied to the Junior C. E. Manual and the Junior Song Book, prepared by Miss Pounds and Mrs. Jessie Brown Pounds.

The service of the Christian Woman's Board of Missions, divinely committed to His handmaidens while at the throne of mercy their hearts pleaded: "Lord, what wilt Thou have me do?" has ever been bound to the throne by chains of prayer. In the May, 1875, board meeting Mrs. Pearre called attention to the fact that the close of the second quarter of that first missionary year had been reached. Summing up what had been accomplished, as a cause for encouragement, she urged a more prayerful consecration of ourselves; suggesting that all members of the society, far and near, be requested to spend the hour of the regular monthly meeting in prayer. While that was not nationally appointed, its thought aided in preparing the way for the adoption of our "Hour of Prayer" from 5 to 6 P. M. every Lord's day, the call to which has graced the editorial column of the Missionary Tidings about ten years. Mrs. Burgess, at Allegheny City, in 1891, in her first national convention as president, gave in her address the account of our "Hour of Prayer:" "None knew better than the sainted Joseph King the blessing that comes to the Christian through communion with God. He was truly a man of faith. He walked and talked with God. . . . In the Tidings of July, 1887, under the head, 'A Timely Suggestion,' are these words from his pen: 'In order to succeed in missionary work it is necessary that we read, think and pray. By reading we become intelligent, by thinking we digest what we read and make it a part of our mental and moral constitution; by work we set forces in operation and bring about results; *without which all else is vain.* Would it not be well for the executive committee to fix upon and name a day and hour each week for prayer, when all whose hearts move them to pray may retire to their closets and make *united supplication* for the cause of missions, for missionaries and their work, and the churches? The improvement of such an hour as suggested would be a means of incalculable good. What an inspiration to our missionaries to know that on a certain hour in every week thousands pray for them. And above all, it would make glad the heart of Christ.' At our national convention the following October, 5 o'clock Sunday evening of each week was set apart as the hour. . . . Do we ever think how Jesus spent whole nights in communion with his Father and our Father? Do we call to mind Gethsemane, in which Jesus, with his great heart crushed under the load of our gilt, uttered his thrice repeated prayer, closing with, 'Not my will, but thine be done?' If there was comfort for the Son of God in such an hour may not we, his followers, hope for comfort and blessings from the same eternal source? . . . As one by one our missionaries have gone out, so far as I remember in every instance the last request as they looked into our faces was, 'Pray for us.' We know that means a great deal, and let us take our vow this day that we will observe that hour in our closests and on our knees, if so circumstanced that we can, but under all circumstances that we will bear the missionaries and their work up before God. And do not forget your executive committee, that they may have wisdom from above in the duties that come to them." Small wonder, under such teaching and practice, that the C. W. B. M. was led, three years ago, to adopt an annual Easter week of prayer and thank-offerings, and was ready to heartily join, in 1898, with the other missionary boards in a call to the churches for a monthly concert of prayer for missions.

An issue of the Ann Arbor (Mich.) Evening Times, early in 1898, stated: "In the south side room of the brick house, just dismantled on the corner of State St. and N. University Ave., then occupied by Dr. Arndt, at that time dean of the Homeopathic Medical College, there gathered, on a Sunday afternoon in the winter of 1887, a little company of less than a dozen to hold a simple service and make arrangements for regular meetings. None of them were rich; most of them were students, except the Doctor and two mothers of students, but all were enthusiastic Disciples and several were old teachers, accustomed to religious work at home. Later they occupied the Congregational parlors, with meetings at 4:30 Sunday afternoons, throughout the college year. Vacations found those students in their various home churches stirring up an interest for their Ann Arbor mission, till in October, 1891, lo! the dedication of the commodious chapel, so much admired on the south side of the campus, and a regular pastor. All this had been secured through the aid of the Christian Woman's Board of Missions of that church at large." A tablet in that chapel, inscribed: "In memory of Sarah Hawley Scott, departed February, 1887," indicates the source of the major part of the money used in its erection. The bequests from Mrs. Scott to the A. C. M. S., the Michigan State Missionary Society and the Detroit Auxiliary were paid to the C. W. B. M. to unite with its own and put up this building. These bequests realized a total of $10,719 95. The remainder of the $17,000 expended for the entire property was made up by special contributions almost equally divided between the Michigan Disciples and the members of the C. W. B. M. The board also made a direct appropriation of $692, covering insurance and entire furnishing, including heating aparatus. This house, with a seating capacity of 600, stands on S. University Ave., overlooking the university campus and facing the Museum of Natural History. It is thus on a thoroughfare constantly traversed by crowds of students and visitors. It is proving a highway for the gospel to the nations. Although the "dozen" mentioned in that first group now count a church membership of 208, the last three years receiving 75 by baptism—a far larger per cent of gain by conversions than has been made by the larger and older churches of the city—the make-up described in '87 is true to-day—not rich, but enthusiastic Disciples. It is a mission church, only the last year paying an installment on preacher's salary, but they are faithful and generous to meet heavy current expenses and have share in missionary enterprises. Besides, in an especial sense its own local church life is not the end of its existence. As the forerunner and coadjutor of our Bible Chair work it will have its chief place and joy. Its first pastor, Chas. A. Young, said: "The heart of the Reformation is the Disciples, the heart of the Disciples is the Christian Woman's Board of Mission, and the heart of the Christian Woman's Board of Missions is the Bible Chair work." The truth to complete the circuit back to the heart of heaven is the heart of the Bible Chair work is C. A. Young and the heart of C. A. Young is Christ. Bro. Young could have done little or nothing without the intelligent sympathy and royal support of Mrs. Burgess, Mrs. Christian, Mrs. Black, Miss Dickinson, Mrs. Atkinson, Mrs. Miles, Mrs. Ford, Mrs. Thomson, H. L. Willett, J. W. McGarvey, J. H. Garrison, and later, Col. Cary, Prof. Kent, Miss Cary, Miss Kent, Mrs. Moses, G. P. Coler and W. M. Forrest. Yet, it has ever been he who at the cost of self denials known only to the Man of Galilee has made a place for the work at the universities, and in the approval of national educators, and led in informing and rallying supporters. He had been the pastor at Ann Arbor one year when those whom he had interested gave this matter its first publicity August, 1892, in a Michigan state convention. The committee there appointed to encourage the endowment of an English Bible Chair in connection with ths work already inaugurated in Ann Arbor, reported by Miss Abby Field at the next national convention, Nashville, October 15, 1892, bespeaking its indorsement by the C. W. B. M., to secure for the undertaking the recognition due from the university officials and the community at large and to make it possible to raise and receive the necessary funds for the endowment of one or more chairs. Mrs. Burgess had bravely prepared the way by saying in her president's address the same day: "We can see that it is the place and the time for sowing the seed of the kingdom and instilling into the lives of young men and women the teaching of Jesus. This faithfully done will bear much fruit, even to the ends of the earth. To say that here is the most promising opening for taking hold of the young and preparing them for usefulness in the

mission field, of any in our own land, is no reflection upon our own schools. The way is open, if we have the courage to undertake it, for the establishment of an English Bible Chair. . . . The great university is already established there and the courtesies of the institution are offered us. The demand for Bible study can be met by endowing a chair and putting a competent teacher in charge. Wherever our young people gather we should be ready to fit them for usefulness in the work of their choice, whether it be the professions or the ministry. Many graduates of our own colleges, going there for special work, are anxious at the same time to pursue their Bible studies. Would it not be wise to take advantage of such an opportunity for good? A work of that kind ought to be done without in any way affecting our general work. Just how, I do not know, but if it is duty, the way will be made plain." Sweetly has this prediction been verified as the angels have rolled away the sealed stones of difficulties and sat upon them, emblazoning the march of our risen Lord to world-wide conquest. Classes were organized and the teaching begun at Ann Arbor in October, 1893. The first instructors were Herbert Willett and Clinton Lockhart. They have been followed by Chas. A. Young, G. P. Coler and W. M. Forrest. The report, dated Sept. 8, 1899, contained the following from Prof. Coler:

The year just closed has been one of the most encouraging years in the history of our work. It used to be a question whether university students would take time for Bible study for which they would receive no credit in the university. This question has been satisfactorily answered in the affirmative. I think you will readily recognize the significance of the following figures, which give the enrollment in the Ann Arbor Bible Chair classes from the time the work was begun to the present date:

1893–4	56
1894–5	54
1895–6	95
1896–7	130
1897–8	136
1898–9	183
Total	657

Nearly all of these were university students. A few were citizens of Ann Arbor or wives of students. Many other students have attended Bible Institutes or lecture courses given under the auspices of the Bible Chairs. Most of those who enrolled in our classes are already Christians. A few have become Christians as the direct result of our instruction and personal influence. One of these, a law student who graduated this year, and who is a young man of fine ability and character, wrote to me this summer as follows: "I feel like expressing to you at this time my gratitude for your kindness to me. You have made my life richer and better. May God help you to do for others what you have done for me." How many have been indirectly influenced by this work to become Christians we cannot tell; nor can we tell how many who were already Christians have been influenced by us, directly or indirectly, to hold fast to their faith and to live more earnest Christian lives. But it is interesting to think of the more than six hundred students who have been in our classes as they go forth to all parts of the world to take prominents positions in life. We know that many of them—lawyers, doctors and teachers—are carrying into their professional life a better understanding of the Bible and a greater enthusiasm for Christian work than they would have done had they not been in our classes. Not a few have become Sunday-school teachers, and thus our Bible teaching is to be multiplied manyfold. Some are missionaries in foreign lands, and several others will soon go to foreign fields to devote their lives to missionary work. Nearly all are advocates of better Bible teaching, and some are warm friends of our Ann Arbor Bible Chairs.

THE MINISTER AND HIS LIBRARY.

W. J. RUSSELL.

5. Biography should have an important place in the minister's library. According to Carlyle, "universal history, the history of what man has accomplished in this world, is at bottom the history of the great men who have worked here." Biographical literature is so large that one cannot hope to compass it; but the minister should not fail to let himself feel the peculiar inspiration to be found only in such books as Plutarch's Lives. Through the centuries this book has exercised and still exercises its charm over men of all classes and ages and grades of culture by describing the "great men who while living wrought out the destinies of their time, and who after death stood for centuries and still stand as models after which the aspiring soul tries to shape itself." Boswell's Life of Samuel Johnson can never be neglected by the preacher who would come into living contact with this great Christian man who by such gigantic effort and struggle so largely revolutionized England. It would be difficult to mention the names of the men and women who "have blest the middle walks of life, in which they were born, with beauty and fruitfulness of character." The Life of Charles Kinsley; Irving's Columbus and Washington; Franklin's Autobiography; Carlyle's Cromwell and Frederick the Great; and the lives of such men as Lincoln, Webster, Grant, Garfield and others whom I need not mention—these are books with which the minister should be familiar. Then, too, there are our servants of song. Longfellow, Whittier, Bryant, Holmes and Lowell—how rich were their lives! And there was Tennyson, "the sweet historian of the heart." Alfred Lord Tennyson, A Memoir by His Son, in two superb volumes, is the richest thing in the biographical line that this century has produced. Yet, rich as these works are, the minister can scarcely complete his fitting for the pulpit without an acquaintance with the best biographies of those whose lines of work most nearly approximate his own—great missionary workers and great preachers. What inspiration must come from reading the lives of Wesley and Whitefield, David Brainerd and Henry Martyn, Carey and Judson, Eliot and Zinzendorf and all that host of spirit-endued men! What help to higher, holier purpose must come from familiarity with Dr. Blaikie's new Personal Life of David Livingstone, with the Memoir of William C. Burns, of China; with the story of Mackay, of Uganda; with the Autobiographies of Charles H. Spurgeon, of the London Tabernacle; and Dr. John G. Payton, of the New Hebrides Mission! But enough has been said to show how vast and rich the stores of biography that appeal to the minister for a reading and what a marvelous girding for his work and tremendous impulse and momentum in it they promise to the diligent, receptive and responsive reader.

6. Science certainly claims some representatives in the minister's library. It is a mistake to suppose that physical science is a study that is foreign and even alien to ministerial equipment. It has taken too large a place in the thought of men to be ignored. There is a seductive popular impression abroad that the Bible cannot endure the fearless critical methods of modern research. It is one of the highest functions of the minister of Christ to-day to meet and neutralize this widespread skepticism. His knowledge must not be superficial and second-hand. He must be a master of those points where scientific inquiry touches his lines of work. On his library shelves, alongside of his exegetical and theological works, should be found the leading substantial works of scientific authors. Mention might be made of the following: Humboldt's Cosmos and Travels; Bacon's Novum Organum; Gray's Natural Science and Religion; Hugh Miller's Testimony of the Rocks; Winchell's Sketches of Creation and Walks and Talks in the Geological World; Youman's Correlation and Conservation of Forces; Fairhurst's Organic Evolution Considered; Young's volume on the Sun, and LeConte's work on Geology. These are great works, and have been written by specialists in the realm of science. They confirm the truth of God in his written revelation and declare that both science and revelation are two angels, walking hand in hand.

7. Social science should not be neglected. There are many to day who are beginnig to believe what Epictetus said to his own age in the far distant past: "You will do the greatest service to the state if you shall raise, not the roofs of the houses, but the souls of the citizens; for it is better that great souls should dwell in small houses rather than for mean slaves to lurk in great houses." Many of our great scholars are writing upon subjects which have reference to the amelioration of humanity. The minister of the gospel to-day cannot afford to be ignorant of what is being said or written by these men about existing evils and the proposed organization of industry. As helpful to the understanding of these vital questions, the following books are commended: Herbert Spencer's Study in Sociology and Man versus the State; Mill's Principles of Political Economy; Rogers' Economic Interpretation of History; Mallock's Inequalities of Society; Henry George's Progress and Poverty; Bellamy's Looking Backward; Bryce's American Commonwealth; Strong's The New Era; Kidd's Social Evolution, and Lorimer's Christianity and the Social State. What we need is more enlightenment on the great subjects discussed in these volumes. "Not dynamite," says Lorimer, "but intelligence, is the hope of the world; not brutality, but reason shall determine the reforms of the future." Books are more potent than bullets in righting wrongs and slaying oppressions. Only as they are understood and only as they create a large view of humanity and its needs, and only as they shall inspire in the direction of peaceful and practical endeavors will the new generation thrill to the voice of the poet as he calls:

> "Ring out the want, the care, the sin,
> The faithless, coldness of the times;
> Ring out the feud of rich and poor,
> Ring in redress to all mankind."

(TO BE CONTINUED NEXT WEEK.)

EVOLUTION OF THE CHURCH OF CHRIST.

No. 2.—Organization.

J. FRAISE RICHARD.

In a previous article it was shown that the followers or pupils of Christ were, during his personal ministry, called "disciples." This continued to be the name while they were treated as individuals, in their unorganized capacity. Organization was to succeed this personal and individual condition of things.

We are now prepared to take a further step, and for that purpose invite attention to several propositions:

PROPOSITION 1. The disciples of Christ were through the agency of the apostles collected into an organization known as his church, whose organic existence began in Jerusalem, on the day of Pentecost, A. D 33.

After Peter, in the region of Cæsarea Philippi, made the confession, "Thou art the Christ, the Son of the living God," Jesus said: "Upon this rock I will build my church, and the gates of hell shall not prevail against it" (Matt. 16:18).

This is a prophecy of an organization whose consummation was to be realized in the future.

1. The prophet Micah said (chapter 4, verses 1 and 2): "In the last days it shall come to pass that the mountain of the house of the Lord shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow into it. And many nations shall come and say, Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths; for the law shall go forth of Zion and the word of the Lord from Jerusalem."

Let several things be carefully noted in the foregoing language: (1) The events enumerated were to occur "in the last days." (2) The scenes were to take place in the "top of the mountains," in a site "exalted above the hills." (3) It was predicted that "people shall flow into it." (4) "Many nations shall come" to the consecrated spot with the docile spirit which enabled them to say of the God of Jacob, "He shall teach us of his ways, and we shall walk in his paths." (5) They further made the significant declaration that "the law shall go forth of Zion, and the word of the Lord from Jerusalem." All this language looks forward to and is interpreted only by a careful reading of the scenes enacted at Jerusalem as recorded in the first and second chapter of Acts of the Apostles.

2. Jesus, after his crucifixion, resurrection and personal interviews with his disciples, but immediately preceding his ascension, called his apostles and gave them the commission, by which they were to convert the world. Luke's version (chapter 24, verses 46, 47) contains the statement of Jesus that "repentance and remission of sins should be preached in his name among all nations, *beginning at Jerusalem;*" but contains the further injunction, "Tarry ye in the city of Jerusalem until ye be endued with power from on high." Even at this date the "beginning" was fixed "at Jerusalem."

If now we turn to Luke's narrative, as recorded in the first chapter of Acts, we shall find the additional instruction given by Jesus to his apostles in the execution of his commission: "Ye shall receive power after the Holy Spirit is come upon you; and ye shall be witnesses unto me both in Jerusalem and in all Judea and in Samaria and unto the uttermost part of the earth" (Acts 1:8).

3. Now let the scenes depicted in the second chapter of Acts be carefully read. Peter's sermon on that occasion, in which he used the keys that were entrusted to him by the Savior, unfolds the facts that attended the establishment of the church. The climax was reached when he addressed the assembled Jews in the statement: "Therefore let all the house of Israel know assuredly that God hath made that same Jesus whom ye have crucified both Lord and Christ."

The effect was thrilling, soul-piercing, heart-conquering. The narrative is: "Now when they heard this they were pricked in the heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do?

"Then Peter said unto them, Repent and be baptized, every one of you, in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Spirit." . . . "Then they that gladly received his word were baptized; and the same day there were added unto them about three thousand souls." Note the language, "added unto them," viz., the disciples and apostles. In the last verse of the chapter the term "church" is used for the first time, an organization having been accomplished meanwhile. Hence the declaration, "The Lord added the saved daily to the church."

4. That this was the "beginning" of the church, as was promised by the prophet Micah, and by Jesus, and expected by the disciples and apostles, is made clear by attending to the scenes connected with the second use of the keys at the conversion of Cornelius and his household as recorded in the 10th and 11th chapters of Acts. In his own version of it Peter says (Acts 11:15): "As I began to speak the Holy Spirit fell upon them [the Gentiles] as on us [Jews] at the beginning." "This is conclusive. The apostle Paul was therefore justified in saying, "Jerusalem is the mother of us all."

PROPOSITION 2. This church is the Church of Christ and should be called by no other name.

1. Suppose that in the will of President Washington a statement of this kind should occur: "On this condition I will bequeath my home to the American people, and it shall ever remain in their possession." How would the expression "my home" be translated? Two difficulties must be overcome: 1. The thought must must be translated from the first to the third person. 2. It must preserve the precise meaning. The expression "my home" to us means "Washington's home," or "the home of Washington." It does not mean the Washington home; for that might signify something wholly different.

Peter's confession, "Thou art the Christ, the Son of the living God," was proper when made, in the second person, direct to Jesus himself; but when the truth was translated by the Ethiopian eunuch into the third person it stood, "Jesus Christ is the Son of God."

The same argument applies to the expression "my church" (*mou tan ekklesian*). The possessive pronoun "my," which is in the first person, must be translated into its equivalent in the third person. The only just equivalent is "Christ's Church" or the "Church of Christ."

2. These additional reasons are given for the foregoing name:

(1) Jesus, as the Savior of the world, was invested with all authority in heaven and on earth to establish and endow his church, and therefore give it his own name (Matt. 28:18).

(2) Christ is the precious foundation laid in Zion as prophesied by Isaiah (28:18) and affirmed by the Apostle Paul (1 Cor. 3:11; Eph. 20:20).

(3) It is his body (Col. 1:24).

(4) He purchased it with his own blood (Acts 20:28).

(5) "He is the Head of the church" Col. 1:18)

(6) "The church is subject unto Christ" (Eph 5:14).

(7) His church is "the pillar and ground of the truth" (1 Tim. 2:15).

(8) "Christ loved the church and he gave himself for it, that he might sanctify and cleanse it with the washing of water by the word; that he might present it to himself a glorious church, not having spot or wrinkle, or any such thing; but that it should be holy and without blemish" (Eph. 5:25 27).

(9) The church is the bride and Christ is the bridegroom. As a loyal bride it must wear his name. It is the only name under heaven which has salvation connected with it.

(TO BE CONTINUED NEXT WEEK.)

Systematic Bible Study.

The recent article by Prof. H. L. Willett in reference to a more thorough Bible study in our congregations was timely

Every church ought to have a class for the systematic study of the Bible. The church at Pittsfield has been giving attention to this during the last four years. Each Monday evening is used by the pastor in leading a class in Bible work. We are now having a course on the *History of the Church.*

The work is both pleasant and profitable for the preacher. It compels him to study his text-book. It helps him in his preaching, as his mind is ever fresh regarding the history and teachings contained in the old Book. Every church should have a Bible institute of one week each year, led by a master in the art. Here is an open door for many men of ability who can make this work interesting. No dry series will suit the people. It must be attractive in some way so as to interest the masses.

Several years ago Chas. A. Young held for me an institute of four days. The whole community was aroused. Our audiences ran from one hundred to three hundred. The people are hungry for a reasonable and simple interpretation of the old Book. The Disciples of Christ occupy vantage ground now. Will we occupy it?

Not less evangelistic work, but more explanation of the Word of God. Pastors, evangelists and Bible institute workers should be in sympathy with one another and realize that each occupies a wide and, in a sense, a separate field. RUSSELL F. THRAPP.

Pittsfield, Ill.

BIBLE COLLEGE AT HOME.

Thorough Bible course by mail, leading to diploma and degree. Terms, only $1.00 per month. Circulars for stamp. Write Prof. C. J. Burton, Christian University, Canton, Mo.

Our Budget.

—All the churches have begun to turn their eyes toward the March Offerlug for Foreign Missions. The Silver Jubilee Year of the Foreign Society will certainly mark a great stride forward in the offerings to evangelize the nations of the earth.

—Christmas seems to have touched an unusual number of our greater rich men and touched them deeper than usual. The papers have noted numerous instances of liberal giving to the poor, to laborers, to libraries and to charitable institutions. One of the largest gifts mentioned is that of James M. Munyon, of Philadelphia. He proposes the establishment of a college for girls and gives two million dollars for a starter. It is to be called Munyon's College for Girls, and to do for them what Girard College is doing for boys. Such princely giving challenges the admiration of every Christian man and woman in the land.

—Our story in the Family Circle this week, entitled Paul Mordaunt, will not fail to be deeply interesting to all. There is more practical Christianity set forth in it in an original way than you will find in a hundred ordinary sermons.

—The Christmas number of the CHRISTIAN-EVANGELIST is before me. It is a beauty, and most readable and helpful. Your prospectus for 1900 promises many good things. Am glad you have A. McLean for a series of articles. I trust Ernest will follow worthily in your footsteps in his new position on the CHRISTIAN-EVANGELIST'S staff. We were in Bethany together. Merry Christmas and Happy New Year to you!

Very truly yours,
GEORGE DARSIE, JR.

The above is a sample of the many expressions of appreciation we are receiving in relation to the proposed work of the CHRISTIAN-EVANGELIST for 1900. It is good to know that our labor in the Lord is not in vain, and by his help we do not propose that any of our friends shall be disappointed in our record for 1900.

—We know of no church that gets out a more attractive calendar than the First Christian Church of Jacksonville, Florida. It is a beautiful chromo for the wall. A sweet-faced little girl holding her pet dog in one hand and a telephone receiver to her ear with the other. At the head is the name and location of the church, the pastor (J. T. Boone), bulletin of services, an invitation to all to attend, and at the lower left-hand corner a callendar. The colors are bright and the large cardboard bound at top and bottom with brass. The design and beauty of the picture is well calculated to secure a reading of the church bulletin there on. We certainly commend the First Christian Church of Jacksonville, Fla., for its enterprise and good taste in advertising.

—The Outlook Publishing Company, New York, has republished from the Outlook for October 21, the two articles therein on the war in South Africa, tract form, in the Outlook cover, for more general distribution. The article stating the British side of the war was written by the Rev. James Stewart, D. D., and that stating the Boers' side by Geo. W. Van Siclen. To any one who wishes a clear statement of the South African situation as seen from the British and the Boer standpoints we most earnestly commend this tract, which may be had by addressing as above indicated.

—"All About Our Work," is the title of a journal, magazine form, to be the organ of Eureka College and Eureka College Aid Association, recently organized. The first number does credit to its founders and to the college. It is a newsy journal, in good literary dress and attractive cover, and opens with a poem by B. J. Radford entitled, "The Founders of Eureka College." We wish the journal, the Aid Association and the college a Happy New Year and abounding success.

—It is just as we expected. Bro. McGarvey declines to second our motion to "lay on the table, for the time being, all questions pertaining to the legitimacy, the propriety and the danger of higher criticism and devote ourselves for the next few years with single heartedness to study the Scriptures in the light of the soundest learning of the age and—not less important—in the light of our own Christian experience, as we practice its whole teaching, and with the perfect liberty which we have in Christ." The reader will notice that we did not propose to lay on the table real biblical investigation, nor the pointing out of each other's mistakes in trying to come to an understanding of the questions involved in Bible study. The very name "higher criticism" has come to be a stumblingblock to many good people, and it is bound to remain such as long as intelligent brethren are discussing the propriety or impropriety of higher criticism. Who among us would object to a scholarly and reverent investigation of the history of the times in which the various books of the Bible were written, and the literary features of these books, with a view to better understanding of their contents? But that is all that is meant by the phrase "higher criticism" with those who use the phrase intelligently. If mistakes are made, as they have been made, let them be pointed out, of course, by other scholars in the real spirit of truth-seeking. But we had no idea that Bro. McGarvey would agree to our proposition. He even accuses us of a lack of modesty in proposing it.

—Speaking of modesty, how will the following do for a sample:

> These questions appear to him [editor of the CHRISTIAN-EVANGELIST] of little importance, and I am convinced that this is because he does not understand them and has failed to adequately consider their bearing upon the future of the young and ambitious of both sexes. But I must judge for myself from the broader knowledge which I have laboriously aquired, and not from the narrow and noncommital horizon which bounds his vision. If he were not too advanced in life and too much absorbed in other labors to begin such a task I would make the counter motion that he take up the study of criticism and master it before he advises those who have already done so.

After this no one need be at pains to prove that Bro. McGarvey is superior to the editor of the CHRISTIAN-EVANGELIST in the breadth of his horizon and the thoroughness of his mastery of critical problems. Bro. McGarvey himself admits it. But it is not in this admission that Bro. McGarvey's modesty is manifested so much as in the implied claim that he has mastered the study of criticism—a claim which, we venture to suggest, would not be made by any of the distinguished Bible scholars in Christendom. As for ourself, we have never claimed to be more than a layman in the technical questions of biblical criticism. This is one reason why we devote so little space to this subject. Another reason is, we have more vital matters to occupy our time and thought and our space.

—One thing more, and we have done with this unpleasant business. If, during the year to come, we seldom or never refer to anything which appears in the Standard's department of "Biblical Criticism," we beg Bro. McGarvey and his friends to understand that we mean no personal disrespect by it. We simply have better use for our space, as we think, than to engage in a controversy on the class of questions therein discussed. Bro. McGarvey's view of what is legitimate criticism differs very materially from ours. He is at perfect liberty to pursue his method, and we shall exercise the same liberty. Both of us are accountable to God for what we write, but each for himself. "Let us not, therefore, judge each other any more."

—The promised articles on the "Evolution of the Church of Christ," by Prof. J. Fraise Richard, Washington, D. C., began last week and should be carefully read through to the end.

—The person who put an apple in Adam's hand may have put wings on angels.

We wonder how the Register-Review could ever think of permitting one of its correspondents to even hint that the fruit of which Adam partook in the Garden of Eden was as unreal as angel wings, as in the above clipping from one of its columns recently.

—The article by Miss Franklin, of Hurda, India, giving an account of "Protestant Federation in India," will be read with interest, as indicating the growth of the Christian union sentiment in the foreign field. If Protestant federation is a good thing in India, why would it not be an equally good thing in this country, where we have so many gigantic evils to antagonize?

—Here is a letter showing how our liberal special offer of the CHRISTIAN-EVANGELIST to churches is being received by our leading churches in the larger cities. This is a rare opportunity for reaching the masses in the church with good literature, and we do not wonder that churches are hastening to take advantage of it:

DEAR BRO. GARRISON:—I have just read "An Opportunity for the Churches" in the CHRISTIAN-EVANGELIST and wish to say, I believe the scheme is practicable and that it should be hailed with delight by all our congregations. Not that the CHRISTIAN-EVANGELIST has been offered at too high a price, but that now a larger list of subscribers may be expected in many churches. The only stone of stumbling that I can detect in the road marked out by this plan is the condition that all the papers be sent to one address, instead of going to each through the mails. I will call attention to your excellent offer in the pulpit, and try to get fifty subscribers in my congregation. Wishing the CHRISTIAN EVANGELIST great prosperity in the year 1900. I am yours fraternally,
S. T. WILLIS.
1281 *Union Ave., N. Y. City, Dec.* 16, '99.

—A. L. Drummond, Smith Centre, Kan., writes an earnest article urging the brethren to lay aside all doubtful questions and stick to the gospel. He says:

> When the religious world is awakened to the great necessity of Christian unity; when Mr. Sheldon, of "In His Steps" fame, as a fitting *finale* to his story, "The Miracle at Markham," has thrown away the old church covenant; when able ministers everywhere are rebelling against creeds and theological dogmas that bind the conscience; when the whole religious world, in fact, is awakening to the beauty and value of that plea for which our fathers so earnestly contended, is it a time for the Disciples of Christ, who have so long plead for these things, to turn aside from the grand purpose of their plea to discuss questions of minor importance. Why is it not better to follow Bro. Richardson's advice in his splendid Jubilee address, when he said: "We shall never be one in our understanding of all Scripture doctrine. Critscism does not point the way to peace and loving fellowship. Opinion must be left untrammeled. . . . . Yet, no man is justified in preaching his peculiar views to the disturbing of Zion's peace. . . Not doubt, but faith, is what the world needs."
>
> "Talk faith. The world is better off without
> Your uttered ignorance and morbid doubt.
> If you have faith in God, or man, or self,
> Say so; if not, push back upon the shelf,
> Of silence all your thoughts till faith shall come;
> No one will grieve because your lips are dumb."

—J. P. Lucas, of Colorado City, Col., has resigned. The closing sermon was preached before a union audience of all the churches of that city in the Methodist Church. Flournoy Payne has succeeded Bro. Lucas, beginning Dec. 24th. In addition to his pastoral work he will pursue certain studies in Colorado College. Bro. Lucas is open to engagement for evangelistic or pastoral work. Address him at Colorado City. Bro. Lucas was pastor of the mission church in Colorado City for 18 months and resigned because of inadeqnate financial support.

A Large Percentage of the present generation are scrofulous. The best medicine to expel the poison from the system and at the same time to invigorate the body is Dr. Peter's Blood Vitalizer, as it makes new, rich blood. Only sold by special local agents. Is no drug store medicine. If not obtainable in your locality, write to Dr. Peter Fahrney, Chicago, Ill.

Free for All.

It is only right that we should allow our readers to express their sentiments freely concerning the CHRISTIAN-EVANGELIST and its contents, or concerning any matter of current interest. We are going to open a department of this kind, in which readers will have an opportunity of expressing themselves freely on either side of any proper subject, provided only they write in courteous spirit and limit their contributions to one hundred words. This week we simply give a few extracts from letters, not written as contributions to this department.

I am greatly pleased, barring my own place in it, with the prospectus of the CHRISTIAN-EVANGELIST as it appears in your last issue. You have prepared a feast of fat things for your readers, and it ought not to be a difficult matter to increase the circulation largely, despite the competition of lower-priced papers.—W. F. RICHARDSON.

Your club-rate to churches is one of the most liberal and practical ever made. It will be a lost opportunity for doing good to those who do not lay hold upon it. I will present the matter to my church and hope to secure club at once.—THEODORE J. FREED, Terre Haute, Ind.

I congratulate you upon the amicable adjustment of affairs in the Christian Publishing Co., and upon the fact that you are to remain at the helm of the CHRISTIAN-EVANGELIST.—J. B. BRINEY, Moberly, Mo.

I pray God's richest blessings to rest upon you in your new lease of the CHRISTIAN-EVANGELIST. Yours is not an enviable position. You are misunderstood by many, but sometime the mists will roll away.—GEO. L. SNIVELEY, Jacksonville, Ill.

Recently you gave a whole column of things we should be thankful for and left out the very thing of which I thought first—that we still have the CHRISTIAN-EVANGELIST and that it remains under the same editorial control.—MRS. ALEX. PROCTER, Independence, Mo.

I write this to express to you my gratitude for your help to me in the past, and to assure you that not only those who write to you, but a host of others as well will stand by you in your plea for fairness and liberty.—E. S. MUCKLEY, Watertown, N. Y.

I have always found the CHRISTIAN-EVANGELIST elevated in tone and dignified and uncompromising in its presentation of the truth and always ready to open its columns to fair and impartial investigation.—T. H. BLENUS, Jacksonville, Fla.

I pride myself on being safely conservative, but I have discovered little in your editorials to which I could not give a very hearty attest. Men, like well-ballasted ships, may careen, but they will right themselves I feel to congratulate you on your continuation of the old relation to the paper and its many appreciative readers.—W. H. BAGBY, Salt Lake City.

I do not feel that I can recommend the CHRISTIAN EVANGELIST to the members of my congregation. I shall be glad to know there is to be a change in the attitude of the paper, and that all sides of disputed questions shall receive attention by those who are able to discuss them.—W. H. APPLEGATE, McComb, O.

Your special offer to the churches is certainly a step in the right direction. It will be of great value to our strong and wealthy churches.—G. L. BUSH, Windsor, Mo.

I gladly make an attempt to place the CHRISTIAN-EVANGELIST in every home in our congregation. The paper is so full of intellectual and spiritual good health that it brings a flush to one's life to read it.—A. W. TAYLOR, Cincinnati, O.

Your club rates to churches are both timely and liberal. Every congregation among the Disciples of Christ ought to take advantage of this opportunity to greatly increase the circulation of a first class religious journal. The CHRISTIAN-EVANGELIST is very cheap, even at the regular rate of $1.50. I have found no one who wishes it for less money.—N. M. RAGLAND, Fayetteville, Ark.

Not only is the Christian Publishing Company to be congratulated that the present editor is to remain at the helm in guiding the CHRISTIAN EVANGELIST, but the great and growing brotherhood of the Disciples of Christ and the Christian world at large.—J. C. B. STIVERS, Elyria, O.

I know I am a better man for having read the CHRISTIAN-EVANGELIST. Your Hour of Prayer, Easy Chair notes, etc., contains words of comfort and cheer which are spiritually uplifting.—J. H. MCCORMICK, Coles, Ill.

I do wish the CHRISTIAN-EVANGELIST would not be so free in its use of the title "Dr.," especially as applied to our own brethren, for to me "Bro. Willett," "Bro. Moore," "Bro. Garrison," is so much more agreeable than "Dr. Willett," etc. Yet neither I nor any one else can read the paper without being made to think, and perhaps that is the thing after all. I am sincerely glad you are to remain in your accustomed place. I will push the circulation of the CHRISTIAN-EVANGELIST in this church to the best of my ability.—WALTER SCOTT PRIEST, Atchison, Kan.

Your idea of "church clubs" for the CHRISTIAN-EVANGELIST is most timely and thoughtful and practical. It will be a most excellent arrangement for all our churches. We will all help push it along.—A. M. HOOTMAN, Tonawanda, N. Y.

Your announcement in the CHRISTIAN EVANGELIST of Dec. 14th should meet a hearty response from the brotherhood. Here in the East we feel the need of pushing hard for a larger circulation of our literature. You can count on me to help in the matter. Long may you live to push the noblest of all pleas.—M. E. HARLAN, Brooklyn, N. Y.

I am desirous of seeing the CHRISTIAN-EVANGELIST prosper in its great work. I like an "open-door" policy on all questions, unless liberty be abused to gender strife.—CLINTON LOCKHART.

I want to express to you my deep personal satisfaction and gratitude that you are to continue to be the editor of the CHRISTIAN-EVANGELIST. I believe it is a great blessing to all concerned that you are to continue to mold the character and direct the policy of the paper, which has always derived from you its distinctive excellence and its worthiest success. Surely, it would have been an unspeakable calamity to the cause which the paper has always advocated, had it changed editors, *because* of the main issue that was involved in this case.—S. M. JEFFERSON, Berkeley, Cal.

The CHRISTIAN-EVANGELIST, always in the front ranks of progressive journalism, is to be congratulated upon its one dollar rate to the churches. This offer by one of the best papers in the land now makes it one of the cheapest. THE CHRISTIAN-EVANGELIST has always stood for liberty and loyalty, for every righteous reform, and deserves the support of all who believe in its rational policy, its tolerant spirit, its ardent Discipleship.—E. B. BARNES,, Normal, Ill.

The Meeting at Huntington.

We began Oct. 21st and closed Dec. 17th, the greatest revival ever held in the state of West Virginia. The preaching was done by that "prince of evangelists," S. M. Martin. The singing was conducted by the well-known author and eminent musician, J. H. Rosecrans.

It is well known to the brotherhood of Disciples that the church at this place at one time was advertised for sale, and was rescued by the Church Extension and the many friends in the different states. This fact, that the church was saved, has been a kind of thorn in the flesh to many of our sectarian neighbors, and they could only reconcile the matter with their consciences (?) that it was after all providential (?) as a reservoir was needed in the city into which could be dumped the spiritual refuse (?) or the poorer classes that ought not and were forbidden to associate with the "upper crust" of the aristocratic churches, and they were very kind in their aid in thus observing the sentiment of their "little creeds!" When Bro. Martin came his fame and his pictures were scattered in every part of the city, and great multitudes came to see if he looked like his photograph. Among the eminently curious were the preachers of other churches, who for a while seemed really pleased with his style, but——! In the last eight days of the meeting 53 accepted the Christ. The following is a tabulated result of the meeting. From the Methodists, 28; Baptists, 22; Presbyterians, 5; Lutherans, 3; Episcopolians, 1, and the United Brethren, 1. Total, 153. Out of the entire number there were exactly 100 baptisms.

This is not only a victory for the Church of Christ in Huntington, but in the state of West Virginia, before whose hills the Current Reformation was born and in which is the grand old College of Bethany, the home of the Campbells and the birthplace of some of the greatest men in all departments of life's calling.

For this victory, we give God the glory, and yet we must give the honor to the earthen vessel chosen of God, and who did the watering with his great heart of love and earnest devotion, Bro. S. M Martin, the champion of truth and the defender of the "faith once for all delivered to the saints."

Indeed, it may well be said that no one preaches like this man, and all classes hear him gladly. His sermons are gems of literary production, and delivered in such a manner as to be forceful and attractive, and withal most convincing. But this is not all that can and ought to be said of Bro. M. His sweet and Christianly spirit manifested in treatment of those who seek to destroy his name and character is indeed Christlike, and commended itself to friend and foe alike. Truly, his reception of the indignities openly given and his conduct toward those who gave personal affront cannot be too highly praised.

His farewell sermon and instructions given the converts and the "setting in order the the things of the kingdom" was the most helpful and touching of all the meetings. I heartily commend Bro. Martin to all congregations that need bringing out, and are in search for the right man. Our prayers follow him and we shall always look upon him as our Moses under Christ. Thank God for such men as S. M. Martin and J. H. Rosecrans, and let all the churches say, Amen!

A. E. ZEIGLER.

Dec. 19, 1899.

Will Not the Churches Help?

Perhaps most of the money of the $100,000 which I hope to secure for the Bible College Endowment will come from individuals. So far nearly all that has been raised has come from individual Christians. But this ought not to be so. There ought to be some way by which churches could be interested as churches in our educational work. Until this is done our success as a religious people will never be commensurate with our great opportunity.

Will not a number of our churches take stock in this Bible College enterprise? And will they not arrange the matter in their financial plan for the coming year? Let the Bible College Endowment Fund have as prominent a place if not the most prominent place of all our benevolent works. The following are some of the ways that may be adopted by the churches:

(1) Let a church subscribe, say $500, $1,000 or $5,000, to be paid in annual installments within five, ten or fifteen years, the amount not paid bearing interest at 6 per cent. until the whole debt is liquidated. This would be equivalent to the notes we are now paying, and would be reckoned as a part of the endowment fund.

(2) Let a church subscribe $100, or as much more as possible, to be paid annually for some definite period. This would help to pay current expenses until the whole endowment fund is secured, but could not be counted as part of the permanent endowment, because not bearing interest.

(3) As a last resort, a collection might be taken in every church for this important work. I have not much faith in a collection of this kind, but it will yield something, and that will be better than to do nothing.

Now, will not the officers of every church in the state reckon the Bible College as part of their financial responsibility for the coming year? Let the matter be brought before the churches if necessary, and let these churches endorse the action of their officers by making a substantial donation to the Bible College at Columbia. Remember, the endowment fund must be secured during the coming year, or else all that has already been accomplished becomes null and void. May I not have the pleasure of hearing from a number of churches in response to this appeal? W. T. MOORE.

Columbia, Mo., Dec. 16, 1899.

PERSONAL MENTION.

Roy Caldwell, pastor at Woodward, Ia., begins a meeting there soon.

We have lately enjoyed pleasant calls from Benj. L Smith, of Cincinnati, corresponding secretary of our American missionary work, and J. B. Briney, of Moberly.

S. T Martin, pastor at Mason City, Ia , is conducting a protracted meeting at Lake City, Ia., and pastor F H. Lemon, of the latter place, is filling the pulpit at the former.

Any one desiring the services of a lady singer for a meeting, at reasonable rates, may be supplied by addressing the pastor of the Christian Church, Blue Mound, Ill.

The official board of the First Christian Church in Paris, Texas, in its meeting last Sunday extended a call to J. N. Crutcher to remain as pastor of the church.

Miss Mary Lyon delivered an address in Findlay, O., recently, to a full house under auspices C. W. B M. It was a fine meeting Nine new members and a good offering. Church work doing finely.

A card from F. E. Blanchard at Barnard, Mo , Tuesday morning, announces the death of his father in North Enid, Okla. Ter. on Dec. 21 Suitable obituary notice will appear in due season.

S. W. Glascock has concluded his work for the church in Rock Port, Mo., and desires to communicate wit any church in need of a pastor. While at Rock Port, one year, 29 were added to the church.

Bro. A. R. Adams who has had charge of the Old Bedford Church for over three years, leaves the church in good condition, and is thereby heartily recommended to any congregation desiring a minister.

The wife of R. A. Omer, who has been treated at the Prime Sanitarium, Springfield, Ill., is now at her home in Camp Point greatly improved. Bro. Omer is to assist J H. Stark in a meeting in Virginia, Ill., in January.

John A. Stevens has resigned his office of corresponding secretary and state evangelist of Mississippi and requests all correspondence relating to those offices addressed to his successor, Elder N. J. Jacks, Jackson, Miss.

F. B Sapp has accepted the pastorate of the Central Church, San Jose, Cal., and will be succeeded in his work as corresponding secretary of the Washington state work by Neal S. McCallum, of Irvington, Ind.

The church in Oklahoma City, Oklahoma, seems to be in a prosperous state under the care of J. B. Boen. In nine months' work 139 additions are reported, and all debts ($700) on the church paid. No protracted meeting in the case.

Albert Nichols has been called to serve the church the Lincoln (Ill) Church the third year beginning March 1, 1900. The past two years are said to have been years of steady growth, and the order and peace of the congregation never were better.

L. E. Sellers has resigned the pastorate of the First Christian Church at Emporia, Kan., to accept a call to Terre Haute, Ind. The change will take effect in about two months. The Emporia papers speak in high terms of his work in that city.

"One Year's Seeding,
Nine Years' Weeding."

Neglected impurities in your blood will sow seeds of disease of which you may never get rid. If your blood is even the least bit impure, do not delay, but take Hood's Sarsaparilla at once. In this course there is safety; in delay there is danger.

Hood's Sarsaparilla
Never Disappoints

Hood's Pills cure liver ills; the non-irritating and only cathartic to take with Hood's Sarsaparilla.

H. T Morrison has been sent to Shenandoah, Iowa, by the Iowa state board, to set things in order at that place and revive the church.

Through the assistance of R W. Stancill, Elmer Hollinghead and the nineteenth Ohio district board the church in Bowling Green has reduced its indebtedness from $4,756 to $2 500, and this latter amount it now desires to borrow from the Church Extension Board.

The church in Corunna and in Cedar Lake, Ind , have retained John J. Higgs as pastor for another year, at an increase of salary. Both churches are in a prosperous condition. Bro. Higgs will begin a meeting at Corunna Dec. 31. Bro. C M. Hughes, singing evangelist, will assist in the meeting.

Prof. C. A. Young, of the University of Virginia, preached for the West End Church on Sunday morning and spent hristmas with his mother, in St. Louis County. He came to the city chiefly in the interest of the National C. W. B. M. work, and was not unmindful of this office in his calls before leaving for Chicago.

B. B Tyler, of Colorado Springs, Colorado, is to attend the meeting of the Nebraska Ministerial Assocation, at Geneva, Neb , Dec. 26 28. and is to give five adresses as follows: "Back to Christ in Doctrine;" "The Restoration of Primitive Christianity: How Far Desirable and Practicable;" "The Gospel for the Present Age;" "Books, Reading, Study," and "The Pastoral Epistles: Lessons From."

J. B. Briney and his wife are spending a few days with their daughter. Mrs Sherman B. Moore, in this city Bro Moore is the successful pastor of the Compton Heights Church in this city. Bro. Briney preached for the Compton Heights Church on Sunday and of course made us a call while in the city. He is to hold a meeting for Melancthon Moore, Reserve, Kan., next month.

T. E. A. Sweet, chairman building committee, writes us that the church at Bristol, Tenn., will dedicate a new five thousand dollar house of worship Jan 7, which is a model of beauty and convenience. Bro. F M Rains will have charge of the exercises and the Bristol brethren anticipate a great day in the history of the church at that place. Friends from a distance will be made welcome.

A correspondent, after squaring accounts for the year by a remittance to balance says: "Our city [Mena, Ark] was three years old August 19th and now has a population of 5 000 " This is a remarkable growth for a new inland town. The church there is building a parsonage. Some rivalry among the churches for supremacy is also noted, but we trust this will be duly seasoned with grace.

It is generally supposed that a successful revival meeting cannot be held in a large city just before holidays, but the Compton Heights Church, S. B. Moore, pastor, has demonstrated otherwise. Our city evangelist, A. J. Marshall, assisted them in a three weeks' meeting, recently closed, resulting in 28 additions, besides intellectual, moral and spiritual gains.

Clark Braden, of Alma, Ill., is having things about his own way with Elder White, a Mormon, with whom he debated in Alma in November, but which debate he (White) now refuses to reproduce or repeat in Independence, Mo., as he implied he would in a previous challenge, and as a number of our Illinois preachers have challenged him to do But this does not seem to be White's first "back out" from meeting Clark Braden on a question involving the integrity of the Mormon claims.

The Light-House, the official organ of the Western Pennsylvania Christian Missionary Society of the Christian Church, is on our table. This 20 page (December) number is brilliant in outside covers, printed in patriotic colors—red and blue—which enclose an unusually interesting selection of church and general news. Not least worthy of note among its contents are excellent half-tone portraits of Revs T. N. Eaton, J. Grinstead and M. E. Chatley.

F. M. Kirkham has disposed of his interest in the Pacific Christian to W B. Berry and J. F. Ghormley. This change was necessitated by Dr. Kirkham's continued ill health. It is his intention to go to Southern California for a few months, for complete rest and recuperation. Bro. Ghormley will continue to reside in Portland, Ore., and will conduct a branch office of the Pacific Christian Pub. Co in that city. Bro. Berry will be in charge at San Francisco. While we regret the cause of Dr. Kirkham's retirement, we congratulate the brethren on the Pacific Coast that Bro Berry, who has given such long and faithful service to maintaining a paper in the West, is to become editor of the paper. We wish the Pacific Christian and its editors and owners the largest success.

Double Your Income

If your present employment does not take up all of your time, it is quite possible that you can double your income by taking the agency for your town for

The Ladies' Home Journal
AND
The Saturday Evening Post

You can surely make every minute of your time profitable.

We want energetic workers to secure new subscribers and renewals.

We allow liberal commissions. Also, liberal rebates for large clubs.

And, in addition, we are going to reward 764 of our most successful agents with $18,000 at the end of the season.

You may make five hundred or a thousand dollars during the Winter in addition to commissions that would ordinarily be deemed ample compensation for the work.

Write.

The Curtis Publishing Company, Philadelphia

W. W. Weedon, of Williamsville, Ill., writes that he assisted the church at Cowden to dedicate their new house of worship on Lord's day, Dec. 17th. They have a very neat, comfortable building, the best one in the place. Much credit is due to Bro. Bedall and the little band of workers there for the success of this enterprise. About $800, which was sufficient to pay all indebtedness on the building, was raised. The church at Cowden was greatly assisted in the work of building their new house by the good people of Cowden, and vicinity, and especially by the members of the M. E Church, which act we are glad to record.

C. S. Medbury says: "The first district has just suffered loss in the resignation of Bro. Jay O. Rose of Kendallville. A five years' pastorate of unusual strength closes with the church a recognized factor for good in the community and the future bright with promise. During Bro Rose's pastorate there have been 284 accessions to the church, one-third of debt paid and two-thirds provided for in good pledges, four confessions at farewell service. Bro. Rose goes at once to the work at Lebanon, Ind., and the new field is entered with added strength and promise by reason of his marriage, Dec. 13th, to Miss Edith M Fay, a most estimable young lady of Bryan, O. Prof. Fairfield, of Angola, officiated at the wedding. Bro E L. Comer, of Irvington, takes the work at Kendallville, and all rejoice in so wise an arrangement. The district welcomes its new helper."

CHANGES.

W. H Hook, Bethany to Mexico, Mo.

F. H Bentley, Ashland to Moodyville, Kan.

J. B. Cole, Cherryville, to Clinton, La.

DeWitt L. Pelton, Bloomington, Ill., to Cedar Rapids, Ia

Claris Yeuell, Everton, Ont., to Chavies, Ala.

B. W. Salmon, Rolling Prairie, Ind., to Erie, Ill

J E Lorton, McPherson to Hiawatha, Kan.

Albert T. Felix, Lawrenceburg, Ky., to Sherman Heights, Tenn.

E. C Havris, Pittstown to Eagle Mills, Ky.

R. T. Mathews, Newport, Ky., to College Hill, O.

W. A. Coryea, Gervais, Ore., to La Center, Wash.

Rest and Health to Mother and Child.

MRS. WINSLOW'S SOOTHING SYRUP has been used for over FIFTY YEARS by MILLIONS of MOTHERS for their CHILDREN WHILE TEETHING, with PERFECT SUCCESS. It SOOTHES the CHILD, SOFTENS the GUMS, ALLAYS all PAIN; CURES WIND COLIC, and is the best remedy for DIARRHŒA. Sold by Druggists in every part of the world. Be sure and ask for "Mrs. Winslow's Soothing Syrup" and take no other kind. Twenty-five cents a bottle.

FITS Permanently Cured. No fits or nervousness after first day's use of Dr. Kline's Great Nerve Restorer Send for FREE $2.00 trial bottle and treatise. DR. R. H. KLINE, Ltd., 931 Arch St., Philadelphia, Pa.

"Further Information."

DEAR BRO GARRISON:—You are right. All would be safer to "wait for further information," especially when the matter is a newspaper report of a religious discussion. When will our great dailies send to report such discussions men who know at least the alphabet of theological thought? Dr. Foster's paper on "What Constitutes Scripturalness," to which you refer, caused "no small stir" among the Chicago Baptist ministers. And to make the matter worse, some of the ministers present m sunderstood the terms of the paper. The discussion lasted five succeeding Mondays, and it was my privilege to hear the paper and Dr. Foster's final reply to the criticisms upon it. Your newspaper account says, "Prof. Foster, in his paper and in defense of it, declared that he had full faith in all the teachings of the Bible, but he did not believe that the men who wrote the Bible were inspired." Dr. Foster did not only not say this, but he said nothing like it. The fact is, it is the direct opposite of his belief and of his statements in this discussion. In the paper he used the term "illumination" instead of "inspiration," and he defended this change of terms by saying that he was afraid if he used the term "inspired" some one would attach to it a particular theory of inspiration. In reply to the criticisms on his use of the term "illumination" he stated positively that he had no objection to the use of the term "inspired" if it was applied to the *men* instead of to the *book*. All the cry in the conference, "I will stand by the Old Book," was just so much misplaced sentiment. Dr. Foster believes and he declared that the biblical writers were "illumined by the Spirit of God," and he distinguished this from the illumination of the eighteenth century by saying that "it was not human but divine illumination"—that "it came, not from the spirit of man, but from the Spirit of God" The whole trouble has grown out of the fact that he did not use a traditional term in the traditional sense. One is reminded of a sentence in the preface of the Authorized Version, "A godly Father [Jerome] in the primitive time reporteth that he was much abused for turning *cucurbita* into *hedera;*" or of Dr. Talmage's objection to the Revised Version, that "the Psalms did not sound like they did when they were read to him on his mother's knee." Dr. Foster did criticise some theories of inspiration, but said nothing against the fact of inspiration and nothing that could justly be construed as against the fact. He more than once declared his belief in inspiration, but to avoid misunderstanding he preferred to use the term "illumination." This is the "further information," and it is given in the love of truth and fair play.

E. A. ORR.

Chicago, Ill.

The Value of Criticism.

Within the past month and up to this date much has been written in our religious weeklies about "Evangelism," "Pastoral Duties," "Higher Criticism," "Scraps," "Few Words with Young Preachers," etc. The latter subject seems to be a favorite theme with one of our Lone Star State brethren, who expresses his "opinion in regard to the evangelistic methods of advertising among our up-to-date evangelists and pastors." Since he unjustly and without a reasonable cause begins to criticise the writer I have every reason to answer the part I consider sarcastic and unjust. Perhaps some of us young preachers and evangelists need correction for our "new and untried" enthusiastic efforts in our Master's work. We are very much human and apt to mistake and blunder like "other people."

Our advertising methods may not meet with the approbation of some of our older brethren in the ministry. But why should a business-like Christian minister criticise our good motives? Prove all things, hold fast to that which is good, has another meaning with more godliness as a foundation than the imaginative and unkind criticism of our erring brother. Why should any one find fault with the progressive and successful business methods of our evangelists?

It matters not how they advertise as long as they bear in mind the right motive. "God seeth not as man seeth." I have confidence in our "advertising evangelists" for their work's sake. There is no man who is willing to make a greater "living sacrifice" than our aggressive evangelists and preachers. All the praise and comment they receive comes from appreciative churches, societies, communities, newspapers and individuals who feel that they have been blessed and benefited by their feeble efforts. I see no reason why others should become so "envious and jealous" about the praise of praiseworthy evangelists.

Why should any one attempt to offer criticism on our enthusiastic, soul-stiring, self-sacrificing and consecrated evangelists, when souls are perishing and churches are dying for want of evangelistic efforts? Christianity has always been and seemingly it is still suffering hardships and persecution from the ignorance of its friends. Let us remember that the Bible tells all men the same story, and if we fail to tell the truth or substitute some speculative theory in its place, we deserve just criticism by Bros. McGarvey, Briney, Dungan or some other sound teacher of the Word of God. May our Lone Star State brother remember that there is much in—

"Early to bed, early to rise;
Preach the gospel and advertise."

Let us also remember that "now abideth faith, hope and love, these three; and the greatest of these is love," not "fault-finding," nor "criticism."

As we see 1899 passing away let us forget and bury the past, and let the new era of 1900 inspire us to more consecration, loyalty to Christ and his service

JOHN G. M. LUTTENBERGER.

URIC ACID

Causes More Diseases in the Human System than Any Other Poison.

To Prove what Swamp-Root the Great Kidney Remedy will do for You, Every Reader of The Christian-Evangelist May Have a Sample Bottle Free by Mail.

Science has demonstrated that in a few days' time you brew enough Uric Acid in your body to produce death

Your kidneys are your only salvation.

BECAUSE when they are well they filter out this deadly poison.

So when your kidneys are sick, you can understand how quickly your entire body is affected, and how every organ seems to fail to do its duty.

They are all being slowly poisoned.

Uric Acid starts in the system more different kinds of trouble and suffering than any other form of poisoning. It irritates the nerves, makes you dizzy, restless, sleepless and irritable. Causes rheumatism and neuralgia, pain or dull ache in the back, joints and muscles; makes your head ache and back ache, causes indigestion, stomach and liver trouble; you get a sallow, yellow complexion; makes you feel as though you had heart trouble; you lack ambition, get weak and waste away.

The cure for these troubles is Dr. Kilmer's Swamp-Root, the world famous kidney remedy.

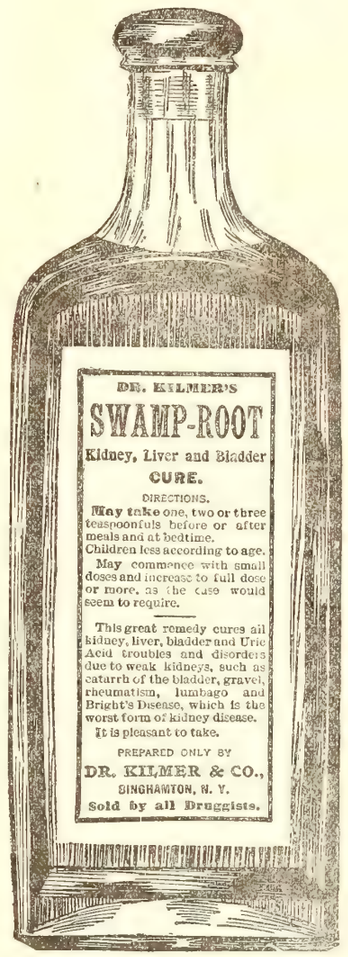
It instantly relieves the congested, overworked kidneys, and gradually brings them back to health. In taking Swamp-Root you afford natural help to nature, for Swamp Root is the most perfect healer and gentle aid to the kidneys that is known to medical science.

Healthy kidneys keep down the excess of uric acid, and you soon feel the benefit in new health and strength.

Swamp-Root should at once be taken upon the least sign of ill health. It will make you well and is for sale the world over in bottles of two sizes and two prices, fifty-cent and one-dollar.

Swamp-Root is used in the leading hospitals; recommended by skilled physicians in their private practice; and is taken by doctors themselves who have kidney ailments, because they recognize in it the greatest and most successful remedy that science has ever been able to compound.

To prove its wonderful efficacy send your name and address to Dr. Kilmer & Co., Binghamton, N. Y., mentioning the St. Louis CHRISTIAN-EVANGELIST, when you will receive, free of all charge, a sample bottle of Swamp-Root and a valuable book, by mail, *prepaid*. This book contains many of the thousands upon thousands of testimonial letters received from men and women cured.



POSITION! Deposit in bank till position is secured, or give notes. Car fare paid; cheap board; enter any time; catalogue free. St. Louis; Nashville, Tenn.; Savannah, Ga.; DRAUGHON'S PRACTICAL BUSINESS Galveston, Fort Worth, and Texarkana, Tex. STRONGLY indorsed by merchants, bankers, and others. Best patronized in South. Bookkeeping, Shorthand, etc., taught by mail. Enter or begin any time. Address (either place) Draughon's College, Dept.

Correspondence.

English Topics.

ENGLAND'S ONLY TOPIC.

One all-absorbing topic is filling the hearts of the English with emotion, and the brains of the nation with conflicting ideas. The overwhelming majority of this British community is fiercely anti-Boer, but I am bound to admit that there is a small but very eager minority against this dreadful war. For instance, two of the greatest of London editors have been constrained to resign on account of their pro-Boer sympathies, passionately expressed in their respective organs day by day, until their proprietors would no longer tolerate their course. Mr. Massingham, editor of the Daily Chronicle, led the way by flinging up his post, and he is now this week followed by Mr. Crook, editor of the Echo, the popular and delightful evening paper. I cannot say that either of these gentlemen was justified in continuing to champion the cause of Kruger and the Transvaal oligarchy, in the face of the revelations of the tyranny and corruption of the ring of officials at Pretoria. With the desire for independency on the part of a sturdy kindred race every Briton and every American ought to enter into deepest sympathy; but such men as Dr. Stewart, for thirty years resident in South Africa, ought to know something of the stupendous issues at stake. He is president of Lovedale College, where Kaffir and Zulu evangelists have been trained. His exposure of the despotism of Krugerism is withering. It all comes to this at last, that Britain had to insist on equal rights for English and Dutch throughout South Africa. That is what the typical Boer would never allow, and this is the root-cause of the war. Nearly every living Englishman heartily believes this and hence, terrible though the sacrifices are, the war is being supported by the vast majority. War is hell, and it is the more to be wondered at that the Boers should have fooled with their own destiny by defying a great empire. Dr. Stewart has always said, and he says to-day, that Kruger never meant to make any concessions. I should think that no nation so small and weak ever made such long, vast and costly preparations for war as the Boers have been making. They have for years been determining to have this fight, and now they have got what they wanted, but with certain defeat instead of the certain victory, which in their overweening conceit they had reckoned on. The great dream of Cecil Rhodes will be realized sooner than most people imagined. The Union Jack will float over continuous territory from Cairo to the Cape. What is to my mind most significant is that the native races, even those which have been conquered by us, like us and are loyal to us. This applies to such former foes as the Matabele, the Basutos and the Zulus. These all fiercely hate the Boers, who treat all the natives, not only with contempt, but with cruelty. Ask any one familiar with South Africa. The answer is always the same.

WHEN PEACE SHALL BE RESTORED.

I do not believe in the general notion that the war will be a long one. Our army will gradually become an immense host of about 120,000 soldiers, who will, when once the tide is turned, carry all before them. The ignorant folly of the brave but stupid Boers was shown in their theory that by invading Natal and Cape Colony with a rush, and by taking the English by surprise, they could thus make themselves masters of the situation. Had they been reasonable, and had they not been too arrogant to listen to advice, they would have understood that the cosmopolitan dominion known as the British Empire is growing more and more universally loyal every day and that even if these Transvaal levies could have driven the British forces into the sea, the end would be the same. What is to happen after the war? There will be no more toleration of two petty little mediæval Dutch oligarchies sustaining a sham republicanism. True and genuine democracy will be established under the ægis of the British flag. Cape Colony and Natal enjoy absolute Home Rule. English and Dutch have perfectly equal rights, and the natives are protected, well paid and contented. The Orange Free State and the Transvaal will both lose their independence as separate territories, and will be merged in one grand South African Confederation of five provinces. They will not enjoy less freedom and will have self-government, like all British colonies, but will be compelled to respect the claims of other races besides a few thousand Dutchmen, who have taxed anybody they chose to any extent they pleased, without giving those thus bled the right of vote or protest or voice in any way.

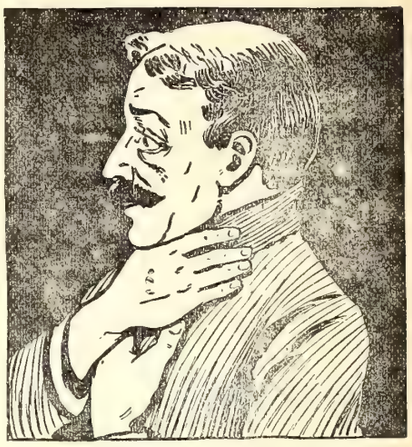
PERSONAL INTEREST IN THE WAR.

Nearly every household in England is being directly or indirectly affected by this cruel and bloody conflict. I have two nephews, the brave, bright boys of my wife's only sister, away with the army in South Africa. One of these has lately gone through the two battles of Dundee and Glencoe, which happened before the seige of Ladysmith. He is a young rifleman and is shut up in Ladysmith with Sir George White's force. The other son is with the cavalry in another part of the field. Think of the anxiety of the widowed mother about her orphan soldier boys! After landing at Liverpool I stayed a day at Chester on my way to London, and at once began to encounter news of the war in thrilling personal details. Friends in Chester told me that one of the reservists who was in a position in trade in that city was called off to go and join the colors of his regiment. He sailed for South Africa and was one of the first to fall on the battlefield in Natal. And a widow and seven children are left weeping his death! Of such incidents we are hearing every day. Can you wonder that the English people have resolved that never shall there be a chance of another Boer war? Of course, the cry is repeated by pro-Boer writers and speakers that this conflict is a mere war of stock-jobbers, and that nothing but the lust for gold is at the bottom of the whole business. Well, it does seem passing strange to me that this parrot argument should be reiterated in face of the historic fact that we and the Boers were in the same sort of trouble long before there was any thought of gold exploitation in the Transvaal, and indeed, long before the Boers trekked to that region. In the early part of this century the Boers excited the wrath of Livingstone for their barbarity to the Kaffirs. The Boers are a good-humored, hospitable, brave, religious race. But they are bigoted, intolerant, unprogressive and oppressive. Briton and Boer will be brothers after this crisis. They have been under the impression that British officers were fools and British soldiers cowards. One after another, Englishmen who have traveled in the Transvaal, have assured me that of late years their experience has been exceedingly uncomfortable. The Boer women have been especially insolent, and they have to a large extent provoked their husbands, brothers and sons to fight.

"CONSPUEZ LA REINE!"

I am ashamed to translate this diabolical French imprecation into English, but I am compelled to quote it and to translate it. It means "Spit at the Queen!" Till now the favorite French imprecation for several years has been "*Conspuez Zola!*" or "*Conspuez Dreyfus!*" And hitherto the motto has been, however bitterly our French neighbors might vilify England, "*Ne touchez pas a la Reine!*" "Let Queen Victoria alone!" And the whole French nation has very gallantly acted on that maxim, until the outlook of the Boer war. Of course, France has a long reckoning against England. It began with Waterloo at the climax of Wellington's victories over Napoleon and his armies, and it has wound up at the end of the century with Fashoda. But not a single offense has been given to France which she has not wantonly and wickedly brought on herself. She is now putting herself in an unspeakably humiliating position. Mr. Chamberlain has considered himself bound to speak out in protest against the shameful caricatures with which the French comic press is insulting Queen Victoria. One of these gutter journals contained a picture of the Queen as a half nude, fat old woman, being scourged by a bestial looking old Boer. Fortunately, one of the nobler type of statesmen happens to be Minister of the Interior. M. Delcasse has ordered all such gross organs to be seized. I note that some of our own English journals cal Mr. Chamberlain to account for his manly and outspoken expostulation. They maintain that there will be danger next of a conflict with our fiery neighbors if they are threatened by anybody in power in England But those who know much of the French understand them better. They unfortunately mistake meek acquiescence for cowardly weakness, and they quickly interpret a vigorous remonstrance as indicating strength and courage which they are bound to respect. And I do not believe that war with France will ever come again. It would simply mean the immediate annihilation of the French navy and the capture of every French colony. I am grieved to say that I fear the coming war will be with another and greater power and with a far nobler people, that is, with Russia. In some future letter I may give my reasons for this fear and for my grief at heart because of such a prospect. W. DURBAN.

43 Park Road, South Tottenham, London, Dec. 9, 1899.



If the man does not stop the cough the cough stops the man; stops his appetite, his sleep, his pleasure and his work. So called "cough remedies" sometimes relieve but they don't go deep enough to cure. Dr. Pierce's Golden Medical Discovery cures coughs and diseases of the respiratory organs perfectly and permanently. It stops the cough. It heals the lungs, stops the hemorrhage, if the lungs are bleeding, and by purifying the blood and increasing the action of the blood-making glands enriches every organ with the good blood which alone will make a good body.

"My husband had been coughing for years and people frankly told me that he would go into consumption," writes Mrs. John Shireman, of No. 265 25th Place, Chicago, Ill. "He had such terrible coughing spells, we not only grew much alarmed, but looked for the bursting of a blood vessel or a hemorrhage at almost any time. After three days' coughing he was too weak to cross the room. The doctor did him no good. I stated the case to a druggist, who handed me a bottle of Dr. Pierce's Golden Medical Discovery. My husband's recovery was remarkable. In three days after he began using Dr. Pierce's Golden Medical Discovery he was up and around, and in two more days he went to work. Two bottles cured him."

Dr. Pierce's Pleasant Pellets cure biliousness. They produce permanent benefit and do not re-act on the system. One is a gentle laxative, two a cathartic dose.

The Opening Day of Congress.

The Capitol ordinarily has little attraction for the citizens of Washington. A visit to the congressional galleries is apt to prove disappointing The atmosphere of the Senate tends to drowsiness and the confusion on the floor of the House of Representatives is distracting. One does not enjoy sitting for an hour listening to a succession of roll calls, while the legislators who can command the attention of their fellowmembers and interest the galleries are not often heard

But all Washington is interested in the opening session of a new Congress. The day when members-elect are sworn in, new officers chosen, party policies outlined and floral tributes presented by admiring constituents always excites general interest and brings great crowds to the big house on the hill.

The diversion of this opening day affords the tired preacher an enviable opportunity for Monday's recreation, so we find ourselves among the throng filing down the broad avenues to the Capitol. "What is the prospect of getting into the gallery?" "Admission only by card and only two cards allowed each member."

As the average congressman has at least one wife and one private secretary, to say nothing of the children, friends and constituents in the city, the chances seem slim. We happen to meet on the floor of the House Hon. James T Lloyd, of Missouri who, with his excellent wife, are frequent attendants at the Ninth St. Christian Church, and who is, by the way, one of the cleverest men and best representatives in Congress. Mr. Lloyd kindly provides for Bro. Ira W. Kimmel and myself choice seats in one of the galleries.

As we look around the galleries, filled with ladies in brilliant costumes, we are reminded of an expression in Mark's account of the feeding of the five thousand: "And they sat down in ranks," or as the word means, "a garden bed," "a parterre of flowers." Now here are the colors more brilliant than in the diplomatic gallery, for mingled with the richly dressed ladies of the foreign embassies can be seen the the gorgeous costumes of the Chinese and Corean ministers and their secretaries.

It evident that the women are out to-day in force. I have never before seen so many of the fairer sex within the walls of the Capitol.

It is not hard to guess the cause of their presence It is to emphasize the nation's protest against Roberts, the polygamist. The women have felt that this was their fight. The sancity of the home was in jeopardy. They are determined that the representative of this most pernicious system shall never be counted a member of our highest legislative assembly.

The scene on the floor of the House reminds us of college days The old boys have returned and are shaking hands and slapping each other on the back, exchanging jokes and relating experiences of the vacation. The grey haired men are the Seniors and the new members the Freshmen, and all mingled together in delightful intercourse. I find myself watching the door for the big form of the Master to come in and rap on the desk and call the school to order. But the Master doesn't come, for he is in New York, practicing law now, and the school is to have a new teacher. There are others besides the late speaker who are missed. I find myself looking in vain for some of my old friends of the fifty-third Congress. Benton McMillan, "the Chesterfield of the House," is now governor of Tennessee; Wm. L. Wilson, the brilliant and scholarly prsidenet of Washington and Lee Universities; Jere Simpson, "the sockless statesman," who deserved this soubriquet with "sockless" left out; Dockery, of Missouri, and Sayers, of Texas, who can be depended upon to prevent extravagant appropriations in their respective states; Andrew J. Hunter, of Illinois, an able representative and a true and tried disciple of the Lord Jesus; Thos. W. Phillips, happy in the Industrial Commission, for which he labored so ardently; Tom Johnson, of Ohio, preaching Single Tax and looking after his railroads; Richard Bland and Nelson Dingley, men who served well their country and have gone to their reward. The retirement of the giants of those days only serves to make room for the new giants who in turn give proof of their strength.

My companions are interested especially in our own brethren in Congress. I point out Champ Clark, the stalwart member from Missouri. The Congressional Directory tells us that "he was educated in the Kentucky University, Bethany College and Cincinnati Law School, and that he has worked as a hired hand on a farm, clerked in a country store, edited a country newspaper and practiced law." Then there is John M. Allen, of Mississippi, better known as "Private John Allen, the wit of the House," and James D. Richardson, of Tennessee, the minority leader. William Graham, statesman, philanthrophist, reformer and Sunday school superintendent. E. D. Crumpacker, the distinguished judge of Valparaiso, Ind., and Samuel J. Pugh, the staunch Disciple and able representative from the ninth Kentucky district.

Our attention is now drawn to a procession of men filing into the chamber with huge rolls which they deposit in the area in front of the speakers desk. There are twenty-eight of these rolls, which are said to contain the signatures of seven million people who thus protest against the seating of Mr. Roberts.

The hands of the big clock under the reporters' gallery are pointing to the hour of noon, the mace is lifted in its place as Clerk McDowell calls the House to order. The members arise and reverently stand while the blind chaplain pronounces an impressive and appropriate invocation. The installation of the newly elected speaker is an impressive spectacle, a committee consisting of Messers. Richardson, Bell and Newlands retire to the lobby, and after a few moments the door of the main entrance swings open and Gen. Henderson enters upon the arm of Mr. Richardson, followed by the other members of the committee.

They move slowly down the aisle as the members on either side arise. When they reach the speaker's desk Mr. Richardson presents the new presiding officer amid loud applanse from both sides of the House.

A Trinity of Devotional Books

By J. H. GARRISON

THE HEAVENWARD WAY

A popular book addressed to young Christians, containing incentives and suggestions for spiritual growth, leading the young in the "Way of Life." Lately revised. 100 pages. Bound in cloth, 75 cents: morocco, $1.25.

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A manual of devotions, containing forms of prayer suitable for private devotions, family worship and special occasions. It is adapted to the wants of Christian Endeavorers. 244 pages. Cloth, 75 cents; morocco, $1.25.

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After the speaker's inaugural address, in accordance with the time-honored custom, the oldest member of the House in point of service, Mr Harner, of Pennsylvania, administered the oath of office to Mr. Henderson.

The speaker in turn proceeds to administer the oath to the members who present themselves in groups of twelve or more There are two exceptions to this rule, Representatives Butler and Brosius, who are Quakers and object to taking the oath, appear apart from their colleagues when the word "affirm" is substituted for "swear." The other case is that of Utah, which the clerk called separately. There was intense excitement when the name of Roberts was called Representative R. W. Taylor, of Ohio, arose and said, "I object to the swearing in of the representative-elect from Utah and to his taking his seat The moments that followed were trying ones for the alleged polygamist.

Mr Roberts is a man of fine appearance and stood in an aisle facing the speaker's desk, his hands nervously clasping the brass finishings upon the desk on either side. The eyes of some ten thousand people were upon him as Mr. Taylor used such expressions as "he pleaded guilty to the crime of unlawful cohabitation;" "he has been and is now a polygamist;" 'he is ineligible to be a member of this House, both because of statutory disqualifications created by the Edmunds law and for higher and graver reasons." And also which Mr McRae, of Arkansas, from the Democratic side, said. "He is a polygamist, and his election is an assault upon the American home, an effort to degrade American womanhood and to destroy the sacred marriage relations."

The speaker then requested Mr Roberts to step aside, which he did, saying that he wished to waive none of his rights in so doing I heard the following day the speech of Mr Roberts in his own behalf, and it impressed me as a lame defense. I noted particularly that he did not deny the charge that "he had been and is now a polygamist." The House by a vote of 247 to 59 refused him permission to take the oath of office until an investigation should be made, and a committee was appointed for this purpose. If the charges are substantiated not ten men will be found to vote to allow him to take his seat in Congress.

The election of officers of the House being next in order, Mr. Grosvenor proposed the names of the Republican caucus nominees and Mr. Hay the names of those selected by the Democrats. Among the latter Mr. Richardson, a good Disciple from Murfreesboro, Tenn., was the candidate for speaker: Henry Mohler, whose wife is a member of the Vermont Avenue Church, of this city, the candidate for doorkeeper; E. V. Brooksuire, whose wife is a member of a Christian Church in Indiana, candidate for sergeant at arms, and the pastor of the Ninth St. Church candidate for chaplain. Unluckily for them there was a majority of thirteen or more on the other side. When the vote was announced a lady sitting by me said. "Who is elected chaplain?" "Mr. Conden," I replied.

"O," she said, "I am so glad" "Madam, said I, "I am very sorry" "I am glad because Mr. Conden boards where I am stopping" "And I am sorry because I am the defeated candidate."

After a spirited depate on the adoption of rules for the government of the House Mr. Gardner of New Jersey announced the death of Garret A Hobart, vice-President of the United States, when the House, out of respect for his memory, adjourned So ends the first day of the fifth sixty Congress, a session destined to be memorable in the annals of our history.

EDWARD B BAGBY.

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Signs of the Times.

"PROTESTANT FEDERATION IN INDIA."

It is proposed to establish a Federation of Protestants in India, with a view to defending the "faith once delivered to the saints."

The proposed basis is as follows: (1) Acceptance of the Bible as the sole standard of authority in faith and practice. (2) Acceptance of the Lord Jesus Christ as the sole Mediator, Redeemer and High Priest of Christians. (3) Acceptance of the completed sacrifice of Calvary as the sole ground of hope for sinners The constitution to be undenominational and unsectarian.

The objects of the Federation are to bind together in brotherly love all real Christians in India, Burmah and Ceylon; to afford a means of opposing all ritualism in the Established Church, all rationalism and Sabbath desecration in society, all undue influence of Romanism in the state.

The weapons of warfare to be, not carnal, but spiritual, and to consist mainly of sermons, addresses, lectures, letters to the press, tracts and booklets

To carry out this object it is desired to establish a central council of not less than 100 members; and committees at Rangoon, Calcutta, Bombay, Madras and Colombo, which shall be in touch with one another and in constant communion with each other and with local committees.

All Christians are invited to help establish this association and to offer any suggestions

The Rev. Dr. Valentine, of the Medical Missionary Training School, Agra has consented to act as secretary *pro tem* All communications addressed to the undersigned or to Dr. Valentine will be thankfully received.

Brethren, the times are evil, and evil men and seducers wax worse and worse, deceiving and being deceived; wherefore, gird up the loins of your mind, quit you like men; be strong, show yourselves valiant for the truth, and ready to earnestly contend for the faith delivered unto you.

Yours faithfully,

ALFRED PORCELLI,
Colonel R. E.

Agra, Sept. 30, 1899.

The above article appeared in the Bombay Guardian of Oct. 21. It sent a thrill of joy through the heart of every disciple of Christ in India and particularly to us who, from our enlightenment, can read the signs of the times. Heretofore the missionary work in India has been a work of faith. Some of the earlier missionaries in their zeal and despair committed errors which later comers have striven to overcome. The people of India are extremely reserved and distrustful of missionary labors. The earlier missionaries appealed to the native greed, and paid them to be taught. Now many of them have an idea that to become a Christian means a life of ease and luxury. We are trying to teach them that it means instead a life of sorrow and trial, often that of an outcast from their own brethren. It makes them less eager to rush into the new religion, but more steadfast afterward.

The work now and for years past has been that of seed-sowing. The people at home have not understood this, and have often been at a loss to understand the small results of so much labor. This past summer I have been among missionaries of all churches. They nearly all tell the same story. Their home boards are dissatisfied with their reports. I would that those at home were more content to let the seed sowing go on, rather than to despise the day of small things. Surely, one Christian thoroughly trained to all good works, and steadfast in the faith, is worth more than thousands unprepared, only to slip back into idolatry at the first temptation.

India is a land wholly given to idolatry. Never did the Moabites and Ammonites teach a worship more foul and depraved. True, they do not offer human sacrifice and compel their children to go through fire. It is not their religion that restrains them, but a wholesome fear of the English Government. Now and then fanaticism overcomes their fear, and we have small rebellions and outrages that are quickly crushed. On every high hill and under every green tree the images bear testimony to the degradation of the people As the religion is, so will the people be. If I wrote some of the things that are seen in public places here, I should be imprisoned for violating the mail laws! Hindi literature cannot be translated, because the English race will not tolerate such obscenity in print.

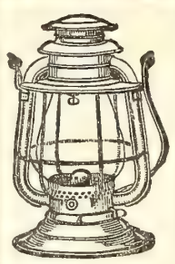
Yet there are signs of better times. Two years ago the land was wasted by a famine so terrible that all the world was moved with compassion. Now the land is again devastated by a famine more general and more severe than the recent one. If the winter rains come it will be short; if not, terribly prolonged. There is no physical reason why the rains should fail here. We must look deeper for a cause. To the stricken people there is no explanation. Their gods are unmoved by their entreaties. So also in olden times, the idolatrous Jews saw no reason for their famines and plagues. Only the prophets who saw in the light of faith knew why it was. In the light of faith we can see the hand of God in history and see the cause of India's suffering. The Egyptians could not understand those terrible plagues visited on them. Now we wonder at the infinite Wisdom which so directed the plagues against the Egyptian gods and taught the blind worshipers their helplessness. So the future ages may point out how he turned the Hindus away from their false gods to the God of love and truth.

Equally significant is the above article. Workers on the mission fields who come from denominational churches are finding themselves baffled at every turn by educated men who pick their creeds and philosophies to pieces. Nothing but the Eternal Truth can endure their searching criticism. In their perplexity the missionaries are turning toward that truth, and seeking it anxiously. It seems to us now that we are on the verge of a movement similar to that begun in Virginia fifty years ago, with this exception, that some of us understand whither it is tending as the early Reformers did not and could not know. But we are all young people and untried. We are looking anxiously toward the homeland, for we feel our unfitness to stand before these veterans and teach them the way. Oh, that we had a dozen men whose heads are gray, and whose lives are rich with such experience to help us! We earnestly solicit the prayers of all the churches, and also for material aid in shape of tracts, sermons, addresses, and so forth. Will all those who feel the importance of this crisis send to Bro. McLean subscriptions for this aid? We shall soon meet in a general convention, especially to consider this matter, and strengthen ourselves for the work. The convention will probably be at Jabbalpur, C. P. Whatever may be the outcome, we know God will abundantly bless this movement.

MILDRED FRANKLIN.

Hurda, C. P., India.

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ESTABLISHED 1840.

Religious Journalism at Beanville.

Beanville, mo dec 21, 1899.

The ferst ishoo ov the Beanville Banner, a new relidjus weakly, to be speshully devoted to the defence ov the bible agenst hire krittysizzum and to inawgarrate a crewsade agenst colledges and hire eddycation, will soon be distriobertid to the expecktunt publick onless sumthin happens to prevent it.

Let me say, rite here, that I have no conneckshun with this enterprise. The report, sirkulated by sum spiteful enemy, that I wuz to be wun ov the edditers, has dun me considrabul harm, awlreddy, and I dont want the roomer to go enny ferther.

The consepshun of this new jernelistick enterprise okkerred this way: Wun evenin, last weak, I wuz invited to spend the evenin with bruther Wilson. I went over, and when I got there, I found severil uther brethrun thare befoar me. Amung them wuz bruther Jeremiah Watkins, ov Wayback, who has long bin wun ov the most perfuse riters fer the Heptografick Revu, bruther Joshua Richards, Mud Creek, and sevril members ov the Beanville cherch.

After we had set thare awhile, talkin about crops, and the wether, and the war in the Fillypeens, and so forth, bruther Wilsun cleered his throte, and annownsed the perpose ov the meetin:

"I hav called you together brethrun," he sez, "to talk counsell az to what should be dun in this crysis wich confrunts our cause," he sez. "Fer sum time," he sez, "the waves ov hire krittysizzum and modern skeptysizzum," he sez, "haz bin rollin hire and hire," he sez. "Things haz gone from bad to werse," he sez, "until at the prezzent time," he sez, "menny of thoze whom we hav hithertu esteamed az werthy of confidense and trust hav lost all shaime, and recklissly admit that they do not in awl things beleeve jest az they did therty yeres ago," he sez. "Alass fer the dejenerasy ov our times," he sez. "There is sum communytys," he sez, "whare the opinyuns bleeved and taut at Lecksingtun are no longer acsepted az final awthority in a argument or diskushun," he sez. "Werst ov awl," he sez, "the cheef bullwark agenst theze unrychus inflooenses haz broken down," he sez. "Perfesser Megarvy," he sez, "whom I hav lookt to az the sole hoap of a beleegerd awtherdocksy," he sez, "has hizself suckummed to the seducktiv arts ov infidelaty," he sez. "Only recently," he sez, "perfesser Megarvy publickly prazed and endorsed a artikel by perfesser Willit, wich iz the cheefest among hire kritticks and the wun awltogether hettrydocks," he sez, "This defeckshun of perfesser Megarvy and the Chrischun Standerd" he sez, "leeves us without a nusepaper wich can be trustid. Sumthing must be did," he sez, "and did imegitly."

Thare wus considrabel more talk along the saim line. Bruther Jeremiah Watkins wuz strong in expressin the bleef that a new jernel must be startid to wunst. He offered to sackryfize his own feelins and taik eddytoreal charge ov the paper, wich he wuz the moar willin to do, seein that the Heptografick Revu wuz no longer red by ennybody.

After much talk a stock cumpenny wuz orginized, rite then and thare, to begin the publicashun of the Beanville Banner. I took no part in the discushun, and deklined to subskribe fer enny stock, statin that I feered the effect that the posseshun of large welth mite have on me, and dared not run the risk ov gettin rich out ov the proffits ov the Beanville Banner Publishin Cumpenny.

The saim evenin a number of important matters wuz desided. The Direckters ov the new publishin cumpenny set the subskripshun prise ov the paper at $1.50. This iz the prise wich will be publisht, and wich sum unsuspecktin suckers may pay. The publishers will privitly instruckt their agents to taik what they can git, when they cant git $1 50.

Bruther Watkins propozed a skeme fer boostin the serkulashun ov the new jernel. He thot it wood be a good plan to giv each subskriber sum souvyneer or prize. After much diskushun, the direckters desided on a medel, fore inches in diameter, maid ov pure brass. The medel will bare a pickchoor ov bruther Watkins, the edditor, and over this the werds, "*He done it.*" Bruther Watkins thinks this skeme will shurely sekure 50,000 new subskribers inside of 90 daze.

The Beanville Banner Publishin Cumpenny will awlso ishoo a serees ov sunday skule supplize. The direckters, az wun man, agreed that it maid their blud run kold to even think ov the possybility ov the deer children sendin their munny to uther publishin houses fer supplize. To fasillitate this branch ov the biznis, they prepared the follerin sercler, wich will be sent immegitly to awl sunday skule teechers and werkers:

Beanville, mo, jan 1 1900.

DEER, SWEET FREND:

Fer sum time past thare haz bin a growin feer in our harts that you mite order yore sunday skule supplize from sum uther plase than the Beanville Banner Publishin Cumpenny. At this time, when modern skeptysizzum iz maskeradin under the naim of skolership, it iz the sollum dooty ov thoze who are responsibul fer the instruckshun ov the yung to bewear ov pernishus litrytoor, and to order their supplize direct from us. We congrachulait our grate brutherhood that we and our house hav remained true and stedfast, tho awl uther deelers in sunday skule supplize hav terned hettrydocks. We shivver and trembel when we think ov the sickenin results wich iz sertin to foller the perchasin of supplize ennywhere elce but in Beanville. In our disintrested, ingenuous way, we pleed with you to see that yore munny orders, checks and drafts are maid payabel to the Beanville Banner Publishin Cumpenny. We ernestly trust you will join with us in prezentin sich a determined frunt to the forses ov hire krittysizzum and the publishers ov uther sunday skule supplize, that the latter will have to go out ov biznis.

JEREMIAH WATKINS,
JOSHUA RICHARDS
SAMUEL HANKINSON
SALLIE AMMYSON.

I haddent bin takin mutch part in the biznis ov the evenin, but when bruther Watkins had ritten this sercler, and red it to the uther direckters, I cooddent rezist brakin in:

"Brethren," I sez, "what do you spoze iz goin to be the impreshun maid on the deer brutherhood by them serclers!" I sez. "Dont you think," I sez, "that the intellex ov the deer brutherhood is suffishuntly hefty," I sez, "to perseev the reel motiv ov yore littel skeme," I sez, "and catch on to the fackt that yore appeals and yore pleedin and yore tremblin iz fer revenoo only?" I sez.

"Nary," sez bruther Watkins. "When the deer brutherhood reeds them serclers, it will immegitly conseev ov the Beanville Banner Publishin Cumpenny az standin ferm groundid fer the Lord and his cause," he sez, "and will feel in dooty-bound," he sez, "to send their munny fer supplize to us," he sez, "that we may be inkurridged in our nobul werk," he sez, winkin hiz left eye at bruther Richards.

"Maybe," I sez, "and maybe not. Enny man who would be fooled by that sercler," I sez "wood be a brite and shinin mark fer a confidense game," I sez. "If I wuz in the biznis of sellin gold bricks," I sez, "or wuz tryin to ern a honist livin by playin three kard monty," I sez, "I wooddent ask fer no eezier kustummer than him," I sez. "You brethrun are, persunelly, my frends," I sez, "and it iz my dooty to be plane and frank with you," I sez. "You know az well az can be," I sez, "that thare has never bin enny hire krittysizzum or hettrydocksy in cash ov the sunday skule supplize wich you are [illegible]" I sez, "and the deer brutherhood, for wich you show sich tender solissytood know the saim thing," I sez "You wont find enny body mutch," I sez. "Thoze who read them serclers," I sez, "will immegitly conclood that enny tremblin wich iz bein dun by thoze whuze names iz sined to the serclers iz not caused by enny reel feer fer the welfair ov the cause," I sez, "but is caused by yore angzyety to get hold ov the dollers wich are ropozin in the pockits ov the aforesed deer brutherhood," I sez.

Bruther Watkins wuz sertin, however, that the publick wuz eezy to werk, and that it wooden suspect nuthin, and it wuz desided to send out the serclers. I am layin low and sayin mity littel about the new publishin enterprize, but I am havin lots ov fun, when I get oph by myself, laffin over the hole thing. Moar anon. Hillairously yores,

HEZEKIAH HOBSON.

Free To Sufferers

The New Botanic Cure for Kidney, Bladder and Rheumatic Diseases—A Wonderful Discovery.

Disorders of the Kidneys and Bladder cause Bright's Disease, Rheumatism, Gravel, Pain in the Back, Bladder Disorders, difficult or too frequent passing of water, Dropsy, etc. For these diseases a Positive Specific Cure is found in a new botanical discovery, the wonderful Kava-Kava shrub, called by botanists, the *piper methysticum*, from the Ganges River, East India. It has the extraordinary record of 1,200 hospital cures in 30 days. It acts directly on the Kidneys and cures by draining out of the Blood the poisonous Uric Acid, Urates, Lithates, etc., which cause the disease.

Hon. R. C. Wood, a leading attorney of Lowell, Ind., cured of Kidney and bladder disease, writes: "I am now 55 years old and have used various kinds of medicines. For the past ten years I have suffered from rheumatism and liver trouble and have also suffered from kidney and bladder trouble for the



Hon. R. C. Wood, Lowell, Ind.

past five years. I have been treated by our home physicians and by three different specialists, besides having used various so-called specifics without receiving the least benefit. My bladder trouble became so troublesome that I had to get up from five to twelve times during the the night to urinate. In fact, I was in misery the whole time and was becoming very despondent. I have now used Alkavis and am better than I have been for five years. I know Alkavis will cure bladder and kidney trouble, and can most heartily recommend it to all sufferers. I feel so grateful to you that I feel I owe it to you to write you this. Wishing you the success you deserve, I am, Respectfully yours,

R. C. WOOD.

Rev. W. B. Moore, D. D., of Washington, D. C., testifies in the *Christian Advocate*, that Alkavis completely cured him of Kidney and Bladder Disease of many years' standing. Many ladies, including Mrs. C. C. Fowler, of Locktown, N. J., and Mrs. James Young, of Kent, Ohio, also testify to its wonderful curative powers in Kidney and other disorders peculiar to womanhood. That you may judge of the value of this Great Discovery for yourself, we will send you one Large Case by Mail Free, only asking that when cured yourself you will recommend it to others. It is a Sure Specific Cure and cannot fail. Address, The Church Kidney Cure Company, 403 Fourth Avenue, New York City.

Solid Trains to Northern Michigan.

The Chicago, Milwaukee & St. Paul Railway is now running solid trains of palace sleeping cars, dining cars (serving meals *a la carte*) and first-class day coaches, through from Chicago to Calumet, Houghton, Hancock and other points in the Copper Country without change of cars, with direct connection for Marquette, Negaunee, Ishpeming, etc., and passengers from the East, South and Southwest will find this a most desirable route.

All coupon ticket agents sell tickets via the Chicago, Milwaukee & St., Paul Railway.

St. Louis Letter.

In compliance with oft-repeated requests, from many quarters, the CHRISTIAN EVANGELIST will supply its readers with St. Louis, news relative and absolute, direct and indirect, specific and general, personal and collective, secular and religious, social and political, industrial and commercial, historical and prospective, for the year 1900. This we would have done before but for our limited space and that scriptural admonition to prefer another in honor. We have not more space now, but shall ask Chicago, New York, Kansas City, Washington, D. C., and London to share with us, during the coming year. St. Louis, as well as the cities named, has happenings, interests and prospects that are of equal importance to our readers; then, besides, it is the home of the CHRISTIAN-EVANGELIST.

The geographical location of St. Louis has never yet been duly appreciated. It is the metropolis of as large if not the largest area of agricultural lands to be found in the world, and will sooner or later force its way to almost the head of the list of the great cities of this continent. It is now near the three quarter million mark in population, and the World's Fair to be held here in 1903 will easily place her beyond the million mark. Its growth in wealth is equally marked. St. Louis is destined to become a city of great wealth, and with wealth all the concomitants, good and bad, of a large, wealthy city.

A feature of this city not generally known or noticed is that the land on which it stands, including the county, is almost an island. Save a very narrow neck in the southwest corner, St. Louis County is surrounded by three rivers; on the west and north the Missouri, on the north and east the Mississippi and on the south the Maramec. The land within this radius in some places rises several hundred feet above the water in either of the rivers named and is unsurpassed for healthful, pleasant suburban residences. St. Louis, among other features of greatness, is, therefore, destined to become renowned for its pleasant surroundings, romantic hills and delightful residences. And some of her present citizens may yet see the great ships of commerce plying between Chicago and New Orleans by way of her wharfs.

But it is of the moral and religious conditions and currents that we wish to speak more particularly, from time to time, and doubtless of which our readers most desire to read; or at least upon which they most desire information.

Just now St. Louis is in the midst of her semi-religious celebration of the birth of Christ. Everybody is more or less imbued with the divine spirit of love and good will, and consciously or unconsciously preaching this blessed dual gospel. What a glorious thing if the Christmas spirit and atmosphere could prevail throughout the year! How many fountains of tears it would dry up! How many hungry, naked and sick people would be relieved! How many quarrels, fights and suicides and murders would be prevented! What love, fraternity, fellowship and colabor would prevail among the churches, and best of all, what improvement in the use of wealth would come about! But even for a short season happiness at floodtide is a good thing. Along the streets, everywhere, and from the window of almost countless homes gleam the tokens of joy and gladness. Faces are aglow with radiance and hearts are light as at no other season of the year.

Yes, there is superstition mixed up with our present Christmas celebration methods, but thank the Lord, it is of the harmless sort, as a rule, and the tendency is not toward darkness but light on this great, world-wide, unifying custom. More and more will the Christ-spirit prevail, enlighten and elevate this happy, joy-joyful, and now probably permanently fixed season and custom. And so we present St. Louis fo you in this our initial letter in her joyful Christmas mood, that you may be the better prepared for what we may hereafter relate in this column concerning her and our churches and preachers therein, as stated.

W. W. H.

Missouri Bible-school Notes.

"The care of any school" rests on the servant that moves among them, but with all their burdens, cares and difficulties, they are friendly and ready to help those who are not so well conditioned as themselves. Such is the case at Stewartsville; they promised help, and now, in a most needy time, it is here.

Lawson was my destination Thanksgiving; the weather made against us, but the apportionment came just the same. E. G. Gantz is still with them, having done them such remarkably successful work.

Freedom, Howard, now has a home department. Stanberry is also prosecuting the same good work, and if the school only realized its great benefit, there would be more doing the same thing. We ought to be in the front in such work, not rear. The Ashland brethren were over in numbers to lend a hand, making their second payment to our work at the same time. Can we help any of the schools in the home department work? If so, now is the time, and if you close for the winter, then by all means inaugurate the home department. Write for cards.

The Pleasant Green Howard school and Jas. Gibbs are struggling for life, and K. W. White and his good wife are doing all in their power to assist them. A few gave an offering to our work.

Bro. Giddens has just closed his work at Papinsville with good results, money raised, the Presbyterian Church purchased, the brethren happy, and another house to the credit of state Bible-school work—nine for the year. Notwithstanding his bad health, John Giddens stays with the work, and the friends ought to remember him for it.

Hendrickson writes for help and Brother Elmer Shepard is now arranging to revive and strengthen them. W. H. Stovall writes for assistance at Russ, and M. H. Wood will go to them as soon as possible.

Two Mile, Montgomery, Kearney and Edgerton, send their apportionment with words of cheer. Their help enables us to reach communities like the above and we will gladly so use it. Wish such friends as H. C. Clare, W. T. Wilkerson and C. F. Chrisman would multiply mightily.

The Central of this city and also the First are among our large contributors whose help just at this time is appreciated. The $50 from each will go a long way on this month's salaries. Thanks to J. Q. McCanne and F. P. Grant.

Prof. H. M. Hamill, the field secretary of the international B. S. association, in an address before the Bible-school union of this city, emphasized his wish that all would speak of the school as Bible-school, something we have been doing this long time.

J. J. Lockhart preaches at Holliday, and is in the front as one of our friends, and the Holliday brethren more than met the apportionment.

H. F. DAVIS.

Commercial Building, St. Louis.

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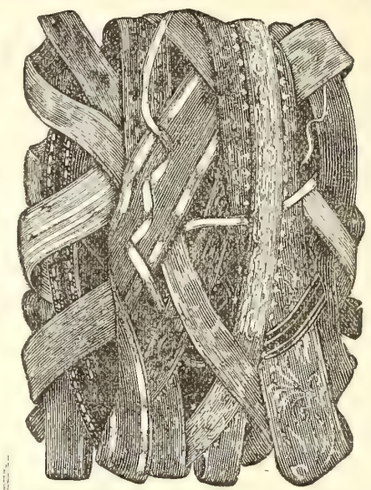
MORISON'S "UNIVERSAL" PURELY VEGETABLE COMPOSITION PILLS

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We have purchased, at recent wholesale *auction sales* several large lots of Remnants of Silk Ribbons, at prices which will enable our lady customers to secure splendid bargains. These remnants are all from one to two and three yards in length, and many of them are the *finest* quality of Ribbons in the market, of *different widths*, in a variety of fashionable shades; in fact, nearly all colors are represented; also different kinds of Ribbons adapted for *bonnet strings, neckwear, trimming for hats and dresses, bows, scarfs, etc., etc.* No lady can purchase such fine Ribbons as these at any store in the land for many times our price, so that the bargains offered by us should be taken advantage of by our customers.

Our stock of Silk Ribbons, from which we put up these 35-cent packages, consists of Crown Edge, Gros Grain, Moire, Picot Edge, Satin Edge, Silk Brocade, Striped Ottoman, and various other styles of Plain and Fancy Silk Ribbons suited to the wants of our lady friends.

We put up carefully assorted packages of Silk Ribbons, assorted colors. No remnants less than one yard long, and all first-class, useful goods.

We will send **1** package for **35** cents, silver, or **36** cents in 2-cent stamps. Carefully packed in boxes, postpaid, upon receipt of price. Address **PARIS RIBBON CO., Box 3045, New York City, N. Y.**

Southern California Notes.

The policy of our Southern California board this year is to strengthen the weak and struggling churches, rather than to plant others to be be left to themselves to die. The board has thus made it possible for several of these to secure good pastors, who are not only enabling them to live, but are rapidly bringing them to a condition of self support.

Bro. H. E. Ward is in a good meeting with the Eighth Street Church, Los Angeles, and already some fruitage is apparent. He will probably locate with this church, which means "expansion" for this band of faithful workers.

Bro. O. H. Derry is storming the fort at Nordhoff, his own church. He has been there but a short time, but he has already greatly endeared himself to that people. We expect good results there.

At Santa Paula the brethren are looking forward to a new house of worship in the near future. They have a good lot and a portion of the money subscribed. Bro. J. F. Stewart is pushing the work there.

The writer is just closing his fifth year with the church at Ventura. We have about 115 members, well organized in all branches of work. The great need here is a house of worship. This we hope to get the coming year. Two or three years of severe drought has greatly retarded our work, but now with the return of rain we hope for more prosperous times and all our work move forward with great strides.

Our churches in Southern California were never better manned than at present. The preachers are an intelligent, consecrated body of men and are generally doing good work, often at great personal sacrifice. At our monthly ministers' meetings good reports come up from all parts and words of encouragement are heard from many faithful workers.

J. P. RALSTIN.

Ventura, Cal, Dec 9, 1899.

"Look before you leap." Be sure you get Hood's Sarsaparilla when you call for it, and you will find health in its use.

Notes and News.

A Word from New York.

B. Q Denham was formally installed as pastor of the 56th Street Church of Disciples in New York last Monday evening, and a sermon from his pen with biographical sketch and portrait will probably appear soon in the Treasury of Religious Thought, published by E. B. Treat, 241-243 W 23rd St. Mr Treat is also the publisher of numerous valuable contributions of books in line with subjects treated in his magazine, which is devoted to the general interests of evangelical Christianity. Of these he has recently presented a number of copies to the Sunday school library of the 169th St. Church, of which S. T. Willis is the pastor. They are as follows:

1. "Home Culture," a quarto of 672 pages, a valuable compilation in the form of questions and answers in the various departments of education.

2. "Curiosities of the Bible," an 8vo of 610 pages. This is a most valuable aid in the study of the Bible by its numerous classification of subjects and abundant Scripture references.

3. "Anniversary and Religious Thoughts for the Occasion," a compilation of general information for Young People's Societies.

4. "Patriotic and Secular Thoughts for the Occasion."

5. "Great Joy," sermons and prayer-meeting talks, by D. L. Moody.

This publisher has also just issued an interesting volume for the times consisting of lectures delivered in the Calvary Baptist Church, by its distinguished pastor, Dr. R. S. McArthur. It is a defence of the Bble against the assaults of modern rationalists. Its title is "The Old Book and the Old Faith."

M. C. TIERS.

A Church Building Syndicate.

The Chicago Christian Missionary Society is forming a church building syndicate by securing persons who will make the following pledge: "I hereby promise to pay to the treasurer of the Chicago Christian Missionary Society or order the sum of five dollars each time a church is erected by or under the direction of said society in the city of Chicago or county of Cook."

This is a permanent loan fund, to be paid back into the treasury of the society, to be loaned again and again for the building of new churches in this great city. The conditions stipulated are such as to guarantee the donor that the money will be judiciously handled and that each payment will insure a new church building. The entire expense of handling this fund is borne by the society, so that every cent contributed to the loan fund goes for the purpose for which it is given, and with interest returns to be loaned again.

Those who are acquainted with the work in the great cities know the difficulty of housing new churches when real estate is so expensive. This syndicate gives those who will an opportunity to help equip these churches for work.

There is no better nor surer investment that one could make of his money for the Lord's service than in this loan fund. This syndicate commends itself to business men and men and women of business sense.

I hope that there are many outside the city who will join us in this united effort to help our mission churches to build. Once they are in their own house success is assured. If you will join us in this grand work in this great world-center, please send your name to our treasurer, Carl Bushnell, Chamber of Commerce Building, Chicago. E. W. DARST,

Superintendent of Missions.

5451 *Drexel Ave.*

MEN or WOMEN debilitated or exhausted from any cause cured by Dr. Kline's Invigorating Tonic. Free, $1.00 Trial Bottle. DR. KLINE INST., 931 Arch St., Philadelphia. Founded 1871.

State Mission Notes.

I don't know how many readers of the papers ever pay any attention to these notes, but they are such in importance that every lover of Missouri ought to read them and get so full of the facts that it will send us all to our knees, praying for a revival of interest in our work. I am afraid that we are becoming satisfied with what we *have* done; that we have talked about our growth and our greatness till we have come to the verge of self-conceit, and if we can find that which will make us restless and dissatisfied it will be all the better for us. We

NEED TO PRAY,

Lord, increase our discontent. Pray it in earnest. The Register-Review has kindly offered the issue of January 4 as the state mission paper. Certainly, we appreciate such kindness of our friends who thus come to our assistance. This will come out just in time to be of service for

STATE MISSION DAY,

which, by the recent action of the state board, has been changed back again to the original month, January. It was found to be utterly impossible to get ready for the collection in November; it was too soon after the conventions, state and national, when the people have been pushed to the limit in the way of collections. Remember, therefore, that

JANUARY 14, 1900,

is the day on which we want all the churches in the state to make an effort to raise their apportionment for state missions. Will the assistant corresponding secretaries get into correspondence with all the preachers and churches in their territory and endeavor to secure this fund? We must make this year's work the best we have ever had. The

NATIONAL CONVENTION

is coming to our state, and when the reports are read that Missouri has the largest membership of any state in this Union it must also be read that she has the best state mission work of them all. Our state pride ought to move us to work and give as never before. Will we do it?

I published an appeal for help to sustain my man in Southern Missouri. Last week I wrote a personal letter to some of our staunch friends, and the returns have been happy so far. I asked each to subscribe for one month's work $15, and D. O. Smart, J. H. Allen and R. D. Patterson have responded, God bless them. Besides these I have $2 from W. H. Sykes at Frankford and $1 from a sister at Independence. I thank God for this response, but we must have enough to keep him in the field till next October.

Now, then, for the great rally for state missions in the month of January, 1900. Let us begin the last year of the old century with a determination that it shall be the best of the whole hundred. Yours in His name,

T. A. ABBOTT.

1123 *Oak Street, Kansas City, Mo.*

Arkansas State Missions Notes.

BROTHER BRATCHER has taken the work at Mena. They have probably finished the parsonage by this time. Hope this arrangment will prove satisfactory and beneficial all around. Individual consecration and united effort constitute the elements of success.

HATFIELD will probably build right away. Much good can be done there. Bro. Allhands is having increased interest at Arkadelphia. They have erected a tower and belfry and put beautiful new carpet on the floor. You see all around the touch of the ladies' hands and the influence of a consecrated preacher. Bro. Allhands has also taken hold of the mission work of the southwest district, dividing his time between Arkadelphia and the district. There are few if any more patient and consecrated workers than Bro. A. If we were as as safe in saying all hands *are* at work as we are in saying Allhands *is* at work, we would have prosperous churches.

BROTHER CLARK is preaching at Okolona and Gurden. Good will follow his work. He could be obtained, by any good church who will co-operate with him in building them up, for one or two Sundays in the month.

BROTHER KINCAID reports for November from Hot Springs as follows: Sermons, 17; additions, 3; pastoral calls, 125; house roofed at an expense of $45; money raised on salary, $24.50. Brethren, it pays to help such work as these brethren are doing. There are many other equally inviting fields where a little help would tell wonderfully for the cause.

BROTHER CRUTCHER will hold a meeting at Paris the beginning of the year 1900. Hope to learn of good results.

BROTHER DONHAM reports favorable outlook from his district.

BROTHER STRICKLAND, from Pope County, is doing work that is commendable, and he deserves assistance. One commendable feature in the work referred to above is that every one of the churches receiving mission help is helping others. The writer neglected to note the additions reported by the brethren mentioned above. They number 17; eight by baptism, including those in his own preaching.

J. H. JONES, of Amity, evangelist for the Caddo Gap district, writes that the new house at that place is nearing completion. They undertook to raise an old house in order to repair it, when fortunately, perhaps, it fell down instead of up, and they had to repair it with a new one. Brother Jones thinks they now have one of the best in town.

BROTHER W. O. BREEDEN, of Lamar, Mo., preached several discourses at Camden and Fordyce recently. His efforts were well received.

If all who have pledged or ought to pledge for state missions would send the money to Treasurer Daman Clark, Little Rock, without being called on or written to, it would relieve the treasurer, the corresponding secretary, all the members of the state mission board and the preachers who are relying on us for help, of much embarrassment.

If that Sunday-school collection for home missions has not been taken, it is not too late yet.

May God enable all his servants to realize and do their duty. E. C. BROWNING.

ROSY COLOR.

Produced By Postum Food Coffee.

"When a person rises from each meal with a ringing in the ears and a general sense of nervousness, it is a common habit to charge it to a deranged stomach.

"I found it was caused from drinking coffee, which I never suspected for a long time, but found by leaving off coffee that the disagreeable feelings went away.

"I was brought to think of the subject by getting some Postum Food Coffee and this brought me out of the trouble.

"It is a most appetizing and invigorating beverage and has been of such great benefit to me that I naturally speak of it from time to time as opportunity offers.

"A lady friend complained to me that she had tried Postum, but it did not taste good. In reply to my question she said she guessed she boiled it about ten minutes. I advised her to follow directions and know that she boiled it fifteen or twenty minutes, and she would have something worth talking about. A short time ago I heard one of her children say that they were drinking Postum nowadays, so I judge she succeeded in making it good, which is by no means a difficult task.

"Tom O'Brien, the son of a friend who lives on Bridge St., was formerly a pale lad, but since he has been drinking Postum, has a fine color. There is plenty of evidence that Postum actually does "make red blood," as the famous trademark says." Jno. Chambers, 9 Franklin St., Dayton, O.

Evangelistic.

TEXAS.

Galveston, Dec. 17.—Five added yesterday. —JESSE B. HASTON.

CALIFORNIA.

Orange, Dec. 15.—Three added here since last report; one by baptism. One at Ana Heim, near by, by baptism.—N. B. McGEE.

NEW YORK.

Richland, Dec 15.—Five accessions. We continue. Churches desiring meetings after the holidays may address me at Scranton, Pa. —R. R. BULGIN.

WEST VIRGINIA.

Loudenville, Dec. 12.—Preaching at Beeler's Station, for an old established congregation, but mostly "anti" Two additions recently. —J. F. WILLIAMS.

MICHIGAN.

Detroit, Dec. 18.—Just closed a meeting of three weeks here with 25 additions; 18 by baptism. W. M Forrest, of Ann Arbor, did the preaching. He is a master workman.—C. B. NEWNAN.

WASHINGTON.

Oakesdale, Dec. 14.—Dr. J. M. Allen, of Spokane, assisted by his brother, J. W., closed a four weeks' meeting at Oakesdale, Dec. 12th, with 21 additions; 10 confessions.—A. M.

ARKANSAS.

One addition at Mena, Nov. 12th, W. A. Streator, of Cardiff, preaching.

Hot Springs, Dec. 18.—Our fifth quarterly report showed six additions, $161 raised for local work and house roofed. Our ladies are busy collecting articles for their bazar in aid of the pew fund. They wish to thank Holden (Mo.) friends for a nice package.—T. NELSON KINCAID.

MINNESOTA.

Olivia, Dec. 20.—We recently closed an excellent meeting here with 15 additions; six by baptism. J. N. Morris did the preaching and was sound, clear and powerful. Bro. Morris locates at Glenwood, Ia. Our congratulations to the Glenwood church At present I am in a short meeting with Geo. F Zimmerman at Morton. Our motto is: MINNESOTA FOR CHRIST IN 1900; and THE GENERAL CONVENTION FOR MINNEAPOLIS IN 1901.—DAVID HUSBAND.

IOWA.

Murray.—Five additions on Sunday, Dec. 17.—W. W. WHARTON, pastor.

Pleasantville, Dec. 14—Bro. Updyke is here in one of the greatest revivals ever held in this place. Meeting just begun. Ten came to the front to-night. Bro. Updyke uses good, plain, commonsense principles, but God is with him because he is with and for God. I sat at his feet when I was a child. He baptized my brother, B. S. Ferrall, of Watseka, Ill.—FORREST D. FERRALL.

INDIANA.

Angola —Steuben County with its nine congregations is well organized and holds monthly meetings for prayer and conference. Each congregation has preaching for at least part time. A county evangelist is at work among us. —Bro. J K Hester—and in the co-operation of our churches Sister Bertha Clawson is supported in Japan. 'Tis a joyous fellowship. Bro. Hester's first meeting closed Sunday the 17th with 22 additions and no call on the county fund for expenses. Had it not been for county *backing*, however, the meeting would not have been undertaken.—C. S. MEDBURY.

TENNESSEE.

Johnson City, Dec. 10.—A. A. Ferguson, pastor of the church at this place, has recently closed an 11 days' meeting with 15 baptisms, nine reclaimed, by letter, etc. The work at this place is prosperous. Six additions by confession and baptism since our recent meeting closed. Large audiences.—A. B. CROUCH.

Chattanooga.—The Walnut Street Church has just closed a meeting of two weeks with 12 additions. It was a deeply spiritual meeting. E. V. Spicer, of Selma, Ala., did the preaching. He is a fine evangelist. I have entered upon my fourth year of service with this church. The outlook is promising.—M. D. CLUBB.

KANSAS.

Neodesha, Dec. 18.—Had four additions yesterday; three confessions, nine in the last three weeks and 27 since I came here seven months ago. I have been retained for next year.—J A. SMITH

Norton, Dec. 13.—Our meeting closed here last Lord's day with three added. Bro. W. S. Lowe, field superintendent of missions, preached for us. The weather hindered in attendance. Bro. Lowe is an able, consecrated and loving exponent of the gospel. The brethren regretted to part with Bro. O. L. Cook, yet we are glad to have a brother that can take up this important and responsible work —U G. MENZIES.

Columbus, Dec. 15.—Six more additions here since last report; four baptisms, one from the Friends and one restored.—M. MCFARLAND.

MISSOURI.

Sedalia.—Have just closed my first meeting as district evangelist for the Sedalia district. The Valley City church was pretty nearly disorganized. Bro. J. J. Stark is preaching once a month, and had held a short meeting just before my two weeks' meeting. The results were 19 additions, all adults but one, and eight during Bro Stark's meeting, making 27 in all; 18 baptisms. A good Sunday-school and Christian Endeavor Society were organized. The membership of the church is 91 Address me at Sedalia, box 143.—JOHN LOGAN.

Marceline, Dec 18.—Our meeting closed Dec 14 with 41 additions. Bro. Alfred Munyon did some efficient work for the church. Two made the good confession at regular service Sunday evening.—ISOM ROBERTS.

Blue Ridge.—At my last meeting at Blue Ridge in November four were added to the church; three by baptism We have a faithful few at Blue Ridge.—W. H. HOOK.

Maysville, Dec 14.—Meeting at California closed with 22 added: two additions last night. I shall never forget the kindness of Bro. C. C. Hill and his people.—C. E. MILLARD.

Kirksville, Dec. 20.—Six additions here last Sunday —H A NORTHCUTT.

Shelbina, Dec. 19.—Since last report have had the following additions: Fairview, Shelby County, six; Lentner, six; Shelbina, four; Shelbyville, five; Palmyra, Marion County, nine. At Palmyra I helped L. J. Marshall in a meeting. Bro. Marshall is doing a grand work there.—J. H. WOOD.

ILLINOIS.

Selmaville, Dec. 15.—Meeting one week old; three baptized. Interest good. Continue over Lord's day.—HATTRESS H. SHICK.

Watseka, Dec. 18 —A young man responded to the gospel invitation last evening, and in the presence of a large congregation owned Christ as Lord and Master.—B. S. FERRALL.

Mt Pulaski —Closed three weeks' meeting last night at Cornland, with 14 added; nine baptisms.—C. B. DABNEY.

Gillespie, Dec. 20.—I am in this mining town with a mission church in a meeting, assisted by John G. M. Luttenberger, of Dorchester. A good interest is being created, but the field is quite difficult.—JAMES W. ZACHARY.

Du Quoin, Dec. 18.—Eight added here yesterday, two more recently, and am preaching to very large audiences. We have engaged J. V. Coombs for a month's meeting, beginning Jan 20 —W. H. KERN.

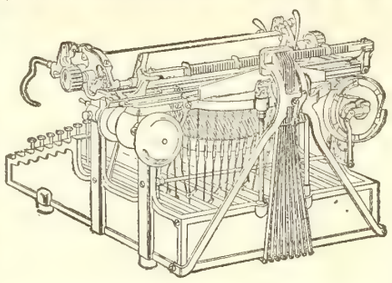
Saunemin, Dec. 18.—S. S. Lappin, state evangelist, closed a three weeks' meeting here last night. Owing to bad weather and sickness in the community the attendance was not as good as it should have been. And while there were no additions, the church was strengthened and edified.—W. P. CARRITHERS.

Atwood, Dec. 18 —Closed 18 days' meeting here last night with 14 additions. House packed. Interest good to the close. I will hold one missionary meeting during 1900.—A. H. HARRELL.

Griggsville, Dec. 16.—Closed meeting at Laomi last Sunday night with 10 confessions; eight the last day, six the last night. This is where I preach one-half time. The work is in fine shape now.—J. E. DEIHL.

Quincy.—During a part of October and November I held a meeting with the church in Quincy that resulted in 25 additions.—L. H. STINE.

Lyonville, Dec. 17 —The meeting here of three weeks resulted in 15 baptisms, one reclaimed and one by letter. W. E Spicer, who did the preaching, is a fine pastor and evangelist. This is a missionary church. Last year it gave $52 20 to Home and $57 70 to Foreign Missions. Also $17 25 to Christian Orphans' Home, $10.75 to Church Extension and offered two weeks of pastor's time to state work. Nearly every family takes one or more of our religious papers.—D. F. SEYSTER, pastor.



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Notice to Tax Payers

You will please take notice that under the provisions of an act of the Legislature, approved Feb. 16th, 1899, I will, on January 2nd, 1900, be compelled to add and collect upon all Tax Bills unpaid at that time (including those of the Current Year) a penalty of one per centum per month. In order to avoid the usual rush at the end of the year Tax Payers are requestsd to call early.

CHAS. F. WENNEKER,

Collector of the Revenue of the City of St. Louis.

For Seasickness

Use Horsford's Acid Phosphate.

Dr. J. FOURNESS BRICE, of S. S *Teutonic*, says: "I have prescribed it among the passengers travelling to and from Europe, and am satisfied that if taken in time, it will, in a great many cases, prevent seasickness."

20,000

CHURCHES

Lighted by the FRINK System of Reflectors with Electric, Gas, Welsbach, Acetylene or Oil. LICENSED to manufacture electric and combination gas and electric fixtures. Send dimensions for estimate.

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CUTLER'S CARBOLATE OF IODINE

A guaranteed Cure for Catarrh, Consumption and Hay Fever. All druggists, $1.00.

W. H. SMITH & Co., Buffalo, N. Y., Prop's.

Family Circle.

The Holy Child.

HORACE E. HAND.

Years ago, by parents guarded,
Once a precious Baby lay
In a manger, unattended
By earth's splendor or display.

Friends were few, no gladsome greeting
Welcomed Him, no joyful cheer
Raised a note of praise, no meeting
Of kind friends from far or near.

Was this Babe all unattended?
Listen! Words come from on high,
"Peace to all! let strifes be ended!"
This must be an angel's cry.

"Evermore let good will linger
'Mongst all men! 'tis God's desire!"
Lo! He paints, as with a finger,
Midnight's stars and noonday's fire.

This small Babe, so poor and lowly,
Came from Heaven's eternal thrones;
Laid aside His life so holy,
Changed Heaven's bliss for earthly moans.

To this Babe, with homage loyal,
Seers and shepherds lowly bend,
Guided by the star; no royal
Visitors the place attend.

Yet, that band of humble strangers
Recognized in Him the one
Who, despite all of earth's dangers,
Should all sorrows overcome.

'T was a King to whom they tender
Gifts from out their precious store;
Of their best to him they render;
Surely, man can do no more.

Jesus 't was lay in that stable,
Came to save men from their sin;
He is willing, He is able;
Loving Him we all may win.

Babe no longer, now ascended
Up to Heaven, He reigns above;
We may join Him, if defended
From earth's conflicts by His love.

St. Louis, Mo.

The Lost Emigrants.

BY R. H. JOHNSON.

CHAPTER V.

On the second morning a party was sent out to explore the island. Two were to go south, two north, two to ascend the mountain. The reports summarized were that the southern part of the island was broken and mountainous; the northern part was gently undulating; the summit of Castle Rock, as we called the mountain from our first impressions of it as seen from the sea, was difficult to scale; its singular castellated appearance was due to its formation of basaltic columns, similar to the Giants' Causeway in Northern Ireland, with which Mr. McGregor, one of the two who ascended the mountain, was familiar.

Prof. Fergus reported that the northern part of the island was well wooded, chiefly eucalyptus, accacia, pine and the kaurus, conspicious for its smooth column and trunk; that he saw ferns and lichens of gigantic size, more like trees than grasses. Better than all, he had found the tree known to scientists as *areca sapida*, whose young leaves could be used as food, and when full grown made excellent roofing. Also he had found a species of *tenax* with leaves longer than a fishing-rod and with a fibre superior to flax.

Another gratifying report was that the island abounded in hogs and goats running wild: the goats lacking only the discarded tin can of having a complete menu; and the pigs flourishing on fern roots, nuts and various vegetable products, and varying their diet by a liberal use of oysters and cockles.

The presence of the above animals, together with the ruins of a hut, were accepted as conclusive proof that the island had formerly been occupied by a shipwrecked crew. I should add that the extreme length of the island was judged to be about eight miles, and its greatest width not over three.

The day following the exploration of the Island being Sunday, all work was suspended and the passengers generally were put ashore.

It was a lovely morning with serene skies and the island clad in living green, with its castellated mountain rising a lone sentry over a lonlier sea, was a vision of beauty to our eyes, so long wearied with "old ocean's gray and melancholy waste." Here in a shady nook the captain called us together and made the following speech as I remember it:

"Shipmates and companions in misfortune, the Good Luck is in bad luck. She's made her last cruise. Her bottom's getting more like a sieve every day. She can't sink because she is on a bar, and she's not likely to be got off except in pieces. If we can get her timbers rafted ashore before a storm makes kindling wood of them, which I very much doubt, it will take months to build another boat out of her. We've cast anchor and we're ashore for sometime, I reckon. And I guess the solid foundation we're standing on feels mighty good to all of you, who for months have had nothing but a pitching, tossing plank between your feet and the bottom of the sea. Let us all be thankful that we're here and not food for the fishes.

"Where are we? We're in south latitude 38 and west longitude 108, according to my reckoning, hundreds of miles from any coast or island on the chart. We're a long way from our fellowman, but not from God. He may be very near to us here. Let us not forget him and turn heathen!"

Simon Gray then with great solemnity read from the 107th psalm: "They that go down to the sea in ships, that do business in great waters, these see the works of the Lord and his wonders in the deep. For he commandeth and raiseth the stormy wind, which lifted up the stormy waves thereon. They mount up to the depths, their soul is melted because of trouble.

"They reel to and fro and stagger like a drunken man and are at their wit's end. Then they cry unto the Lord in their trouble and, he bringeth them out of their distresses. He makes the storm a calm, so that the waves thereof are still. Then are they glad because they be quiet; so he bringeth them unto their desired haven."

So vividly did the reading recall our experience of the perils of the deep and of providential deliverance that at the conclusion many an eye was bedimmed by tears. Then followed a fervent prayer by Professor Fergus, and then was sung that song of aspiration that belts the world and lifts countless souls on the wings of faith to God:

"Nearer my God to thee." More earnest talks and songs and prayers followed and the meeting broke up, not, however, without a hearty determination expressed to be faithful in our worship, and to reconcile all differences if possible, and to become truly of "one fold and one shepherd."

After a substantial luncheon in which were conspicuous fruits and nuts, we wandered about among strange sights and the unfamiliar vegetation of our new-found home. There was a large stream of sparkling water that fell in many a cascade from a high bluff into the head of the cove upon which we had made our landing.

Having made our way to the top of the bluff, which was perhaps a hundred feet high, we found a broad plateau through which the stream wound. Following the brook up for a mile to the west we found that it was formed by the confluence of two streams, the smaller coming from the northern part of the island and the larger supplied by springs about the mountain.

It was a delightful experience to the weary mariners, storm-driven for many weeks, to feel the tender grass beneath the feet and to look once more on scenes of sylvan beauty, and our lonely hearts took comfort and we were thankful.

The following days were full of activity. Every hour's delay in unloading the ship's cargo increased the danger of its destruction by a storm. A great variety of farming implements and household goods and seeds, now invaluable to us, was being carried ashore.

Then there were coops of chickens and turkeys, that were to be the foundation of our poultry supplies, to go to the island with the rapidly shrinking store of provisions. Then the ship must come ashore in pieces if we were to build another.

Day by day the work went on from early morning to nightfall. The most valuable articles were already ashore, even doors and hatches and bulwarks and cordage were rafted to the beach or piled on deck for removal. Still the barometer was high and Captain Wolcott's spirit rose with the mercury. "We'll get the Good Luck ashore yet," said he.

"We're in luck to have such weather. We'll soon have an anchor to the windward. To-morrow all the furniture and bunks and bedding must go. We'll all cast anchor on the land to-morrow night, and the ship will soon follow after."

(TO BE CONTINUED.)



STATE OF OHIO, CITY OF TOLEDO, } ss.
LUCAS COUNTY,

FRANK J. CHENEY makes oath that he is the senior partner of the firm of F. J. CHENEY & Co., doing business in the City of Toledo, County and State aforesaid, and that said firm will pay the sum of ONE HUNDRED DOLLARS for each and every case of CATARRH that can not be cured by the use of HALL'S CATARRH CURE.

FRANK J. CHENEY.

Sworn to before me and subscribed in my presence, this 6th day of December, A. D. 1886.

{ SEAL } A. W. GLEASON,
Notary Public.

Hall's Catarrh Cure is taken internally, and acts directly on the blood and mucous surfaces of the system. Send for testimonials, free.

F. J. CHENEY & CO., Toledo, O.
Sold by Druggists, 75c.

That Little Christmas Tree.

It was a little Christmas tree, with candles all aglow,
And golden balls and silver stars, a bright and shining row
The children danced around it, and clapped their hands with glee;
And not a child was happier than the little Christmas tree.

But next week, stripped of all its gifts and cast into the yard,
It murmured with a little sigh: "Now, surely, this is hard!
To give delight for but that night
And then to be forgot,
Would seem to be for any tree
A most unhappy lot!"

But Ned and Ted and little Fred soon spied it where it lay.
"Hurrah!" they cried, "A mast! a mast!
We'll sail and sail away,
And far across the Arctic Seas
Our gallant ship will go,
To find the seals and polar bears
And jolly Esquimaux."

A plank their ship, a sheet their sail, the happy tree their mast,
These bold explorers northward turned, and sailed away so fast
That soon o'er unknown lands there waved
The banner of the free.
The staff that proudly bore it
Was the little Christmas tree.

What afterward befell it would take me long to tell:
It once became a fairy wood, where elves and dryads dwell;
And once a prancing, coal-black steed,
With a noble knight astride;
And once a dark and gloomy cave
Where bears and lions hide.

But when, one day, there wandered by a ragged, shivering boy,
He saw the little Christmas tree and dragged it home with joy
A merry blaze he kindled,
With its welcome warmth and shine,
And the cold bare room was fragrant
With the odor of the pine.

—*Helen Standish Perkins, in December St. Nicholas.*

Paul Mordaunt.

FREMONT WARRINER.

It was Saturday afternoon. Paul Mordaunt was alone in his office. The desks were all cleared up and carefuly dusted. Pens, rulers and all the paraphernalia of a well-appointed office had been carefully and methodically put in their proper positions. Mr. Mordaunt believed in the Saturday half holiday. He had satisfied himself by careful computation that his clerks did more work and rendered better service when they were allowed this little relaxation. Mr. Mordaunt himself was merely waiting for his carriage. He was a hard-working man and used his own half holiday as religiously as he recommended it to his employees. He was especially eager to avail himself of it to-day, because he had made the purchase of a blooded horse with a record, and was anxious to be on the avenue showing his friends what it meant to take his dust.

Paul Mordaunt was a good man in the estimation of the world. This somewhat hackneyed expression, we are aware, may not be very luminous with meaning, still it has a significance that may be understood. Those who knew him spoke of him as "honest," "hard-headed," "long-headed," "a knowing fellow," "up to snuff," etc. It would not be easy for any one imbued with what is somewhat vaguely called the worldly spirit to find about him a point vulnerable to criticism; and yet, it was remarked of him that he had no warm friends. There were those who feared him, some who respected him, but none who loved him. This is not, however, strictly true, for his wife loved him. A man may be hated by all the world, but if his wife loves him there must be a point in his nature from which hope may radiate.

He was a religious man, too. When he came to see the benefits of life insurance he became a policy holder to a large amout. Some people said of him that this set him to thinking about the matter of religion. However this may be, it is certain that he connected himself with a church, paid regularly the amount that a man in his affluent circumstances was expected to pay, and attended services with commendable regularity on Sunday mornings. If he sometimes fell asleep in his pew it must be remembered that he was a man of many cares and his pew was a remarkably comfortable and well-cushioned one. He had no time, however, for prayer-meetings. He was overburdened with the cares of business, he said, and the church was indulgent, as churches sometimes are, and full of sympathy with a member who paid well, and whose time was too valuable to himself to give very much of it to the Lord.

He had likewise a well-selected set of maxims upon which he regulated his life. One was that his business should not be allowed to mix with his religion. He had very positive views on this point. As he expressed it himself most happily to a select party at his own table, when dinner was over and they were enjoying their coffee and cigars: "I hold," he said, "that as experience has shown it to be disastrous to the cause of true religion to be affiliated with the state, so likewise, if we would preserve religion pure and undefiled in our individual lives, it must not be permitted to come into contact with matters that are purely of this present world. Hence," said he, "I believe in the absolute divorcement of business and religion." This was enunciated with much gravity and no one disputed the soundness of his position.

This was Paul Mordaunt, a portly, prosperous, well-groomed man, as they say, just beginning to get a little silver in his carefully trimmed hair and beard, who was waiting alone in his office for his carriage on a certain Saturday afternoon. He was looking impatiently from his window, when the door opened and some one came in. He turned quickly, expecting to see his servant, but it was a stranger, a well-dressed man of thirty or thereabouts, with a look of concern on his face.

"Have I the honor of addressing Mr. Mordaunt?" he asked.

"I am Mr. Mordaunt," was the reply, uttered with evident impatience.

"My name is Somerby," said his visitor; "John Somerby. I am a tenant of yours at 57 North Street. My rent will be due on Tuesday, and I am sorry to say I shall be unable to meet it. I—"

"Mr. Somerby," interrupted Mr. Mordaunt with some acerbity, "this is Saturday afternoon, and we do no business at this time. I will say, however, in order that you may have time to think it over, that it is a rule with us to demand payment promptly when payment is due. We make that an inflexible rule because we cannot do business on any other basis. You will understand we will not depart from it."

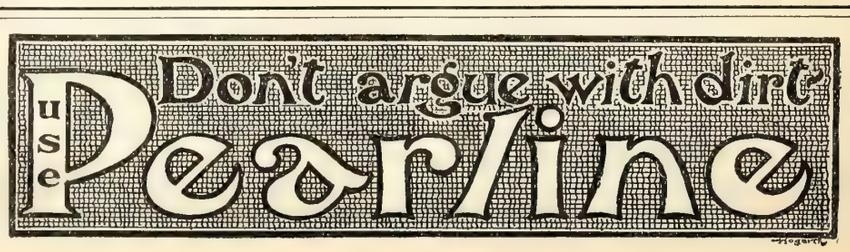
Mr. Somerby passed his hand across his forehead and looked very white as he caught the cold glitter of Mr Mordaunt's eyes. Mr. Mordaunt noted his distress, but he had seen such things before and had often said it was a maxim of his not to disturb his own mind with the misfortunes of others that he was not responsible for.

"I would like to say," said Mr. Somerby, "that I have had employment until last month, and I have the promise of work in September, but I am out of funds. I would not care for myself, but I have a wife who is not strong, and we have a boy who is ill and needs our constant care."

Mr. Somerby'g eyes sought the floor, and there was an evident struggle to repress emotion.

"My dear sir," said Mr. Mordaunt, beginning to draw on his gloves, "I have heard hundreds of such stories. I do not dispute your word, but you look as though you knew something about business. If you do, you ought to know that I can pay no attention to such appeals. I would be ruined if I did; and as I got what I have by hard work I cannot afford to lose it in that way. I see my carriage at the door and must be going. I hope, of course, you will see your way clear by Tuesday, but if not you now know clearly what to expect. Good day."

Mr. Somerby went away without another word, and Mr. Mordaunt went downstairs with a vision before his eyes of a white face with despair written across it. It was with him as he went up the avenue behind his new piece of horseflesh, but it left him when he got into a brush with a friend who was a broker, and who had another piece of horseflesh that he thought rather better than anything else on the road. It was an exciting dash and Mr. Mordaunt won. The thought of a white face with despair written across it did not bother him. It did not bother him, either, a little later when he and a few other choice spirits were at a publichouse talking about the race over a bottle of champagne and arranging for another. Mr. Mordaunt was more than pleased with his new horse. Fifteen minutes later he was going back over the same course. The broker was doing better. He kept neck and neck with his rival for half a mile, and then made a terrific burst to gain the lead. Mordaunt spoke a word sharply



to his horse, who kept well up and even gained.

From across the road ahead a lumbering watercart crossed the track. Mordaunt did not check his speed, calculating that the road would be clear before reaching the crossing, but the driver of the watercart did not see the racers and stopped before he had cleared the main road. There was no time to slow up, and Mordaunt made a desparate effort to change his course and clear the obstruction, but was too late. A wheel of his wagon struck the rear wheel of the watercart and there was a crash.

A thousand stars wheeled and zigzagged before his eyes for a moment, then a sensation as though a pall as large as the world and black as night settled upon him, and consciousness went out. It was nothing but an inert mass of bruised and bloody flesh and bones that was carefully raised from the ground a few moments latter. And yet he was not dead, nor was he in pain. Something that resembled consciousness came back to him when he was lifted into the ambulance, but it did not appear to him to be Paul Mordaunt. The journey to his home might have been a journey to New Zealand or the Hebrides, it seemed so long. He knew Paul Mordaunt was in the ambulance, but he could not see him, and as for himself he had a curious sensation as though he was running by the side of the wagon, or was on the roof, or riding on the back of the horse. And yet he knew in a sort of confused way that he was Paul Mordaunt, and that he was lying in the ambulance badly hurt. He knew, too, that people were with him and caring for him, though he could not see them. And yet he seemed to see some one sitting at his feet as the wagon rolled on, holding on by a strap as they do in street cars. It might have been the surgeon, but if it were not John Somerby looking at him reproachfully, then Paul Mordaunt was much mistaken. That he might be sure about it he closed his eyes more tightly so that he knew he could not see, and yet there John Somerby sat, and he was holding a sick boy in his arms. This was unpleasant, though he knew there was no John Somerby there. He thought about it until the wagon had gone to the Herbrides by way of New Zealand and then stopped. Then something was done to him, and again consciousness went out.

After this there was a consultation over his couch. It seemed there had been among other things a concussion that seriously injured his head. The wife of the injured man was distracted when the physician, after a long examination, shook his head and looked serious. The something that resembled consciousmess had returned to Paul Mordaunt. He could even hear the whispering at his bedside. He was still without pain and, half crazy, whimsical ideas came into his mind. "These doctors are fools," he thought. "They fear I am going to die because my head has been hurt, when the fact is, I cannot feel that I have any head. I begin to question whether a head is an essential matter after all." Then in the ceiling he saw again the face of John Somerby with despair written across it. This was unpleasant. "If it were really John Somerby," he thought, "and I could talk to him, I would tell him to pay no rent until September if he would keep away and not trouble me."

After this something was put into his mouth and he fell asleep. How long he slept he could not tell, but he had a sensation that it must have been a year at leat. He speculated on it for a moment and wondered, in case a year had elapsed, what had become of John Somerby and his wife and sick boy. While he was thinking about it he noticed that some one was sitting by him on his bed. Whoever it was he was a stranger, with an expression on his face of indescribable tenderness. Paul Mordaunt regarded him intently and fancied that the expression on his face was that of pity. He tried to speak, and to his surprise found that he could do so with ease. He looked at his visitor a moment and said:

"Who are you?"

"I thought, perhaps, you had already recognized me."

"Perhaps I ought to know you," said Mr. Mordaunt, "but you can see that I have been hurt, and if I have ever known you I have forgotten."

"Well, then," said his visitor, "I will explain what from your experience I thought perhaps you had already learned. The fact is, as you may have learned, all men are dual. Every man has two natures, one inclining him to do good and the other to do evil. Have you not found that when you would do good evil was present with you?"

"Yes," said Mr. Mordaunt, "I have no doubt that what you say is true, but that does not tell me who you are."

Well, then," said his visitor, "I am yourself. That is, I am your own better nature, and my purpose is to appeal to you through the misfortune that has overtaken you."

Paul Mordaunt regarded his visitor for a long time without a word. Thoughts were surging through his mind that he had never entertained before. He knew there was something unreal about it, but his disordered mind conceived that perhaps in some deep sense his experience was a genuine one. Though it were an illusion, he resolved to humor it further.

"If you have anything more to say," he said, "say on."

"Then let me ask," said his visitor, "are you a Christian?"

"Am I a Christian!" exclaimed Mr. Mordaunt. "Am I not a member of the church? Do I not attend its services regularly? Do I not contribute liberally? I would not be pleased to have any one call in question my character as a Christian."

A strange look came over the face of the one who had designated himself as Paul Mordaunt's better nature.

"A Christian," he said, is one who is like Christ and does his will; is not that true?"

"I suppose," said Mr. Mordaunt uneasily, "that you are right aoout that."

"Now," said his companion in an argumentative tone, placing his right index finger across the palm of his left hand, "take the case of the Good Samaritan. Did the priest act like a Christian?"

"He certainly did not."

"How about the Levite?"

"He did not act like a Christian either."

"Well, what would you say about the Samaritan?"

"He was the one who certainly acted toward the wounded man as a Christian should act."

"Had the Samaritan ever known the man he befriended?"

"Probably not, since he belonged to a race whom the one he succored despised."

"But I have often heard you say it was a maxim of yours not to distract your mind with the misfortunes of others that you were not responsible for. On your honor now, how do you think Christ would regard that maxim?"

Paul Mordaunt's better nature was not sorry to see tears in his eyes and on his cheeks.

"There is another question I would like to ask," said his visitor: "Do you think if Christ were here to-day with his disciples that they would stop at a public house and drink champagne together?"

Mr. Mordaunt dropped his eyes and was silent.

"And another thing," pursued his visitor: "If Christ were a capitalist in this city, do you think he would turn John Somerby and his wife and sick boy out into the street, and—"

"My dear sir," said Mr. Mordaunt, with an agonized look, "you have said enough. I am not a Christian. I am a miserable, selfish wretch. But if God will let me live I will try to be what I ought to be. O, if I could only sleep!"

His visitor placed his hand on his forehead and regarded him with a look of ineffable sweetness.

"You will sleep," he said.

And he did sleep. When he awoke he was in his own room. The sun was shin-



ing through the curtains. Pains racked his body as he tried to move, but he was himself. His wife was by his side. When she saw he was awake she bent over him.

"Paul," she said, "you are better, but you must not talk. The physician has strictly forbidden it."

"I must ask one thing," he whispered, "What day is this and when was I hurt?"

"This is Sunday," she said, "and you were hurt yesterday."

"I thought it was years ago," he said, and fell asleep.

In the afternoon he was awake and conscious. His wife bent over him.

"Mary," he said, "there is one thing that must be done quickly. I have a tenant, John Somerby, at 57 North Street, who has a wife and sick boy. Send word to him at once that I say he need not pay his rent until he is able. Be sure and tell him I say so. Will you send at once?"

When his wife assured him she would attend to it without delay he looked pleased and was quiet.

Early in the evening she noticed that he appeared restless. She bent over him and gently pressed his forehead with her hand and asked him if he needed anything.

"Mary," he said, "will you please take your pencil and make a memorandom for me?"

In a moment she was ready, pencil in hand.

"I don't know," said he, "how long John Somerby may have been out of work. I think he said it was a month. In any event his family may be in want. Just write down a barrel of flour, a good roast of beef, a ham, a bushel of potatoes, a chicken to make broth for a sick boy and some grapes and other fruit. May be you can think of something else."

His wife bent over him and kissed his forehead. A brighter light than she had noticed since he was brought home came into his eyes.

"Mary," he said, "you are a Christian, a better one than I have ever been. The person who was here last night and told me some things may come again to night. If he does I want to have something to tell him. I want you to see that John Somerby gets these things to night, and I want him to know that they came from me. If this can be done I think I shall sleep and be better."

It was all done as he desired. The person who was there the night before did not visit him that night, for he slept soundly and refreshingly. When he awoke in the morning he was decidedly better, though still weak and unable to move. After his wounds had been dressed and he had been fed a little broth he noticed that an organ grinder was playing in the street below. The music was execrable. His wife asked him if it disturbed him, and said if it did she would have the man move on.

"Mary," he said, "I do not feel delirious, yet I certainly do not feel like myself. If I were to go down on the street I know that organ grinder would move on. He always does when he sees me, because I once drove him away and called him an idler. And yet, I feel that perhaps he is doing what he can best do to make a living. He may have a sick boy, too. I wish, Mary, you would go and give him a dollar and say to him it came from me. I do not like to have him think me a brute."

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DORCHESTER, MASS.

A week later Paul Mordaunt was sitting up, though unable to stand. He seemed in every way a changed man. He had become so thoughtful about the comfort of his wife that it seemed to her as though the days of their early acquaintance had returned. He was much occupied, too, with thoughts and plans of doing good to others as soon as he should recover his health and strength. He had caused inquiries to be made regarding Jonh Somerby and had secured him more lucrative employment. He had likewise made inquiries about the sick boy, and on learning that he was getting stronger and that he was begging his father for a box of tools that he might construct a sled, not only sent him a bran-new one, resplendent with red paint, and warranted to possess great speed, but sent him also a new set of tools that quite set him up in business as a young carpenter.

When his wife, who attended to all this, had returned and told him how John Somerby and Mrs. John Somerby and the sick boy had shed tears and called him, Paul Mordaunt, the best man in the world, whom they would always respect and love, he drew her head down upon his breast and kissed her.

"Mary," he said, "that old watercart was Providence. That is to say, God, who had always been knocking at my heart and not finding me at home, took that means of knocking a little sense into my head to teach me that selfishness means misery and unselfishness means happiness. The world is wrong. The true philosophy of life is to seek the good and happiness of others. An opportunity to serve carries with it more joy to the one who gives than the one who receives. There is a kind of selfishness that is holy. There is a field opening up before me, the existence of which I never suspected before. There is a selfishness that leads us nearer to God. It is this that my own better nature, or God, has revealed to me."

"He that showed mercy on me is my brother," said Mary.

"Amen!" said Paul Mordaunt.

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The dear babies' flannels must be washed more carefully than those of adults, as they are usually more delicate and expensive and need gentle treatment. Use water as hot as your hands can confortably b ar, and put the little flannels in a tub separately from others, and wash them through two hot waters, making the suds of Fairy Soap, with a little Gold Dust Washing Powder added to whiten and soften the texture and fiber of the flannel. Rinse in warm water, and pull and stretch each little piece in shape and hang securely on the line out doors to dry. The work mus be done speedily; never let the garments lie a moment longer than necessary.

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With The Children.

CONDUCTED BY

J. BRECKENRIDGE ELLIS, PLATTSBURG, MO.

The Red Box Clew—XII.

"Mercy me!" cried Mrs. Clarmont, as she sat on the front porch. "What creatures are those coming up through the pasture? If it isn't Vega and that Fanny! And literally soaked, and *dripping* at every *pore!* Vega will take cold! Clara, run and get her something dry to put on. It is all from bringing that city waif here to get my children into trouble."

By this time the two girls had entered the yard, an arm about each other's waist. They ran up to the house.

"What does this mean?" demanded Mrs. Clarmont sharply of Frank. "Explain instantly how you got my darling in such a disreputable and dangerous condition. Clara, take Vega in."

"We got into the brook," said Frank in a hesitating voice, "and—and it wasn't because we wanted to; and—and we got out."

"How came that wound on my darling's forehead?" cried Mrs. Clarmont. "Oh, you wicked little girl, *you* are to answer for this!"

While Vega could not hear a word, she understood her mother's looks. Clara was trying to drag her away, but she rebelled. "Now, ma," she cried out; "it's all my fault, and don't you be hectoring over Frank." For part of the deaf girl's education had been neglected from infancy, and respect to her mother was one of the neglected branches. "I won't budge a step from here till Frank comes with me. So let her come, or I'll stay out here and catch cold and die on your hands and you can't help it!" This threat so frightened the fond parent that Frank was suffered to go.

"Ma, said Ronald, looking up from his book, "seems to me Vega will take this house before long. She already owns you and Clara and Mrs. Drew."

"Ronald, I insist that you *shall not* bring in the housekeeper's name when you begin to name over the family. I often grieve over the shocking taste you show in staying so much in her company. My son, she is a *menial*."

"I suppose she is a human being, also?" inquired the boy innocently.

"I do not know whether she is or not," said Mrs. Clarmont, perversely. That is *her* affair. But as to Vega, you do her an injustice. She is a noble girl. It is as plain as the nose on your face—"

"Please, ma," he interposed ungraciously, "why *do* you always pitch upon *my* nose? This is the third time to-day you have worked it up in your comparisons."

"I was about to say, Ronald," rejoined his mother mildly (Mrs. Clarmont was afraid only of her children), "that it is plain Frank persuaded Vega to go wading in the brook *in their clothes;* they must have got to wrestling, and I fancy Frank threw Vega down. You see how confused she was about it. But Vega has forgiven her."

"Then she is a very different Vega from the young lady *I* am acquainted with," said Ronald resuming his book. In the meantime, Vega had dressed Frank in a suit of her own, much to the delight of both, and the annoyance of Clara. During the operation the children giggled so Clara left them in disgust. It seemed to her so common for people to be happy. Of course, she could not understand the cause of their happiness. In Frank's case it sprang from the fact that by returning good for evil she had won Vega's friendship; and Vega was happy because she had thrown aside her sulkiness and had given gratitude a home in her heart. Had they been boys they could have gone forth as usual after dressing. But being girls they had a lot of hair to dry. So they combed it out over their backs and sat on a divan by the open window where the sun could stream over them. And they felt healthy and full of life, and the world smelled like it was full of fun, as its odors swept through the window. Their arms were about each other. And suddenly Vega said:

"Frank, I don't understand you."

Frank smiled at her inquiringly.

"No, not a bit. You are not like other people. When I shoved you into the brook, why didn't you get mad? When *I* fell in, why didn't you laugh? After I had treated you so, why did you—" But it sounds so strange to talk to each other about kissing, so Vega did not finish the sentence.

Frank wrote, "I knew it would please my Friend."

"You mean me? But I wasn't your friend."

"No, I do not mean you."

"Well," said Vega, "nobody else was there."

"Oh, yes," Frank wrote; "God."

"Oh!" said Vega, staring out of the window. Presently she said, rather fretfully, "You don't suppose he is always paying attention to you, do you? We never think about him here, unless it's Sunday, or a preacher visits us."

"Well," wrote Frank, "he is my best friend, that is why I think about him so much. You see he has done so much for me, and he keeps me so happy all the time, except just at times, but he helps me to forget the dark part."

Vega read this slowly, and then said, "I don't understand any of that. How has he ever helped you? And how does he keep you happy? Isn't he 'way off somewhere in heaven? And nobody knows where that is, except it's ever so much higher than the stars. Whenever I think about God, I think of a something like air or soul, or something 'wa-a-a-ay off a million of miles."

"Do you think," Frank wrote, "that after he had made a beautiful world like this he would stay away from it? God can do everything. Well, when he knows how many thousands and thousands of people down here are loving him and trying to please him, don't you think he will visit us? And how could he ever go away from a heart that had its doors and windows open to him all the time?"

"If he was to come into my heart," said Vega, "he'd find it pretty dark, I expect!"

"Dear Vega, make it bright for him; then he will come and stay with you. And when you are troubled, all you will have to do will be to whisper to him and tell him all about it, and in the morning the trouble will be gone."

"Oh, Frank," said Vega, despondingly, "all my life is a sorrow, every day just another trouble; trouble to me and to others.



How can I make my heart bright? What can I do but live and worry? You don't know, because you never had a real trouble. Suppose you were stone deaf, like me, and so young! How I loved to play on the piano, and to hear others play! And then, the games with the children, and going to school. I made them put the piano up in the attic because the sight of it nearly kills me, now. And here I sit, talking, talking, and never hearing a word I speak! When I see big wagons going by, I try to imagine how they rumble; and in the evening I wonder if the air is full of katydid song and frog trilling, and oh Frank, I am even forgetting how they sound!"

Frank kissed Vega with tears, and at first did not know what to say. But at last a thought occurred to her and she wrote, "It isn't the things you can't do, but the things you can, that make you good and useful and great."

"The things I can do!" Vega echoed. "But I can do nothing. Nothing but mope and annoy people and brood and be a burden. Oh, Frank, show me how to be good and useful and grea ! Is there a way, and can *I* do it?" For answer Frank got her Bible and showed Vega many passages which she and Brother Wilton had marked. They read them together, and Frank wrote on the slate many things which she remembered hearing her old friend say in explation of passages. And so Vega began to dimly understand that there was a way for her; and that this way led among self-denials, and every mile was marked by the sacrifice of a selfish desire. It was very simple—only to love God with all her heart and her neighbor as herself. Simple in statement, but how difficult in deeds! But would the difficulty not be worth the while? Then the world might even be glad that she lived in it. Frank left her to think over these things, and sought out Mrs. Dew. "Mrs. Dew," she said, timidly, "I have a very serious reason for asking you to tell me about that little girl that was taken from you years ago."

Mrs. Dew dropped her sewing and turned very pale. "My dear," she said in a voice of great pain, "I cannot bear to speak of it It tears my heart. Do not refer to that again, dear. I try to forget it. I am trying to forgive the man that took her from me. When I know I have forgiven him I shall tell him; then you may hear a little of the story."

"But Mrs. Dew—"

A look of anguish on the housekeeper's face stilled Frank's tongue. So for a time her doubts and fears remained.

Sunday School

W. F. RICHARDSON.

THE BIRTH OF JESUS.*

INTRODUCTORY.—If the objection sometimes made to the International Series of S S. Lessons, that they fail to give an orderly and consecutive view of divine truth, was ever valid it will surely not be offered against the lessons of the coming year. They will be devoted solely to the life and teachings of our Lord Jesus Christ, and will involve the study of the four Gospels, upon which we are now to spend eighteen months without interruption. This is a rare opportunity for all the followers of the Master to review that matchless character and life which have been the hope of the penitent believer and the despair of the would-be imitator. There ought to be a campaign in all our churches in the interest of Bible study, and an earnest effort to bring the minds and hearts of all Christians to a thoughtful study of the life of their Lord. This is a good time to agitate the question of the presence of the parents in the Sunday-school, and to inaugurate the Home Department of the Bible-school. Let us labor for a revival of Bible study throughout all our congregations. That the writer may be of some slight service in making the person and ministry of our dear Savior more real and vital to some of his fellow workers is his highest ambition and most earnest prayer.

THE LESSON.—The great Augustus Cæsar had succeeded to the throne of his uncle, the immortal Julius, and the world, after an age of ceaseless war, was enjoying a welcome peace. The doors of the temple of Janus were closed for but the third time in Roman history. The empire had spread its mighty arms to embrace the whole world, and the golden milestone in the Forum at Rome became the common center from which all the famous roads of three continents radiated. The wealth and power thus centered in the hands of the Cæsar he would be careful to augument by every means at his command. He determined to take a census of all the peoples under his rule, doubtless for the purpose of imposing a tax, to meet the vast expense of royal government and luxury. The land of Palestine fell within the jurisdiction of the governor of Syria, and the edict reached the people through the authority of Cyrenius, or, as he is called by Tacitus, Quirinius, who seems to have twice occupied this position, the first time at the period of the birth of Christ, and again some ten or twelve years later.

Scattered through the Roman dominions were that strange people who seemed to retain their racial peculiarities with singular tenacity. In Palestine, at least, they kept their pride of blood, and were looking with intensest longing for the coming of the promised Messiah, through whom Israel was to be reinstated in her former glory and power. These Jewish citizens, instead of enrolling themselves in the registers of the various communities where they chanced to be living, chose to return to the districts where their fathers had found their tribal homes. They might thus hope to keep unbroken their family registers, which, to the descendents of David, at least, was a matter of supreme concern. Among those who boasted of royal blood were some whose humble worldly estate was in marked contrast to the glory of their great ancestor. Joseph, a carpenter of Nazareth, a godly son of the tribe of Judah, had sought and won the love of a sweet and modest maiden of the same tribe. But, as he was about to consummate the marriage, to his horror and profound grief he learned that Mary was soon to be a mother. Before he could take the legal steps that should nullify the espousal, however, he is informed by an angel of the Lord of the meaning of the fact which had seemed to him so full of shame for her whom he loved, and of bitter disappointment for himself. What had been thought her reproach was her glory. To her had been given the supreme honor for which every Jewish woman had hardly dared to hope or pray, that of bringing the Messiah into the world. She was still the chaste virgin whom he had trusted and loved, and the crown of motherhood had been placed upon her brow by the hand of Infinite Love. Wondering at the mysterious providence in which he had been made to play so large a part, he accepted gratefully the sacred trust committed to him, and took Mary as his wife according to the law of Moses. But the revelation of the divine purpose had so wrought upon his nature as to make it impossible for him to look upon his young bride without the deepest reverence, and the sacred narrative informs us that until after the birth of Jesus Mary remained "wedded maid and virgin wife."

Finding it necessary to go to the city of his father David for enrollment, and unwilling to leave behind him his tender companion, Joseph makes his way by slow stages to Bethlehem, a distance of eighty miles. Arriving probably in the evening, they find that the one "inn," or "khan," of Bethlehem is already filled to overflowing, and must needs accommodate themselves in the rude enclosure kept for the beasts of burden. Here, without the comforts of home, or the tender ministry of other hands than those of the devoted husband, the maiden mother bears the holy child, and the King of Glory finds his first earthly throne in his mother's arms, his first rest in a manger. How often in the sad years of his later life must Jesus have remembered the story of this lowly shelter, the only one offered him in the city of David, though he was David's Lord, and found in this fact a fit prophecy of the cold welcome given him in the hearts of his own people, though he came to be their Savior. Little dreamed the nobles of Bethlehem that night that the greatest event of all time was transpiring in their midst. If tidings came to them in the morning that a child had been born in the stable of the "khan," the report would be dismissed with brief remark, or perhaps a single word of sympathy for the parents. "We never know where a great beginning may be happening. Every arrival of a new soul in the world is a mystery and a shut casket of possibilities." But all Judæa sleeps on, and wakes but to busy itself again with its petty cares, not knowing that the ages have at last come to their predestined summit, and that the world will henceforth have the wider and further vision for which the prophets had longed and prayed.

Does all Judæa sleep? No, not all. Upon one of the spots of pasture land that lie around Bethlehem, amid the chill dews of the winter night, a few simple shepherds were watching their flocks, perhaps guarding them from the wild animals with which David himself had contended in the days of his sturdy youth. It was not far, probably, from the fields in which "Ruth, the Savior's ancestress, had gleaned, sick at heart, amid the alien corn." Were they talking together of the hope of their nation, so long deferred; and questioning when the Lord would realize the expectation of his people and send the Messiah? Were they pouring out their souls in some of the psalms of David, and thus voicing the heart of their suffering race? It may be. In any event, these simple men were evidently in a more ready frame of mind to receive the tidings of the Savior's coming; and the angels from heaven pass by the haughty and self righteous scribes and Pharisees to bring these humble sons of toil, these untutored, believing peasants, the message of abounding joy.

Heaven could not keep silence in the hour of earth's good fortune. If there is joy among the angels when one sinner repents, what must have been the ecstasy in heaven when the Son of God came to man's assistance, and the redemption of the human race became a certainty. The darkness is suddenly swallowed up in a great light, and the oppressive silence is broken by a voice of supernal sweetness, saying, "Behold, I bring you good tidings of great joy, which shall be to all the people. For unto you is born this day, in the city of David, a Savior, which is Christ the Lord." And, like the waters which have been pent up long behind the barrier, at last to break forth and rush down to refresh the plain, the song which the heavenly host have not before been permitted to sing is now given freest utterance, and they make the welkin ring with the high refrain:

"Glory to God in the highest,
And on earth peace, good will toward men."

The Prince of Peace has at last come, and of the increase of his government and of peace there shall be no end. From the rising to the setting of the sun this refrain shall echo and re-echo until the whole earth shall be filled with his glory, and man shall learn to love and serve his fellowman. Directed to look for the divine child in his lowly stable-home, the shepherds hasten to verify the heavenly vision, and tell for many days after of the experiences of that night. Perhaps their story makes little impression upon the stolid hearts around them, for we read of no marked results that followed. But that night shall be forever the parting of the paths of time For its sublime drama all history before was but a preparation, as all succeeding history shall feel its mighty impulse. The Savior has come and the salvation of man draweth nigh.

"Joy to the world, the Lord is come!
Let earth receive her king;
Let every heart prepare him room,
And heaven and nature sing!"

*S. S. Lesson for January 7, Luke 2:1-16.

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Ion Keith-Falconer.

BY W. J. LHAMON, *Director*.

This noble young man has been called a modern apostle. He was the son of Earl of Kintore, and his noble ancestry runs back to Robert Keith, who in the early years of the 11th century became one of Marischals of Scotland by reason of his valor in battle. In 1856 Keith-Falconer was born, and at seven years of age he went among the cottages reading the Bible and trying to explain it to the peasants. As a young man he stood first among his fellows in athletics and as one of the earliest of bicyclists he determined upon nothing short of the championship of England. In In 1882 he was the first to make the run from Land's End to John O'Groat's house, a distance of not far from a thousand miles.

In college he was a hard and earnest student, and while he won positions of honor, and first prizes, he engaged in active evangelistic work among the lower classes of the college town, telling them the gospel story in a frank and simple and brotherly way. He put great stress on personal work, of "having a talk with a man," as he called it. In 1880 he gave 2,000 pounds to help build the great Assembly Hall, "which now towers upon Mile End Road in London, England, where 5,000 people may gather under the sound of one voice, where a people's service is held every night, while the playhouses and grogshops have declined in value since the hall was built, and where one of the worst regions in modern city life is being redeemed." Besides this handsome gift he engaged actively in a canvass for further funds with which to prosecute the work.

During his college days he had taken great interest in the study of the Bible and its original languages. From Hebrew he was led to Semitic and from Semitic to Arabic. He came at last to a point where if he followed up his Oriental studies he had every promise of becoming the "greatest living Orientalist." On the other hand, he had the opportunity of opening up a mission among the Mohammedans, and of bringing the light of life to benighted Arabia. He chose the latter. On the one hand, he bade adieu "to science, fame and comfort," while he chose, on the other, the seclusion and discomfort of a pioneer missionary among wretched people and in a threatening climate.

The city of Aden lies in Arabia at the point where the Red Sea opens into the Indian Ocean, in a part of the peninsula described as "a barren, comfortless wilderness of sand and rock twelve degrees from the equator." But Aden is a highway of travel and commerce between Arabia and Africa, as many as a quarter of a million of camels coming into it each year and many slaves passing through it from Africa into the interior of Arabia and the adjacent countries. He saw that the multitudes of human creatures living there and coming and going had no physician for their bodies, much less for their souls. He procured a Christian physician, and himself studied medicine, so that by administering to bodily wants he might find access to needy souls. The mission was begun in 1886 and in the short space of five months Keith Falconer's work in it was done. This rare soul was called from his earthly work to his heavenly home. Strangely enough, it is affirmed that few who came in contact with him during that brief time would afterward confess that they were Mohammedans.

He was a representative of that class, all too small, of the "cultured, the wealthy and the unselfish," and to these, as to all, he made his appeal for Christ's cause in the following words: "While vast continents are shrouded in almost utter darkness, and hundreds of millions suffer the horrors of heathenism or Islam, the burden of proof lies upon you to show that the circumstances in which God has placed you were meant by him to keep you out of the foreign mission field."

Rev. W. J. Mutch, to whom we are indebted for the substance of this very brief sketch, says that great as he was in life, like Sampson, he was greater in death. His example called out others who devoted themselves to the foreign field, and when the church sent forth a call for volunteers to fill the breach made by his death thirteen young men responded.

The mission founded by this "flower of English civilization" lives and leavens both the English soldiery stationed at Aden and the various tribes of Arabs, Jews and Pharisees who are met there. He died at 30, and "his works do follow him." The length of his life is far greater than the sum of his years, and the ardor of his faith should be a rich heritage to a great host of young men, whose choicest gifts are none too rich for the service, or if He wills it, the graves of our God and his Christ.

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CONSUMPTION

Literature.

RIGHT LIVING AS A FINE ART. By Newell Dwight Hillis, and published by Fleming H. Revell Co., New York, Chicago and Toronto; 52 pages, board cover, price, 30 cents.

This sweetly written and highly tuned little volume is a study of Channing's Symphony as an outline of the ideal life and character, and abounds in wise and elegant phrases and periods. In the hands of a young person it ought to be an inspiration and a comfort. In the light of its sayings it is evident than many, far too many, people are trying to realize an erroneous and false idea of life. This is one of the books whose value is to be measured by its sayings rather than its size.

THE CHRISTIAN LESSON COMMENTARY, 1900, by W. W. Dowling. This is a handsome volume of nearly 400 pages. It is well printed and well bound. It contains charts, maps, illustrations and a dictionary of scriptural names with their pronunciation and meanings. The thoughtful teacher or pupil will find in this work all the help that he can profitably use. In addition to the text the author gives readings for every day in the week. The commentary on each lesson is divided as follows: Preliminary, Expository, Illustrative, Applicatory, Practical, Suggestive, Teaching, Review. There are diagrams connected with each lesson for the blackboard. It would be difficult to add to the comments so full and so complete are they. The hand of the veteran author has lost none of its cunning. This volume is one of peculiar interest and value inasmuch as the lessons for the entire year relate to the life and teachings and work of Christ.

A. MCLEAN.

Cincinnati, O.

THE HYMNAL. A collection of hymns and sacred songs, edited by the Rev. Louis F. Benson, D. D., and William W. Gilchrist, Mus. Doc., under the direction and authority of the General Assembly of the Presbyterian Church in the United States.

This is a volume of some 600 pages, containing over seven hundred hymns, chants, canticles, etc., and a number of selections for responsive reading. Mechanically, it is a thing of beauty; type, paper, make-up and binding are beyond criticism. The work of editing and compiling covered, we believe, a period of several years. The result is a hymnal of which Presbyterians may well be proud. The music is of a dignity suited to the worship of God, and we rejoice to note the entire absence of paraphrases of music hall and vaudeville ditties. Some of the collections issued by our own houses have not been thus expurgated, we regret to say. "The Hymnal" will doubtless remain the standard among Presbyterians for a generation to come. The book is issued by the Presbyterian Board of Publication, Philadelphia.

THE TRUE ESTIMATE OF LIFE AND HOW TO LIVE. Addresses delivered at Northfield, by Rev. G. Campbell Morgan Fleming H. Revell Co., Chicago and New York.

This book consists of a series of nine addresses on leading religious themes, the first of which, "Paul's Estimate of Life," gives the title to the book. Mr. Morgan's style is very earnest and direct, and the addresses are of the evangelistic type, intended to carry conviction to the heart to the hearer or reader. Many of his illustrations are very apt, and while his interpretations of Scripture are not always above criticism, there is a moral wholesomeness about the addresses that will commend them to general acceptance. The following extract from his address on "Gathering or Scattering" may seem a little hard to many parents to day, but it gives the preacher's estimate of the influence which a Christian man should have over his own family. Referring to some home where he had visited, where the father had no time to look after the children and where the usual consequences ensued, Mr. Morgan says: "A man who cannot hold his family together for Christ by the attractive power of Christ in his own life, isn't wanted in the church; let him keep out. That man cannot do anything for God in public places if his own home is devastated and broken up by the principle of rebellion against God. And if the influence a man is exerting on his own family is an influence that scatters, that man is not with Christ. If you are with Christ, hold your bairns for him, and your family will be God's first circle of the kingdom, as it always has been, and it will be a witness to the power of Christ in you and through you to gather men together" (p. 109).

A HISTORY OF NEW TESTAMENT TIMES IN PALESTINE. By Shailer Mathews, A. M., and published by the Macmillan Co., New York; 218 pages, cloth.

The fact that Jesus is to be studied for the next eighteen months in the Sunday-schools generally and by others in particular gives to books of this character a special interest. More and more are we learning to study historic persons in the light of the times in which they lived, and Jesus will become less and less an exception to this rule. This book, therefore, comes forth in response to a demand and will be duly appreciated. While it does not go into the affairs of the common people very far, dealing more particularly with the leaders in the political and religious controversies and parties of the Jews, Syrians and Romans, it is sufficiently elaborate to help one to an estimate of the men and issues that filled the latter centuries of the Jewish nation with so many reversals, upheavals, revolutions and sorrows. Another feature that will be appreciated by many is the relation of many of the historic leaders of the political and religious parties of the Jews to one another and to their people and the times in which they lived. The mention of some of these names in history is not a little perplexing to the ordinary reader, as also the issues over which they quarreled, fought and died. On reading this book one is impressed with the fact that not many of the prevailing political and religious conditions of the Jews in the days of Jesus were very ancient. Beyond a few religious customs, the commandments and principles of their law had been covered with the doctrines and commandments of men. It is for such reasons as these that we need to study in a special sense the times of the New Testament, and Prof. Mathews has rendered a good service in the presentation of this book to the public. This book, by the way, is one of a series of books on the New Testament issuing from the intellectual mint of the University of Chicago.

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Full particulars concerning all the above can be had of agents of the Illinois Central, or by addressing A. H. Hanson, G. P. A., Chicago.

GREAT BOOKS AS LIFE-TEACHESS. Studies of Character, Real and Ideal By Newell Dwight Hillis, author of "The Investment of Influence," "Man's Value to Society," etc. Chicago, New York, Toronto. Fleming H. Revell Co., 1899.

Some one has said that the next best thing to writing a passage is to quote it. Perhaps the next best thing to writing a great book is to interpret it so that the multitudes may understand its moral teaching, even though they may never have had the opportunity to read the original work. Mr. Hillis in this volume has demonstrated his ability to condense the essential facts of a volume into a short story and to sieze the main points and draw the lesson from them. The books studied in this series are John Ruskin's "Seven Lamps of Architecture," George Eliot's Tito in "Romola," Hawthorne's "Scarlet Letter," Victor Hugo's "Les Miserables," Tennyson's "Idyls of the King," Browning's "Saul," Memoirs of Henry Drummond and studies in the lives of Lord Shaftesbury, Frances Willard, David Livingstone and Wm. E. Gladstone.

These are great themes, and they are treated in a most inspiring way. The author blends the qualities of a literary artist with those of a religious prophet, who has the ability, not only to see splendid visions of life and duty, but to make others see them. As a specimen of the author's style we give a few extracts below. Referring to the cry of the pessimist, that all the great days and the creative geniuses are in the past, the author says:

But God is a seed, not a dying leaf. God is a rosy dawn not a falling star. God is a flaming sun, not the astronomy that describes it. God is a living voice, not the creed that explains him. God is flaming, eternal truth, not the manuscripts in which some sage once wrote. His outpoured Spirit that began as a trickling stream is become a river deep enough to swim in.

In a world like ours it ought not to seem strange that God hath kept his best wine of civilization until the last of the feast. Everything in nature and history proclaims this as his working piinciple. . .

Since God hath pledged to society new leaders for new emergencies, what are the signs of their coming? What go we out to see? If we ask history to instruct us, we shall see that every prophet fortelling new times has had three characteristics. He is a seer and sees clearly. He is a great heart and feels deeply. He is a hero and dares valiantly. But vision-power is the first and last gift. That vision and outlook God has given to every Moses and Elijah, to every John and Paul, and with instant skill they have laid the finger upon the diseased spot in the social life.

SEEKING THE OLD PATHS, and other sermons, by Robert Moffett. Published by the author, Cleveland, O. Besides a fine portrait of the author, an introduction by Pres. E. V. Zollars and a biographical sketch by John R. Gaff, this volume contains sermons on the following topics: Seeking the Old Paths; The Revealed Mystery; What Think Ye of the Christ; The Work and Witness of the Spirit; Prayer and Providence; Redeemed by the Blood of Christ; The Greater Works; The Great Commission; The Gospel of Christ; The Remission of Sins; The Greatest Question; What is Conversion; What Hath God Wrought; A Model Conversion; Saul of Tarsus; Under the Juniper Tree; The Woman at the Well; "So." The author is very widely known, having been for years corresponding secretary of the A. C. M. S., and has long enjoyed the reputation of being an able preacher of the gospel. The volume of sermons will increase his reputation. We could wish for it, most heartily, a wide reading. Address the author.

DORSEY, THE YOUNG INVENTOR (Fords, Howard and Hulbert, New York), is a book for boys. Dorsey Dawson, the hero, is quite a boy, and other boys will enjoy reading the story of the alliterative youth. We can commend the book as healthy in tone and very readable. 297 pp., cloth.

OUR SISTERS IN INDIA (Fleming H. Revell Co., Chiago), is an account of Hindu womanhood by the Rev. E. Sparrow, since 1848 a missionary in India. It is a volume of 251 pages, with numerous illustrations and appears to be a complete hand book onHindu femininity. It will be a valuable addition to every missionary library. Price, $1.25.

Where to Locate in St. Louis.

Readers of the CHRISTIAN-EVANGELIST who may be contemplating moving to the city of St. Louis will find it oftentimes to their advantage to secure information regarding locations and business in the city from those who are familiar with the place. If you are a Christian, it is especially important that you do so, as your business interests and your home and religious life are all liable to be seriously affected by an unfortunate location and unfavorable surroundings. None but those who have tried it know how dreadfully lonesome a place a great city is to a family that may settle in its very center if it finds no ties but those of a common humanity to contribute to its social and religious comfort. In our work as city evangelist we are constantly hearing of families who are most unhappily situated because due foresight was not exercised before a location was selected. Now, to avoid this and make certain that from the day of your arrival you will be surrounded with friends and have help valuable to you, even in business matters, I make a few suggestions to you. Note this, that in this city there are to be found churches of Christ in every wholesome and attractive residence portion of the city; that there are nearly 4,000 brethren here, among whom to make your choice of home and friends, of the truest and worthiest kind. Rents are just as cheap next door to these churches as anywhere else in the city. There are several of our brethren who are in the real estate and rental businesss who will show you special favors and point out to you locations most favorable to you. After the location has thus been selected, report the first Lord's day morning at the church, giving to the pastor your name and number, and at once you will find that you will be surrounded by a circle of friends as true and cordial as those you have left behind. If you will follow these suggestions you will invariably find that it will save you many unhappy experiences. Please bear in mind that we state these things wholly in your interest, and with no motive other than that of a friend, whose recompense will be ample when it is known that you are benefited.

Now, all who wish to avail yourselves of such information as we can furnish you, write us at 7310 Michigan Avenue, and we will send list and location of all our city churches, and, if desired, names of our brethren in business who may be of service to you as brethren in Christ.

A. J. MARSHALL,
City Evangelist.

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Marriages.

DEBORD—WELLER.—At the Christian Church, Maitland, Mo., on the evening of Dec. 14, Mr. Ralph R DeBord and Miss Minnie Weller, all of Maitland; I. Bauserman officiating.

JACQUES—THOMPSON —At Havensville, Kan , on Dec. 12, at the home of the bride, Fred A. Jacques and Chattie B. Thompson; W. M. Mayfield officiating.

PALMER—HAYNES.—Melvin P. Palmer and Susie Haynes were united in marriage at the Christian parsonage in Owosso, Mich., Nov. 11, 1999; S. A. Strawn officiating.

ROSS—LESMETER.—Wm. H. Ross and Grace Lesmeter at the Christian parsonage in Owosso, Mich., Nov. 22, 1899; S. A. Strawn officiating.

Obituaries.

[One hundred words will be inserted free. Above one hundred words, one cent a word. Please send amount with each notice.]

ELLA JAMES HOWETH,

A most amiable and consecrated young woman, was born April 1, 1875, and united with the Christian Church at Kingsville, Mo., sometime in 1888 under the ministry of that excellent man and faithful preacher, Frank Parker, deceased. She at all times tried to follow Christ and do all the good she could till her death, Dec. 5th, 1899. Ella Howeth was in a peculiar sense a good girl As a daughter she was obedient, kind and helpful. To her brother and little sister she was love's own self, and esteemed no sacrifice too great that would contribute to their good. The writer was her pastor for some years, and can speak of his personal knowledge when bearing testimony to her faithfulness to the church in all of its departments She was brought up in the church and knew nothing but to love it and honor it as God's means of saving and blessing mankind. Her pastor was to her next to her father, and her brethren and sisters in the Lord were as her own kindred in the flesh. Truly, she loved them, and to want confidence in her preacher was as a thorn in her very soul. She was a great though a patient sufferer during her last illness, and died in full faith and hope of immortality. To her family I tender sympathy and that consolation born of the Christian's faith in Jesus Christ. While Ella will return to your arms no more in this life, she yet lives, and you can go to meet her in the home everlasting. Be faithful yet a little while and you will meet her again. May our God be to us all an everlasting consolation and our exceeding great reward, is my prayer.

S McDANIEL.

Warrensburg, Mo., Dec. 12, 1899.

NEWCOMB.

Mrs. Frinda Newcomb was born Jan. 18, 1819, in Shalersville, O., and died in Fairfield, Neb , at the home of her daughter, Mrs W. L. Sheets, Sept 7th, 1899, aged 80 years. She was the wife of Elder T. J. Newcomb, who died in 1888 Her early life was spent in Shalersville, O. From 1840 to 1859 she lived in Freedom, and then in Hiram, O , till 1882, when she moved to Nebraska. She was baptized in early life by Jasper Moss. Was never absent from the church service when it was possible for her to be present She gave liberally of her means to the support of the church and of Christian education In her younger days her home was a refuge for the unfortunate. So we pass one by one, to the silent land—silent to our seeming, who remain, but full of the songs of the redeemed for those who enter the portals of light

W. T. N.

QUARLES.

Mrs. S. A. Quarels, or "Grandma Quarels," as she was affectionately called by nearly all of her many friends, entered into rest August 23, 1899, at her home in San Diego, California. On the 19th of the same month she had passed the 88th milestone of her earthly pilgrimage Hers was a beautiful life. It was made so by her unfaltering devotion to her Lord. Her example was a beaconlight on the mountain peak to guide the weary traveler on the high way to the "promised land." Every life that touched hers was made better by the contact. Her faith moved her to daily effort for the Lord; her hope bore her triumphantly where weak souls fainted in the face of difficulties; her love embraced all good that she knew. Her last words were "faith, hope, love." In the next moment her "faith was changed to sight," her hope to "glad fruition" and she was welcomed into the presence of Him whom she loved so well. The world is better by her having lived in it. Nothing but the well-nigh impossible could stand against her determination to do her Christian duty. The writer of this has known her to often walk two miles to church and back on a frozen road that was too rough for a buggy or to ride on horseback, to teach her class in Sunday school and sit at the table of the Lord This was after she was 75 years old. Her pastor, Bro W E. Crabtree, tells me that till within a few weeks of her death, when her strength failed her, she was always at church when the hour for worship came She was blessed with sight to the last and she divided her time of late years, between making beautiful quilts which she sold and gave the proceeds to missions, and the reading of good literature She wrote me in April that she "read the CHRISTIAN EVANGELIST every week, every page," and that she had lately reread "Alone With God," by J. H Garrison, also "Filled With the Spirit, by McNeill, and the lives of Duff, Judson and Martyn, and enjoyed them greatly. She has gone to be with the heroes and saints of all ages She is worthy of that distinction. Her many friends in Missouri, where the writer knew her, will say in their hearts a hearty amen to these poor words. (The week following grandma's death her granddaughter, Mrs Emma Leach Smithey, a young woman of fine Christian character, followed her to the better land, leaving a mother, a husband and two little children.) Sister Quarles' life was an eventful one as well as lenghty. She was married while yet a schoolgirl in short dresses, to a widower whose daughter was her playmate She and her stepdaughter played dolls together some years after her marriage. Mr. Quarles sent his child-wife to school with his daughter for some years. Her marriage was the folly of her youth She was left a widow when young, comparatively. Her only child, Mrs Eliza Leach, of San Diego, Cal., survives her In 1811 "she began life where the Atlantic leaves the shores of New Jersey and completed it where the quiet Pacific lazily creeps upon the 'sunset shore.'"

R. M. GIDDENS.

Paris, Tenn.

VOGLE.

On Dec. 9, 1899, at Pape, Mo., a most shocking accident occurred, resulting in the death of Zulia Vogle, a little girl, nine years old, only daughter of Bro John E. and Sister Mollie Vogle, of that place. The child had climbed on a load of straw left near the barn, and playfully concealed herself from view Her father, not knowing she was there, threw a pitchfork thereon, one tine penetrating the skull of the child above the right eye. The wound seemed slight at first, but the following day inflammation began and in a few hours ended a scene of terrible suffering, leaving the heart-stricken parents in the most indescribable anguish of heart. Brother and Sister Vogle are most estimable members and workers in the Christian Church at Pape, and had carefully trained their little daughter in her duty to her Savior and his holy cause in the world's redemption, and in this relation she was an active missionary worker, having secured the awards for the past three years from the mission board for liberal giving. The funeral service was conducted by the writer on the 12th inst., attended by a host of sympathizing friends.

Farewell, little Zulia, your short life is done,
Your mission accomplished and victory won.
The home you've vacated of sunshine and love
You've exchanged for a better in regions above,
And though in our anguish it grieves us to sever,
We're cheered with the promise, 'twill not be forever.
This promise, my brother, my sister, we've heard,
And all will enjoy it who trust in His Word.
May God keep you faithful in his chosen band
Till you meet your dear Zulia in the heavenly land.

J. N. MURPHY.

Balm, Mo.

Announcement.

The annual convention of the Iowa Anti-saloon League will meet at the Central Christian Church, Des Moines, Ia., on Thursday, January 11th, 1900, at 1 P. M , and continue in session till the evening of the 12th All the temperance and religious organizations are entitled to representation as follows: each state organization, five delegates, each district organization, three delegates, and each local organization, such as church congregation, Sunday-school, Y M. C A., Y. W. C A., Good Templars' Lodge, W. C. T U., Sons of Temperance, Catholic Total Abstinence Union and the like is entitled to one delegate. Preachers and officers of religious and temperance bodies will please see that their respective organizations are represented. For those arriving on the first day a round-trip rate of one and one-third fare can probably be obtained.

L. S. COFFIN, President.

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